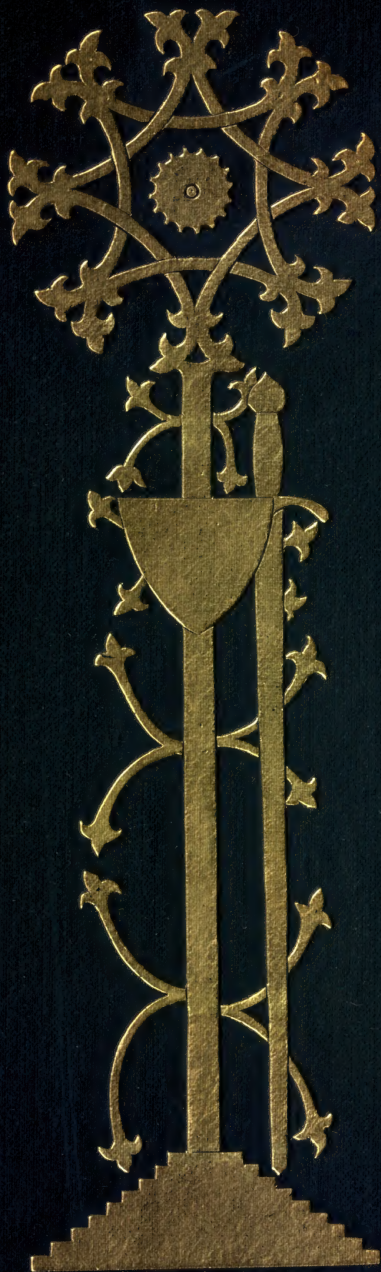




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IN SCOTLAND

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ANCIENT
CHURCH DEDICATIONS
IN SCOTLAND

SCRIPTURAL DEDICATIONS

BY

JAMES MURRAY MACKINLAY, M.A.

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AUTHOR OF

"FOLK-LORE OF SCOTTISH LOCHS AND SPRINGS"
"INFLUENCE OF THE PRE-REFORMATION CHURCH ON
SCOTTISH PLACE-NAMES"

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PREFATORY NOTE.

THE object of the volume is two-fold. In the first place, to give some account of the Cathedrals, Parish and Collegiate Churches, Chapels, Hospitals, and Monasteries under the invocation of Saints mentioned in Holy Scripture; and, in the second place, to trace the influence that these Saints have had on ecclesiastical festivals, usages, and symbolism. In a future volume I hope to consider the non-Scriptural dedications.

I am indebted to Mr. David Douglas for his courtesy in allowing me to use the map reproduced from Dr. W. F. Skene's *Celtic Scotland*, and the stamp of the Calvary Cross and Sword from Mr. T. S. Muir's *Ecclesiological Notes*.

J. M. M.

THE LEE, EDINBURGH,
April 1910.

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Map illustrating
STATE OF CHURCH
 IN REIGN OF DAVID I.

Sees of Bishops thus Dunkeld &
Monasteries thus .



ANCIENT CHURCH DEDICATIONS IN SCOTLAND.

CHAPTER I.

DEDICATION AND CONSECRATION.

Study of Church Dedications in relation to National Annals.—Celtic and Roman Christianity in Scotland.—Bishop David de Bernham.—Scriptural Saints supplanting previous titulars.—Joint Dedications to Celtic and Roman Kalendar Saints.—Reaction in favour of Celtic Saints after death of Alexander III.—*Reconciliatio*.—Structural Alterations and Change of Patron Saint.—Consecration of Site of Church.—St. Cedd and Lastingham.—Consecration Crosses.—General and Special Dedications.—Arngask Church.—King's College, Old Aberdeen.—Examples of Dedications to All Saints.—Names of Parishes recalling their Patron Saint.—The Holy Rood.—Church of the Holy Sepulchre.—Study of Seals.—Documentary Evidence.—Evidence of Fairs and Springs.

THE study of church dedications as a branch of ecclesiastical antiquities, serves to throw interesting sidelights on our national annals. It deals, of course, primarily with hagiology, and brings before us the names and traditions of the saints after whom the places of worship were named; but it also draws us into contact with various interesting details connected with such subjects as topography, ecclesiology in particular, and architecture in general. Nor can the social side of life with its beliefs and usages be neglected in pursuing the study.

Scotland owed much to Celtic Christianity, introduced by such missionaries as St. Columba and his companions, who preached the new Faith and the new Hope in many parts of our land; but the churches founded by them were not

marked by Scriptural dedications.¹ In later Celtic times dedications to the Holy Trinity, indeed, were not unknown ; but, in the main, to discover the influence of Scripture on the naming of churches, we have to look to another ecclesiastical movement. This movement came from Rome and took definite shape as the expression of Latin Christianity, especially during the twelfth century, though its beginnings are traceable at an earlier date. When describing the change from Celtic to Latin Christianity in Scotland, Dr. Joseph Anderson remarks : "As the great abbeys grew and multiplied, and the Anglo-Norman lords gave liberally to them of the lands that fell to their share in the feudal partition of the country, so the original foundations established by the first planters of Christianity declined, their revenues were alienated or absorbed, their constitution changed, and if their buildings were re-edified, their historical associations were severed from them by re-dedication to one or other of the new order of saints, who had no personal connection with the people or the country. It was the peculiarity of the Celtic system, that the saints, whose memory was held in veneration, were in every instance the planters of the churches in which they were commemorated, or the founders of the monasteries from which the planters of these churches proceeded. Hence these early dedications are altogether different in their character from the later ones that superseded them."² Places of worship named after their founders came to be known in England as "proprietary churches."³

David de Bernham, who became bishop of St. Andrews in 1239,⁴ was most active in the consecration⁵ or reconsecration of churches within his vast diocese. He is known to

¹ Warren's *Liturgy and Ritual of the Celtic Church*, p. 74.

² *Scotland in Early Christian Times*, vol. i. p. 190.

³ Arnold-Forster's *Studies in Church Dedications*, vol. i. p. 8 ; vol. ii. p. 272.

⁴ There is some uncertainty as to the year of Bishop David's election. I have taken Bishop Dowden's date. V. *Scottish Historical Review*, Oct. 1909, p. 4.

⁵ Strictly speaking, dedication refers to the placing of a church under a particular titular ; consecration, to the setting apart of the building for religious

have consecrated 140 during the fourteen years of his episcopate. Among his dedication-names we find: The Holy Trinity, St. Mary, St. Andrew, St. James, St. John the Baptist, and St. Michael.¹

A Scriptural saint sometimes took the place of the previous titular of a church. Thus at Eccles, in Berwickshire, and Forgan, in Fife, St. Andrew superseded in the one case St. Cuthbert, and in the other St. Fillan. In the case of Markinch St. Modrustus, probably St. Drostan, was retained, and St. John the Baptist was made joint-patron. At Portmoak St. Stephen and St. Moanus were associated.

When we find a church with two titulars, one Celtic and the other belonging to the Roman Kalendar, it is fairly safe to conclude that the latter was added to the former at a later date. In dedications like that of the hospital at Aberdour in Fife, under the invocation of St. Mary and St. Peter, we have no hint of Celtic influence. Bishop Forbes points out that owing to the struggle between Scotland and England, which followed the death of Alexander III. in 1286, there was a reaction in favour of our Celtic saints, and the saints of the Latin Church were, in consequence, less exclusively venerated north of the Tweed.²

When a place of worship was polluted by the shedding of blood, or when the high altar was violated, the building was rendered canonically unconsecrated and required reconsecration. The new rite was technically known as *Reconciliatio*. As we shall see later, this rite was performed by Bishop David de Bernham on 15th April 1242 in the church of the Holy Trinity at Berwick-upon-Tweed.³

uses.—V. *New English Dictionary*, s.v. "dedication." The faith of the Mediæval Church in Scotland was set forth in *Ane Schort Catholik Confession*. One of its articles runs thus: "We confes the honoring of reliques, croces, dedication of kirkis, altaris, keipping of holy dayes, and making of vowes to the sanctis now confirmed in grace, conforme to the practeise of the hail ancient Kirk."—*Catholic Tractates*, p. 250.

¹ *Pontificale*, intro. p. 10.

² *Kalendaris*, pref. p. xxiii.

³ *Pontificale*, p. 22.

Apart from the commission of crime as a cause of reconsecration, the rite, as indicated by the Rev. Dr. Charles Cox, "was often resorted to when the fabric was altogether or considerably rebuilt or even when a new chancel was added."¹ Dr. Cox remarks: "At the time of these reconsecrations it occasionally happened that the name of the patron saint was changed, not from mere caprice or love of novelty, but because relics of that particular saint were obtained for inclosure in the chief or high altar."²

It seems to have been common in the Celtic Church to consecrate the spot on which a church was to be built. Bede tells us that St. Cedd, who had been trained among the Celtic traditions of Lindisfarne, did so in the seventh century at Lastingan, now Lastingham, in the North Riding of Yorkshire, when he received a grant of land from King Ethelwald for the erection of a monastic establishment. Bede remarks: "This, he said, was the custom of those of whom he had learned the rule of regular discipline; first to consecrate to our Lord, by prayer and fasting, the places which they had newly received for building a monastery or a church."³

Under the auspices of Latin Christianity consecration followed instead of preceded the erection of an ecclesiastical building.⁴ The rite was performed by the bishop, who, on the appointed day, touched with the consecrated oil the crosses which had previously been placed on the walls of the structure. The Rev. T. F. Thiselton Dyer remarks: "One of the old ceremonies, connected with the consecration of a church, both in this country and on the continent, consisted in the officiating bishop marking upon the wall with oil of chrisms twenty-four crosses: three on the north, south, east and west walls respectively, both inside and out. It would

¹ *How to write the History of a Parish*, p. 122.

² *Ibid.* p. 123.

³ *Ecclesiastical History*, p. 149.

⁴ *Vide* Bingham's *Origines Ecclesiasticæ*, vol. ii. pp. 210-225, and Durandus' *The Symbolism of Churches*, pp. 88-112.

appear that these crosses were made beforehand—sometimes being carved in stone, modelled in wax or plaster, painted, or by metal crosses affixed to the wall—ready for the bishop to put the chrism on.”¹ Occasional specimens of these consecration crosses are to be seen on the walls of our ancient Scottish churches, but the great majority of them have disappeared from different causes.

Dedications may be described as general and special. Churches were built to the glory of God, but, apart from this general attribution, they were placed under the invocation of a special patron. As the cultus of the Virgin grew in intensity during the Middle Ages, her name came to be associated with dedications even when she herself was not reckoned the titular of the particular building, though many places of worship were of course placed under her special invocation. A good example of this is to be found in a charter of date 1st October 1527, by Margaret Berclay, and her husband, Sir Andrew Murray, and their son David, founding a chaplainry in the church of Arngask in Perthshire, “for the praise, glory, and honour of the indivisible Trinity, the most glorious Virgin and St. Columba.”² We are left in no doubt as to the precise meaning of this dedication, for the charter goes on to indicate that the last mentioned was the patron of the church. The dedication thus appears in the Latin charter: “In laudem gloriam et honorem sancte et individue Trinitatis Patris et Filii et Spiritus Sancti, gloriosissime Virginis, et beati Columbe abbatis, patroni nostri ecclesie parrochialis parrochie de Arryngrosk.”³

King’s College in Old Aberdeen, with its chapel containing the tomb of the founder Bishop Elphinstoun, had as titulars the Holy Trinity, the Virgin, St. Andrew, St. Kentigern, St. Germanus and all the Saints and elect (“in laudem et honorem Sancte et individue Trinitatis,

¹ *Church Lore Gleanings*, p. 108.

² *Cartulary of Cambuskenneth*, p. 327.

³ *Ibid.*, p. 35.

beatissime et gloriosissime semper Virginis Marie, et Sanctorum Andree apostoli, Kitigerni et Germani, confessorum et pontificum, ac omnium Sanctorum et electorum Dei").¹ Of all these the Virgin was reckoned the real titular, as the foundation was known as St. Mary's College, before its name was changed to King's in compliment to James IV.

Dedications to All Saints were well known. This has been called a "non-committal" dedication. But in England, at least, as Miss Arnold-Forster points out, a particular saint formed part of the dedication but was omitted at a later date.²

A chapel, under the invocation of St. Mary and All Saints, was founded in the neighbourhood of Fochabers in 1374. The Isle of May in the Firth of Forth, with its traditions of St. Adrian and his companions, who are said to have been martyred there by the Danes, was selected, by David I., as the site of a priory dedicated to All Saints. At its erection it was bestowed on the then recently founded Benedictine abbey of Reading in Berkshire, and was colonised by nine brethren from that house, the number being afterwards increased to thirteen. The priory remained in the possession of Reading Abbey for about 150 years; but, during the strained relations between Scotland and England, in the second half of the thirteenth century, it was thought inexpedient that an English house should possess property on Scottish soil. As Dr. John Stuart remarks: "On account of the danger which might thus arise through the possession of the island by those in the interest of a foreign power, and that the English might have no means thereafter of using it as a place for spying out the defenceless parts of the land, the King resolved to acquire the priory by purchase from the monks

¹ *Exchequer Rolls*, vol. xi. p. 67.

² *Studies in Church Dedications*, vol. ii. p. 503.

of Reading. The transaction was completed by William Wishart, bishop of St. Andrews, who paid to the house of Reading 700 marks for the priory and then conferred it on the canons of St. Andrews."¹ A certain grant to the priory, mentioned in a Latin charter, is made to God, the Saints of May, and the monks serving God there ("Deo et Sanctis de Maii et monachis ibidem Deo servientibus").²

The parish church of Kinghorn in Fife was under the same invocation, as we learn from the *Calendar of Papal Registers*,³ where we read that, in March 1290, Pope Nicholas granted "relaxation of one year and forty days of enjoined penance to those penitents who visit the church of All Saints, Kinghorn, in the diocese of St Andrews, on the feasts of All Saints, the Assumption, and St Leonard, in their octaves, and on the anniversary of the dedication of the church."

A chapel in honour of All Saints anciently stood at Dirleton in East Lothian. It was founded by Alexander de Vallibus during the reign of Alexander III.⁴ Ayrshire had two dedications in the same name. One of these was at Colmonell. Regarding it Chalmers says: "In the parish of Colmonel, there were of old several chapels. One of these was dedicated to all saints, and called Allhallow Chapel, or Hallow Chapel, which stood on the bank of Stincher river, about four miles above the church of Colmonel, at a place which still bears the name of Hallow Chapel."⁵ The other Ayrshire dedication stood on the lands of Borland in Cumnock parish and was known as Hallow Chapel. It gave name to a farm known as Chapel or Chapelhouse. The Rev. J. Warrick remarks: "About two miles south of Cumnock there lies the little farm of Chapel or Chapel-house. The name suggests the presence in former times of an ecclesiastical building of some kind. Vestiges of such a building existed until recently. Both Dr. Miller and Mr. Bannatyne,

¹ *Records of the Isle of May*, pref. p. 23.

² *Ibid.* p. 12.

⁴ *N. S. A. Haddington*, p. 211.

³ Vol. i. p. 512.

⁵ *Caledonia*, vol. iii. p. 542.

in their notes of the parish, refer to the ruins of this chapel, and speak of them as quite visible. All trace of them has now practically disappeared. A sculptured stone, belonging to the old building, is to be seen in the present house of Chapel. Doubtless others have been built into its walls.”¹

A ruin in Kilchoman parish, Islay, is known as Kilnave. The name signifies the Church of the Saints, but the saints, in this case, are believed to have been some Celtic missionaries, who are likewise remembered in the neighbouring Ardnave and Eilean Nave—the headland, and the island, of the saints.

Sometimes the dedications of parish churches are recalled by the names of the parishes themselves. Thus the parishes of Kilchrist, in Ross-shire, and Kirkmichael, in Perthshire and elsewhere, testify to churches in honour of Christ and St. Michael respectively. St. John’s Clachan, the alternative name of Dalry in Kirkcudbrightshire, and St. Johnston, the old name of Perth, point to St. John the Baptist. In like manner we find St. Andrews, not only in Fife but also in Elginshire, and on the mainland of Orkney, reminding us of St. Andrew, the patron saint of Scotland, while Kilpeter, the ancient name of Houston parish in Renfrewshire, and Peterkirk, a suppressed parish on the borders of the shires of Aberdeen and Banff, tell of churches in memory of his brother St. Peter, the so-called Prince of the Apostles.

As we shall see later, there were several dedications to the Holy Rood in Scotland, but there was only one church bearing the name of the Holy Sepulchre. It anciently stood in the burgh of Roxburgh, but there is little definite information to be had regarding its history. Prof. Cosmo Innes remarks: “There seems to be no notice of this church except a bare allusion to its existence as situated within the burgh of Roxburgh. The Knights of the Hospital of St. John of Jerusalem held lands in the territory of Heton in the parish of Roxburgh,

¹ *History of Cumnock*, pp. 69-71.

and also within the burgh itself, and the church of the Holy Sepulchre was undoubtedly at first a foundation and possession of theirs." ¹ Like other similar dedications, the structure was, it is to be presumed, circular in imitation of the original church of the Holy Sepulchre at Jerusalem,² which was such a favourite resort of mediæval pilgrims. Mr. F. E. Hulme observes: "The church of the Holy Sepulchre was made circular, a natural arrangement in that particular instance, as the traditional site of the actual Sepulchre of our Lord thus became the central point; and all other circular churches in Europe were suggested by this."³

The story of the Three Kings, or Wise Men of the East, who came to Bethlehem to pay homage to the Infant Christ, was popular in the Middle Ages. Traces of their cultus are to be found in mediæval Scotland. "There were altars to them in almost every large church, and their names were used as spells and inscribed on charms."⁴ Notwithstanding this popularity, however, no ecclesiastical building in our land was placed under their invocation.

Apart from the information derivable from a study of the seals of such ecclesiastical foundations as monasteries and collegiate churches, the evidence regarding dedications is mainly of a documentary character. When this form of

¹ *O. P. S.*, vol. i. p. 455.

² On 14 Kal. Oct. 1391 a mandate was issued by the Pope to the Bishop of London "to commute into other works of piety the vows of pilgrimage of William Cressweye, and Alice, his wife, citizens of London, who have both attained their 50th year, and who vowed to visit, William many years ago the Holy Sepulchre, and Alice, then unmarried, the churches of St. Peter and St. Paul, Rome."—*Papal Registers*, vol. xiv., 1391. In England, as the Rev. T. F. Thiselton Dyer observes, "There are still existing four round churches, consisting of a circular building, from which a rectangular chancel is built eastwards, a form of structure supposed to reproduce the distinctive outlines of the church built over the Holy Sepulchre in Jerusalem. The best known of these so-called 'round churches' is the Temple Church, London, the other three being at Cambridge, Northampton, and Little Maplestead in Essex, while the ruins of a fifth round church may be seen at Temple Bruer, Lincolnshire."—*Church Lore Gleanings*.

³ *Symbolism in Christian Art*, p. 78.

⁴ *Memorials of Angus and Mearns*, p. 192.

evidence fails us, we sometimes get a clue from some local fair bearing the name of the titular of the particular church or chapel, and held on or about the date of his festival. We may also get a hint regarding the patron of an ecclesiastical building, when we learn the dedication of some neighbouring spring which has been regarded with reverence in the district since the days of the Mediæval Church.¹

¹ Such evidence, however, requires to be well considered in as much as fairs have occasionally, for the sake of convenience, been transferred from one place to another in the same neighbourhood, while springs have sometimes nothing to do with any neighbouring place of worship.

CHAPTER II.

THE HOLY TRINITY.

Scottish and English Dedications to the Holy Trinity.—Link between Celtic and Latin Christianity. — Primitive Doctrine. — Trinity Sunday.—Influence of Doctrine on Art.—Cathedrals of Brechin and Moray.—Spynie.—Episcopal Seat removed to Elgin.—Bishop Andrew's Cathedral.—Urquhart Priory.—Dunfermline Abbey.—Holy Trinity Church, Dunkeld.—St. Andrews.—Other Fife Churches.—Trinity Gask.—Scone Abbey.—St. Margaret's Inch.

SCOTTISH dedications to the Holy Trinity did not rank numerically with those in England, but the former have an interest of their own, due to their special ecclesiastical environment. They were connected, indeed, with the period of Latin Christianity, which originated during the reign of St. Margaret. They did not, however, begin then, but formed a link between the Christianity of the Celtic Church and the Christianity of Rome.

The doctrine of the Trinity in its simplest form dates from Apostolic times. As Dean Stanley observes—"The formula into which the early Christian belief shaped itself has since grown up into the various creeds which have been adopted by the Christian Church."¹ Though belief in the Trinity was a primitive article in the Christian faith, it was not till Christianity was organised that the doctrine received definite expression in the matter of church dedications. Nor was it at once marked by an annual festival set apart as its memorial. Sunday, *Dies Dominica*, *i.e.* the day of the Lord, was for long held to commemorate the Trinity, and a special festival was in consequence deemed unnecessary. Indeed the Middle Ages were well advanced before Trinity Sunday

¹ *Christian Institutions*, p. 266. *Vide* also Bingham's *Origines Ecclesiasticæ*, book xiii. chapter 2.

—the Octave of Whitsunday, styled in Germany Golden Sunday—found a well-ascertained place among church festivals in the West.¹

A hand, technically styled “Dexter Dei,” was used to indicate in a symbolic way the First Person of the Holy Trinity, another symbol being a representation of an aged man. Mr. J. Romilly Allen observes: “In the scenes of the Sacrifice of Isaac, Moses and the Burning Bush, and Moses receiving the Law, all of which are found amongst the paintings in the Catacombs, the Hand symbol is made to stand for the First Person of the Trinity; but in the scene of the Offerings of Cain and Abel, the earliest examples of which occur on the sculptured sarcophagi, God is represented as an aged man.”² The Second Person of the Trinity was indicated either by a human figure or some symbolic representation, and the Third by the figure of a dove. The earliest example of the appearance of the Three Persons of the Trinity in human form occurs, according to Mrs. Jameson, in a manuscript by St. Dunstan, who died in 988, where three figures are seen clad in royal robes with crowns and sceptres.³ During the later Middle Ages, from the twelfth till the sixteenth century, a special mode of representing the Trinity was popular. It is believed to have originated in Italy, and is commonly known as a Trinità. “The essential characteristic of this method,” remarks Mr. W. Heneage Legge, “is the figure of the Second Person of the Trinity upon a cross upheld by the hands of the First Person; the Third usually, but not always, appearing in the form of a Dove, sometimes seated upon an arm of the cross, sometimes flying and in such a position that it seems to issue or proceed from the Father.”⁴ An example of a Trinità, occurring on the seal of the cathedral chapter of Brechin, will be referred to immediately.

As we have seen, all churches were built to the honour of

¹ Appendix A.

² *Christian Symbolism*, p. 162.

³ *History of Our Lord*, vol. ii. p. 346.

⁴ *The Reliquary and Illustrated Archaeologist*, Oct. 1907, p. 233.

God, even though they might bear the name of a special patron; but there were many which were regarded as dedicated in a peculiar way to the glory of the Sacred Trinity.

In Scotland there were two cathedrals named after the Holy Trinity, viz. those of Brechin and Moray. The see of Brechin was founded by David I. The exact date of its creation is not known, but Messrs. Haddan and Stubbs fix it *circa* 1128 or 1130.¹ The cathedral church was the successor of a Culdee establishment, also dedicated to the Holy Trinity. Dr. W. F. Skene remarks: "The church of Brechin, which became the seat of the bishopric founded by King David, has no claim to represent an old Columban monastery; for its origin as a church is clearly recorded in the Pictish Chronicle, which tells us that King Kenneth, son of Malcolm, who reigned from 971 to 995, immolated the great town of Brechin to the Lord; and its dedication likewise indicates a later foundation, for it was dedicated to the Holy Trinity. Like the other churches which belong to the period after the establishment of a Scottish dynasty on the throne in the person of Kenneth mac Alpin, it emanated from the Irish Church, and was assimilated in its character to the Irish monasteries; and to this we may, no doubt, attribute the well-known round tower² at Brechin." Dr. Skene adds: "The community of the *Keledi* with their prior appear to have formed the chapter of the diocese till they were gradually superseded by a regular cathedral chapter."³

The cathedral church of the Holy Trinity, still used as the parish church of Brechin, occupies a picturesque site on a precipitous rock above the South Esk. Mr. D. D. Black remarks: "The Cathedral is bounded on the south and east

¹ *Councils and Ecclesiastical Documents*, vol. ii, part I. p. 216.

² Anderson's *Scotland in Early Christian Times*, First Series, pp. 37-41. For an account of Irish Round Towers, *vide* Petrie's *Ecclesiastical Architecture in Ireland*.

³ *Celtic Scotland*, vol. ii, pp. 400, 401.

by a steep ravine, which is, by some, supposed to have also bounded the site of the church on the north, leaving the only access by the west. This theory is countenanced by the fact that *travelled* or artificial earth has repeatedly been found, at a great depth, a little to the north of the church within the confines of the supposed ravine, and it is further supported by the fact, that peat moss, leaves, and deers' horns have been found in digging graves of some depth, within six yards of the foundation of the steeple, while no appearance of original soil was to be seen."

When David founded the bishopric, it is to be presumed that a cathedral church was built; but of it nothing now remains. Of the existing church the deeply-recessed western doorway, first pointed in style, is believed to be the oldest portion, and to date from the early part of the thirteenth century.¹ The cathedral was not finished till the fifteenth century. Some alterations were made in 1806, and within recent years a restoration was carried out in keeping with the architectural traditions of the building.

The palace of the bishops stood on the north side of the lane called Bishop's Close, between the Cathedral and High Street; but there are now no remains of the building. Henry Laing mentions that the seal of the cathedral chapter of Brechin, dated 1509, has "under a Gothic canopy a representation of the Trinity; the Father sitting and supporting between His knees the Son extended on the Cross: the Holy Spirit proceeds from the Father to the head of the Son."²

The dedication of Brechin Cathedral to the Holy Trinity gave importance to an annual fair held on Trinity Muir near the village of Trinity. Regarding it Mr. Black, writing in 1876, observes: "On a piece of ground of nearly 33 acres in

¹ *The Ecclesiastical Architecture of Scotland*, vol. ii. pp. 212-215. A view of the church drawn in 1790 is given in Grose's *Antiquities of Scotland*, vol. ii. facing page 93. The absence of aisles in the choir is an unusual feature.

² Catalogue of *Ancient Scottish Seals*, vol. i. p. 174; *vide* also Jervise's *Memorials of Angus and The Mearns*, p. 113.

extent belonging to the burgh, and about a mile north of it, called Trinity or more generally Tarnty Muir, a great fair is annually held for three days, commencing on the second Wednesday of June, to which cattle dealers and horse dealers resort from all parts of Scotland and some parts of England.”¹ In former times the city fathers attended the fair accompanied by halberdiers to preserve order.

The church of Montrose was one of the possessions of Brechin Cathedral. An altar in it, in honour of the Holy Trinity, was founded in 1434 by Elisco and Thomas Falconer, burgesses of Montrose, and had for its support the rents of certain lands in the burgh. The dedication of the altar is believed to have been suggested by that of the cathedral church of the diocese.²

As stated above, the cathedral of Moray, situated at Elgin, was dedicated to the Holy Trinity. So striking was the building that it was known as the “Lanthorn of the North.” Billings bears witness to its excellencies when he remarks: “As a building in which size and ornament are combined, Elgin must have been, as its lovely and majestic fragments still indicate, quite unmatched.”³ The see of Moray was created by Alexander I. soon after his accession to the throne in 1107. Before being settled at Elgin, the bishops had their episcopal seat in one or other of the churches at Kinedar, Birnie, and Spynie. At the last of these places are still to be seen the striking remains of the episcopal palace, described by the Rev. Professor Cooper as “the grandest Bishop’s Palace in all Scotland.” The church, which was dedicated to the Holy Trinity, occupied a site on the south-west of the palace. The building has perished, but its graveyard continues to be used for interments. “Till the other day,” remarks Prof. Cooper, “the foundations of the old Church of Spynie were

¹ *The History of Brechin*, p. 275.

² J. G. Low’s *The Church of Montrose*, pp. 23, 200.

³ The First Cathedral of Moray, *Trans. Scot. Eccles. Soc.*, 1907, pp. 95-121; vide also Robert Young’s *The Parish of Spynie*, p. 135.

traceable above the grass of the churchyard; and there remained also the fallen debris of what had been its eastern wall. The ruins showed a small church of simple character, a plain parallelogram 74 feet long by 35 wide. At one time it had boasted a few ornamental features, doorways and a window adorned with Gothic mouldings (later than the time of Bishop Bricius); these still survive, having been transferred to Quarrelwood, or New Spynie, at the western end of the parish, when the church was removed thither in 1735.¹ When the churchyard was being put in order, several mediæval grave-covers marked with crosses were brought to light, along with the head of a Gothic cross. The fragment was discovered in the old burying-place of the Leslies, Baronets of Findrassie, and is conjectured by Prof. Cooper to have formed part of the old Churchyard Cross.² In pre-Reformation times such crosses, which almost invariably stood on the south side of the church, were sometimes small and plain, but occasionally large and ornate.³

The selection of the church of the Holy Trinity at Spynie as the cathedral church of the see of Moray is thus referred to by Shaw: "The first six Bishops having shifted from one place to another as fancy or conveniency prompted them, Bishop Bricius, who was consecrated anno 1203, applied to Pope Innocent to have a Cathedral fixed for the Bishops of Moray. That Pope appointed the Bishops of St. Andrews and Brechin, and the Abbot of Lindores, to repair to Moray, and to declare the Church of the Holy Trinity at Spynie to be the Cathedral of the Diocess, in all time coming, which they accordingly did."⁴ Bishop Andrew, who succeeded Bricius in 1223, was not satisfied with the choice of Spynie for the cathedral, inasmuch as it was a solitary place where the church services were neglected, and the canons had to

¹ The First Cathedral of Moray, *Trans. Scot. Eccles. Soc.*, 1907, pp. 95-121.

² *Ibid.*

³ *Curious Church Gleanings*, p. 66.

⁴ *History of Moray*, p. 274.

travel to a distance to obtain the necessaries of life. There was at that time a church of the Holy Trinity close to the town of Elgin, and Bishop Andrew petitioned Pope Honorius that the episcopal seat might be transferred to it. The Pope acquiesced, and his commissioners met on the fourteenth of the Kalends of August, anno 1224, in the church of the Holy Trinity of Elgin, and authorised the desired translation.¹

Bishop Andrew lost no time in laying the foundations of a more spacious structure, to serve as the cathedral of his diocese with the same dedication. The building then erected was, however, burned in 1390 by Alexander Stewart—commonly called the “Wolf of Badenoch”—in resentment for having been excommunicated for possessing himself of certain lands belonging to the bishop. When referring to the rebuilding of the cathedral, Billings remarks: “It has generally been understood that the Wolf of Badenoch levelled the building to the ground. But the pointed arches and their decorations are a living testimony that he had not so ruthlessly carried out the work of destruction. There is every reason to believe that the portions which have since gradually crumbled away are the inferior workmanship of the fifteenth and sixteenth centuries, while the solid and solemn masonry of the thirteenth still remains.”² The appearance of the cathedral in 1518 is described by John Taylor, the Water-Poet, who says: “I went to Elgin in Murray, an ancient citie, where there stood a faire and beautifull church with three steeples, the walls of it and the steeples all yet standing; but the roofes, windowes, and many marble monuments and toombes of honourable and worthie personages all broken and defaced.”³ What greatly hastened the dilapidation of the cathedral was the removal, in 1568, of the lead from the roof by order of the Lords of the

¹ *History of Moray*, p. 275.

² *The Baronial and Ecclesiastical Antiquities of Scotland*, vol. ii.

³ Hume Brown's *Early Travellers in Scotland*, p. 124.

Privy Council, who ordained "that the leidis of the saidis kirkis (Elgin and Aberdeen) salbe takin doun with diligence, and sauld and disponit upoun, for interteneing and sustentatioun of the saidis men of weir and utheris neidfull chargeis of the commoun weill of this realme."¹ Dr. Walter de Gray Birch mentions that Bishop John de Pilmor, who occupied the see of Moray from 1293 till 1298, had on the obverse of his seal a representation of the Holy Trinity "between four circular plaques, containing the customary emblems of the Four Evangelists." Dr. Birch adds: "The Holy Trinity reappears on many other seals of prelates of this See, in company with figures of bishops, the Virgin and Child, St. John the Evangelist, St. Mary Magdalene, Michael the Archangel in combat with Satan, or shields of arms."²

Richard Pococke, bishop of Meath, who visited Elgin in 1760, has a tantalisingly vague allusion to a dedication there in honour of the Holy Trinity. After referring to the traces of the Dominican church, he remarks: "Two Chapels also are mentioned, one of the Trinity, the other, if I mistake not, of the Virgin Mary. Mr. Innes's house is on the site of one of them to the north-east of the Cathedral."³

There was another dedication to the Holy Trinity in Moray, viz. the priory of Urquhart, founded by David I. in 1125 as a dependency of Dunfermline Abbey, whence it received a colony of monks with a prior at their head. Shaw says: "All the lands now called the Lordship of Urquhart, the village and lands of Fochaber, the lands of Penic, near Aldern, the lands of Dalcross, a fishing on Spey, pertained to this priory, as did the patronage of Urquhart, Bellie, and Dalcross."⁴ In 1456 Urquhart Priory was detached from Dunfermline Abbey, and joined to Pluscardine Priory in the same county. The monastic buildings stood in a hollow a short way to the east of the parish church, which was

¹ *Privy Council Register*, vol. i. p. 609.

² *History of Scottish Seals*, vol. ii. p. 40.

³ *Tours*, p. 190.

⁴ *History of Moray*, p. 258.

dedicated to St. Margaret, the mother of the founder of the priory. In 1654, most of the stones of the structure were carried off to build a granary at Garmouth, and soon afterwards the remainder were employed in repairing the parish manse and enclosing the graveyard. The site of the priory was turned into a corn-field. The only memorial of the building is the spring known as the Abbey Well, which anciently supplied the monks with water.

The great Benedictine abbey of Dunfermline was under the same invocation as its daughter-house at Urquhart.¹ Its nucleus was a church founded by Queen Margaret, wife of Malcolm Canmore, probably about the year 1072. Turgot,² who acted as the Queen's spiritual adviser at Dunfermline, says: "She erected the noble church there in honour of the Holy Trinity with a three-fold purpose; for the redemption of the King's soul, for the good of her own, and to obtain prosperity in this life and in the life that is to come for her children." Turgot adds: "This church she adorned with divers kinds of precious gifts, among which, as is well known, were vessels not a few of solid and pure gold for the holy service of the altar, of which I can speak with the greater certainty, since, by the Queen's commands, I myself for a long time had them all under my charge there."³

Queen Margaret's church, with probable additions by Alexander I., is believed to have been the structure to which David I. added the existing Norman nave, whose architectural resemblance to Durham Cathedral cannot fail to strike anyone acquainted with both buildings. Whatever may have been the part taken by Alexander in inaugurating the monastery, it is certain that his brother David settled at Dunfermline an abbot and twelve monks whom he brought from Canterbury.⁴ David himself was buried in the Abbey Church in front of the high altar.

¹ *Caledonia* (New Edition), vol. vii. p. 280.

² Appendix B.

³ "Life of S. Margaret" in Metcalfe's *Lives of the Saints*, pp. 301, 302.

⁴ *Reg. de Dunfermelyn*, pref. p. xi.

Between 1216 and 1226, during the reign of Alexander II., the original church, which served as a choir to David's Norman nave, was removed, and a new choir, with aisles, transept and presbytery, took its place.¹ In 1249 a dispute arose regarding the consecration of the new structure, but it was decided that a new consecration was not required, as the choir was to be reckoned merely as an addition to the already consecrated nave. In the same year St. Margaret was canonised, and in the following year her relics were translated to a costly shrine in the Lady-chapel of the choir. As Prof. Cosmo Innes suggests, "the translation of the saintly foundress was probably arranged to give solemnity to the new church." Thereafter the name of St. Margaret was associated with that of the Holy Trinity in the dedication of the abbey.²

Dr. De Gray Birch remarks: "The glorious Abbey of Dunfermline, a Benedictine House dedicated to the Holy Trinity and St. Margaret, made use of a very early seal, about the year 1200. The design is peculiarly interesting. It comprises a view or elevation of a more or less conventional character, intended to represent the church or some prominent part of the monastery, but with a chalice set on a plinth, within a large opening enriched with an arched canopy. Above it is the Divine Hand of Blessing, from which issue streams of rays signifying a transmission of spiritual benediction into the cup. By this beautiful yet simple symbolical design we are to read four things: the Benediction or Blessedness of the Benedictine Order, the Hand of the Father, the Cup of the Blood of the Son, and the Irradiation of the Holy Spirit, which three latter types

¹ This choir was demolished at the Reformation. Its site is occupied by the present parish church erected in 1818. — *Vide* Alan Reid's *Royal Dunfermline*, p. 32; M^rGibbon and Ross's *Ecclesiastical Architecture of Scotland*, vol. i. pp. 230-256. Grose mistakenly attributes the erection of the nave to Malcolm Canmore, at the instance of Turgot who had been prior of Durham. — *Antiquities of Scotland*, vol. ii. p. 119.

² Henderson's *Annals of Dunfermline*, p. 87.

combine to emblematisè the Holy Trinity of the Dedication. The legend—*Sigillum Sancte Trinitatis*—leaves no doubt as to the pictorial significance of the seal.”¹

With the exception of the church and some dwellings for the monks, the monastic pile was demolished by the soldiers of Edward I. in 1303, but was afterwards rebuilt. Before its demolition the structure was so vast that, according to Matthew of Westminster, three kings with their trains might have been accommodated in it.² Even with all its stateliness it was probably not so striking as its Russian namesake—the Troitza (*i.e.* Trinity) Monastery, founded in 1338, some sixty miles from Moscow, which combined monastery, palace, cathedral, churches, and fortress.³

Regarding Dunfermline Billings says: “Of the remains of the Abbey buildings besides the Church, the most conspicuous is called the Frater-hall—a portion of the walls of the refectory or great dining-room which witnessed the princely hospitalities of the rich mitred Abbacy.”⁴ Its ancient grandeur is attested by the south wall still standing, with its tall buttresses and three rows of pointed windows.⁵

Among the possessions of Dunfermline Abbey⁶ was the church of the Holy Trinity at Dunkeld, which, however, did not become, as Billings asserts, the cathedral church of that diocese.⁷ The cathedral was dedicated, not to the Holy Trinity, but to St. Columba, whose relics, or at least some of them, were brought to Dunkeld from Iona by Kenneth

¹ *Ecclesiastical Seals*, pp. 85, 86.

² *Flores Historiarum*, vol. iii. p. 311.

³ Stanley's *Eastern Church*, p. 337.

⁴ Dunfermline became a mitred abbey in 1244, under Abbot Robert de Keldelecht.—*Reg. de Dunfermelyn*, pref. p. xiii.

⁵ *The Baronial and Ecclesiastical Antiquities of Scotland*.

⁶ The Monastery had the patronage of forty-one churches and chapels, “accompanied in many cases by the teinds and lands in the vicinity, from all which it derived both much revenue and influence.”—Chalmers' *Dunfermline*, p. 231.

⁷ *The Baronial and Ecclesiastical Antiquities of Scotland*; vide Lawrie's *Early Scottish Charters*, p. 445.

MacAlpin about the middle of the ninth century. The Dunkeld church in question was granted to Dunfermline Abbey, by Malcolm IV. and Andrew, bishop of Caithness, about the year 1164; a bull of confirmation having been issued by Pope Alexander III. soon afterwards. The grant was ratified by Richard of Inverkeithing, who is believed to have occupied the see of Dunkeld from 1250 till 1272, and by King James II. in 1450. Had Holy Trinity Church at Dunkeld been the cathedral of the diocese, the building would not have remained a mere dependency of Dunfermline Abbey.

A church in honour of the Holy Trinity was built in St. Andrews by Bishop Turgot, between 1109 and 1115, and consecrated in 1243 by Bishop David de Bernham. It stood in the burying-ground, near the east gable of the cathedral, and on the north side of St. Rule's Tower. I am informed by Dr. D. Hay Fleming that he has seen its foundations when the ground was being dug for graves, and that many of the Celtic stones discovered at St. Andrews were brought to light in its neighbourhood. The successor of Turgot's church was built in 1412 in what is now South Street, where, after having undergone partial demolition and reconstruction, it still stands and retains the old name, though it is known also as the Town Church.¹ Its burying-ground was enlarged by Bishop Wardlaw in 1430; but having later become too small, and being in the very heart of the city, it ceased to be used after the Reformation.² There was a chapel to the Trinity in the cathedral at St. Andrews. Regarding it Lord Lindsay says: "Sir William of the Byres founded, in 1413, a chapel to the Holy Trinity in the Cathedral at St. Andrews, to be supported by eight pounds yearly, out of the barony of Aldie in Strathearn."³

There was a Trinity aisle in the church of St. John at

¹ Appendix C.

² Dr. Hay Fleming's *Guide to St. Andrews*, p. 21.

³ *Lives of the Lindsays*, vol. i. p. 52 n.

Ayr. The aisle is mentioned in an indenture (dated 20th March 1500) between Sir John Chalmer of Gaitgirth, and Dame Janet Hamilton his spouse, and the Friars Preachers of Ayr, respecting a certain tenement in the burgh. In the indenture we read: "It is accordit and finily endit that the said knychtis airis quhatsumevir sall yeirly rais and uptak of the said tenement with the pertinence sextein schillingis of annuallrent the quhilk yeirly annuall salbe distribuit be the said Schir Johneis airis to the choristeris and cheplanis of Sanct Johneis kirk of the said burgh to be don und sungin in the Trinity ile of Sanct Johneis kirk."¹

The church of the royal burgh of Cupar on the Eden is believed to have been under the same invocation, in as much as the earliest seal of the burgh bore a representation of the Holy Trinity. The late Marquis of Bute remarks: "The oldest seal of Cupar appears to be one of those attached to the letters patent regarding the ransom of David II., dated September 26, 1357. . . . 'The Father, seated, holds the Son on the cross with His left hand, the right in act of benediction; the Holy Ghost descends on the Son.'"² The original church of Cupar stood about half-a-mile north of the burgh, but within the old town walls. It occupied a site on a rising ground, half-way up the avenue leading to Springfield House. The building having become decayed in the beginning of the fifteenth century, the prior of St. Andrews rebuilt it in 1415 on a new site in the town. This structure, which measured 133 feet by 54 feet, was rebuilt in 1785, but portions of the old church were retained, comprising three arches of the central nave and the quadrilateral tower at the north-west angle.³

Other two churches in Fife were dedicated to the Holy Trinity, viz. those of Auchtermuchty and Moonzie. The

¹ *Friars Preachers of Ayr* (in *Colls. Ayr and Wigton*), p. 67.

² *Arms of the Royal Burghs of Scotland*, p. 75.

³ J. Russell Walker's *Pre-Reformation Churches of Fife; Ecclesiastical Architecture of Scotland*, vol. iii. p. 205.

former was consecrated on 31st March 1245 by Bishop David de Bernham, and granted in 1350, by Duncan, Earl of Fife, to the abbey of Lindores. This was the result of a vow made when the earl escaped from death at the battle of Neville's Cross on 17th October 1346.

The church of Moonzie was also consecrated in 1245 by the same Bishop David. It had previously been granted by William Malvoisine—his predecessor in the see—to the hospital founded by him at Scotlandwell in Kinross-shire.¹ The present church is an ancient building, though its exact date is unknown. It occupies an elevated site, and serves as a landmark to mariners entering the Firth of Tay. A local rhyme says:—

“Gae ye east or gae ye wast,
Or gae ye ony way ye will,
Ye winna get to Moonzie Kirk
Unless ye do gae up the hill.”²

In a “Description of the parishes of Fettercairn, Fordoun, St. Laurence and Mary parish in Mearns,”³ of date 1725, the church of Fettercairn is assigned to the Trinity. This is the entry—“Parioch of Fettercairn in Mearnsshire alias Trinitie par. ;” but there is reason to believe that the church was dedicated not to the Holy Trinity but to St. Mark. In a “Description of some parishes in Mearns and Aberdeenshire,” allusion is made to “Trinity-Banchory in Mearns,” as if its church recalled the Holy Trinity. The parish is really Banchory-Ternan, named after St. Ternan, a disciple of St. Palladius, who is further commemorated in St. Ternan's Church at Arbuthnot in the same shire.⁴

The church of Trinity-Gask in Strathearn recalls the Holy Trinity, just as that of the neighbouring Findo-Gask recalls St. Findoca; the two Gasks—Wester and Easter—

¹ A. H. Millar's *Fife Pictorial and Historical*, p. 183.

² Taylor's *Historical Antiquities of Fife*, p. 56.

³ Macfarlane's *Geog. Colls.*, vol. i. p. 266.

⁴ *Ibid.* pp. 266, 428.

being thus differentiated. The dedication of the church is reflected in the name of Trinity Well, noted for the purity and lightness of its water. "The spring," as the writer of the parish article in the *Old Statistical Account*¹ remarks, "is copious and perennial. Superstition raised this well to no small degree of celebrity. It was affirmed, that every person who was baptised with the water of this well, would never be seized with the plague." The same writer gives currency to an ill-founded surmise regarding the origin of the parish name. "Trinity-Gask," he says, "consists of the united parishes of Kinkell and Wester-Gask; and, as report says, contained a third place of worship, called Chapel-hill. The union of the three into one parish is said to have given rise to the present name of Trinity-Gask."²

Scone, in the same shire, was a place of importance during the era of the Pictish Kings. Indeed it was described as *sedes regia*—a royal seat—whose traditions were carried forward into later times when it was the scene of the coronation of our Scottish kings. Nectan, ruler of the Picts, who died in 732 A.D., is believed by Dr. Skene to have founded a church there, and to have dedicated it to the Holy Trinity.³ The Culdees were certainly in possession of an ecclesiastical establishment (dedicated to the Holy Trinity) at Scone, when Alexander I. founded a monastery there in 1114 under the same invocation.⁴ The editor of the *Liber Ecclesie de Scon*⁵ remarks: "The Monastery of Scone, a foundation of unknown antiquity of the Culdees, was re-formed by King Alexander I., who established in it a colony of canons regular of the order of St. Augustine, whom he brought from the church of St. Oswald at Nastlay near Pontefract in Yorkshire." The editor

¹ Vol. xviii. p. 487.

² *Ibid.* p. 483.

³ *P. S. A. Scot.*, vol. viii. pp. 89, 90.

⁴ Sir A. C. Lawrie casts doubts on the genuineness of Alexander's foundation-charter of Scone Abbey, at least in the form in which it has come down to us, but these doubts do not effect the question of the dedication of the abbey to the Holy Trinity.—*Vide* his *Early Scottish Charters*, pp. 280, 281.

⁵ Pref. p. i.

adds: "The Church, previously dedicated to the Trinity, was placed under the patronage of the Virgin, St. Michael, St. John, St. Lawrence, and St. Augustine." It would, however, be more correct to say that the above saints were added to the original dedication, since in King Alexander's charter we read that the original church of the Holy Trinity was by him granted to God Himself (*Ipsi Deo*), and to the five saints named above. This is confirmed by Alexander's foundation-charter of the priory on Eilean Aidan in Loch Tay, which he granted in 1122 to "Holy Trinity (Abbey) of Scone." "The seal of the Abbey," remarks Mr. J. D. Urquhart, "was one of considerable antiquity. The seal represents the emblem of the Trinity within the mystical *vesica piscis*, surrounded by the symbols of the four evangelists, and below the figure of St. Michael and the dragon."¹ Another seal in use in 1237 shows, as Dr. De Gray Birch tells us, "a curious conventional form of the Abbey Church adorned with a central tower and side pinnacles. On the roof are set figures of the Almighty Father and the Son," as the Divine Protectors of the building.²

The abbey was burned by a mob from Perth in 1559. John Knox says: "The multitud, easelie inflambed, gave the alarme, and so was that Abbay and Palace appointit to saccage; in doing whair of thay took no lang deliberatioun, bot committed the hole to the merciment of fyre."³ The abbey precincts are believed to have extended to twelve acres, and to have been surrounded by a wall. About 100 yards from the present palace of Scone is an old burying-ground, where the monastic church is thought to have stood. We find a reminiscence of the dedication, in the name of the Trinity Croft mentioned in the feus of Scone of date 1585.⁴

¹ *Historical Sketches of Scone*, pp. 30, 40.

² *Scottish Seals*, vol. ii. p. 109.

³ *History of the Reformation*, vol. i. p. 361.

⁴ *Liber Ecclesie de Scon*, p. 230.

St. Margaret's Inch, now a peninsula but once an island in Forfar Loch, had a chapel dedicated to the Holy Trinity. In a charter of Alexander II. of date 1234, the king bestowed on the Cupar-Angus Monastery ten pounds of revenue drawn yearly from the lands of Glenisla, ten marks of this sum to be devoted to the sustenance of two Cistercian monks, who were perpetually to celebrate divine service in the chapel of the Holy Trinity on the island in the Loch of Forfar.¹ In 1508, William, abbot of Coupar, granted the chaplainry of the said chapel to Sir Alexander Turnbull for life, "on condition, *inter alia*, that he be diligent and earnest in building and repairing the chapel and buildings thereof; and that he plant trees without and within, and construct stone dykes for the defence and preservation of the loch and the trees thereof, that the trees be not destroyed with the force and violence of the water."² The stones of the chapel were at a later period carried off to supply building materials for a neighbouring farm-steading. Dr. John Stuart considers that a fragment of a pillar and a bronze hinge, which were dug up on St. Margaret's Inch, were in all likelihood relics of its ecclesiastical occupation.³ He thinks that the pillar dates probably from the fifteenth century.

Aberdeenshire had a dedication to the Holy Trinity in what is now Udney parish, in addition to the monastery in the county-town, to be referred to in the next chapter. Prior to the creation of Udney parish in 1605, out of portions of the parishes of Logiebuchan, Ellon, Tarves, and Foveran, there was in the Ellon section a chapel dedicated to the Holy Trinity, dating from pre-Reformation times. Regarding it Rev. Dr. Temple remarks: "On November 11, 1406, Ranald de Uldeny (Udney), lord of that ilk, granted to a chaplain serving in the chapel of the Holy Trinity, for the soul of Patrick de Uldeny, his father, the land on which the

¹ A. Reid's *Forfar*, p. 35.

² *Cupar Reg.* (Rental Book), p. 272.

³ *P. S. A. Scot.*, vol. x. p. 34.

old chapel of Uldeny stood ; his lands between the streams of the Brony and the Coullie, the lands which the hermit possessed by leave of his father, the brew-house of Uldeny with the pasture on the common of Uldeny for a mare, a pig, twelve cattle and forty sheep, and of an annual rent of thirty-three shillings and fourpence from the lands of Auchinlown (Auchlown).”¹

¹ *Thanage of Fermartyn*, p. 415.

CHAPTER III.

THE HOLY TRINITY

(concluded).

Hospital, Soutra.—Church and Hospital, Edinburgh.—Restalrig.—Mariners' Hospital, Leith.—Berwick-on-Tweed.—Trinity Monasteries.—Chapels at Dunblane and Ayr.—Teampull-na-Trianaide.—Hebridean Folklore.—Maison Dieu.—Godscroft.

CLOSE to the summit of Soutra Hill, the most westerly part of the Lammermoor Range, just where the slope to the north begins, once stood at the height of 1184 feet above the sea the Trinity Hospital of Soutra, known in Charter Latin as *Domus de Soltre*. It was, as Dr. David Laing says, one of those foundations so common in the Middle Ages, which were erected and endowed, not only for stated religious service, but for the benevolent purpose of maintaining a certain number of indigent and infirm persons in the surrounding district, and of receiving for a limited period pilgrims and other travellers.¹ The hospital is commonly believed to have been founded by Malcolm IV. (1153-1165); but the Rev. James Hunter is of opinion that though the oldest charter describes the lands around the hospital as a "gift" from Malcolm, the master and brethren were probably in possession long before.² The hospital was annexed by Pope Nicholas V. (*circa* 1450) to the church of St. Andrews, as the benefice of the chancellor; but when it was transferred in 1462 to the Trinity College founded at Edinburgh by Mary of Gueldres, its connection with St. Andrews was dissolved, and it became once more a hospital and parish

¹ *The Collegiate Churches of Mid-Lothian*, intro. p. v.

² *Fala and Soutra*, p. 53.

church, under the charge of a vicar appointed by the provost of Mary's new institution.¹

The parishes of Fala and Soutra were united in 1589, and at a later date the church and hospital of the latter became ruinous. About the year 1850, all the hospital buildings, with the exception of an aisle of the church, which still remains, were removed to build dykes and farm-steadings in the neighbourhood. The aisle owed its preservation to its having been used as the burying-place of the Pringles of Beatman's Acre, otherwise Bedesmen's Acres—a piece of ground not far off, anciently appropriated to the bedesmen of the hospital.

The hospital gave name to a spring, known in consequence as Trinity or Tarnty Well. Regarding it the Rev. James Ingram, writing in 1844, remarks: "On the north side of the hill, a little below where the hospital stood, there is a fountain of excellent water, which was dedicated to the Holy Trinity, still called Trinity Well. This well, though it does not now appear to have any medicinal qualities, was formerly much celebrated, and much frequented by invalids."² Since this was written the well has been drained.

Wayfarers to Soutra Hospital from the south passed along a road known as the Girthgate, *i.e.* the Sanctuary Way. It began at an ancient bridge over the Tweed near Melrose. The road is thus referred to by the Rev. Adam Milne, who wrote in 1743: "There has been a plain Way from this Bridge through the Muirs to Sautrahill, called yet the Girthgate; for Sautra was an Hospital founded by Malcolm IV. for the Relief of Pilgrims, for poor and sickly People, and had the Privilege of a Sanctuary, as Girth signifieth. The Way is so good and easy, that it may put one in Mind of the Roads that led to the Cities of Refuge."³ Malcolm IV., the

¹ *Collegiate Churches of Mid-Lothian*, intro. p. x.

² *N. S. A. Mid-Lothian*, pp. 538, 539.

³ "A Description of the Parish of Melrose," quoted in J. A. Wade's *History of Melrose*, pp. 67, 68.

reputed founder of the hospital, is still remembered in the names of King's Road and King's Inch in the neighbourhood of its site. Some ground at the east end of Hawick belonged to the hospital, and is still known as Trinity Lands. It has given name to the modern Trinity Street.¹

Mary, daughter of Arnold, Duke of Gueldres, and widow of James II., founded at, or more correctly near, Edinburgh the collegiate church and hospital of the Holy Trinity referred to above. The bull of Pope Pius II., transferring to it the revenues of Soutra Hospital, was issued at Rome on 23rd October 1460, and described the institution as newly built. It was founded in "praise and honour of the Holy Trinity and of the always blessed and glorious Virgin Mary, of St. Ninian the confessor, and of all the saints and elect of God." The institution was to be a perpetual college or collegiate church for a provost, eight prebendaries, and two choristers; and to it was to be conjoined an hospital for the support of thirteen bedesmen. The foundation was ratified at St. Andrews on 1st April 1462 by Bishop James Kennedy. On 18th June in the same year, Pope Pius II. issued a bull confirming the annexation of the hospital of Soltray to the collegiate church and hospital of the Holy Trinity.

The bull was addressed to Mary of Gueldres, and in it the Pope said: "Thou hadst anew founded and in splendid manner hadst caused to be constructed and erected to the praise of Almighty God a collegiate church with an hospital for the poor, near the burgh of Edinburgh on the north side, for the furthering of divine worship, for the reception and maintenance of Christ's poor, and other miserable persons; and both our most beloved son in Christ, James illustrious King of Scots, whose forefathers founded the said hospital of Soltray for the use of Christ's poor, in order that the wishes of his ancestors might be observed as far as possible, and thyself fervently desired that the foresaid hospital which had

¹ *Trans. Scot. Eccles. Soc.*, 1909, p. 377.

been erected into a Chancellorship should be restored to its pristine state and be incorporated with the same newly erected hospital for ever."

The appearance of Queen Mary's foundation is thus indicated by Dr. David Laing: "The plan of the building was in the form of a cross-church, of which only the choir, aisles, and transept were completed, with a south porch, and a north chantry-chapel, all in the Second Pointed or Decorated style of architecture. The site of the building was the low ground, without the city walls, to the north-east, sheltered by the precipitous rocks of Calton Hill."¹ Multitudes of pilgrims resorted to the church soon after its dedication. Their offerings were put into a coffer, one-third being devoted to the papal treasury to assist in waging war against the infidels, the other two-thirds going to the building of the church itself. Sir Daniel Wilson remarks: "The work had advanced but a little way when the royal foundress died at Edinburgh on the 16th November 1463. Her funeral obsequies had to be performed elsewhere, while the church, which she had destined for her final resting-place, was in progress, and where at length her remains did find rest for nearly four hundred years."² The roof of the church was much admired. It is described by Mr. T. S. Muir as "certainly the 'flower' of the building."³ After the Reformation—probably about the year 1580—the building was made the church of the newly formed north-east parish of Edinburgh; the revenues of the ancient foundation being devoted to various purposes—religious, charitable, and educational. The original hospital, which stood near the church on the east side of Leith Wynd, was rebuilt in 1587,⁴ but, like the church, was

¹ *The Collegiate Churches of Mid-Lothian*, intro. p. xiv.; Theiner's *Vetera Monumenta*, pp. 439, 440.

² *Reminiscences of Old Edinburgh*, vol. ii. p. 5. ³ *Characteristics*, p. 70 n.

⁴ For an account of the hospital till the middle of the eighteenth century, *vide* Maitland's *History of Edinburgh*, p. 480. Pensions are still granted to persons in indigent circumstances from the Trinity Hospital Fund, under the management of the Edinburgh Town Council.

entirely removed in 1848, when the North British Railway Company began the construction of the Edinburgh and Glasgow line.¹

The following extract from the collegiate accounts relative to the common seal of Trinity Church has a direct bearing on its dedication: "At the Trinitie Colledge, the twentie-sex day of Junij, the zeir of God 1574.—The quhillk day, the Provest and Prebendariis, haveand respect to the reformatioun of Religioun and abolessing of Idolatrie, haue thocht expedient that thair commoun sele of the said Colledge, be thair commoun consent of thair chaptoure, be changit and reformit; that quhair the samyn *contenis the ymage of the Trinitie efter the auld maner*, In place thair of sal be writtin thir wordis, SANCTA TRINITAS VNUS DEUS."² The altar-piece of the church is still preserved in Holyrood Palace. Sir Daniel Wilson says: "It is a work of art of singular interest as the only example of a Scottish pre-Reformation altar-piece known to exist, and includes portraits of great historical value. It is a diptych, painted on both sides of its two leaves. On the right inner compartment is the Trinity; the Divine Father enthroned in glory, sustaining the Redeemer in His passion; while the Holy Spirit rests on Him in the form of a dove. This clearly points to the dedication of the church; while on the left compartment the beatified foundress, as it has been assumed, is represented in the character of St. Cecilia playing on an organ."³ The altar-piece dates probably from about the year 1484, and is believed to be the work of a Flemish artist.⁴

The church of the ancient parish of Restalrig, now included in South Leith, was made collegiate by James III.

¹ *Collegiate Churches of Mid-Lothian*, intro. pp. xiii.-xxxii.

² *P. S. A. Scot.*, vol. iii. p. 15.

³ *Reminiscences of Old Edinburgh*, vol. ii. p. 11.

⁴ *Vide* Dr. David Laing's "Historical Description of the Altar-Piece, painted in the reign of King James III. of Scotland," in the *P. S. A. Scot.*, vol. iii. pp. 8-22.

In the bull of erection issued by Pope Innocent VIII. in November 1487, it is described as "the church of the Holy and Undivided Trinity and of the Blessed Virgin Mary, within the limits of the parochial church and place of Restalrig (ecclesia Sancte et Individue Trinitatis et Beate Marie virginis infra limites parochialis ecclesie et loci de Restalrig)."¹ The bull states that the king at his own expense had begun to build the collegiate church, and endowed it for a dean and suitable number of canons and prebendaries.² The college was subsequently enlarged by James IV. in 1512, and James V. in 1515. In 1560 the Assembly of the Reformed Church ordered that "the Kirk of Restalrig, as a monument of idolatrie, be raysit and utterly castin doun and destroyed."³ The choir, described by Sir Daniel Wilson as "a comparatively small, though very neat specimen of decorated English Gothic,"⁴ escaped demolition. It remained ruinous till 1836, when it was fitted up as a chapel of ease for the surrounding district.⁵

Leith had a mediæval hospital dedicated to the Holy Trinity. It was founded in 1555 for the reception of "poor, old, infirm and weak mariners," and stood opposite St. Mary's Church on the west side of Kirkgate. The institution was built from funds known as "primo gilt," which were dues paid to the shipmasters and mariners of the burgh by all vessels entering the harbour. Its successor is the present Trinity House, erected in 1817 at a cost of £2500.⁶ "The inscription which adorned the ancient edifice," remarks Sir Daniel Wilson, "is built into the south wall of the new building at the corner of St. Giles' Street, cut in large

¹ *Collegiate Churches of Mid-Lothian*, p. 274.

² *Ibid.* intro. p. xlv.

³ *The Booke of the Universall Kirke of Scotland*, p. 5.

⁴ *Memorials of Edinburgh in the Olden Time*, p. 398.

⁵ *N. S. A. Mid-Lothian*, p. 776.

⁶ J. Campbell Irons' *Leith and Its Antiquities*, vol. i. p. 303, and vol. ii. p. 314.

and highly ornamental antique characters:—IN THE NAME OF THE LORD VE MASTERIS AND MARENELIS BYLIS THIS HOVS TO YE POVR. ANNO DOMINI 1555.”¹

According to Miss F. Arnold-Forster, the church of the Holy Trinity at Berwick-upon-Tweed² was built in the seventeenth century under the Commonwealth.³ This must, however, have been merely a rebuilding, for there was a church under the same invocation at a much earlier date. When alluding to Trinity Church, Mr. John Scott observes: “This is, in all probability, the oldest foundation in Berwick, since it has always been, as far as we can trace, the parish church of Berwick-upon-Tweed.”⁴ We learn from the *Pontificale*⁵ of David de Bernham of St. Andrews, that that energetic bishop was at Berwick on 15th April 1242, performing the ceremony of reconsecration (technically styled *reconciliatio*) in the church of the Holy Trinity there, after it had been polluted by the shedding of blood within its walls as the result of a quarrel between two scolocs or “clerici scholares.” Chalmers says: “During the 12th, the 13th, and 14th centuries, the town of Berwick, with its suburbs, with the adjacent *liberty*, or *Berwick-bounds*, formed two parishes: Berwick-town, and the lands near the sea, on the north, forming one parish, of which the Trinity church was the place of worship; while the village of Bondington, which no longer appears on the maps, and the adjacent territory, on the west, formed the other.”⁶ The cemetery of Holy Trinity Church is mentioned in the *Chamberlain Rolls of Scotland*⁷ in the year 1329.

The parish church was not the only dedication to the

¹ *Memorials of Edinburgh in the Olden Time*, p. 359.

² Berwick was more than once captured by England, and was finally separated from Scotland in 1482.

³ *Studies in Church Dedications*, vol. i. p. 27.

⁴ *Berwick-upon-Tweed*, p. 335.

⁵ Intro. p. 22; also *P. S. A. Scot.*, vol. xx. p. 190.

⁶ *Caledonia*, vol. ii. p. 350.

⁷ Vol. i. p. 105.

Trinity at Berwick. Chalmers remarks: "There was a house dedicated to the *Holy Trinity*, at Berwick-bridge, whose duty it was to pray for the passengers, and to profit from their safety."¹ Before the present stone bridge² across the Tweed was built between the years 1610 and 1634, the river had been spanned by more than one bridge of timber. The chapel beside the bridge is described as having been founded "for the Minister and Brethren of the Holy Trinity of the Bridge of Berwick (pro Ministro et Fratibus Sanctae Trinitatis Pontis Berwici)."³ Berwick fell into the hands of the English after the battle of Halidon Hill in 1333, and along with it the lands and tenements of the *Domus Pontis*. On 26th February 1338-9, Edward III. ordered an inquest into these possessions, and on discovering that the house had been founded to maintain chantries for prayers on behalf of the souls of his ancestors, he commanded its possessions to be restored to its keeper.⁴ A monastery of Trinity Friars had been founded at Berwick by William the Lion (1165-1214); and there is some reason to believe that the house at the bridge was either the monastery in question or was connected with it.

The Order of the Red or Trinity Friars was founded in 1198 by St. John of Matha and Felix de Valois. Spottiswoode says: "Their substance or rents were divided into three parts, one of which was reserved for redeeming Christian slaves from amongst the infidels. 'Tertia vero pars (say their constitutions) reservetur ad redemptionem captivorum, qui sunt incarcerati pro fide Christi a Paganis.'"⁵ When discussing the historical significance of the name of the Order, the Rev. Professor Cooper remarks: "They were called

¹ *Caledonia*, vol. ii. p. 342 n.

² "This beautiful bridge is situated close by the *quay* nearly in a line with the western lane, and 50 or 60 yards below the site of the old timber bridge."—Fuller's *History of Berwick*, p. 190.

³ *Ibid.* p. 190.

⁴ *Rotuli Scotorum*, vol. i. p. 836; also Scott's *Berwick-upon-Tweed*, p. 350.

⁵ Keith's *Bishops*, p. 395; also *vide* Appendix D.

Trinitarians from that fundamental truth of Christianity which distinguishes it so sharply from the barren misbelief of the Mahometans, whose unhappy captives it was their mission to redeem; and for the same reason their churches and convents were dedicated by their Rule to the Holy Trinity."¹ Their habit was white, and they had a red and blue cross on their scapular. The Rev. Dr. John Woodward² says: "They bore: *Argent, a cross patée, the perpendicular gules, the traverse azure.*"

Eleven monasteries, or ministries as they were technically styled, belonging to the Order in question, were brought into existence in Scotland between 1211, when their first house was founded at Aberdeen, and 1283, when their last was erected at Dundee between the Nethergate and the Firth of Tay, on a piece of low ground called from it the Monks' Holm. Spottiswoode names seventeen houses; but his list is not accurate. The list, as corrected by Mr. R. Renwick³ from other sources, is as follows:—Aberdeen, Berwick-upon-Tweed, Dunbar, Houston (Haddingtonshire), Scotlandwell, Fayle or Failford, Brechin, Peebles, Dornoch, Cromarty or Crenach, and Dundee.

Regarding the house of the Holy Trinity at Aberdeen, Kennedy remarks: "King William in the latter end of his reign established a branch of the Order at Aberdeen, whither he sent in the year 1211, two friars, who had been recommended to him by Pope Innocent; and granted and confirmed to them his palace and garden on the south side of the town, for their convent."⁴ Their church remained entire until the end of the eighteenth century, when it was demolished. The Trinity Friars Place at Aberdeen gave

¹ *Trans. Scot. Eccles. Soc.*, 1904, p. 73. Dr. De Gray Birch in his *History of Scottish Seals*, vol. ii. p. 114, remarks: "The Trinitarian Friars use one or other of the numerous mediæval representations of the Blessed Trinity upon the seals of their Vicar General, Minister Provincial, and Visitor."

² *Ecclesiastical Heraldry*, p. 421.

³ *Aisle and Monastery*, p. 24.

⁴ *Annals of Aberdeen*, vol. ii. p. 66.

name to Trinity Burn, now better known as the Denburn, and the Trinity Port at the south end of the Ship Row, one of the six ancient gates of the burgh which was removed some two centuries ago. King Robert Bruce, by a charter dated in the 14th year of his reign, granted to the community of Aberdeen the privilege of holding their Trinity Fair within the burgh.¹

The Cross Church at Peebles was founded in 1261 by Alexander III., and there is reason to believe that it was placed under the charge of the Trinity Friars; but it was not till 1473 that a regular monastery was established in connection with the church. This was brought about as the result of a petition by James III. and his Queen to the head minister of the Order at Paris, setting forth the royal intention to erect and endow a monastery in the "House or Chapel of the Holy Cross of Peblis," the ecclesiastical services in the monastery to be celebrated by the Trinity Brethren. It was also arranged that the house of the Trinity Friars at Berwick, which had been levelled to the ground by the English should, with all its pertinents, be annexed to the house of the Holy Cross of Peebles.²

The Trinity monastery of Failford, which stood on the right bank of the Fail, a mile and a quarter from Tarbolton, the suppressed parish of Barnwell in Ayrshire, was founded in 1252. In a charter of 1337, John de Graham, Lord of Tarbolton, granted the patronage of the church of Tarbolton "Deo et domui Faileford, et fratri Johanni ministro, et fratribus ordinis sanctissimae Trinitatis et Captivorum."³ The monastery possessed five other churches, viz. those of Barnwell, Symington, Galston, Torthorwald and Inverchoalan.

¹ Kennedy's *Annals*, vol. i. pp. 3n, 25; G. M. Fraser's *The Green*, pp. 15-18. —The Rev. Prof. Cooper remarks: "Some of the older pieces of carved oak in which Trinity Hall of Aberdeen is so rich may have originally adorned the church of the Red Friars."—*Trans. Scot. Eccles. Soc.*, 1904, p. 73.

² R. Renwick's *Aisle and Monastery*, pp. 31 *et seq.*

³ Keith's *Bishops*, pp. 396, 397.

The superior of the monastery was provincial of the Order of Trinity Friars in Scotland, and, as such, is said to have had a seat in Parliament. The reputed habits of the friars are described in some satirical verses ending with these lines :—

“And the Friars of Fail they made gude kale
On Fridays when they fasted,
And they never wanted gear enough
As long as their neighbours lasted.”¹

Whether these strictures were true or not, there is no doubt that the monastery served the purposes of an almshouse. “When the rental was given up,” remarks Chalmers, “‘twa puir men’ lived, in the convent, and had £22 yearly for their subsistence: ‘Four auld beidmen of the convent,’ who lived out of the place, received each of them 11 bolls of meal, and 12 bolls of malt yearly, and eight marks each of habits silver and eithing silver.”² In 1590 we find a reminiscence of the Order to which the monastery belonged in the local names of “Trinitie land” (Trinity Land) and “Trinitie Woll Medow” (Trinity Well Meadow). The monastic buildings were partially destroyed in 1561 by command of the Earls of Arran, Glencairn, and Argyle. The ruins, surrounded by several ash and elm trees, consisted in 1842 of one gable and part of the wall of the superior’s house.³

Little information is to be had regarding the Trinity Monastery at Houston, otherwise Houseton or Howeton, in East Lothian. Chalmers says: “At Houseton there was of old a hospital, though the piety of the founder, and the site of the foundation, be now equally unknown.”⁴ The hospital seems to have been converted into a collegiate church, for at a later date the foundation is styled a provostry.

At Scotlandwell in Kinross-shire, on the north side of the Water of Leven, stood an hospital founded by William Malvoisine, bishop of St. Andrew’s, who died in 1233. It

¹ *N. S. A. Ayr*, p. 748.

² *Caledonia*, vol. iii. pp. 491-493.

³ *N. S. A. Ayr*, p. 748, and *Exch. Rolls*, vol. xxii. pp. 528, 529.

⁴ *Caledonia*, vol. ii. pp. 510, 511.

was bestowed on the Trinity Friars by his successor, Bishop David de Bernham, whose charter is dated on the day after the Feast of the Circumcision, *i.e.* 2nd January, in the year 1250. Some remains of the buildings are still to be seen at the foot of Bishop's Hill.¹ The Trinity monasteries at Dunbar, Brechin, and Dornoch were founded respectively in 1218, 1260, and 1271; while the one at Cromarty is believed to have been erected about the last mentioned date.

There was a chapel to the Holy Trinity (*Sacellum Sanctæ Trinitatis*) in Dunblane Cathedral, mentioned in a Perthshire Retour of date 26th October 1693. William de Lyndesey, rector of the church of Ayr and canon of Glasgow and Dunkeld, built, about the year 1325, a chapel at Ayr in honour of the Holy Trinity, which he endowed with ten marks yearly to support a priest to officiate at its services.²

A notable dedication to the Trinity among the Hebrides was Teampull-na-Trianaide in North Uist, styled also Kiltrinidad. Mr. T. S. Muir says: "At the south end of the island is Carinish, and there, on the top of a gently elevated spot bordering the intricate ford to Benbecula, is Teampull-na-Trianaide (Trinity Church)." ³ Mr. W. C. Mackenzie remarks: "The remains of greatest importance in North Uist are those of the historical Trinity Church at Carinish." ⁴

Teampull-na-Trianaide is popularly believed to have been built about 1390 by Amie Macruari, first wife of John of Isla, Lord of the Isles; but as Prof. Cosmo Innes suggests, it was then probably only repaired by her.⁵ The building was certainly in existence at that time; for early in the same century it was bestowed upon the abbey of Inchaffray in Strathearn. It is now roofless, and most of its dressed stones have been removed. The dimensions of the ruin, as given by

¹ J. F. S. Gordon's *Eccles. Chron. for Scotland*, vol. iii. pp. 292, 293; *vide* also Sibbald's *History of Fife and Kinross*, p. 823.

² Chalmers' *Caledonia*, vol. iii. p. 500.

³ *Eccles. Notes*, p. 48.

⁴ *History of the Outer Hebrides*, p. 521.

⁵ *O. P. S.*, vol. ii. p. 373.

Captain F. W. L. Thomas, are $61\frac{1}{2}$ feet long by $21\frac{1}{2}$ feet broad. Tradition says that a figure of a giant with three heads, presumably a grotesque representation of the Trinity, once stood either on the top of the east gable or in a niche below.¹

The Rev. G. A. Frank Knight observes: "I found that the temple faced due east, and was in direct line with the highest mountain on the island, viz., Eval, 1138 feet. On the north side of the nave was a beautifully-moulded window, and, looking through it, another conspicuous eminence was found to be in direct line, viz., Unival, 458 feet, in the north of the island. There must have been a corresponding window in the south of the nave, and I found that its orientation was directly towards the highest point of Benbecula—Rueval, 409 feet. Here, then, were a trinity of peaks, as seen from the three main windows, and the church itself was dedicated to the Holy Trinity."² A smaller ruin on the north of the principal structure, and connected with it by a vaulted passage having a window on each side, is known as Teampull MacVicars, from the circumstance that some MacVicars took possession of it as a burial-place.³

Some interesting manifestations of the belief in the Trinity, as found in Hebridean folk-lore, are cited by Dr. Alex. Carmichael. He quotes a Beltane blessing in which reference is made to—

"The strength of the Triune our shield in distress,
The strength of Christ, His peace and His Pasch,
The strength of the Spirit, Physician of health,
And of the priceless Father, the King of grace."

Dr. Carmichael mentions that the catkin, or inflorescence of the birch and certain other trees, was turned into a three-plied cord, and that into a circle, and placed under the milk boyne to safeguard the milk from unseen powers of evil. The triple cord symbolised the Trinity, and the circle eternity.

¹ *Arch. Scot.*, vol. v. pp. 225-239.

² *Trans. Perthshire Soc. of Nat. Science*, vol. iii. p. 207.

³ Muir's *Eccles. Notes*, pp. 48, 49.

The kertch or coif donned by a woman on the morning after her marriage was, we are told, formed of a square of fine white linen. The square was arranged into three angles symbolic of the Trinity, under whose guidance the young wife was to walk. *Trithean* or *Trithion* is a Gaelic word derived from *tri*, three, and *aon*, one, and signifies Trinity in unity. Dr. Carmichael remarks: "This form of the word is not now used in writing or in speaking, but it occurs in place-names at Loch Harport and at Glendale, in the island of Skye, in the island of Lismore, and possibly elsewhere."¹

Mr. William Mackenzie quotes an incantation still practised among the Western Isles, to free a beast from the supposed effects of witchcraft or the evil eye. Three threads of different colours are twined round the animal's tail, while certain lines are repeated three times after the Pater-noster has been recited. The following portion of the incantation has reference to the Trinity:—

I.

"An eye will see you,
Tongue will speak of you,
Heart will think of you,
The Man of Heaven
Blesses you,—
The Father, Son, and Holy Ghost.

II.

Four caused your hurt—
Man and wife,
Young man and maiden.
Who is to frustrate that?
The Three Persons of the most Holy Trinity,
The Father, Son, and Holy Ghost."²

When a boat was about to put to sea the steersman said three times, "Let us bless our ship"; and the crew responded, "God the Father bless her; Jesus Christ bless her; The Holy Ghost bless her"; the steersman ending with the prayer, "God the Father Almighty, for the love of Jesus

¹ *Carmina Gadelica*, vol. i. p. 189; vol. ii. pp. 247, 212, 342.

² *Gaelic Incantations*, p. 42.

Christ His Son, by the comfort of the Holy Ghost the Omnipotent God, who miraculously brought the children of Israel through the Red Sea, and brought Jonas to land out of the belly of the whale, and the Apostle St. Paul to safety out of the troubled raging sea, deliver, sanctify, bless and conduct us peaceably, calmly, and comfortably through the sea to our harbour.”¹

Apart from the general ascription to God, already referred to, the Divine unity is sometimes emphasised in connection with religious foundations. This thought of unity is prominent in the name of *Domus Dei* or *Maison Dieu*, i.e., the House of God, formerly given to a certain class of benevolent institutions. In the Middle Ages, a preceptory, or hospital founded for relief of poor, sometimes bore this significant name, in recognition of the fact that charitable effort ought to be put forth to the glory of God. The chapel attached to the *Maison Dieu* appears, however, to have had its own patron saint.

Edinburgh had two such houses, one at the head of Bell's Wynd and the other in the Cowgate, while there was one each at Elgin, Brechin, Dundee, Dunbar, Roxburgh, and Jedburgh.

Some remains of the *Maison Dieu* or Messyndew at Brechin, founded probably in 1256, are still to be seen in the lane called from it the *Maison Dieu Vennel*.² The *Maison Dieu* at Dundee consisted of a tenement adjoining the Trinity monastery, on which it was bestowed in 1392 by Sir James Lindsay of Crawford.³

The estate of Godscroft, in Abbey St. Bathans parish, Berwickshire, in that portion of it anciently called *Strafontane* or *Trois-Fontaines*, derived its name from its connection with a twelfth century hospital founded, as Chalmers remarks, “under the beneficent David I., though the hand which conferred the charity is forgotten.”⁴

¹ *Scottish Journal of Topography*, vol. i. p. 87.

² Black's *Hist. of Brechin*, pp. 16, 17, 255.

³ Lord Lindsay's *Lives of the Lindsays*, vol. i. p. 97; also Robertson's *Index of Scotch Charters*, p. 152.

⁴ *Caledonia*, vol. ii. p. 348; also *O. S. A.*, vol. xii. p. 65.

CHAPTER IV.

CHRIST.

English and Scottish Dedications to Christ.—Kirkdominie.—Gask Christi.—Christ's Chapel, St. Kilda.—Kirkchrist, Twynham and Penninghame.—Clachaneasy.—Kirkchrist, Glenluce.—Christkirk, Kennethmont and Udney.—Tron Kirk, Edinburgh.—Christ Kirk, Birsay.—Norse Cathedrals.—Commemoration Cup.—St. Olaf at Sticklestadt.—Kilchrist.—Chapel Christ.—Christ's Chapel.—Christ's Well Chapel.—Chryston.—Teampull Chrìosd.—Hebridean Christmas Customs.—Blessed Lint.—Kil Iosa.—Jesus Fair.—Inchaffray Abbey.—The Holy Blood.—The Blessed Name of Jesus.—Teampull-cro-Naomh.—St. Salvator.—Collegiate Church, Tullibardine.—Kiltearn.

IN England the pre-Reformation dedications to Christ¹ were comparatively few. In explanation of this, Miss Arnold-Forster remarks: "It is necessary, when we note the comparatively small number of ancient dedications to the Saviour, to remember how very large was the ancient number dedicated to the Blessed Trinity, and that the two designations were used as convertible terms."² In Scotland the dedications to Christ were widely distributed, being traceable from Orkney to Wigtonshire and from the Hebrides to Fife. They appeared under a variety of names; one of these was Kirkdominie, formerly Kildominie, *i.e.* the church of the Lord, in Barr parish, Ayrshire. The building was situated on a rising ground above the Stincher, where its ruins are still to be seen. Though the church was named

¹ A military order bearing the name of Jesus Christ was founded in 1318 by Dom Denis VI., King of Portugal. Favine says: "Knights of this Order should go clothed in Black and weare upon their breast a cross patee of Red Silk and another full white cross over the Red, so that they appeared as two crosses together."—*Theatre of Honour*, Book vi. pp. 180-188.

² *Studies in Church Dedications*, vol. i. p. 18.

after Christ, it is interesting to notice a reference to the Holy Trinity in its dedication as given in a charter of Robert III., where the building is styled "Capella Sancte Trinitatis de Kildomine." Chalmers says: "In 1653, when the parish of Bar was established, the roof of Kirkdomine, with true economy, was taken off, and placed on the new church at Bar. Thus uncovered, Kirkdomine remained a ruin to this time. There is still held at it, a great annual fair on the last Saturday of May, which is called Kirkdomine fair."¹ Mr. James Paterson gives a curious interpretation of the name. He remarks: "If 'kil' must be regarded as the original prefix, the probability is that the real name of the chapel was Kildominick, the Church of St. Dominick, not of the Trinity."² The Rev. E. B. Wallace incorrectly spells the name, "Kirk Dominae" implying that it was the Church of Our Lady, *i.e.* the Virgin. He says: "One memorial of Roman Catholic days exists in the ruin of a chapel called Kirk Dominae, and in a well close by it, in the rising ground behind, and approached by a regularly built archway."³ "Kirkdandie" is said by Mr. Paterson to be the local pronunciation of the name.

Kirkdominie is not the only example of a Scottish church with the above alternative dedication. We find in the year 1239 an allusion to Gask Christ, evidently Gask Christi, which there is reason to believe is the place now known as Trinity-Gask already referred to.⁴ In St. Kilda once stood a chapel dedicated to either the Trinity or Christ, though it has been mistakenly attributed to the Virgin. Mr. T. S. Muir accepts the dedication to Christ. Writing on 9th July 1858, he remarks: "On a slope between the houses and the foot of Conagra, which rises very steeply to 1220 feet immediately behind, is the burying-ground, a small oval-shaped space full of nettles, but decently enclosed by a stone wall.

¹ *Caledonia*, vol. iii. p. 539.

² *Hist. of Ayrshire*, vol. ii. p. 108.

³ *N. S. A. Ayr*, p. 409.

⁴ *Chart. of Lindores*, p. 253.

In it we found nothing at all worthy of notice, not even a trace of the temple—‘24 feet long, built of stone without any cement, and covered with thatch’—dedicated to Christ, which, from his description, seems to have been entire when the Minister of Ardnamurchan was in the island only a century ago.”¹ According to tradition, the ancient inhabitants of St. Kilda sought refuge within the chapel to escape from their enemies who had landed on the island, but burning heather was piled against the door till all within were consumed, except one woman who escaped through the smoke.²

There appear to have been four dedications to our Lord in Galloway, one in Kirkcudbrightshire and three in Wigtownshire. The Kirkcudbrightshire example was the church of Kirkchrist, an ancient parish annexed in the seventeenth century to Twynham. Symson, writing in 1684, remarks: “The parish of Twynam hath another Kirk annexed thereto, though altogether ruinous, called Kirkchrist, lying upon the west side of the river of Dee, not far from the brink thereof, just opposite to the town of Kirkcudburgh.”³ When referring to the burying-ground of Christkirk, Mr. M. Harper says: “The site of this churchyard is very pleasing, and, surrounded with some very fine old trees, overgrown with ivy and moss, it has that quiet secluded aspect so becoming the abode of the dead. A portion of the walls of the old church still stands in the enclosure.”⁴

In Wigtownshire is Kirkchrist in Penninghame parish, where presumably a chapel once stood. Beside the Cree in the same parish is Clachaneasy, *i.e.* the hamlet of Jesus, and close to it are the ruins of a place of worship styled the chapel of the Cruives, which, if one may judge from the name of the hamlet, must have been dedicated to our Lord, though it has been attributed to St. Ninian. In Glenluce parish was a chapel called Kirkchrist. Regarding it Symson says: “Midway betwixt Balcarrie and Schinnernes and about

¹ *Eccles. Notes*, p. 64.

² *P. S. A. Scot.*, vol. x. p. 704.

³ *Description of Galloway*, p. 23.

⁴ *Rambles in Galloway*, p. 123.

halfe a mile from each, there is an old chapel or kirk call'd Kirkchrist, but now it is ruinous." ¹ Since Symson's time the building has entirely disappeared, but it is still remembered in the name of the adjacent creek known as the bay of Kirkchrist. ²

Aberdeenshire had two churches dedicated to our Lord. One was the church of Christkirk or Rathmuriel, once a separate parish but now included in Kennethmont. Some remains of the church are still to be seen within the ancient burying-ground. Near it used to be held, in the month of May, Christ's Fair, known also as the Sleepy Market, because it took place during the night. Soon after the middle of the eighteenth century an attempt was made to change it from night to day, but "so strong was the prepossession of the people in favour of the old custom that, rather than comply with the alteration, they chose to neglect it altogether." ³ The poem of "Christ Kirk on the Green," attributed to James I., is thought to have borrowed its theme from the Sleepy Market.

The other Aberdeenshire example was the church of Udney, a parish formed from portions of the parishes of Ellon, Tarves, Logie Buchan, and Foveran. The Act of Parliament bringing the new parish into existence was passed on 19th December 1597, and was entitled "Ane Act anent Christ's Kirk of Udney." The church built in 1605 occupied the site of the present parish church.

Edinburgh had a dedication to our Lord, viz., Christ's Kirk at the Tron, better known now simply as the Tron Kirk. It was situated close to the Salt Tron, or weighing-beam, fixed at the top of two or three stone steps; hence its name. The building was begun on 4th March 1637, but was not completed till several years later. The Rev. Dr. D. Butler remarks: "Over the doorway of the church is a large

¹ *Description of Galloway*, p. 57.

² *Caledonia*, vol. iii. p. 441.

³ *O. S. A.*, vol. xiii. p. 77.

ornamental panel bearing the city arms in relief, and beneath them the inscription—*Aedem Hanc Christo Et Ecclesiae Sacrarunt Cives Edinburgeni. Anno MDCXLI.* (This building the Citizens of Edinburgh have consecrated to Christ and His Church. In the year 1641.)”¹ Christ’s Kirk at the Tron formed the place of worship for the south-east parish of Edinburgh. The parishioners had previously worshipped in the collegiate church of St. Giles, but when the latter was made by Charles I. in 1633 the cathedral of the newly-created diocese of Edinburgh, the congregation had to find a new home. The stones for the building came partly from a local quarry, but most of them were brought to Leith across the Firth from Culross. The architect of the church was John Mylne, master mason to the king, who was born in 1611 and died in 1667. The original plan of the church was altered in the eighteenth century, when the South Bridge was built across the Cowgate valley. Regarding what then took place, Dr. Butler remarks: “The church was shorn of its length and breadth by the changes effected in opening up the southern approaches to the city in 1785, and prior to that date it was a very stately church with a south aisle, now demolished to form Hunter’s Square, and with windows removed from its eastern and western gables to permit the formation of the South Bridge on its east side, and of an open entrance to Blair Street on its west.”²

An interesting eleventh century dedication in the north was Christ Kirk at Birsay, in Orkney. The Christian faith had been introduced into Orkney by Celtic missionaries, but was practically obliterated by the pagan Norsemen, whose forays among the islands began towards the end of the eighth century. Early in the eleventh century Christianity was, however, reintroduced by St. Olaf of Norway, and in the middle of the same century Earl Thorfinn, when on pilgrimage to Rome, obtained the sanction of Pope Leo IX. to found

¹ *The Tron Kirk of Edinburgh*, p. 115.

² *Ibid.* p. 127.

a bishopric among the Orkneys. Christ Kirk at Birsay was made the seat of the new diocese. It was customary among the Christian Norsemen to dedicate cathedral churches to our Lord, and the church at Birsay was no exception to the rule.

In Norway King Olaf the Quiet, who reigned from 1066 till 1093, began to institute dioceses in his realm with corresponding cathedral churches. Professor Munch says, regarding King Olaf: "He built a 'Christ-church' in Nidaros and laid the foundations of a 'Christ-church' in Bergen, which certainly was all but begun at his death, and was not completed till long afterwards; but he constructed there also a 'little Christ-church' of wood. Under the denomination of Christ-church the Norwegians always meant simply a cathedral church; therefore, when King Olaf Kyrri is said to have erected Christ-churches at Nidaros and Bergen, this directly implies his intention of establishing fixed sees there, so that the bishops should not only obtain a permanent residence but also cease to be mere court-bishops, and the sanctuaries placed under their special care no longer be royal chapels, but independent diocesan churches."¹

The circumstances connected with the building of Christ Kirk at Birsay are thus indicated in the *Orkneyinga Saga*:² "Then the Earl (Thorfinn) made it known that he was going to Rome; but when he came to Saxland he called on the Emperor Heinrek, who received him exceedingly well, and gave him many valuable presents. He also gave him many horses, and the Earl rode south to Rome, and saw the Pope, from whom he obtained absolution for all his sins. Then the Earl returned, and arrived safely home in his dominions. He left off making war expeditions, and turned his mind to the government of his land and his people, and to the making of laws. He resided frequently in Birgishérad (Birsay), and built there Christ's Kirk, a splendid church; and there was the first Bishop's see in the Orkneys." The building was erected

¹ *The Cathedral of Trondheim*, p. 10.

² *Orkneyinga Saga*, p. 43.

by Thorfinn between the years 1050 and 1064. Dietrichson remarks : "Only faint traces of the mediæval church are to be found in the parish church erected in the 18th century, the latter being a simple parallelogram, the southern wall of which is of mediæval origin. The church has possibly had a lower and narrower chancel of which the foundations appear to show remains."¹ In the century after its erection, Christ Kirk became a noted pilgrimage centre through its possession of the relics of St. Magnus, who was treacherously murdered by his cousin, Earl Hakon, on the island of Egilshay in 1115. Till removed to Kirkwall his body found a resting place in Christ Kirk, where his tomb was the scene of many reputed miracles.

Apart altogether from its association with St. Magnus, Christ Kirk is of interest as having been the earliest headquarters of the Orcadian bishops before the episcopal seat was transferred to Kirkwall.

Our Lord, the White Christ as he was called by the Christian Norsemen, was commemorated in a singular way at their semi-heathen feasts by having a cup drunk in memory of Him. At a feast at which King Svein of Norway swore to take a force into England and slay King Ethelred or drive him from his realm, various commemoration cups were drunk by those present, one of them being a cup to Christ which all were required to drink.²

The homage paid to Christ by St. Olaf, on the eve of the battle of Sticklestadt, in which he fell mortally wounded on 29th July 1030, is thus described in the *Heimskringla* : "Olaf said : ' We shall mark all our host, and make a war-token on our helms and shields, and draw thereon in white the holy cross. And if we come into battle then shall we all have one and the same word-cry : 'Forth, forth, Christ's-men, Cross-men, King's-men !'"³

¹ *Monumenta Orcadica*, p. 19; *vide* also Dr. Joseph Anderson's *Scotland in Early Christian Times*, First Series, p. 171.

² *Heimskringla*, vol. i. p. 272.

³ *Ibid.* vol. ii. p. 400.

The ancient church of Strath in Skye was dedicated to our Lord, the parish having been at one time known in consequence as Kilchrist, *i.e.* the church of Christ. The building stood beside Loch Christ near the centre of the parish. Mr. T. S. Muir remarks: "In the burying ground are the remains of a pretty large church, apparently of moderate age, two or three fine slabs, and a plain prostrate cross 5 feet 6 inches in length."¹

The ancient Ross-shire parish of Kilchrist, otherwise Tarradale, now united to Urray, was the scene in 1603 of a cruel act on the part of the Macdonalds of Glengarry against the Mackenzies, whose lands they had invaded. Some of the Mackenzies were at service in the church, when the Macdonalds set fire to the building and prevented the worshippers from escaping. The piper of the Macdonalds during the conflagration marched round the church playing a pibroch which has since been known by the name of Kilchrist. Even the sacred name which the church bore did not avail to restrain the passions of the clansmen of Glengarry, the incident reminding one of the similar act at Christ church in St. Kilda referred to above. The ruins of Kilchrist church within their burying-ground are still to be seen a little north of the Muir of Ord.²

In the parish of Campbeltown, Argyll, was a chapel named Kilchrist; and there is believed to have been one at Kilchrist in the united parish of Kilninian and Kilmore in Mull.³ In Inveraven parish, Banffshire, was a building known as Chapel Christ, which was situated on the east side of the water of Livet. When the *Old Statistical Account* was written, there were but scanty remains of the building, and its burying-ground had been washed away.⁴

At Cambusbarron in St. Ninian's parish, Stirlingshire, once stood Christ's chapel, of which, as we learn in the *New Statistical Account*, "there were some fragments in the

¹ *Ecclesiological Notes*, p. 34.

² *Origines Parochiales Scotiae*, vol. i. p. 524.

³ *O. S. A.*, vol. ii. part i. p. 320.

⁴ Vol. xiii. p. 37 *n.*

memory of persons still alive (*i.e.* in 1841), and to which a burying-ground appears to have been attached, as, in trenching the garden ground in the neighbourhood, a great variety of human bones were turned up.”¹ The site of the building is in a piece of ground known as Chapel croft, and near it is a spring called Chapel well, formerly Christ’s well. There is a tradition that it was in Christ’s chapel that King Robert the Bruce partook of the Communion prior to the battle of Bannockburn.²

In Robertson’s *Index of Missing Charters*, under Robert III. is entered, “Carta of ane foundation of a chapel att Chrystis-well;” but there is nothing to indicate where the building was situated. Chalmers locates it in Inverkip parish, Renfrewshire, where there is a ruin styled Christ’s-well castle or chapel.³ Mr. G. Williamson says: “This ruin is described in the original titles of James Stewart of Christiswell, Doctor of Medicine, as ‘fourtie penny land of old extent of the *Prebendrie* or *Chaplainrie* of Christiswell with the pertinents thereof and all and sundry his lands called the *Chappel of Christiswell*.”⁴ A writer in the *Falkirk Mail* of 6th January 1906, signing himself “Antiquary,” identifies the Christ’s well of King Robert’s charter with a spring in Kilmaddock parish, Perthshire. The well was situated on Christ’s-well croft, beside Bridge of Teith. It is now filled up, but close to its site are the remains of a building which “Antiquary” considers to be Christ’s-well chapel. Chryston in Cadder parish, seven miles north-east of Glasgow, means, according to the Rev. J. B. Johnston, Christ’s village. One is tempted to find an explanation of the name in some local dedication to our Lord; but definite information is wanting. Professor Cosmo Innes says that there appears anciently to have been a place of worship at Garden Kirk, now Garnkirk, a mile and a half from Chryston, but its dedication is not known. A chapel was built in the village itself in

¹ *Stirling*, p. 323.

² Fleming’s *Old Nooks of Stirling*, pp. 85-87.

³ *Caledonia*, vol. iii. p. 843.

⁴ *Old Greenock*, vol. i. p. 62.

1779, and was raised to a quoad sacra status at a later date.¹

In the west of the sound between North Uist and Benbecula is Bailshear, with the remains of a building known as Teampull Chrìosd, *i.e.*, the temple of Christ, near the centre of the island. The Rev. G. A. Frank Knight, in connection with his visit to Bailshear, remarks regarding the ruin: "I was able to glean almost nothing of its history. Far on every hand stretched the flat, green island, with hardly a human being in sight, with no fence to break the level of the plain; and in the heart of this wide expanse were a dozen mouldering stones held together by the hardest lime."² According to Hebridean tradition, Teampull Chrìosd was built by Amie Macruari, first wife of John of Isla, referred to in the previous chapter in connection with the rebuilding of Teampull-na-Trianaide at Carinish. If so, Teampull Chrìosd must date from about the end of the fourteenth century.³

Christmas, as commemorating the Nativity of our Lord, was held in much regard among the Western Isles, as elsewhere. According to a curious Celtic custom formerly popular among the Hebrides, bands of young men styled guisers, songmen, Christmas lads, or rejoicers, went about from house to house, and townland to townland, on Christmas Eve, singing chants suitable to the season. They wore long white shirts to represent surplices, and tall white hats as mitres. The ceremony in which they took part is thus described by Dr. A. Carmichael: "When they entered a dwelling they took possession of a child, if there was one in the house. In the absence of a child, a lay figure was improvised. The child was called '*Crist, Cristean*'—Christ, Little Christ. The assumed Christ was placed on a skin, and carried three times round the fire, sunwise, by the

¹ *O. P. S.*, vol. i. p. 50.

² *Perth Society of Natural Science*, vol. iii. part v. pp. 203, 207.

³ *P. S. A. Scot.*, vol. viii. p. 277.

'ceann-snaodh'—head of the band, the songmen singing the Christmas Hail. The skin on which the symbolic Christ was carried was that of a white male lamb without spot or blemish and consecrated to this service. The skin was called 'uilim.' Homage and offerings and much rejoicing were made to the symbolic Christ. The people of the house gave the guisers bread, butter, crowdie, and other eatables, on which they afterwards feasted."¹

In an "Inventory of the Ornaments, Reliques, Jewels, Vestments, Books, etc., belonging to the Cathedral Church of Glasgow," of date 1432, allusion is made to a glass vessel containing what was reputed to be a portion of the manger of the Lord.²

Lint has certain occult properties attributed to it among the Hebrides, and to steal any is reckoned a specially heinous crime. This belief arises from the fact that it is traditionally associated with our Lord, having been, it is said, used to bind His feet during the interval between the descent from the Cross and the entombment. In consequence it has received in Gaelic the names of "lion beannaichte," "lion naomh," and "lion Chrìosd chaoimh," which Dr. Carmichael translates as blessed lint, sacred lint, and the lint of Christ the kindly.

The Rev. J. B. Johnston, when alluding to the churches dedicated to our Lord, observes: "There was at least one Kil Iosa—church of Jesus"; but he does not locate the church or churches in question. Jervise thinks that a chapel dedicated to our Lord perhaps stood at Sliack in Drumblade parish, Aberdeenshire. He bases his opinion on the fact that, in Aberdeen's New Prognostication for 1720, a market on the second Tuesday of June is entered as "Jesus Fair at the Park of Slioch in Drumblate parish."³

The abbey of Inchaffray, in Madderty parish, Perthshire,

¹ *Carmina Gadelica*, vol. i. p. 126.

² *P. S. A. Scot.*, vol. xxxiii. p. 298.

³ *Epitaphs*, vol. i. p. 258.

to be referred to again, was founded in 1200 by Gilbert, Earl of Strathearn, and his wife Matilda, and was placed under the invocation of Jesus Christ, St. Mary, and St. John the Evangelist. Eilean Isa in Dunvegan Bay, Skye, is said by the writer of the article on Durinish parish in the *New Statistical Account of Scotland*, to signify the island of Jesus. Were this the correct etymology, one would expect that a chapel dedicated to our Lord would have been discoverable on the island. There is, however, no indication that an ecclesiastical building of any kind ever existed there.

Allusion was made to our Lord in dedications like the chantry of the Holy Blood, and the chantry of the Blessed Name of Jesus, both in the church of St. Nicholas at Aberdeen. The latter chantry was founded by John Arthur, burgess of Aberdeen, for celebrating masses for him and his successors. By a charter dated 14th August 1520, he granted to John Waus, the chaplain, and his successors a tenement of land in the Upper Kirkgate.¹ Aberdeen, like various other burghs, had in the Middle Ages dramatic representations introducing scenes from Scripture. Kennedy says: "The earliest exhibition of this kind occurring in the record is the play of the *Halyblude*, which was performed in the year 1440, at the Windmillhill, under the direction of the abbot and prior of Bon-Accord." In the year 1479 we find announced on the feast of Corpus Christi a similar play. Kennedy is of opinion that these plays probably "represented some of the most interesting scenes in the passion of our Saviour," and that some of the well-to-do citizens were, perhaps, the chief actors in the dramas.²

The merchants or guildry of Dundee had an altar dedicated to the Holy Blood in the church of St. Mary, whose endowments were known as the Holy Blood silver.³

In St. John's Church, Perth, was an altar to the Holy

¹ Kennedy's *Annals of Aberdeen*, vol. ii. p. 37.

² *Ibid.* vol. i. p. 90.

³ Warden's *Burgh Laws of Dundee*, p. 126.

Blood, which, as Mr. R. S. Fittis tells us, "was supported by certain duties levied by the Guildry on merchant goods and on new members entering the Incorporation."¹

In the church of St. Mary at Haddington was an altar to the "Haly Blude," and in the nave of Glasgow Cathedral on the north side was one bearing the name of Corpus Christi, founded in 1487 by Thomas Forsyth, a canon of Glasgow.²

The following entries in the *Lord High Treasurer's Accounts of Scotland*³ are connected with King James IV. : "1505. Item, to the Kingis offerand on the Halyblude bred, xiiij ſ̄." . . . "1505. Item, for ij elne satin crammesy to the Kingis hude, quhen he was maid brodir to the Haly Blude ; ilk elne iijli x ſ̄ ; summa vijli." . . . "June 1506. Item, to the Kingis offerand to the Fraternitee of the Haly Blude in Sanct Jelis Kyrk, xiiij ſ̄."

A military order, styled "The Order of the Precious Blood of Our Saviour and Redeemer Jesus Christ," was instituted in Italy in 1608 by Vincentio de Gonzaga, fourth Duke of Mantua and second of Montserrat, and was confirmed by Pope Paul V. The order was founded for fifteen Knights, with the Duke and his successors as its Grand Masters. On account of the city of its origin, it was alternatively known as the Order of Mantua. Favine says : "The first ceremony of this Order was performed on the day of Pentecost in the Duke's Chappell of the Palace, where the Cardinal of Mantua, Ferdinand, second Sonne to the Duke, girded on his Father's sword and put about his neck the Collar of the Order : *In the name of The Father, and of the Sonne, and of the Holy Ghost.*"⁴ What suggested the institution of the order was doubtless the claim put forward by St. Andrew's Church at Mantua to have as a treasured possession some drops of Christ's most precious blood.

¹ *Ecclesiastical Annals of Perth*, p. 302.

² *Trans. Glas. Arch. Soc.*, New Series, vol. i. p. 485.

³ Vol. iii. pp. 67, 39, 75.

⁴ *Theatre of Honour*, Book viii. chap. viii.

A chapel styled in Gaelic "Teampull-Cro-Naomh," *i.e.* the temple of the Holy Heart, once stood above the shore at Gauslan in Lews. According to Dr. Alexander Carmichael, "tradition says that it was built as a 'nascgadh deirce,' vow-offering, by a Saxon who, when in peril on the North Sea, vowed that if saved he would build a temple to Christ wherever he might be cast ashore."¹ He landed safely at Gauslan, and erected there the temple on the spot where he gave thanks for his deliverance. The building, which measured 18 feet by 9 feet, became ruinous, and continued so till within recent years, when the tenant of the farm removed the stones to construct a fold for his cattle.

Reverence was paid to our Lord under the name of the Saviour (*Sanctus Salvator*). There was a St. Saviour's chapel in Tungland parish, Kirkcudbrightshire, connected with which was a garden known as Chapelyard. The chapel is mentioned in 1611 as a boundary of a croft of land on the Mains of Tungland.² At Kirkwall, presumably in the cathedral, was a chaplainry of St. Salvator, mentioned in an Orkney and Shetland Retour, of date 16th November 1655. St. Nicholas's Church in Aberdeen had a chantry of St. Salvator, founded in 1431 by William de Camera of Tyndon for prayers for the repose of his soul.³ In the calendar of a missal once belonging to the said church of St. Nicholas, is entered under 9th November, "Festum Sancti Salvatoris." This festival, as Mr. F. C. Eeles points out, "was one of those very popular feasts which came in during the later Middle Ages." It was instituted to commemorate the supposed miraculous bleeding of a crucifix when pierced by the Jews at Beirut.⁴

In Dunkeld Cathedral was a chapel dedicated to St. Salvator. In his *Lives of the Bishops of Dunkeld*,⁵ Alexander

¹ *Carmina Gadelica*, vol. ii. p. 252.

² *Cal. of Laing Charters*, p. 410.

³ Kennedy's *Annals of Aberdeen*, vol. ii. p. 21.

⁴ *P. S. A. Scot.*, vol. xxxiii. pp. 450, 451.

⁵ P. 63 (*in Trans. Perth Antiq. Soc.*).

Mylne, who was one of the canons of Dunkeld early in the sixteenth century, mentions that Walter Brown, prebendary of Forgandenny, "from love of St. Salvator presented to the altar of St. Martin within the cathedral a silver-gilt chalice, etc." Why he did not present his gifts to the altar of St. Salvator does not appear, since that altar would have been their natural destination. Mylne adds: "After his (Walter Brown's) death his executor gave a certain additional yearly income to the altar of St. Salvator, and with consent of the Bishop and Chapter he obtained leave to have an anniversary celebrated by the priest of that chapel."

Dundee anciently had a chapel dedicated to the Saviour. Regarding it the Rev. Dr. Marshall observes: "On a rocky rising ground north of the High Street stood the chapel of St. Salvador, probably an appendage of the Royal palace situated in the adjoining close of St. Margaret or Mint Close."¹ In the parish church of St. Mary, in the same burgh, was St. Salvator's altar. To its chaplain, Robert III. on 8th February 1404 granted 100 shillings yearly from the great customs of Dundee, to say masses for the soul of his son David, Duke of Rothesay, who had been starved to death at Falkland two years earlier.²

The chapel of St. Salvator at Edinburgh stood in the cemetery belonging to the church of St. Giles. This cemetery ceased to be used as a place of burial after 1566, when the gardens of the Greyfriars Monastery were appropriated for that purpose.³

The best known dedication in this name in Scotland is the college of St. Salvator,⁴ at St. Andrews, styled popularly "the Auld College." It was founded in 1450-1 for a provost and two canons, but other prebendaries were added in 1458.

¹ *Historic Scenes of Forfarshire*, p. 45.

² *Charters, Writs and Public Documents of the Royal Burgh of Dundee*, 1292-1880.

³ *Reg. Cart. S. Egid.*, p. 227, and Wilson's *Memorials of Edinburgh*, p. 330.

⁴ Appendix E.

As Mr. J. Maitland Anderson reminded the members of the Edinburgh branch of the Scottish Ecclesiological Society, who visited St. Andrews on 17th June 1905, "the College of St. Salvator and the Collegiate Church of St. Salvator are one and the same foundation, and the history of the one forms an integral part of the history of the other." ¹ The object was, as Mr. Maitland Anderson pointed out, "to combine into one institution a Collegiate Church and what in modern times has come to be called a University College." ¹ The founder was James Kennedy, bishop of St. Andrews, whose mother, Lady Mary Kennedy, was a daughter of King Robert III. Spottiswoode says: "He annexed to this place the churches of Cults, Kemback, Dininno, and Kilmany; and dying 10th May 1466, was here interred under a magnificent tomb, with a plain coat of arms, without any inscription." ² This tomb, or "lair," as Lindesay of Pitscottie calls it, though "stripped of its statuettes and with much of the rich carving worn off," still excites admiration as a work of mediæval art. ³ Bishop Kennedy bestowed on his new foundation a great variety of dresses, vessels and ornaments, for use in its chapel services. He conferred the name of his college on a barge which he caused to be built. Regarding the barge Sibbald remarks: "As the little trade of Scotland was then chiefly carried on by the great, the bishop, for his own convenience, or perhaps to rouse the commercial enterprise of his countrymen, built a great ship which he called the St. Salvator; but it was denominated by the people the Bishop's Barge. This vessel remained the property of the see of St. Andrews, and was employed in bringing the rich merchandise of foreign countries for the use of the clergy. In one of these voyages, she was wrecked near Bamborough, and plundered by the English of her

¹ *Trans.*, 1906, p. 216.

² Keith's *Bishops*, p. 472.

³ *Chronicles of Scotland*, vol. i. pp. 154, 359.

valuable cargo, in the reign of James III., for which Edward IV. paid a partial compensation of 500 merks.”¹

“The seal of St. Salvator’s College,” remarks Mr. J. Maitland Anderson, “is oval in shape and ecclesiastical in design. It exists in at least two forms, but they differ very slightly from each other. On the older of the two there is a figure of the Saviour standing under a richly-ornamented canopy. His right hand is raised in the act of blessing ; His left hand holds an open book, and His left foot rests upon a globe. In the lower part, under a mitre, is a shield bearing the arms of Bishop Kennedy, the founder of the College. The legend is : ‘Sigillum commune Collegii Sancti Salvatoris in civitate Sancti Andreae.’”²

About 1748 the college of St. Salvator was joined to that of St. Leonard to form what is now known as the United College. Dr. Samuel Johnson was in St. Andrews in 1773 along with Boswell. The latter wrote in his *Journal*³ : “We looked at St. Salvador’s College. The rooms for students seemed very commodious, and Dr. Johnson said the chapel was the neatest place of worship he had seen.” Perthshire had also a collegiate church, dedicated to the Saviour, which stood at Tullibardine in Blackford parish, where its well-preserved ruin is still to be seen. It was built in 1446 for a provost and several prebendaries, by Sir David Murray of Tullibardine, ancestor of the Duke of Atholl. Sir David was buried in the church, where one can still see his arms (three stars within a double tressure) quartered with those of his wife Isobel, second daughter of Sir John Stewart of Innermeith and Lorn. The building is cruciform, and measures some 63 feet by about 18 feet, while the length of the transepts is about 64 feet and their breadth nearly 16 feet. Several ambries are to be seen in the church, and there is reason

¹ *History of Fife and Kinross*, p. 269.

² *The Heraldry of St. Andrews University*, p. 8.

³ P. 50.

to believe that its east end was once decorated with tapestry.¹

The church of Kiltearn in Ross-shire is said to have been dedicated to the Lord. According to this view, Kiltearn is derived from Gaelic *cill* (= *kil*), a church, and *Tighearn*, the Lord. Mr. W. J. Watson accepts this as a possible etymology; but prefers one which connects the church with the name of St. Tighernach, who is said to have died in A.D. 506. Mr. Watson compares Kiltierny in Ireland with Kiltiarny, the form of the name assumed by Kiltearn in 1227.² Bishop Forbes also connects St. Tighernach with Kiltearn, but the question of its etymology is not free from uncertainty.³ The modern church built in 1791 stands close to the shore of the Cromarty Firth, on the right bank of the burn of Skiach, and is thought by Prof. Cosmo Innes to occupy the site of the pre-Reformation structure.⁴

¹ MacGibbon and Ross's *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 330-337; and Rae Macdonald's *Scottish Armorial Seals*, p. 262.

² *Place-Names of Ross and Cromarty*, p. 85.

³ *Kals. s.v.* "Tighernach," p. 452.

⁴ *O. P. S.*, vol. ii. p. 478.

CHAPTER V.

THE HOLY GHOST.

Only three Scottish Dedications to the Holy Ghost.—Rarity of English Dedications.—Church and House of the Holy Ghost, Dipple.—Chapel of the Holy Spirit, Little Gourdie.—Chapel of the Holy Ghost, Beaully.—Church of the Holy Ghost, Wisby.—The Holy Ghost in Art.—The Pyx.—The Dove in Baptisteries.—Whitsunday and its customs.

HAVING alluded, in the three previous chapters, to our Scottish dedications to the Holy Trinity and Christ, we shall now glance at those to the Holy Ghost, of which there were but three. Miss Arnold-Forster remarks: "The practice of dedicating churches to the Third Person of the Trinity has never become general but it is of high antiquity. In our country such dedications are but few in number, but they are to be found at the most widely differing periods of church building, and run throughout the whole of our English church history like a slender golden thread." The two earliest of these English dedications are both in Warwickshire, and, as Miss Arnold-Forster points out, indicate their antiquity by still bearing their Norman-French name of St. Esperit (St. Esprit.)¹ As there were thus so few dedications to the Holy Ghost in England, it is not surprising that the Scottish list should have been still scantier.

North of the Tweed the Norman-French form is not found attached to any of the three dedications. These were the church of the Holy Ghost in Dipple parish, Elginshire, the chapel of the Holy Spirit at Little Gourdie in the neighbourhood of Dundee, and the chapel of the Holy Ghost at Beaully. Writing in 1775, Shaw describes the church of

¹ *Studies in Church Dedications*, vol. i. p. 24.

Dipple as "a parsonage dedicated to the Holy Ghost whereof the Earl of Moray is patron." He says: "At the churchyard stile there stood a small house, commonly called 'the House of the Holy Ghost'; around which, sunway, the people made a tour with the corpse at burials, and could not be restrained from this superstition till the walls were quite razed of late."¹ In 1731 the parishes of Dipple and Essil, and the barony of Germach, now Garmouth, were united to form the parish of Speymouth. In the following year a new church was built in the centre of the united parish, and the old kirks were allowed to go to ruin, but their graveyards continued to be used as places of sepulture.

The site of the chapel of the Holy Spirit at Little Gourdie is not now known. Indeed the village itself cannot be located with precision. Mr. Alexander Maxwell remarks regarding the latter: "In course of time it seems to have disappeared, and the site of it is so uncertain that we can only fix upon it problematically. About three miles north-west of the burgh, and on the south of the village of Birkhill, there is a farm which yet bears the name of Gourdie, and I am inclined to think that the site of the hamlet in which the Chapel of the Holy Spirit stood is within the adjacent enclosures of Camperdown, not far from old Lundie House. At that place, among trees which have grown to be of large size, there are remains of the foundations of a good many separate houses, amongst which there yet grow great sprawling goose-berry bushes along with attenuated lilies and other flowers which 'mark where a garden has been'; and this deserted village may very probably have been Little Gourdie."² An annual rent was payable to the chaplain from a house in Argylesgait and Seres' Wynd in Dundee.

As far as we know, neither the church of Dipple nor the chapel at Little Gourdie had any specially attractive architectural features. In this they differed from a well-known

¹ Shaw's *History of Moray*, p. 335.

² *Old Dundee*, p. 56.

example, viz., the church of the Holy Ghost at Wisby, on the Swedish island of Gothland, a Romanesque structure said to have been built in 1046 and burnt in 1610. Its well-preserved ruins show that it possessed a rectangular chancel and an octagonal nave, together with other features calculated to arrest the attention of the ecclesiologist.¹

The third Scottish dedication in this name was the chapel of the Holy Ghost attached to the church of Beaully Priory, in Inverness-shire, and known alternatively as the chapel of the Holy Cross. It was built by Hugh Fraser, who succeeded to the title and estates of Lovat about the year 1417. "The chapel of the Holy Ghost," remarks Mr. E. Chisholm Batten, "was external to the present church, and the piscina or water stoup, still remains in the external wall of the nave, twenty-two feet from its junction with the north transept. . . . On examining the external walls, we find traces of the extent to which this chapel of the Holy Ghost went; it seems to have ended easterly, just beyond the piscina, so as not to darken the beautiful two-light windows of the nave, and to have extended westerly to the then depth of the nave."²

In art, the dove has commonly a symbolical reference to the Holy Ghost. In mediæval times, the pyx or receptacle for the reserved sacrament, sometimes made of gold or silver in the shape of a dove, was suspended over the altar, and in early churches over the baptismal font. When suspended over the altar, the pyx had its chain or cord attached to a pulley above, to allow of its being easily raised or lowered. We learn that in 1500 a bequest was made to the church of Walberswick, Suffolk, to provide "a canope over the hygh awter well done with our Ladye and iiij aungelys and the Holy Ghost [*i.e.* the dove] goyng upp and down with a cheyne."³

¹ T. F. Bumpus's *Cathedrals and Churches of Norway, Sweden and Denmark*, p. 227.

² *The History of Beaully Priory*, pp. 284, 285.

³ Cox and Harvey's *English Church Furniture*, p. 40.

In ancient baptisteries¹ it was customary to have a carved or painted figure of a dove as emblematic of the Third Person of the Trinity. In popular belief the dove has been associated with various saints, as typifying a visitation of the Holy Ghost at critical times in their lives. St. Fabian, a Roman soldier, in the third century was chosen bishop of Rome because, when an occupant of the see was wanted, a dove alighted on his head to indicate that he had received a miraculous call. On St. Basil at his baptism a beam of light descended, and out of the beam flew a dove which touched the water with its wings, and then flew straight up to heaven. While St. Catherine of Sienna was kneeling in prayer on one occasion, a dove whiter than snow brooded on her head. When she expressed herself unaware of its presence, her father, who had seen the bird, said it must have been the Holy Ghost in its likeness. In connection with the baptism of Clovis, King of the Franks, on Christmas Day 493, a dove flew into the church bearing in its bill a phial of holy oil. When the phial was opened, the oil filled the building with such a fragrance that the spectators knew that it had come from Paradise.²

There are various Scottish references to the special service known in the Mediæval Church as the mass of the Holy Ghost, defined by the Rev. Mackenzie E. C. Walcott as "a solemn Mass for the Pope, the Sovereign, and all in union with the Church or a religious order; sung before councils or the election of a bishop or abbot, and also at consecrations and coronations."³ Thus, in *The Lord High Treasurer's Accounts of Scotland*⁴ we find the entries: "1503. Item, the xxvij day of October, in Linlithqw, to the Kingis offerand at the mes of the Haly Spirit, xiiij s̄," and "1511. Item, the sam day and place (5th October, in St. Mungo's Chapel, Culross), for foure trigentale missis of Oure Lady, Saint Gabriele, Sanct Mungo, and the Haly Spirit, iiij li."

¹ Smith and Cheetham's *Christian Antiquities*, s.v. "Dove."

² Brewer's *Dictionary of Miracles*, pp. 107, 110.

³ *Sacred Archaeology*, p. 369. ⁴ Vol. ii. p. 255; vol. iv. p. 176.

Whitsunday or Pentecost was from very early times set apart as a special festival in honour of the Holy Ghost. Indeed it was anciently styled, by way of emphasis, the Day of the Holy Ghost. The Rev. Richard Bingham observes regarding the festival: "Some learned men think it was called Whitsunday, partly because of those vast diffusions of light and knowledge, which upon this day were shed upon the Apostles in order to the enlightening of the world; but principally because this being one of the stated times of baptism in the Ancient Church, they who were baptized put on white garments in token of that pure and innocent course of life they had now engaged in." Bingham adds: "The original of this feast is by some carried as high as the Apostles. . . . However, it is certain this feast was observed in the time of Origen, for he speaks of it in his books against Celsus; as does also Tertullian before him, and Irenaeus before them both in his book concerning Easter."¹

To the more spiritual aspects of the festival were afterwards added certain church customs marked by that realism which was so attractive to the mediæval mind. These customs are described by the Rev. Robert Owen, who speaks of them as "setting forth to the eye as well as the ear the descent of the Holy Ghost the Comforter on the first assembly of the Church at Jerusalem." Mr. Owen says: "In Italy it was called 'the Easter of the Roses,' because it was customary to scatter red roses from the roof of the church on the altar-precinct, to represent the fiery tongues of Pentecost. This rose rain was solemnly performed at S. Mary of the Martyrs at Rome, and still takes place at Messina in Sicily.² At the church of St. John Lateran at Rome, trumpets were blown during the singing of the hymn 'Veni Creator,' to denote the rushing mighty wind that accompanied the descent of the Holy Ghost. At Toledo in

¹ *Origines Ecclesiasticæ*, vol. vii. p. 103.

² This was written before Messina was destroyed by earthquake in December 1908.

Spain, the priest was to let a white dove fly upwards at the intonation of the hymn, and then the officials were to strike the bells and organs. In Portugal, the feast is called the Easter of the Holy Ghost."¹ At Florence the festival is still known as the Easter of the Roses (Pasqua di Rose), though the ceremony of scattering rose leaves is not now practised there. The Rev. Mackenzie E. C. Walcott mentions that a circular opening is still to be seen in the vault of Norwich Cathedral, and that there is a similar one at Exeter, through which it was customary in pre-Reformation times on Whitsunday to let down a man habited as an angel bearing a thurible to scatter incense on the holy rood.²

In Mediæval England miracle plays were common at Whitsuntide. Dr. C. M. Gayley remarks: "The favourite season, from the beginning of the fourteenth century, for sacred representations in England as well as Italy, was Whitsuntide; and in Chester the cyclic miracles were commonly called Whitsun plays, even during the sixteenth century, though they may have been played in the fourteenth and fifteenth on Corpus Christi."³

In England the belief at one time existed that on Whitsunday morning the sun, just when it rose, leaped for joy, and that whoever saw it do so would have any petition which he might make granted to him.⁴

A Spanish order of chivalry in the Middle Ages was known as the order of the Holy Ghost, or of the Dove. It was instituted at Segovia in 1397 by John I., King of Castile. The collar of the order had suspended from it a dove of gold enamelled with white. Favine says: "He (the king) adorned himself with this Collar, on the Feast-day of Pentecost in the year specified, and distributed the other Collars to his most intimate Favourites, giving to each of them a faire limned

¹ *Sanctorale Catholicum*, p. 269.

² *Sacred Archaeology*, p. 612.

³ *Plays of our Forefathers*, p. 91.

⁴ Brand's *Popular Antiquities*, vol. i. p. 283.

Booke containing the Statutes and Ordinances thereof, which he would have them to observe and keep.”¹

The order of the Holy Ghost soon became extinct in Spain ; but was reinstated in France by Henry III., probably, as I am informed by Sir James Balfour Paul, about the year 1580. The order lasted in all likelihood till the Revolution. Though Henry III. was a brother-in-law of Mary Queen of Scots, and though, as is well known, there was considerable intercourse between France and Scotland during the sixteenth century, the order of the Holy Ghost was never transplanted to our shores. It must not be forgotten, however, that for the seven years or so between the foundation of the order and Mary’s execution, the Queen was still Elizabeth’s prisoner in England. Henry III. had a personal interest in Whitsunday ; for on that day he became king of Poland in 1573, and then too, he succeeded to the throne of France in 1575. Hence arose his desire to found the order of the Holy Ghost in connection with the festival. He gave to the knights composing the order a collar to which was attached a golden cross with a *fleur-de-lys* in each corner. In the centre on one side was the symbolic dove, and on the other was a figure of St. Michael. The knights of the order of the Holy Ghost were required to belong to the order of St. Michael, with the exception of the ecclesiastical members, who had a dove on both sides of the cross.²

In Brazil it was till lately customary to have a procession on Whitsunday, when a banner bearing a coloured representation of a dove, and having a gilded figure of the same bird at the top of the pole, was carried about to be kissed by the people.³ Such processions, however, were interdicted, as the practice did not make for health. The banner was known

¹ *Theatre of Honour*, book vi. chap. xii.

² *Vide Menestrier’s Nouvelle Methode Raisonnée Du Blason.*

³ The Rev. J. H. Wright of the Brazil Mission, who supplied me with the above information, says that children who were backward in speaking were held up by their mothers to kiss the beak of the dove in the hope of having their backwardness removed.

as that of the Holy Spirit (Bandeira do Espirito Santo). Biscuits styled the bread of the Holy Spirit (*Pao do Espirito Santo*) are still distributed in Brazil among the people on Whitsunday, and are kept in view of a thunderstorm, when a piece is broken off and thrown into the fire as a protection against the lightning.

Scotland had a banner of the Holy Ghost, known otherwise from its colour as the Blue Blanket. It belonged to the guild of the Hammermen in Edinburgh, and was traditionally associated with the Crusades. Alexander Pennecuik remarks: "Vast numbers of Scots mechanics having followed this holy war, taking with them a Banner, bearing this inscription out of the li Psalm, *In bona voluntate tua edificentur muri Jerusalem*. Upon their returning home, and glorying that they were amongst the fortunate who placed the Christian standard of the cross in the place that Jesus Christ had consecrated with his blood, they dedicated this Banner, which they stil'd *The Banner of the Holy Ghost*, to St. Eloi's altar in St. Giles's church in Edinburgh; which, from its colour, was called *The Blue Blanket*."¹

Whitsunday had its own place in the ecclesiastical year north of the Tweed. In ancient days it was customary at Dunbar in Haddingtonshire to decorate the gates of the town with flowers in honour of the Whitsuntide fairs held in the burgh.² We may presume that on the ground of dedication the festival was celebrated with special solemnity in the church of the Holy Ghost in Dipple parish, the chapel of the Holy Spirit at Little Gourdie, and the chapel of the Holy Ghost at Beaully.

¹ *An Historical Account of the Blue Blanket or Craftsmens Banner*, p. 5.

² Miller's *History of Dunbar*.

CHAPTER VI.

ST. MARY THE VIRGIN.

Large number of Dedications to Virgin.—Ecclesiastical Seals.—Date of Virgin's earliest Dedications in Ireland, Wales and England.—Cornish Dedications.—Development of Virgin's cultus.—Its influence on Art.—Festivals as landmarks.—Change of attitude toward cultus.—Virgin's popularity in Scotland.—Double Dedications.—Santa Casa, Loretto.—Chapel and Hermitage of Our Lady of Loretto, Musselburgh.—Allarriet Chapel, Perth.—Chapel and Hermitage, Forest of Kilgary.—Hermitage Castle and Virgin's Chapel and Well.—Cathedrals of Iona and Dornoch.—Madonna's Tears.—Collegiate churches: Biggar, St. Andrews, Chapel Royal, Stirling, Maybole, Lincluden, Dunglass, Edinburgh, Crichton, Guthrie, Seaton, Castle Semple, Crail, Glasgow, and Cullen.

EVEN a superficial survey of our Scottish dedications reveals the fact that the Virgin was largely represented among them. North and south, east and west, on the mainland and among the islands, there are traces of ancient sanctuaries bearing her name. When referring to the Ecclesiastical Seals of Scotland, Dr. Walter de Gray Birch remarks: "The Virgin Mary and the Divine Child Jesus, with or without attendant angels, form a group which is perhaps more constant in its occurrence than any other; and it is not unreasonable to expect this, as the Blessed Virgin stood in relation of patroness to so many ecclesiastical foundations, as well in Scotland as other Catholic countries."¹

It is to be borne in mind, however, that most of these foundations belonged to a comparatively late date. Petrie reminds us that none of the churches in Ireland were named after the Virgin till the twelfth century.² In Wales her

¹ *History of Scottish Seals*, vol. ii. p. 65.

² *Ecclesiastical Architecture of Ireland*, p. 173.

earliest dedication dates from the tenth century. Miss F. Arnold-Forster, while acknowledging that many instances of seventh century dedications to the Virgin in England might be cited, is of opinion that St. Mary did not then enjoy the popularity to which she attained at a later date prior to the Reformation.¹ Among English counties, Cornwall has a specially scanty list of dedications to the Virgin. Mr. W. C. Borlase mentions that out of 210 Cornish churches only nine bore her name.²

The development of the Virgin's cultus was gradual, alike in eastern and western Christendom. What gave it a definite impulse was the decision reached at the Council of Ephesus in A.D. 431, when the Virgin was proclaimed to be the Mother of God, a decision that led to the condemnation of Nestorius, patriarch of Constantinople, for refusing to accept the doctrine.

It is interesting to observe the influence of the dogma on Christian art. Mrs. Jameson remarks: "As the cross had been the primeval symbol which distinguished the Christian from the Pagan, so the image of the Virgin Mother with her Child, now became the symbol which distinguished the Catholic Christian from the Nestorian Dissenter. Thus it appears that if the first religious representations of the Virgin and Child were not a consequence of the Nestorian schism, yet the consecration of such effigies as the visible form of a theological dogma to the purposes of worship and ecclesiastical decoration, must date from the Council of Ephesus in 431; and their popularity and general diffusion throughout the Western Churches, from the pontificate of Gregory in the beginning of the seventh century."³ As indicated above, this symbolic group appears on the seals of our Scottish dedications to the Virgin.

Byzantine coins bear witness to the spread of the

¹ *Studies in Church Dedications*, vol. i. p. 42.

² *Age of the Saints*, p. 127.

³ *Legends of the Madonna*, pp. 60, 61.

Virgin's cultus in the East. We do not, however, find any trace of her influence on them till towards 900 A.D. About that time, as Dr. George Macdonald tells us, "we encounter, for the first time, the head of the Virgin as a reverse type. After this we see her pictured in many attitudes. Often she holds a medallion on which is the head of Christ. Occasionally she is seated with the Holy Child upon her knee. One very rare bronze coin represents her thus, with the Magi offering their adoration. In this last case the accompanying legend is 'Blessed among Women.' More usually it is the simple description 'Mother of God.'" ¹

Certain festivals instituted from time to time formed landmarks in the growth of the Virgin's cultus. Among these may be mentioned the Feast of the Purification or Candlemas (2nd February), introduced in the sixth century, the Feast of the Annunciation or Lady Day (25th March), the Feast of the Assumption (15th August), and the Feast of her Nativity (8th September), all three dating from the seventh century. Regarding the last Mrs. H. Jenner remarks: "The festival of the birth of the Virgin has a pretty legend attached to it. In the seventh century a certain monk, who had closed his heart to the pleasures of the world to open it to God, heard a sound of wondrous singing as he prayed in his cell one night. He listened devoutly, but the sounds were not repeated until the following year on that same autumn night. Every year this celestial harmony was heard by him, and, in answer to his humble request as to the cause of this melody, he was told that they were keeping festival in heaven on the birthday of the woman who had borne the Saviour of mankind. Pope Sergius (687-701), to whom he told his revelation, wishing to join the angels in their rejoicing, instituted the festival of the Nativity of Our Lady on the day the singing had been heard, the eighth of September." ² One cannot fail to be

¹ *Coin Types*, p. 238.

² *Our Lady in Art*, p. 77; Bingham's *Origines Ecclesiasticæ*, vol. vii. pp. 134, 135.

struck with the change of attitude towards the cultus of the Virgin as the centuries passed, though one may not be able to mark all the stages intervening between the Handmaid of the Lord (*Ancilla Domini*), as she called herself, and the Queen of Heaven as she appeared to the imagination of the later Middle Ages. In the fourteenth century, Henry Suso, the mystic, styled her the Exalted Lady of Heaven and Earth, and the Queen of Compassion. Equally mediæval in sentiment, though written in the nineteenth century, are D. G. Rossetti's lines :—

“O Mary Mother be not loth
To listen—thou whom the stars clothe,
Who seest and mayst not be seen !
Hear us at last, O Mary Queen !
Into our shadow bend thy face,
Bowing thee from the secret place,
O Mary Virgin, full of grace !”

The popularity of the Virgin in pre-Reformation Scotland was such, that we find her appearing in the dedication name of a church, even when she was not regarded as its titular. Charter evidence is clear on this point ; for, in certain cases, after mentioning the Virgin, the document proceeds to give the name of another saint who is described as the special patron of the building. Thus we are told in a charter of William Forbes, provost of the collegiate church of St. Giles at Edinburgh, that the building in question was dedicated to God, the Virgin, and St. Egidius the patron : “Deo Omnipotenti, Beate Marie Virgini ejus matri gloriosissime, Beato Egidio patrono.”¹

In instances like these, the dedication to the Virgin, like the dedication to God, was general in character, and room was left for the introduction of a special patron. In other instances, St. Mary was joint-titular with another saint, the result being a double dedication, *e.g.* the monastery of St. Mary and St. Serf at Culross, the cathedral of St. Mary and

¹ *Reg. Cart. S. Egidii*, p. 123 ; *vide* also chap. i. p. 5.

St. Machar at Old Aberdeen, the monastery of St. Mary and St. Edward at Balmerino, the church of St. Mary and St. Brioc in the ancient parish of Dunrod in Kirkcudbrightshire, and the monastery of St. Mary and St. Francis at Dumfries.

Even in the case of double dedications, it has to be borne in mind that the claims of the two titulars are not always equally balanced. Thus in the case of the cathedral of Old Aberdeen just mentioned, St. Machar was reckoned the real patron, and accordingly, although in one charter the cathedral church is described as dedicated to the Virgin and St. Machar, in another the name of St. Machar alone occurs in connection with its dedication.¹

Loretto, in Italy, fifteen miles from Ancona, possesses the Santa Casa, or Holy House, in which, according to tradition, the Virgin lived at Nazareth, and which was miraculously transplanted by angels to its present site in 1295. It became, and continues to be, a noted pilgrimage centre. Mr. R. S. Fittis remarks: "Houses in imitation of that at Loretto were erected at various places in England and Scotland, each generally procuring from Loretto a stone, which was understood to be a portion of the one on which the Angel Gabriel stood when he gave the salutation to the Virgin."²

The fame of the Italian shrine led to the erection of a chapel and hermitage in Inveresk parish, styled the chapel and hermitage of our Lady of Loretto. The chapel, which was built probably about 1530, stood on the margin of the links outside the ancient eastern gate of Musselburgh, and, like its Italian prototype, attracted many pilgrims, including King James V. It was destroyed in 1544 by the Earl of Hertford; but was afterwards repaired. It was again destroyed at the Reformation, and in 1590 its stones were used to build a tolbooth in Musselburgh. The chapel is now represented by a mound-covered vault, measuring 12 feet by 10 feet. Writing in 1795, the Rev. Dr. Alexander

¹ *Reg. Epis. Aberd.*, pp. 4, 5.

² *Ecclesiastical Annals of Perth*, p. 294.

Carlyle remarks: "The old steps of the stair, which was repaired not long since, were the bases of the pillars of this chapel, according to the report of masons still living. This is said to have been the first religious house in Scotland whose ruins were applied to an unhallowed use, for which the good people of Musselburgh are said to have been annually excommunicated, till very lately, at Rome."¹ The name of the chapel has been transferred to Loretto school, in the immediate neighbourhood.²

The building was known also as Allariet or Lariet chapel. There was another Allariet chapel at Perth, founded by Edward Gray, rector of Lundy, in Forfarshire, in or about the year 1528. Mr. R. S. Fittis remarks: "The site chosen was on the north side of the South Street, a little below the Port. Perhaps the chapel was built somewhat after the model of the famous original in Italy, and tradition says that it had a tower surmounted by a crown."³ The chapel had a garden on the west, and a burying-ground on the north. James V., who, as we have seen, was one of the pilgrims to the house of Loretto at Musselburgh, seems to have been well disposed towards Allariet chapel at Perth, for, by a charter dated 28th December 1528, he granted "to Edward Gray, founder of the church of the most Blessed Virgin Mary of Laureto, and to his successors chaplains of the said church" certain lands and houses within the burgh. In addition to the Virgin's own altar, the chapel had other two altars, dedicated respectively to St. Nicholas and St. Catherine; but some thirty years later chapel and altars were swept away by the storm of the Reformation. The memory of the ancient sanctuary, however, still survives in the name of Loretto Court, in or close to its site.

There was no hermitage attached to the Allariet chapel of Perth, as there was to the one at Musselburgh; but in the

¹ *O. S. A.*, vol. xvi. p. 6.

² *Gazetteer*, s.v. "Musselburgh"; *Caledonia*, vol. ii. p. 802.

³ *Ecclesiastical Annals of Perth*, pp. 294, 295.

forest of Kilgary, in the Forfarshire parish of Menmuir, once stood an ancient hermitage connected with a chapel bearing the Virgin's name. It was occupied in 1454 by a hermit called Hugh Cunaynth. The chapel has disappeared, but its dedication is still recalled by the Lady well, about 150 yards from its site. The stones of the chapel were used to build the steadings of the farm-house of Chapleton of Dunlappie.¹ In Castletown parish, Roxburghshire, are the remains of Hermitage Castle on the margin of Hermitage Water; and near it are the remains of St. Mary's chapel, surrounded by a burying-ground. Mr. J. J. Vernon mentions that "in proximity to the chapel is a holy well, known as the Lady-well, which lends its name to the Lady-well-sike and the Lady-well-knowe adjoining."²

Among statelier buildings dedicated to the Virgin, may be mentioned the cathedral of Iona and the cathedral of Dornoch. The former, known in Gaelic as Eglis Mor, *i.e.*, the Great Church, was the church of the abbey, founded in 1203 by Reginald, second son of Somerled, regulus of Argyll, and occupied, according to Dr. Skene, by monks belonging to the Tyronensian Order of reformed Benedictines. The masonry of the church is mainly of red granite, said to have been brought from Mull; and Celtic art has had an influence in moulding the style of its decorations. The building was added to at different periods, and was not finished till early in the sixteenth century. The abbey was dedicated to St. Columba, but its church was under the invocation of St. Mary. A Norwegian bishopric of the Isles was created in the twelfth century, and from 1154 till about 1350, with the exception of forty years from 1170 till 1210, the bishops were suffragans of the archdiocese of Trondhjem. From about that time till the end of the fifteenth century,

¹ Fraser's *History of the Carnegies*, vol. i. pref. p. 17; and Jervise's *Lives of the Lindsays*, p. 309.

² *Trans. Scot. Eccles. Soc.*, 1909, p. 369.

Iona was under the jurisdiction of the sec of Dunkeld ; but between 1492 and 1498 John, the abbot of the monastery, became bishop of the Isles, and in 1506 the church of the abbey was made the cathedral of the diocese.¹

When describing Iona, Martin says : " St. Mary's church here is built in the form of a Cross, the choir 20 yards long, the Cupila 21 foot square, the body of the church of equal length with the choir and two cross isles half that length. There are two chappels on each side of the choir, the entry of them opens with large pillars neatly carved in Basso Relievo ; the Steeple is pretty large, the Doors, Windows, etc., are curiously carved ; the Altar is large, and of as fine marble as any I ever saw." ² This was the high altar named after the Virgin. In colour it was white veined with gray ; the marble of which it was composed is said to have been brought from the parish of Kilchrist in Skye. When Pennant visited Iona in 1772, the slab was much reduced in size, portions of it having been chipped off, and carried away, under the superstitious belief that shipwreck would thereby be prevented and success in any undertaking secured.³

Since the proprietor of the cathedral, the late Duke of Argyll, made it a National monument in 1899, the ruin has been largely restored and converted once more into a place of worship. Mr. H. D. Graham mentions that a small granite cistern is fixed at the side of the principal entrance to the cathedral. Tradition says that it was anciently used for washing the feet of the pilgrims visiting the Virgin's shrine.⁴ It is probably to the same cistern that John Leyden, who visited Iona in 1800, refers when he says : " At the door of the Abbey we saw another kind of font sunk in the ground, concerning which there is a tradition that whenever it is

¹ *P. S. A. Scotland*, vol. x. p. 206, 207 ; MacGibbon and Ross's *Ecclesiastical Architecture*, vol. iii. pp. 47-75 ; and *O. P. S.*, vol. i. p. 291.

² *Description of the Western Isles*, p. 257.

³ *Tour*, vol. ii. p. 253.

⁴ *Antiquities of Iona*, p. 18.

emptied of the rain-water which it generally contains a northern breeze immediately springs up."¹

The other cathedral dedicated to the Virgin stood at Dornoch, and was the seat of the bishops of Caithness. The see of Caithness is believed to have been created by David I. (1124-1153); but for a considerable period the authority of the bishop seems to have been little more than nominal. For a long time the episcopal seats were at Scrabster and Halkirk; but when Gilbert, archdeacon of Moray, became bishop in 1223, he transferred the seat to Dornoch, where he began the building of a cathedral. The structure is believed to have been completed before his death in 1245.

Bishop Gilbert seems to have shown a genuine interest in his architectural labours; and we are told that the glass for the cathedral windows was made by his own appointment beside Sidderay, now Cyderhall, about three miles from Dornoch. He dedicated his cathedral to the Virgin; but after his canonisation he was made its joint-patron. The cathedral had many changes of fortune. The greater part of it was burned down in 1570, when the town was attacked and set fire to by a band of armed men, led by the Master of Caithness and Mackay of Farr. An unusual storm on 5th November 1605 (the day of the Gunpowder Plot in London) still further destroyed the building. Eleven years later the cathedral was reconstructed; but, by the middle of the eighteenth century, the building, with the exception of the chancel and transepts, was again roofless. In 1835-37 it was restored by the Duchess-Countess of Sutherland, but not along lines which would now be deemed altogether satisfactory by the Scottish Ecclesiological Society.

The south aisle of the cathedral was specially identified with the cultus of the Virgin, and was in consequence known as the Lady aisle. In cathedrals, the Lady-chapel was

¹ *Journal of a Tour in the Highlands and Western Islands of Scotland in 1800*, p. 45.

usually at the east end of the building. The Rev. Hilderic Friend remarks: "In the season when the lily of the valley was in bloom, it used to be customary to decorate the churches with these flowers, and when Lady chapels were erected in honour of the Virgin Mary they were adorned in the same way."¹ The flower in question, in consequence of its association with the Virgin, received the picturesque name of the Madonna's Tears. Whether the Lady aisle at Dornoch Cathedral was so adorned we do not know. "The Chapter Seal of Caithness, the brass matrix of which is believed to date from the thirteenth century, bears a half length representation of the Virgin with crown and nimbus, holding the Infant Saviour, while what is believed to be the counterseal has a representation of the Annunciation." The matrix, which bears the inscription, S. CAPITLI. ECCE. SCE. DEI. GENITRICIS. MARIE. CATANENSIS, was acquired in 1851 by the Society of Antiquaries of Scotland.²

From cathedrals it is an easy transition to collegiate churches, several of which bore the Virgin's name. These latter indeed were, as Professor Cosmo Innes observes, "little cathedrals, for they imitated the service and constitution of cathedrals, only on a smaller scale."³ There were about forty of these foundations in Scotland, the majority of them dating from the century and a half prior to the Reformation. These establishments, as a rule, appear to have been parochial churches or chapels, before they were endowed as collegiate foundations. They were known as provostries (in Latin, *praepositurae*), as the canons belonging to them were under the jurisdiction of a provost or dean. Of those dedicated to the Virgin, the latest was the Lady college of Biggar in Lanarkshire, named after her under the special title of our Lady of the Assumption. It was founded in 1545-6,

¹ *Flowers and Flower-Love*, p. 101.

² De Gray Birch's *Scottish Seals*, vol. ii. p. 35, and *P. S. A. Scot.*, vol. i. p. 10.

³ *Legal Antiquities*, p. 201.

by Malcolm, Lord Fleming, chamberlain of Scotland, and endowed for a provost, eight canons, four choristers, and six bedesmen.¹

The earliest collegiate church bearing the Virgin's name was the provostry of Kirkheugh, or Kirkhill, at St. Andrews, styled in Latin *praepositura Sanctae Mariae de Rupe*. Its exact date is uncertain, but we know that in the middle of the thirteenth century its head was styled provost. It was grafted upon an ancient Culdee establishment, which, according to tradition, had its first home on a rock beyond the pier, known as the Lady-craig, and of which King Constantine III., after relinquishing the crown, became abbot, about the middle of the tenth century.² Excavations in 1860 brought to light the ground plan of the church, which was cruciform in shape, along with some masses of masonry believed by Dr. D. Laing to be the remains of the conventual buildings attached to the church.³ St. Mary's provostry of Kirkheugh was at one time the Chapel Royal of Scotland. Its seal bore witness to this fact, as well as to its dedication to the Virgin. Martine says it "bears the Blessed Virgin carrying the Holy Babe, sitting, as it seems, under a cloth of State, or in a great portico or entrie, excellently cut with a little division on each side, and there a man worshipping on each hand of the Image, with this circumscription: S. CAPITULI ECCLESIAE SANCTAE MARIAE CAPELLAE DOMINI REGIS SCOTORUM. The reverse bears a king crowned, sitting with a long close mantle and garment, girt in the middle, very antique, holding a sword in his right hand and a monde or globe in his left, with the same circumscription."⁴

Towards the end of the fifteenth century the prestige of the provostry of Kirkheugh began to wane. For some time

¹ *O. P. S.*, vol. i. p. 133; *vide* also Hunter's *Biggar and the House of Fleming*, pp. 164-209. The ancient parish church of Biggar was dedicated to St. Nicholas. The collegiate church occupies its site.

² *St. Andrews Kirk Session Register*, vol. i. p. 77 n.

³ *P. S. A. Scot.*, vol. iv. p. 75.

⁴ *Reliquiae Divi Andreae*, p. 209.

after 1471, the collegiate church of the Blessed Mary and St. Michael, in Stirling Castle, was made the Chapel Royal and a musical college by that art-loving king, James III. In an inventory of articles belonging to the latter foundation in 1505, is mentioned among other pictures one representing the Virgin holding the Infant Saviour in her arms, and accompanied by two angels with musical instruments.¹ Dr. Charles Rogers² remarks: "Topographically in the centre of Scotland, Stirling became a focus of the national life. In its castle the sovereign held court and council, in its streets were the dwellings of the nobles, and in its environs were practised the sports of chivalry. Within its Chapel Royal did kings delight to worship; it was their place of confession and the sanctuary of their household." During the reign of Queen Mary the Chapel Royal was transferred from Stirling Castle to the abbey of Holyrood.

In 1371 Sir John Kennedy of Dunure, with the consent of the Bishop of Glasgow, founded, near the cemetery of the parish church of Maybole in Ayrshire, a chapel in honour of the Virgin, for a clerk and three chaplains, who were afterwards styled the provost and prebendaries of the collegiate church of Maybole.³ The building, now a ruin, is locally known as the Old College. In its neighbourhood are Lady Corse, Lady Well, and Ladyland, testifying to its ancient dedication.

On the south bank of the Cludan in Kirkcudbrightshire, close to where it flows into the Nith, are still to be seen the ivy-clad ruins of Lincluden College. The establishment was founded as a Benedictine nunnery, probably about 1165, by Uchtred, second son of Fergus, Lord of Galloway; but on account of the irregularities on the part of its inmates the nunnery was suppressed towards the end of the fourteenth century, and in its place Archibald the Grim, Earl of Douglas,

¹ Dalrymple's *Monastic Antiquities of Scotland*.

² *History of the Chapel Royal of Scotland*, intro. p. v.

³ *Caledonia*, vol. iii. pp. 493, 494.

founded a collegiate church for a provost and twelve canons. The nunnery was of smaller size and simpler architecture than the college which supplanted it. Mr. William M'Dowall remarks: "From the remains of the College a fair idea may be acquired of its pristine form, size and beauty. It consisted of a chancel or choir, a south aisle, a south transept, and a sacristy, all new, and joined on to the west end, with parts of the original nave—the light florid architecture of the fourteenth century meeting and mingling with the less ornate and heavier style of the twelfth century."¹ Pennant mentions in connection with his visit to Lincluden in 1772, that behind the buildings of the college were "vestiges of a flower-garden with the parterres and scrolls still visible." In 1463 the seal of the provost of Lincluden had a representation of the Virgin Mary indicative of the dedication of the college.²

In Oldhamstocks parish, Haddingtonshire, about a mile to the west of Cockburnspath, are the ivy-clad remains of the collegiate church of St. Mary of Dunglass, founded probably by Sir Alexander Home in the beginning of the fifteenth century. The well-preserved ruin stands near a large sycamore tree, which marks the site of the vanished village of Dunglass.³ The building is cruciform, with a sacristy on the north side of the choir; the total internal length is about 91 feet, and the breadth along the transepts 63 feet; authorities differ as to the date of its erection, but Messrs. MacGibbon and Ross think that these differences may perhaps be harmonised by holding that the choir and tower were built in 1403, while the nave was not erected till after 1450. About the latter time the place was a pilgrimage centre. A bull of Pope Nicolas V., of date 2nd January 1450-1, granted "seven years and seven quartains relaxation of penances to such as yearly visit the College Kirk of Dunglass on the feast of the Assumption,"

¹ M'Dowall's *Chronicles of Lincluden*, p. 52.

² De Gray Birch's *Scottish Seals*, vol. ii. p. 100.

³ A. Thomson's *Coldingham: Parish and Priory*, p. 25.

a festival specially connected with the traditional history of the Virgin. The seal of the collegiate church is known to have borne, as late as 1604, an effigy of the Virgin and Child.¹

The collegiate church of St. Mary in the Fields, popularly known as the Kirk of Field, stood in Edinburgh on the site of the University buildings. It had a provost, eight prebendaries, and two choristers; and attached to it was an hospital for bedesmen. The building was cruciform, with a tall central tower. St. Mary's in the Fields was in existence in the latter half of the thirteenth century: but it is not believed to have been made collegiate till the fifteenth century, though its founder and its precise date are alike unknown. In 1558 the altars and images in the church were destroyed by the Earl of Argyll. Nine years later, during the night of the 9th February 1567, the provost's house, in which Lord Darnley, Queen Mary's husband, was lodging, was blown up with gunpowder by the Earl of Bothwell and his accomplices.² By that time the collegiate church and its belongings seem to have passed into the hands of the Corporation of Edinburgh; for, as Dr. David Laing³ tells us, "on the 21st of June 1562-3 in the Council Records we have the terms of a contract by which 'Pennycuik, persoun of that ilk, and Provost of the Kirk of Feild,' for the sum of one thousand pounds Scots agrees to transfer to the Town 'the hale bigging sumtyme callit the Kirk of Feild, bayth auld and new, with kirkyard, luginis, etc., that pertenet of before to the Provostrie and prebendars of the samyn.'" When the University was founded by James VI. in 1581, some portions of St. Mary's Collegiate Church were retained for academic purposes, while others were removed. An inscription above the entrance bore witness to the ancient dedication. "The gate," Mrs. Stewart Smith remarks, "was unique, being surmounted by

¹ *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 179-188; *Trans. Scot. Eccles. Soc.* 1906-7, pp. 166-178; Birch's *Scottish Seals*, vol. ii. p. 88.

² Wilson's *Memorials of Edinburgh*, p. 397.

³ *Collegiate Churches of Mid-Lothian*, pref. p. xxxviii.

a quaint square tower, upon the front of which had been sculptured the burgh arms, wanting the supporters. Upon the lintel below there was a beautiful inscription in Gothic characters, AVE MARIA, GRATIA PLENA, DOMINUS TECUM, a relic of more ancient times; this having been the original entrance to the old Kirk of Field."¹

There were other three collegiate churches founded in the fifteenth century in honour of the Virgin, either alone or in conjunction with another name. The first of these as to date was the collegiate church of Crichton in Mid-Lothian, dedicated to St. Mary and St. Kentigern, and endowed in 1449 by William, Lord Crichton, Chancellor of Scotland, who converted the parish church of Crichton into a collegiate establishment for a provost, eight prebendaries and two singing boys.² The next was St. Mary's Collegiate Church at Guthrie in Forfarshire. It was originally a chapel belonging to the abbey of Arbroath, but was purchased from the abbey by Sir David Guthrie, and was by him made collegiate for a provost and three prebendaries. The deed of foundation was confirmed by a bull of Pope Sixtus IV., dated 14th June 1479.³ An inscribed bell, which is believed to have belonged to the ancient church of Guthrie, has, among other figures, one thought to represent the Virgin.⁴ The last of the three was the collegiate church of St. Mary and the Holy Rood,⁵ at Seaton in Haddingtonshire. It was made collegiate in 1493 for a provost, six prebendaries, one clerk, and two singing boys, by George, second Lord Seaton, who rebuilt or restored the parish church of Seaton to suit the new requirements. Additions were made to the building by George, third Lord Seaton, and the transepts and tower are believed to have been erected by his widow after his death at Flodden in 1513. The parish of Seaton was

¹ *Grange of St. Giles*, p. 142.

² *Caledonia*, vol. ii. p. 765.

³ *N. S. A. Forfar*, p. 469.

⁴ *P. S. A. Scot.*, vol. i. pp. 55, 56.

⁵ In England there were three pre-Reformation churches with this double dedication.—Miss Arnold-Forster's *Studies in Church Dedications*, vol. iii. p. 6.

annexed to Tranent in 1580, and since then the church of the former has ceased to be used as a place of worship. It forms a picturesque structure within the grounds of Seaton Castle, and contains some interesting monumental effigies as well as sedilia, a piscina, and an octagonal font with the Seaton arms carved upon it.¹

In addition to the College Kirk of Biggar referred to above, several other collegiate churches named after the Virgin were brought into existence during the first half of the sixteenth century. In 1504 the collegiate church of St. Mary was founded by John, first Lord Sempill, within the enclosure of the park near his residence, Castle Semple in Lochwinnoch parish, Renfrewshire, and not far from the point where the Black Cart leaves the loch. It was endowed for a provost, six chaplains, two singing boys and a sacrist. The foundation charter throws some interesting light on the duties of the sacrist. He had to take charge of the porch, the copes, and the altar ornaments; array the altar itself; regulate the clock; ring the bell for the church services, doubling the ringing on feast days; sweep the church and deck it with herbs and flowers. There are also instructions regarding the dress to be worn in church. The chaplains, the singing boys, and the sacrist, were each to have a linen surplice at the daily services. The chaplains were to wear in addition a red hood, furred with black lambskin, while on feast days the provost was to have a surplice of lawn with a scarlet hood, and on his arm a furred almuce.² Writing in 1824, Chalmers says: "After the Reformation, the endowment of this establishment was appropriated by the heirs of the founder, as being the patrons; and the collegiate church was used as a family burying-place. It is still used, for the same purpose, by the proprietors of the estate of Castle Sempil; and the building has acquired a venerable and picturesque appearance, being

¹ *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 223-235.

² *Archæological and Historical Collections of the County of Renfrew; the Parish of Lochwinnoch*, vol. i. pp. 64-76.

overgrown with ivy and woodbine, and surrounded by a fine tall hornbeam hedge." ¹

About a quarter of a mile from the ruins of the ancient castle of Innerpeffray in Upper Strathearn, in Perthshire, are to be seen on a knoll overlooking the river the remains of the collegiate church of St. Mary, founded in 1508 by Sir John Drummond of Innerpeffray for a provost and four canons. The building, which is long and narrow, and had at one time a sacristy on the north-east side, measures internally 76 feet by 21 feet 4 inches. The interior, which forms the burying-place of the noble family of Drummond, is divided by modern walls into three parts. Above the vestibule is a partially ruined chamber of date not earlier than the seventeenth century, and believed to be the successor of an earlier structure of similar character. Near the west end of the church is the well-known Innerpeffray Library, founded by David, Lord Madderty, in 1691. In the neighbourhood of the church stood a now vanished clachan close to the Earn at the ancient ford of Innerpeffray, where an annual gathering known as Lady Fair used to be held on Ladyday (25th March). This gathering was transferred to Crieff about the second decade of last century.²

The parish church of Crail in Fife was built in the time of David II., and dedicated to the Virgin. Its vicarage belonged to the nuns of Haddington, and in 1517 it was by Sir William Myreton, with the consent of the prioress of Haddington, erected into a collegiate church for a provost, a sacrist, ten prebendaries, and a chorister. The seal of the burgh of Crail in pre-Reformation times reflected the dedication of its church, having had on the obverse the Virgin and Child accompanied by two angels swinging censers, and on the reverse a galley with a dragon-head.³ In St. Thenusgate, now the Trongate of Glasgow, once stood

¹ *Caledonia*, vol. iii. p. 828.

² *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 506-513.

³ Roger's *Register of the College Church of Crail*, intro. p. 4, and *P. S. A. Scot.*, vol. xxxvii. p. 162.

Our Lady College, styled in charter Latin "Ecclesia Collegiata B. V. Marie et S. Anne Matris Ejus," dedicated, as the name implies, to St. Mary and St. Anne. Its foundation was due to James Houston, sub-dean of Glasgow, who seems to have had its erection in view in 1523; but the building was probably not completed till 1549.¹ Connected with Our Lady College was some land called St. Mary's Croft, near the common muir of the burgh.

Cullen, in Banffshire, had also a collegiate church named after St. Mary and St. Anne. In 1236, reference is made to the chapel of Inverculan, in connection with a dispute as to the jurisdiction of the bishops of Aberdeen and Moray. In the sixteenth century the church was called an "ecclesia," pointing probably to the possession of baptismal rights; but Cullen did not become a separate parish till the beginning of the seventeenth century. In 1543, the church was rebuilt on a larger scale, and joined to St. Anne's Chapel, erected a few years before, the whole being made collegiate for a provost, six prebendaries, and two singing boys. Its founder was Sir Alexander Ogilvie of Deskford and Findlater, whose sepulchral effigy is still to be seen in a mural recess within the building. About half-a-mile from the graveyard on the west is St. Mary's Well, whence water is said to have been brought for use in the church. Till comparatively recent times Mary Fair was held in the town on the third Tuesday of September, a survival of the festival commemorating the nativity of the Virgin.

About the time when the collegiate church was founded, the Virgin and Child were introduced into the burgh arms of Cullen. The building was endowed "for the honour and glory of the Trinity, the Virgin Mary, St. Anne, St. John the Baptist, St. Andrew, St. Mary Magdalen, and all the saints of the Heavenly Host";² but of these St. Mary and St. Anne, as we have seen, were its special titulars.

¹ *Our Lady College of Glasgow*, pref. p. xii.

² *Cramond's The Church and Churchyard of Cullen*, pp. 23, 32.

CHAPTER VII.

ST. MARY THE VIRGIN

(*continued*).

Edinburgh Dedications to Virgin.—Other Mid-Lothian Dedications.—
West Lothian.—East Lothian.—Fife.—Kinross-shire.—Angus.—
Kincardineshire. — Aberdeenshire. — Banffshire. — Elginshire. —
Nairnshire.

THERE were various traces of the Virgin's cultus in and around mediæval Edinburgh.¹ In its dedication Holyrood Abbey in the Canongate shared St. Mary's name with that of the Holy Rood. There was a St. Mary's Chapel in the Castle, dating from the reign of David II., 1329-1371, or earlier. In Chapel Wynd at Portsburgh stood St. Mary's Chapel, a dependency of St. Cuthbert's Church. Regarding it, writing in 1845, Stotherd² remarks: "St. Marie's chapel stood near the West Port at the west end of the King's Stables, which were situated just without the port or gate, on the south side of the road leading to St. Cuthbert's. The remains of this chapel, dedicated in honour of our Blessed Ladye, were visible not long ago, at the foot of the Chapel Wynd, on the north side, and towards the east end of Portsburgh." Stotherd adds: "The next wynd is called the Ladye Wynd, perhaps from the same chapel, or, as some say, from a smaller one, dedicated in honour of our Lady of Loretto, but it is not mentioned by any historian." On the east side of Niddrie's Wynd was situated St. Mary's Chapel, founded by the Countess of Ross in 1504. In 1618 the wrights and masons acquired the building as a hall for their meetings, and were afterwards known in consequence as the Incorporations of St. Mary's

¹ In this and the following chapter the treatment is topographical, the dedications described in Chapters VI. and IX. being, however, omitted.

² *Antiquities of Edinburgh*, First Series, pp. 91-93.

Chapel. In Leith Wynd was the hospital of St. Mary, founded in 1479 by Bishop Spens of Aberdeen for the reception of twelve poor men; while in St. Mary's Wynd was another hospital, connected with a Cistercian nunnery bearing the Virgin's name. Regarding the convent and the wynd Spottiswoode remarks: "In the chartulary of St. Giles, the nuns of St. Mary's Wynd in the city of Edinburgh are recorded. The chapel and convent stood near to the walls of the garden belonging at present to the Marquis of Tweeddale, and from its being consecrated to the Virgin Mary, the street took its name."¹ The revenues of the foundation were very small; Arnot² mentions that in 1499 the annual salary of the chaplain amounted only to sixteen shillings and eightpence sterling.

In the street running south-east from St. Mary's Wynd, once stood another nunnery named after the Virgin, viz. the priory of St. Mary of Placentia, so styled from Placentia, now Piacenza, in North Italy. The building has vanished; but it is still remembered in the name of the Pleasance, written Pleasants in 1788. The nunnery occupied a site some sixty yards from the south-east angle of the city wall. Mr. James Grant³ remarks: "Nothing of it now remains save a fine piece of alabaster carving representing our Saviour brought before the Jewish high priest, which was discovered among its ruins, and presented to the Antiquarian Museum in 1781." The date of the foundation of the priory is unknown; but Stotherd thinks that it may have been due to crusading influences. He points out that an ecclesiastical council, under Pope Urban II., met at Piacenza in 1095, to consider *inter alia* an application from the Emperor Alexis Comnenus for help against the infidel invaders of the Holy Sepulchre at Jerusalem. Stotherd's conclusion is, that the fame of a place so nearly connected with the origin of the Crusades as

¹ Keith's *Bishops*, p. 464; *vide* also Oliphant Smeaton's *Edinburgh and its Story*, pp. 218, 219.

² *History of Edinburgh*, p. 247.

³ *Old and New Edinburgh*, p. 382.

Placentia was, "might pass into Scotland with some of the knights or serving men who, as we know, repaired in great numbers to fight in the Holy Land, under the banner of the Cross."¹ A short stair near the Luckenbooths, known as the Lady's Steps, was so called not because it led to a chapel to the Virgin, but to an image of her that once stood in a niche on the north-east corner of St. Giles' Church. Chambers says: "When men made bargains at the cross, it was customary for them to go up to the Lady's Steps, and there consummate the negotiation by wetting thumbs or paying arles."²

The above examples show how popular the cultus of the Virgin was in Edinburgh during mediæval times.³ There are also traces of her popularity in the neighbourhood of the burgh. Liberton was raised to parochial status by the middle of the thirteenth century. Its church, formerly a chapel dependant on St. Cuthbert's Church, is believed to have been dedicated to the Virgin. Near it is a spring styled "Our Lady's Well." In the same parish was St. Mary's Chapel, founded by Wauchope of Niddrie in 1389, on which a manse and glebe were afterwards bestowed by a descendant of the founder. At the Reformation the building and its possessions were annexed to the church of Liberton.⁴

Trinity College, Edinburgh, recalled the Virgin as well as the Holy Trinity. So did Trinity College, Restalrig, its provostry having been grafted upon "the parish church of the Blessed Mary of Restalrig."⁵ Dr. de Gray Birch says: "Another variant type connected with the Virgin is indicated by the seals of the Royal Collegiate Church of the Blessed

¹ *Antiquities of Edinburgh*, Last Series, pp. 53-55.

² *Traditions of Edinburgh*, p. 117.

³ In modern times we have St. Mary's Cathedral connected with the Scottish Episcopal Church. It was built in 1874-8 at a cost of £120,000, and is characterised by Mr. Oliphant Smeaton "as the most beautiful ecclesiastical edifice raised in Scotland since the Reformation."—*The Story of Edinburgh*, p. 323.

⁴ Chalmers' *Caledonia*, vol. ii. p. 790.

⁵ Laing's *Collegiate Churches of Mid-Lothian*, intro. p. xlv.

Trinity, and the Virgin Mary of Restalrig, where in addition to the accustomed effigy, under a carved canopy, we find a shield of arms in base, the heraldic bearing whereon is a vase, or pot with three branches of lily flowers springing from out thereof. This blazon seems to point unmistakably to the Virgin." ¹

Leith had its church dedicated to St. Mary. It was built towards the end of the fifteenth century, but did not receive statutory recognition as a parish kirk till 1609, though it had previously enjoyed a quasi-parochial status. When Leith was divided into two parishes, St. Mary's Church was assigned to South Leith, and St. Ninian's Chapel to North Leith. Writing in 1629, C. Lowther² says regarding Leith: "Now it is yet better than Carlisle, having in it two fairer churches, for in-work, than any I saw in London, with two seats-royal in either."

The burgh seal of Leith recalls the titular of its pre-Reformation church. On a shield is a galley at sea, having a mast at either end, with furled sail and flag flying, and in the centre of the galley the Virgin is seated holding the Divine Infant in her arms.³

Newhaven, so called to distinguish it from Leith, had anciently a chapel named after the Virgin and St. James. In consequence, the place was known alternatively as the Port of Our Lady of Grace, and its chapel, for a considerable time, went by the name of "Our Lady Kirk of the New Havin." ⁴

The chapel was erected for behoof of the sailors and workmen employed at the dock which James IV. had selected as a ship-building yard, and where, in 1511, was built the "Michael," "ane verie monstrous great schipe." The king did not forget the chapel, if we may judge by the following entry in the *Lord High Treasurer's Accounts of Scotland* ⁵:

¹ *Ecclesiastical Seals*, vol. ii. p. 107. *Vide* Appendix F.

² *Our Journal in Scotland*, p. 23.

³ *Porteous' Town Council Seals of Scot.*, p. 193.

⁴ *Treasurer's Accounts*, vol. iv. p. 183. ⁵ Vol. iv. p. 181.

“Januar 1511-12. Item, to the preist of the New Havin for offerand to Oure Lady licht, j Franch croun, xiiij s̄.” The chapel does not now exist. After the disappearance of the building its site was turned into a burying-ground.

Among other Mid-Lothian dedications to the Virgin, may be mentioned the church of Ratho, standing in the midst of its ancient trees. Regarding it Messrs. MacGibbon and Ross¹ remark: “The parish church is dedicated to St. Mary, and the ‘Lady’s Well,’ in the vicinity, is still in use. Although greatly altered and mostly rebuilt, the church still retains some indications of its Norman origin. Ratho Church was connected with Holyrood Abbey, and was a rectory. In 1444 the tiends and patronage were, with the consent of the Archbishop of St. Andrews, made over to the College Kirk of Corstorphine, which was then established.” The church of Ratho was consecrated by Bishop David de Bernham on 5th May 1243.

The parish of Stow, anciently styled Wedale, had its church consecrated to the Virgin, by the same bishop some months earlier, viz. on 3rd November 1242. The traditions of the place are thus narrated by the writer of the parish article in the *New Statistical Account of Scotland*: “The history of this district, as a place of importance, is carried so far back as the days of King Arthur, in the early part of the sixth century. We are told that fragments of the real cross brought from the Holy Land by that monarch, were preserved with great veneration in the Virgin Mary’s church of Wedale. St. Mary’s church was situate fully half a mile below the present church, immediately under the public road, where, on the estate of Torsonce, a part of one of the walls, three feet thick, may still be seen built in with a common drystone dike. A little above it, is a very fine perennial spring, known by the name of the ‘Lady’s well’; and a huge stone, recently removed in forming the new road, but

¹ *Ecclesiastical Architecture of Scotland*, vol. i. p. 371.

now broken to pieces, used to be pointed out as impressed with the print of the Virgin Mary's foot, on occasion of one of her descents to visit this favoured sanctuary."¹

The church of the ancient parish of Mount Lothian, otherwise Mount Loudon, was also under the invocation of the Virgin. The parish was annexed to Penicuik in 1638. According to Chalmers, the ruins of the church were still to be seen in 1810 at the hamlet of Mount Loudon.² The church of Heriot appears to have been dedicated to the Virgin, if we accept the testimony of its ancient bell, which had on it "Maria vocor," with the date "MCCCCXVIII."³ At the time of the Reformation the church and the lands of Heriot belonged to the Cistercian abbey of St. Mary of Newbattle.

The Lady-chapel in the collegiate church of St. Matthew at Roslin forms the retro-choir, its floor being one step above that of the choir itself. The chapel indeed is small, only 7 feet 6 inches wide by 15 feet; but the interior is noted for its elaborately-carved foliage and its representation of the Dance of Death. In pre-Reformation times it contained four altars; the chief of these, that of St. Mary, stood in front of the central pillar, and above it was a figure of the Virgin.⁴

West Lothian had two chantries dedicated to the Virgin within the parish church of St. Michael at Linlithgow. She had also a chapel situated at the East Port of the burgh. Regarding it the Rev. Dr. J. Ferguson⁵ remarks: "There was a chapel dedicated to the Virgin Mary with an almshouse attached to it at the East Port in what was known as the Middleraw. This chapel was founded by Henry de Livingstone of Myddilbennyng in 1496." The founder

¹ *N. S. A. Edinburgh*, pp. 409, 410.

² *Caledonia*, vol. ii. p. 811, and Scott's *Fasti*, vol. i. p. 306.

³ *N. S. A. Edinburgh*, p. 203.

⁴ Rev. J. Thomson's *Guide to Rosslyn Chapel*, pp. 14-28.

⁵ *Ecclesia Antiqua*, pp. 139, 328, 329.

bestowed upon the chapel seven of his perticates at the east end of the burgh, along with various annual rents, to support a chaplain to celebrate in the said chapel.

In East Lothian, St. Mary was titular of the parish church of Haddington, sometimes styled the "Lamp of Lothian,"¹ though that name properly belonged to the church of the Greyfriars Monastery, which once stood in the immediate neighbourhood. The ancient church of Haddington was founded by David I., and bestowed by him in 1134 on the priory of St. Andrews. "The existing structure," remark Messrs. MacGibbon and Ross,² "is of considerably later date. There is no record of its erection; but, from the style of the architecture, it was probably rebuilt in the first half of the fifteenth century. The church is cruciform, having choir and nave, both with side aisles, and north and south transepts without aisles. The structure is of considerable dimensions, the total internal length being 196 feet 8 inches. Over the crossing rises the central tower, 90 feet in height. The nave is the only part of the edifice which is roofed and occupied, being still used as the Parish Church. The choir and transepts are ruinous." Besides the parish church there was an hospital at Haddington dedicated to the Virgin.

Whitekirk parish, to which Auldham and Tynninghame were annexed in the seventeenth and the eighteenth century respectively, had its church under the invocation of the Virgin, who was believed to guard with jealous care her shrine within the building. In 1356, when Edward III. was invading Scotland, some sailors from one of his ships entered

¹ Major, in his *History of Greater Britain*, p. 297, applies the name to the church of the Greyfriars at Haddington. Sheriff Æneas Mackay, Major's editor, says: "Dr. David Laing, in a note to his edition of Wyntoun's *Cronykil* (iii. p. 247), says that the name 'Lucerna Laudoniæ' was given to the choir of the monastery of Greyfriars at Haddington because of its beautiful structure. By some antiquarians, however, the parish church of Haddington is held to be the 'Lamp of Lothian.'"

² *Ecclesiastical Architecture of Scotland*, vol. ii. p. 493.

the sanctuary and stole the jewels adorning St. Mary's image. Fordoun, who tells the story, does not fail to mention a disastrous storm that followed, and points out that "the ship which had wrought the heinous robbery, and its crew who had dared to lay hands on The Lady of the World, were whelmed in the gulf of the deep in the sight of many." The sanctity of the Virgin's shrine at Whitekirk was increased by the proximity of St. Mary's Well, whose waters were credited with healing powers. In the *History of the Chappell of Our Lady at Fairknowe in the East Lothians of Scotland* we read: "The number of miracles performed at this well was so great that, in 1309, John Abernethy, with the assistance of the monks at Melrose, procured a shrine to be erected and dedicated to the Holy Mother. In 1413, there were no less than 15,653 pilgrims of all nations, and the offerings were equal to 1422 merks. In 1430, James I., King of Scotland, being a good man, who loved the Church, took the Chapell of Fairknowe into his protection, added much to it by building houses for the reception of pilgrims, called it the White Chapell, where he often went."¹ Perhaps the best known of these pilgrims was Æneas Sylvius (afterwards Pope Pius II.), who, in 1435, went to Whitekirk in fulfilment of a vow made during a storm at sea between the Low Countries and Scotland. He walked to the shrine barefoot over ten miles of frozen ground, with the result that he suffered from rheumatism for the rest of his life. The church of Whitekirk has a stone porch, dating from mediæval times. Messrs. Mac-Gibbon and Ross² remark: "The interior of the porch is roofed with pointed barrel vaulting, having ribs springing from carved corbels. The door to the church is square headed and is surmounted by a niche, which formerly contained a statue of the Blessed Virgin."

The Lady-chapel of Drem was founded by William,

¹ Croal's *Sketches of East Lothian*, p. 178.

² *Ecclesiastical Architecture of Scotland*, vol. iii. p. 272.

Lord Lindsay, and was afterwards annexed to the chaplainry connected with the Trinity altar in the parish church of St. Andrews.¹ There was a chapel to the Virgin at Innerwick, and another stood beside the parish church of Aberlady in the burying-ground close to the sea.

When we cross the Firth of Forth into Fife, we find several dedications to St. Mary. The parish church of Dairsie was consecrated in honour of the Blessed Virgin by Bishop David de Bernham on 2nd August 1243. There was a chapel to her in the barony of Rires near Leuchars; while close to Falkland stood the Lady Chapel on the Hill, which was more than once visited by James IV., who left offerings at its shrine.² At Gateside, in Strathmiglo parish, once stood a place of worship called, in a charter of 14th July 1632, "Sanct Mareis-Chappell de Den."³ In a Fife Retour of 28th February 1654, reference is made to "the aikers of land of Sanct Marie's chapell callit Gaitsyd."⁴ When describing Gateside, the Rev. J. W. Jack⁵ remarks: "Here in ancient times there was a chapel dedicated to the Virgin Mary, the village being called of old 'The Chapeltown of the Virgin.' The chapel, which had been founded by the monks of Balmerino for the benefit of the western part of Strathmiglo parish, stood in a den or hollow at the west end of Gateside village (where a rivulet joins the Eden), called the Chapel Den, as a well near by was called the Chapel Well."

St. Mary's College at St. Andrews, which occupies the site of the Old Pedagogy, was founded in 1537 by Archbishop James Beaton, fostered by his nephew the Cardinal, and more fully equipped by Archbishop Hamilton. Lyon⁶ remarks: "The two Beatons, in virtue of a bull which they procured from Paul III. in 1537, dedicated this college 'to the

¹ *Lives of the Lindsays*, vol. i. pp. 52, 53.

² *Lord High Treasurer's Accounts*, vol. ii. pp. 259, etc.

³ *R. M. S.*, 1620-1633, p. 689.

⁴ *Retours*, 1591.

⁵ *Guide to Glenfarg*, p. 53.

⁶ *History of St Andrews*, vol. i. p. 284.

blessed Virgin Mary of the Assumption,' and farther endowed it with the great tithes of Tynningham and Tannadice, both in the diocese of St. Andrews." The chapel anciently connected with the college does not now exist. "St. Mary's College seal," remarks Mr. J. Maitland Anderson,¹ "is oval in shape, but somewhat crude in design and workmanship. It contains a figure of the Virgin Mary standing in a crescent with the Child Jesus on her right arm. Rays issue from the figure all round, apparently to represent an aureole. The only impression I have met with is rather indistinct, and it is scarcely possible to decipher the legend with certainty. It appears to be 'Sigillum Novi Collegii Assumptionis Virginis Mariae in Sancto Andrea.'" Another chapel to the Virgin is said to have been built at St. Andrews at a much earlier date, probably in the eight century. Its foundation is attributed by Dr. Skene to Bishop Acca of Hexham, after he had been banished from Northumbria.² According to Mr. J. Russell Walker,³ St. Mary had a chapel in Leslie parish in the same shire.

A place of worship dedicated to the Virgin was situated on St. Serf's Island in Portmoak parish, Kinross-shire. Mr. Andrew Kerr remarks regarding it: "A church, St. Mary's, situated on St. Serf's Island, replaced a house of Culdees founded in 838, and dedicated to St. Mary. It was granted to St. Andrews Cathedral."⁴ An hospital named after the Virgin stood at Scotlandwell in the same parish. It was founded about 1230 for the maintenance of the poor, by Bishop William Malvoisin of St. Andrews, and was handed over twenty years later by his successor, Bishop David de Bernham, to the custody of the Trinity Friars.⁵

There were various dedications to the Virgin in Angus.

¹ *Heraldry of St. Andrews University*, p. 10.

² *P. S. A. Scot.*, vol. iv. pp. 314, 315.

³ *Pre-Reformation Churches of Fife*.

⁴ *P. S. A. Scot.*, vol. xvi. p. 161.

⁵ *Reliquiae Divi Andreae*, pp. 225, 226.

Dundee, like Edinburgh, has a Pleasance, a cluster of houses near the western approach to the barracks being so called. The name is believed to point to a vanished dedication to St. Mary of Placentia.¹ Dundee had also two chapels dedicated to Our Lady. One stood in the Chapel Yards on the south side of the Cowgate. The other, which was of an older date, is believed to have been situated near the Lady Well at the foot of the Rotten Row.²

The principal dedication to the Virgin in Dundee was the parish church of St. Mary. According to Boece, it was founded by David, Earl of Huntingdon, brother of King William the Lion, as the result of a vow made when he was in peril on the sea on his way home from Flanders, after having been at the Third Crusade with Richard Cœur-de-Lion. Stewart, in his *Metrical Version of the History of Hector Boece*,³ after describing the storm, says :—

“Gude erle Dauid, quhen strangest wes the storme,
 Onto the Virgin Jesu Christ that buir
 Ane vow he maid, syne put all in hir cuir,
 Quhair euir scho brocht him saillie to the land,
 In hir honour that euirmoir suld stand
 Ane tempill big of poleist stone and lyme.
 Syne schort quhile efter in the samin tyme,
 But saill or ruthir in the mirk midnycht,
 And muneles als withoutin ony licht,
 Neirby Alectum at ane roche of stone,
 Thair schip tuke land but skaith of ony one :
 At that same place arryuit in the mirk,
 Quhair now standis Sanct Nicolas kirk ;
 Syne at da licht tha passit all to land.
 This erle Dauid thair with his awin hand
 Foundit ane kirk in ane feild at that cost,
 Quhilk in that tyme wes callit the Quhit Cross,
 In to the honour of the Virgin puir
 Eternallie in that place till induir.”

Bishop Dowden⁴ has examined the story, and shows that the facts of history do not bear out Boece's tradition.

¹ Fullarton's *Gazetteer of Scotland*, s.v. "Dundee."

² Maxwell's *Old Dundee*, p. 52.

³ Vol. iii. p. 53.

⁴ *Cart. Lindores*, intro. pp. xxxiii., xxxiv.

Mr. A. C. Lamb¹ remarks: "Although there is no documentary evidence to prove that David, Earl of Huntingdon, built a church in Dundee, it is incontestable that a church and toft in the burgh were presented by him to the monastery of Lindores. This gift, along with others, was confirmed by a Bull of Pope Innocent III., dated 19th April 1198. At that time the church would probably be the eastern portion, afterwards known as the Lady Chapel, and though we have no description of its extent and appearance it must have been fully equipped for ecclesiastical services in 1206." The building, as reconstructed at a later date, was cruciform, with a lofty western tower about 165 feet in height, the choir and tower dating probably from about the middle of the fifteenth century. The church suffered more than once from fire, when the tower alone escaped destruction. It is divided into two stages by a parapet ornamented with pinnacles. In the centre pinnacle of the west front is a carving of the Virgin and Child; and on the spandril over the central pillar of the archway leading into the nave is a circular panel with the same group carved on it.² In 1390 a Dundee vessel named *St. Mary*, so called evidently from the titular of the parish church, was employed to convey the Earl of Crawford and his suite to London, when the Earl went as a Scottish champion to meet the English Lord Welles in single combat at London Bridge on St. George's Day, and came off victor.³

The influence of St. Mary on the annual holidays of Dundee is thus referred to by Mr. A. Maxwell⁴: "The days assigned to the honour of the Virgin, to whom the church was dedicated, were reckoned special festivals, and on them the annual fairs—the great holidays of the people were held. The principal day of 'the First Fair, callit The Assumption Day of Our Lady' or 'Mariemes,' was on August 15th,

¹ *Dundee*, xxxiii.

² Reid's *Old Steeple of Dundee*, pp. 8-10.

³ *Lives of the Lindsays*, vol. i. pp. 88, 89.

⁴ *Old Dundee*, pp. 382, 383.

which, by change of style, became the 26th ; and on this day it continues to be held. The Latter or 'Letter Fair, callit the Nativity day of Our Lady'—a festival also known in Scotland as 'Letter Mary day'—was on Sept. 8th, by change of style the 19th, and on this day the Fair is yet observed." Mr. Maxwell mentions that in the town chamberlain's books "one of the few pre-Reformation annuals which yet continue to be paid has in modern times been regularly entered as 'The altarage dues of St. Mary the Queen.'"

The burgh seal of Dundee bears a symbolical allusion to the titular of its parish church in the form of a pot of lilies. The supporters are two griffins, and the motto is "Dei Donum," in reference to the legendary etymology of the burgh according to which Dundee is *donum Dei*, i.e. the gift of God.¹

The following are other dedications to the Virgin in Angus. The kirk of Maryton parish was otherwise known as the church of St. Mary of Old Montrose. The land of Over and Nether Maryton formed the abthen of St. Mary. According to the Rev. W. R. Fraser,² the church is said to have been a vicarage of Brechin Cathedral, but it was given at an early date to Arbroath Abbey. The pre-Reformation building stood in the graveyard, near the present parish church, where its site is marked by an Iona cross. The church at Lethnot, near the West Water, was under the same invocation. In the neighbourhood of the church is St. Mary's Well, in which pieces of silver money, evidently votive offerings, were discovered last century.³ There is another St. Mary's Well at Oathlaw, and it has been inferred that a chapel to the Virgin stood in its neighbourhood. At Eglismonichty, in Monifieth parish, was a chapel, probably under the same invocation, which stood on a crag above Dichty-Water, nearly opposite the mill of Balmossie. Its

¹ Porteous' *Town Council Seals of Scotland*, p. 100.

² *Maryton: Records of the Past*, p. 16.

³ Cruickshank's *Navar and Lethnot*, p. 18.

ruins were removed about 1762, when the burying-ground was dug up and a circle of trees cut down, with the exception of one venerable plane known as the Lady Tree. There was a chapel to St. Mary, situated on the Royal Manor at Forfar.¹

Regarding the parish church of Monifieth, Jervise says: "The kirk, gifted to the monastery of Aberbrothoc by Gilchrist, Earl of Angus, was dedicated, in all probability, to the Virgin Mary,² as a range of sandbanks in the river, immediately opposite the church, is called the *Lady Banks*." Jervise, however, allows that the Lady Banks may have derived their name from a chapel to the Virgin which is reported to have stood there prior to the encroachments of the river and sea.³

In 1490 the son of Sir Thomas Maule obtained a Papal bull for erecting a chapel to the Virgin in his house of Panmure, in Panbride parish. There was also a chapel to her near Usan, in Craig parish, connected with the church of Inchbrayoch. Respecting it, Jervise, writing in 1859, remarks: "The locality of the chapel is preserved, both by a spring-well and a meal-mill, which bear the significant names of *Mary*, and also by a private burial-place of the families of Scott and Renny, late proprietors of Usan. The chapel stood by the sea-shore, about halfway between the villages of Ferryden and Usan, and at very high tides, when the sea encroaches upon the site, quantities of human bones are frequently exposed, which perhaps shows that at one time the chapel had been surrounded by a place of common burial."⁴

Carmylie was one of the Virgin's dedications. The Rev. W. Robertson writes: "The lands of Carmylie, at an early period, were the property of the Abbey of Aberbrothock, but

¹ Allan Reid's *Forfar*, p. 129.

² Bishop Forbes assigns the church of Monifieth to St. Regulus.—*Kals.*, p. 440.

³ *P. S. A. Scot.*, vol. ii. p. 446.

⁴ *Ibid.* p. 459.

were not erected into a parochial charge till after the Reformation. Previous to that time, there was a chapel, where the church now stands, dedicated to the Virgin Mary, and mentioned in some old records as 'our lady's chapel of Carmylie,' where the monks from the Abbey of Aberbrothock performed divine service."¹ At the end of the bridge at Arbroath, near the harbour, once stood a chapel, locally known as the chapel of Our Lady of Aberbrothock, connected with which was a piece of land called Ladybank. The building was a chapel of ease to the parish church of St. Vigeans.²

On the west of Meigle is the chapel of St. Mary, restored in 1861 as the burial-place of the Kinlochs of Kinloch. There was also a chapel to St. Mary at Balgownie in the united parish of Nevey and Essie, but there are now no traces of the building. The hamlet of Chapelton of Boysack, in Inverkeillor parish, was so called from a chapel styled of the Blessed Virgin of Quhitfield. The building stood in a burying-ground and was surrounded by venerable trees.³

Brechin had two dedications to the Virgin, viz., the Kirk of Kilmoir, *i.e.* Mary's church, that once stood in its burying-ground on the other side of the ravine from the cathedral, within the grounds of Brechin Castle, and the chapel of the Preceptory, or Maison Dieu, situated in the Maison Dieu Vennel. Dr. de Gray Birch remarks: "Brechin Maison Dieu shows us in the seal of the Preceptor William Carnegie a figure of the Virgin Mary, with the Child standing on a crescent and surrounded by a radiance, a form usually employed to signify the Assumption." Connected with the preceptory were the Mary acres, and the dedication of the chapel is still recalled by Maryacre, the name of a modern house built on a portion of the lands in question.

The chapel of Clova, which was united in 1618 to the

¹ *N. S. A. Forfar*, p. 355.

² Warden's *Angus*, vol. ii. p. 56.

³ Jervise's *Epitaphs*, vol. i. p. 325.

church of Cortachy, was another Angus dedication to the Virgin; and so was the church of Kirriemuir. When the old kirk of the latter was demolished in 1787, several fragments of ancient sculptured stones were discovered in its foundations, showing that the place had been an ecclesiastical site of some importance in early times.¹ The Virgin's name was likewise associated with the churches of Dun, Liff, Glenisla, and Auchterhouse. The church of the last-mentioned parish has a nave, chancel, and a square western tower, and bears date 1630, but incorporates portions of an older structure believed to date from the fifteenth century. A skew-put stone in the building has the invocation, "Ave Maria," with a carving of *fleur-de-lis*; while at Kirktown is the Lady Well, in which Jervise, writing in 1879, says "votive offerings are sometimes found even at this day." The well was believed at one time to be the resort of witches and charmers.²

In the neighbouring shire of Kincardine, known alternatively as "The Mearns," the Virgin had several dedications. Marykirk parish by its very name bears witness to the fact that its church was under her invocation. In his *Marykirk in the Olden Time*,³ the Rev. J. C. M'Clure remarks: "The church here was consecrated to the Virgin Mary, and among other gifts we find that the then laird of Inglismaldie, Wilhelmus Auceps, or William the Hawker, brought and laid a turf on the altar of the church as a symbol of 'investiture.'" The church was consecrated on 9th August 1242 by Bishop David de Bernham of St. Andrews; and the memory of its dedication is kept alive, not only by the name of the parish, but by that of a spring styled the Ladybanks Well.

In the church of Arbuthnott, about half-way between Fordoun and Bervie, is an interesting chapel bearing the

¹ Alan Reid's *Regality of Kirriemuir*, pp. 59-61.

² MacGibbon and Ross's *Ecclesiastical Architecture*, vol. iii. p. 541; Jervise's *Epitaphs*, vol. ii. pp. 2, 5; Rev. W. M. Inglis' *Annals of an Angus Parish*, p. 124.

³ Pp. 40, 41.

Virgin's name. Regarding it Mr. MacGillivray observes: "The Lady Chapel, on the south side of the chancel, was built about the end of the 15th century, and is still complete. It has an apsidal eastern termination, with three massive buttresses surmounted by turrets. It is in two storeys; the under storey (now the burial place of the Arbuthnott family) was properly the chapel, and the upper storey (which is reached by a turnpike stair in a tower at the south-west corner) was in all probability a chamber intended for the accommodation of the priest."¹ Of the group of the illuminated mediæval service books, known as *The Arbuthnott Missal*, *Psalter*, and *Office of the Blessed Virgin*, all believed to have been the work of James Sybbald, vicar of Arbuthnott, the last two, dating probably from about 1482, were specially written for use in the Lady-chapel, and were both in all likelihood presented to it by its founder, Robert of Arbuthnott. The *Psalter* was certainly his gift to the chapel, and he seems to have been anxious that it should never be removed from it; for in a Latin inscription on the last page he says: "May this book remain here until an ant shall drink all the waters of the ocean, and a tortoise shall perambulate the whole globe."²

Of the six full-page miniatures in the *Office of the Virgin*, two appropriately relate to the patroness of the chapel, viz. the Salutation of the Virgin and the Virgin and Child.

In an ancient burying-ground at Cowie, on the north side of Stonehaven Bay and not far from the site of a fortalice said to have been built by Malcolm Canmore, are the ruins of St. Mary's Chapel.³ The building is of the first pointed style, and measures 70 feet in length by 18 feet in width internally, and has a sacrament house in the north wall. The Rev. John Keyth, in a "note of some remarkable

¹ *P. S. A. Scot.*, vol. xxvi. pp. 103, 104.

² *Ibid.* p. 91.

³ The chapel is usually called St. Mary's, but St. Nathalan was its joint-patron. —MacGibbon and Ross's *Ecclesiastical Architecture*, vol. ii. p. 273.

things within the sheriffdom of the Merns," says: "It is to be remarked, that after the Reformation of Religion in this Kingdom, in Queen Marie's time, this Chappel being demolished by reason of superstitious resorting thereto, a certain man called William Rait of Redcloak brought away some of the Roof of this Chappel, and built a House therewith, and a little thereafter the whole House rained drops of blood. There be some living yet, that can testify this."¹ Below the chapel "is a spring called Our Ladies Well, of old time as is reported, much frequented and yet held in veneration by the countrey people."²

Jervise is inclined to attribute the dedication of the church of Strachan to the Virgin, on the ground that the bridge between the kirk and Whitestone is known as Lady Bridge; and he thinks that she was likewise titular of the church of Bervie, as a fair used to be held in the town on "Latter Mary day" in September.³ On the farm of Dallavaird, close to Bervie Water in Glenbervie parish, about three miles north-west of the kirk, once stood St. Mary's Chapel. In its neighbourhood is a spring, still known as "Mary's Well." The stone font of the chapel was destroyed within recent times.⁴ The ancient chapel to the Virgin at Maryculter on the Dee will be referred to later in connection with the Knights Templars.

Aberdeenshire had a considerable number of dedications to the Virgin. In the old town of Aberdeen is King's College, once a university by itself, but forming, since 1860, along with Marischal College in the new town, the University of Aberdeen. Principal Marshall Lang, in an address to H.M. King Edward and H.M. Queen Alexandra, in connection with the Quartercentenary of the University in September 1906, remarked: "By the good offices of King James IV. of Scotland, Bishop Elphinstone obtained the Papal Bull

¹ Macfarlane's *Geog. Colls.*, vol. iii. p. 237.

² *Ibid.* vol. i. p. 255.

³ *Epitaphs*, vol. i. pp. 31, 23.

⁴ Jervise's *Memorials*, p. 485.

which sanctioned the foundation of the University in 1494-5. In token of the protection thus extended, the college dedicated to St. Mary the Virgin in 1505 was described in Acts of the Scots Parliament as the College of 'Our Sovereine Lord,' and from an early time was known as 'The King's College.' The old grey crown that still surmounts our chapel is a symbol of this ancient relation to the Scottish throne." The college of St. Mary was originally dedicated to her under the style of the Virgin of the Nativity. On St. Mary's altar in the chapel stood her statue, made of alabaster or Parian marble; while Maria, one of the five large bells in the tower, bore her name. The connection of the Virgin with King's College is symbolically indicated on its original seal by a pot of lilies, a device which appears also on the burgh arms of Old Aberdeen. Some ancient fretwork decorating the chapel represents a series of pots of lilies side by side. As Principal Sir W. D. Geddes observes, "this emblem of the Virgin is known to have been not only familiar to, but also a favourite with the founder of the college."¹

Of the four gates leading into the Chanonry of Old Aberdeen, two at least had figures of the Virgin accompanied in the case of one of them, viz. Cluny's Port, by a pot of lilies.² A statue of the Virgin surmounted the burgh cross, which once stood in front of the old Town House, but was removed when the latter was rebuilt in 1702.

The popularity of the Virgin in Old Aberdeen was further made evident by the foundation of an hospital in her honour by Bishop Gavin Dunbar in 1532, and by the addition of her name to that of St. Machar in the dedication of the cathedral. A notable building named after her was the church of St. Mary of the Snows, popularly called the Snow Kirk. It stood in the south side of the Old Town and was built for the

¹ *Trans. Aberd. Eccles. Soc.* 1892, p. 72; *vide* also G. M. Fraser's *Historical Aberdeen*, p. 84; N. Macpherson's *Notes on King's College, Aberdeen*, p. 5; Appendix F.

² Orem's *Description of Old Aberdeen*, pp. 77-79.

parishioners by Bishop Elphinstone about the same time as St. Mary's College. The bull commissioning its erection was issued by Pope Alexander VI. in 1497. The name of the Old Aberdeen dedication was suggested by that of the church of Santa Maria Maggiore in Rome, alternatively known in Latin as Santa Maria ad Nives. Tradition says that the Roman church was built about the middle of the fourth century by a certain patrician of the name of John, to whom, and to his wife, the Virgin appeared in a dream and told them to build a basilica in her honour where snow would be found. Next day was the 5th of August and notwithstanding the heat of the weather a miraculous fall of snow lay on the Esquiline Hill, and there Liberius, the reigning Pope, traced with his crozier the plan of the basilica. The Snowkirk of Old Aberdeen has disappeared, but its site is still used by Roman Catholics as a place of burial.¹

Bishop Elphinstone was the founder of a bridge over the Dee between Aberdeen and Banchory-Devenick, the successor of which now spans the river. At its north-east end stood a chapel dedicated to the Virgin, and at its south end was a porch surmounted by a watch-tower, which used to be guarded by the citizens in time of war or pestilence to prevent unwelcome strangers from entering the burgh. There belonged to the chapel, according to Kennedy, "a silver crucifix, chalice of silver, an image of the Virgin, over gilt, three embroidered napkins, and other sacred utensils, some of which were preserved at the Reformation, when the chapel was probably demolished."² Jervise remarks: "Some writers say that the chapel was dedicated to Our Lady of Pity; and it is also asserted that 'her image,' which belonged to this chapel, is still shown in the church of Finisterre, Brussels, under the name of 'Notre Dame de bon Succès.'"³ What is known as

¹ G. M. Fraser's *Historical Aberdeen*, pp. 79-100; Butler's *Lives of the Saints*, vol. viii. p. 91; Baring Gould's *Lives of the Saints*, August, p. 62; Mrs. Jameson's *Legends of the Madonna*, intro. p. lxvi.; Appendix G.

² *Annals of Aberdeen*, vol. i. p. 418.

³ *Epitaphs*, vol. ii. p. 283.

“the Pity Vault” in Aberdeen, is a chapel below the choir of the church of St. Nicholas, founded by Elizabeth Gordon about 1430 under the invocation of St. Mary of Pity. In connection with the restoration of the chapel in 1898, a painted oak boss was discovered in the roof of the apse, having $\overline{M A.}$ for “Misericordia” carved upon it, signifying, as Mr. A. M. Munro points out, the dedication of the chapel to Our Lady of Pity.¹ In the church of St. Nicholas itself, on the south side of the building, was a chantry dedicated to the Virgin. It was an ancient foundation but of unknown date. The ornaments and sacred utensils belonging to the altar in 1444 were, according to Kennedy,² “one silver gilt chalice, one missal of parchment, one chesubele, two silk sacerdotal vestments, and a cop of black silk ; two covers for the altar, one of arras work, and another of dark silk ; two frontals, one of arras, and another of worsted ; one great frontal, of red worsted ; one long chest, and one round, bound with iron, and locked ; four candelabra, and two linen vestments, for lent.”

St. Mary had a variety of other dedications in Aberdeenshire. An hospital bearing her name was founded by Allan Durward in 1233 at Kincardine O’Neil ; and she was titular of the ancient parish churches of Chapel of Garioch, Ellon, Kintore, Cabrach, and Glenmuick, where the inhabitants used to have an annual gathering on Candlemas, the Feast of the Purification of the Virgin.³ The ivy-clad ruins of St. Mary’s church of Auchindoir stand in an ancient burying-ground, upon a knoll 100 feet above the Burn of Craig. Some 100 yards to the west is St. Mary’s Well. Jervise says : “According to tradition, it was originally proposed to build the church at a place called Kirkcairns (now Glencairns), to the south of Lumsden Village ; and but for the warning voice of the Virgin, who appears to have

¹ *Trans. Scot. Eccles. Soc.*, 1905-6, p. 303.

² *Annals of Aberdeen*, vol. ii. p. 25.

³ *O. S. A.*, vol. xii. p. 222.

been a good judge both of locality and soil, the kirk would have been placed in an obscure, sterile district.”¹ “Mary Fair” was held twice a year at Newton of Auchindoir till about 1822, when it was removed to Lumsden village. Jervise² remarks: “The ‘Market Hillock’ is still pointed out upon the farm of Newton; and it was long customary to award a prize to the best-looking servant girl that attended the ‘feeing market.’ The judges were such of the neighbouring proprietors as happened to be present at the fair, and the gift consisted of a flower—said to have been *a lily*—with a one pound note tied round its stalk, the winner of which was dubbed for the year ‘The Flower o’ Mary Fair.’ This custom is one of much interest, particularly when it is borne in mind that the lily is the cognisance of the Holy Virgin, to whom the Kirk of Auchindoir was dedicated, and is one of the many instances that show how tenaciously certain of the fine Monkish legends, of which this is probably one of the most beautiful, cling to certain districts.”

The priory of Monymusk was dedicated to the Virgin; and she had a chapel at Balvack in the same parish, one at Chapelhouse, in Old Meldrum parish, where she is still remembered in the name of Lady’s Well, and another at Fingask in Daviot parish. Regarding the last, the writer of the parish article in the *New Statistical Account of Scotland* remarks: “There is a small enclosure on the lands of Fingask, which appears to have been used formerly as a burial ground. And in this enclosure were to be seen the remains of what was believed to have been a Roman Catholic place of worship, from the circumstance of a silver crucifix being found by the workmen in digging for the foundation of a mausoleum, erected by the late proprietor on the spot about forty years ago; and of there being a well in its

¹ *P. S. A. Scot.*, vol. viii. p. 329.

² *Epitaphs*, vol. ii. p. 213. In Buckinghamshire the white-lily is known from its connection with the Virgin as the lady-lily.—H. Friend’s *Flower Lore*, p. 6.

immediate neighbourhood, which still bears the name of 'The Lady's,' or 'Our Lady's Well.'"¹

The Virgin had a chapel near the mill of Kingoodie, in the parish of Udney; and in New Machar parish she had three chapels, viz., at Straloch, Clubsgoval, and Bishop's Manor in Loch Goul.² There were places of worship bearing her name at Rattray, in Crimond parish, and Mains of Rothmais, in Culsalmond parish. At Craigharr, otherwise Stoneywood, about two miles north of the parish church of Newhills, are traces of St. Mary's Chapel, and in its burying-ground is to be seen her stone-built well, covered with ivy.³ At Seggat, in Auchterless parish, once stood St. Mary's Chapel. Only a small portion of one of its walls now remains, and the site of the graveyard has been turned into a vegetable garden. "Near the chapel," remarks the Rev. Dr. Temple,⁴ "is a famous well dedicated to St. Mary, to which pilgrims in days of old resorted, drank its waters, and made an offering. The Presbytery of Turriff, aided by the Synod of Aberdeen, exerted themselves in vain to put an end to the custom of frequenting it." At a meeting of Synod at Aberdeen, held on April 17th, 1649, and four following days, it was found "that the chapel and the chapel well of Sigget were not demolished, nor the well filled up according to ane former ordinance. Therefore the Assembly ordains the Presbytery of Turriff to visit the Kirk of Auchterless and demolish the said chapel, altar and well." Within a few months this order was carried out. Twice the well was filled up by a cairn of stones by order of the Presbytery. Twice the well was cleared out, and was thereafter let alone. Writing in 1840, the author of the article on Auchterless parish in the *New Statistical Account of Scotland*⁵ tells us that, "within the recollection of some of the oldest inhabitants,

¹ *N. S. A. Aberdeen*, p. 822.

² *Ibid.* p. 1029.

³ *The Cairngorm Club Journal*, vol. i. p. 222.

⁴ *The Thanage of Fermartyn*, p. 133.

⁵ *Aberdeen*, p. 287.

money and other articles were deposited on Pash Sunday by those whose superstitious feelings led them to frequent the well, in expectation of some benefit to be derived from drinking the water dedicated to the Holy Virgin."

Banffshire had several similar dedications. One such was the ancient church of the county town, of which a vaulted aisle, now used as a mortuary chapel, alone remains. In keeping with the dedication of the church, the burgh had on more than one of its seals a representation of the Virgin and Child. The burgh arms, as the late Marquis of Bute¹ mentions, were "recorded in the Lyon Office November 24th 1673 as—*Gules, the Virgin Mary with the Babe in her arms, or.*" The Marquis adds: "The reason clearly is that the Blessed Virgin is Patroness of the Parish Church. These arms seem to have been in use at least since 1472. They appear upon three seals. Upon the first the Blessed Virgin is crowned, upon the second she is bareheaded, upon the present veiled but without a crown." In the parish of Rathven, beside the farm of Farskane and not far from the rocks known as "the three kings of Cullen," is the site of a chapel that once bore the Virgin's name. The church of Ordequhill was also hers. Till 1628, when it was made parochial, it was merely a chapel in the parish of Fordyce. At Skeith, in Deskford parish, was the chapel of Our Lady of Pity where her wooden image was long preserved.² Among the possessions of Kinloss Abbey in Elginshire was the barony of Strathisla in Banffshire, extending from the Knock to the Balloch. It was granted to the abbey by William the Lion (1165-1214). The barony had on it a grange, or farm-settlement, belonging to the monks, which gave name to the present parish of Grange. Kinloss Abbey was dedicated to the Virgin, and it was natural that when the monks built a place of worship they should place it under the same invocation.

¹ *Arms of the Royal Burghs*, pp. 30, 31.

² *Collections for Shires of Aberdeen and Banff*, pp. 644, 645.

Abbot Robert Crystall, who died in 1535, built "two mills at Strathisla, and placed in the chapel at Strathisla a beautiful statue of the Virgin Mary on a pedestal."¹ The parish has still its Ladyhill and Ladywell, as reminders of the Virgin's former influence in the district.

At Orton in Rothes parish, Elginshire, was a chapel to the Virgin; and near it is a spring styled the Chapel Well, which used to be much frequented by health seekers on the first Sunday of May. The ancient castle of Elgin stood on an eminence known as the Ladyhill, from the fact that the chapel in the castle was under the invocation of Our Lady. In 1460 a certain sum was expended for the repair of the building ("pro reparacione capelle beate Virginis in monte castri de Elgyn").² In the ancient parish of Dundurcas beside the Spey, stood the Chapel of Grace having the Well of Grace in its neighbourhood. The dedication is an abbreviation of St. Mary of Grace, or Our Lady of Grace.³ The chapel was a celebrated pilgrimage centre, even in post-Reformation times. When speaking of such centres, Chambers⁴ remarks: "One of the chief places in vogue was the Chapel of Grace, on the western bank of the Spey, near Fochabers—a mere ruin, but held in great veneration, and resorted to by devout people from all parts of the north of Scotland. We hear of Lady Aboyne going to the Chapel of Grace every year, being a journey of thirty Scotch miles, the two last of which she always performed on her bare feet. About the time of the National Covenant (1638), what remained of the Chapel of Grace was thrown down, with a view to putting a stop to the practice; but this seems to have been far from an effectual measure."

¹ Cramond's *The Parish of Grange*, p. 8.

² *Excheq. Rolls. Scot.*, vol. vii. p. 20.

³ In England we find "St. Mary de Grace." Miss F. Arnold-Forster says: "The church at Gloucester distinguished as 'S. Mary de Grace' no longer exists, but the designation is kept in memory by the consolidated parishes of 'S. Michael with S. Mary de Grace.'"—*Studies in Church Dedications*, vol. i. p. 45.

⁴ *Domestic Annals of Scotland*, p. 325.

Two years before, viz. in 1636, a vigorous attempt was made by the Presbytery of Strathbogie to discountenance such visits to the chapel. In *Extracts from the Presbytery Book of Strathbogie*,¹ we read: "At Inverkeithny, September 14, 1636. Peter Wat, sumonded to this day for goeing in pilgrimage to the chappell beyond the water of Spey, compeared and confessed his fault. Ordained to make his repentance, and to paye four markes penaltie.

"Agnes Jack sumonded to this day for goeing in pilgrimage to the same chappell, compeared, and confessed that she went to the said chappell with ane diseased woman, but gave her great oath that she used no kynd of superstitious worship. She is ordained to mak her publike repentance, and to abstaine from the lyke in tyme comeing."

About the year 1374, a chapel in honour of "the Blessed Virgin and All Saints" was built by John Hay of Tillybody at the Gycht in Bellie parish, probably in the neighbourhood of Gordon Castle. The chapel, according to Jervise,² "was endowed with an annuity of £20, also four acres of the land at Ladardach, with a house for the chaplain, and pasture for twelve cows and a bull, sixty sheep and lambs, two horses, etc., while the jurisdiction of the foundation was given to the Bishop and Chapter of Moray."

In the parish of Nairn, at the place of Easter Geddes, are the remains of a chapel dedicated to the Virgin, which stood within a burying-ground, and had near it a croft for the chaplain's manse. The chapel was founded in 1473 by Hugh Rose of Kilravock, who ordained that the chaplain should perform daily offices for the soul of the founder, and the souls of his ancestors and successors for ever.³

¹ P. 8.

² *Epitaphs*, vol. i. p. 15.

³ *N. S. A. Nairn*, p. 2.

CHAPTER VIII.

ST. MARY THE VIRGIN

(continued).

Stirlingshire Dedications to the Virgin.—Perthshire.—Inverness-shire.—Shire of Ross and Cromarty.—Sutherland.—Caithness.—Orkney and Shetland.—The Hebrides.—Argyle.—Buteshire.—Dumbar-tonshire.—Lanarkshire.—Renfrewshire.—Ayrshire.—Wigtown-shire.—Kirkcudbrightshire.—Dumfriesshire.—Roxburghshire.—Peeblesshire.—Selkirkshire.—Berwickshire.

THE Virgin had several dedications in Stirlingshire. The parish church of Airth appears to have borne her name. This, at least, is suggested by the circumstance that water used in connection with its services in pre-Reformation times was brought from a local spring called Lady Well.¹ Regarding the well Johnston of Kirkland, writing in 1723, says: "Upon the south side of the Pow of Airth, upon its very edge, is a spaw well famous in old times for severall cures, and at this day severalls gets good by it, either by drinking or bathing. Its commonly called by the name of Ladies well. Its about two pair of butts below Abbytown bridge."² On the lands of Skeoch, about a mile from Bannockburn, once stood St. Mary's Chapel, but there are now no remains of the building. A spring not far from its site, known as Lady Well, gave name to Lady Well Close, a street at Bannockburn.³ Kirk o' Muir, now included in St. Ninian's parish, is said at one time to have formed a separate parochial district. Its place of worship stood in a burying-ground, but the structure has disappeared. A field in the

¹ *O. S. A.*, vol. iii. p. 495.

² Macfarlane's *Geog. Colls.*, vol. i. p. 329.

³ Nimmo's *Stirlingshire*, p. 735.

neighbourhood still bears the name of the Priest's Croft.¹ The building was originally a chapel "dedicated to the Blessed Virgin by Patrick Graham of Dundaff in 1445," and was known as "Capella Beate Marie in Mora de Dundaff," *i.e.* the chapel of the Blessed Mary of Dundaff Moor.²

Where the Endrick flows into Loch Lomond, in what is now Buchanan parish, stood a chapel to the Virgin. Regarding it Mr. J. Guthrie Smith³ remarks: "The lands of Buchanan, which were annexed to Inchalleach in 1621 had their chapel also in Roman Catholic times. It was founded by one of the lairds of Buchanan, and was dedicated to Our Lady." About 1763 the structure was abandoned, and most of its stones were taken away to help to build a new church, some stones being left to mark out the old site. In Drymen parish was another dedication to the Virgin, at Chapellaroch, in the barony of Drummond, whose ruins were visible till 1724. Mr. J. Guthrie Smith says: "In the north of the parish at Chapellarach stood of old a church dedicated to Our Lady, and surrounded by a churchyard. The foundation-stone can still (in 1896) be seen, and in the early part of this century there were gravestones close to it. This chapel belonged to the priory of Inchmahome."⁴ In the neighbourhood is Dalmary, *i.e.* Mary's field.

Among the Virgin's dedications in Perthshire, two were parish churches, *viz.*, those of Redgorton and Tibbermore, otherwise Tibbermuir. Tibbermore means "great well," from Gaelic *tobar*, a well, and *moir*, great, the allusion being to a copious spring that once flowed behind the church, and whose name of the Ladywell was an echo of the dedication of the building. In ancient times the county town had a bridge spanning the Tay in line with High Street, which was demolished by a flood in the autumn of 1210. At its

¹ *N. S. A. Stirling*, p. 323.

² Rev. J. B. Johnston's *Place-Names of Stirlingshire*, intro. p. 17 and p. 49.

³ *Strathendrick*, p. 100.

⁴ *Ibid.* p. 74.

north-west end once stood the chapel of "Our Lady," thought by Mr. R. S. Fittis¹ to have been "in its origin a monastic institution and the first place of worship erected in the burgh." The chapel was swept away at the same time as the bridge; but was soon afterwards rebuilt. A stair led down from it to the river, known as "Our Lady's Steps." Peacock,² writing in 1849, remarks: "The Chapel of the Holy Virgin occupied the site where the Police Office, Burgh Court and Council Hall now stand. In fact, there can be no question that the principal walls, or foundations at least, of these public offices are the same as those of Our Lady's Chapel." The structure referred to by Peacock, which included an old doorway of the chapel, and a tower designed by Cochrane, architect to Robert III., was removed in 1878, and in the following year the present municipal buildings were erected on its site.³

There was a chapel to the Virgin in Lethendy Church, in the Stormont district of the county, mentioned in a charter in the Register of the Great Seal of Scotland of date 23rd December 1623. A short mile from Grandtully Castle in Dull parish, and not far from the ruined Lennox Castle at Pitcairn, is the pre-Reformation chapel of St. Mary, used as the burial place of the barons of Grandtully before Murthly came into their possession in 1615. The building was in existence in 1533, and was then known as the church of St. Mary of Grandtully. Sir William Fraser observes: "On the 9th of May 1533, Alexander Steuart of Grandtully gave sasine of the lands of Croftdawe to the Sub-Prior of St. Andrews, as representing the curate who was to officiate at the chapel built near the manor-place of Petquharne, and to be consecrated to God, the Virgin Mary, St. Andrew the Apostle, St. Adamnanus, and St. Beanus."⁴ "This little church," remarks

¹ *Ecclesiastical Annals of Perth*, p. 20.

² *Annals of Perth*, p. 149 n.

³ *Auld Perth*, p. 193.

⁴ *Red Book of Grandtully*, vol. i. intro. p. xxi.

Mr. A. W. Lyons, "has no exterior architectural pretensions. A portion of the raftered ceiling in the interior is barrel-vaulted and lined with wood having its entire surface enriched with decorative painting. There are twenty-nine compartments—chiefly circular—on the ceiling, each of which contains either scriptural subjects, armorial bearings, or monograms." Among the scriptural subjects are figures of the four evangelists, and a representation of the Day of Judgment, "the graves giving up their dead, the redeemed ascending, and the condemned falling into eternal night." The paintings belong to post-Reformation times, having been executed in 1636.¹

In the parish of Errol, in the Carse of Gowrie, are the ruins of a small Gothic building known as the church of the Blessed Virgin of Inchmartin, once the property of Cupar-Angus Abbey. The chapel, which stands at Westown, about a mile south of Inchmartin Castle, has a most picturesque situation. The building was dismantled in the latter half of the eighteenth century; but its graveyard continued to be used for interments till a later date.²

Of the dedications to the Virgin in Inverness-shire, a notable one was the parish church of the county town. It was, according to Mr. E. M. Barron,³ "a handsome building and seems to have been rather larger than the present High Church. It was built probably in the early part of the fourteenth century and stood down to 1770. It consisted of nave with north and south aisles and choir." The burgh had also a chapel under the same invocation, which occupied a site east of the Dominican monastery; but no vestige of the building remains. The chapel, as Mr. Fraser-Mackintosh⁴ tells us, "was situated in the centre of a square field about

¹ *P. S. A. Scot.*, vol. xxxviii. pp. 164, 166.

² At Gartwood in Callander parish the Virgin had a chapel named after her, and near it is the site of St. Mary's Well.

³ *Inverness in the Fifteenth Century*, p. 22.

⁴ *Invernessiana*, p. 20.

four acres in extent, now the principal burying-ground of the town, and still called the Chapel-yard." David II., on the first Tuesday after the feast of the Assumption of the Blessed Virgin Mary, in the year 1359, issued a charter in the cemetery of the chapel of the Blessed Virgin Mary of Inverness, "to the praise and honour of God, the Blessed Virgin Mary and all Saints," granting certain lands to the chapel of the Blessed Virgin Mary "for the maintenance of one chaplain to celebrate divine service."¹

In the north of the county is Kirkhill parish, comprising the ancient parishes of Wardlaw and Fernua. "Few districts in the Highlands," remarks Mr. William Mackay, "are more interesting historically than the parish of Kirkhill, which was formed in 1618 by the union of the two older parishes of Wardlaw in the west and Fernua in the east. Originally, the church of the western parish stood at Dunballoch, but in the beginning of the thirteenth century it was, under an agreement between the Bishop of Moray and John Bisset of Lovat, transferred to that beautiful hillock, which, looking down upon the rich plain of Lovat, was its ward-law or watch-hill in times when watch and ward were necessary. To this day the Gaelic people call the eminence *Cnoc Mhoire*—Mary's Hill . . . *Air Moire's a' Chnoc*, by Mary in the Hill, was a form of oath in the district."²

The chalybeate spring known in Gaelic as Tobar na Coille, *i.e.* the well of the wood, and in English as Culloden Well, or St. Mary's Well, is situated in a birch wood above the mansion house of Culloden, and about two miles from Inverness. A circular stone building, paved with flagstones, encloses the spring. When alluding to the offerings formerly left by pilgrims to the well, Mr. Alexander Fraser observes: "The trees and shrubs all around are adorned with variously coloured rags, bits of thread and string." Mr. Fraser adds: "Names, initials and dates carved in all manner of styles

¹ Fraser-Mackintosh's *Antiquarian Notes*, p. 286.

² *The Wardlaw Manuscript*, intro. pp. xv., xvi.

deface the trunks of the most of the finest trees. The latest date we observed was 1870. Even at the present day we are informed the spot is not without its frequenters."¹ St. Mary's Well was so called from a pre-Reformation chapel dedicated to the Virgin, which stood near, but of which there are now no traces.

In the Inverness-shire portion of Ardnamurchan parish, is included the ancient parish of Kilmorie, comprising the districts of Arasaig and Strathmorar. The church, as the Gaelic name implies, was dedicated to the Virgin, and stood at Ardnafuaran, now the village of Arasaig, beside a sea-loch opposite the island of Eigg. The church was a building of considerable size; but in 1838 its foundations alone were visible.²

In the shire of Ross and Cromarty, we have Kilmuir-Easter and Kilmuir-Wester, the one on the Cromarty Firth and the other on the Moray Firth, both parishes by their name, *i.e.* the church of Mary, indicating their ancient connection with the Virgin. In the former parish there was likewise a chapel named after her. Regarding it Prof. Cosmo Innes remarks: "The chapel stood with its cemetery on a bank at Delny till near the end of the last (the eighteenth) century, when the stones of the building were removed and otherwise used, and the ground ploughed up although it was afterwards enclosed and sown with grass."³

In Alness parish are the remains of St. Mary's Chapel, 40 feet long by 18 feet broad, in an ancient burying-ground. Near it is Lochmoire, *i.e.* Mary's Loch, to which it has given name. The writer of a "Geographical Description of Alness Parish" remarks: "This loch owes its sanctity to a chapel at the west end of it dedicated of old to the Virgin Mary. It lies in a little glen called Glenmoir, or Kildermory, all the rent of which glen would have made but a scriptmpt

¹ *Celtic Magazine*, 1878, pp. 419, 420.

² *N. S. A. Argyle*, p. 158.

³ *O. P. S.*, vol. ii. pp. 460, 461.

subsistence for the priest, but the hideous remote situation of the place has probably made it be resorted to in pilgrimage." ¹ Beside the shore, on the east of Tarbat Castle, are, or were, the scanty remains of a chapel, in all likelihood named after the Virgin, since near it is a spring known as Tobair Mhuir, or Mary's Well. There is a St. Mary's Well near Cromarty, which Mr. W. M. Mackenzie thinks probably gives a clue to the dedication of a chapel in its neighbourhood.²

At Hilton of Cadboll, in Fearn parish, was a chapel to the Virgin, and beside it a sculptured cross-slab removed within recent years to the grounds of Invergordon Castle. Regarding the chapel and the obelisk Cordiner ³ says: "On a green plain near the beach, about two miles north from Sandwick, under the brow of the hill on which the seat of Mr. MacLeod of Catbol is situated, lies another very splendid monument, near the ruins of a chapel which was in an early age dedicated to the Virgin Mary. The proprietor, from a veneration for the consecrated ground, has enclosed it with some rows of trees; and it is well worthy of his care, for the obelisk is one of the most beautiful pieces of ancient sculpture that has ever been discovered in Scotland."

The hill of Castletown, some 200 feet above Munloch Bay in Avoch parish, on the top of which are traces of an ancient fortress, is now known as Ormondhill or Ladyhill, in evident allusion to a chapel to the Virgin anciently connected with the castle.⁴ Kiltearn parish comprises as its western division the ancient parish of Lumlair, the foundations of whose church, known in modern times as St. Mary's Chapel, are still to be seen near the sea-shore about two and a half miles east of Dingwall. Mr. W. J. Watson, however, is unwilling to accept the current dedication, on the ground that the ancient and now disused burying-ground,

¹ Macfarlane's *Geog. Colls.*, vol. i. p. 213.

² *Trans. Scot. Eccles. Soc.*, 1905, p. 105.

³ *Antiquities of Scotland*, pp. 65, 66.

⁴ *O. P. S.*, vol. ii. p. 547.

in which the building stood, is known as Cladh ma-Bhri, *i.e.* the burying-ground of St. Brigh. There were at least two Irish female saints of this name.¹

No parish church in Sutherland seems to have been under the invocation of the Virgin, but at Kilmuir in Kildonan parish there is believed to have been a chapel named after her.² She had an ancient dedication at Lybster in Reay parish. Its ruins, consisting of chancel and nave, are still to be seen in an enclosed burying-ground near the sea; while in a bank hard by is a spring, locally esteemed for its salubrity and sweetness, called St. Mary's Well. Caithness had also two chapels in her honour. One of these was near Wick. Regarding it the minister of the parish, writing in 1726, says: "To the west of the town of Wick, at a mile's distance on the north side of the water, stands ane old chapple called Marykirk, which the commons did superstitiously frequent on the first sabbath after the new moon."³ The other was at Duncansby in Cannisbay parish, and was locally known as Lady Chapel or Lady Kirk.

It is a natural transition from the northern mainland to the isles of Orkney and Shetland, since in the one region, as in the other, Norse influence made itself strikingly felt in earlier times. Four Orcadian parishes were named after the Virgin. Lady or Ladykirk was an ancient parish in the south-western portion of the island of Stronsay. It is now included in the united parish of Stronsay and Eday. There is a Lady parish on the east side of Sanday island, whose church is called Ladykirk or Kirk of our Lady. The parish of Ladykirk or North Kirk, in the island of Westray, is now in the united parish of Westray and Papa Westray. In South Ronaldshay was the ancient parish of St. Mary, whose church, known as Lady-Kirk, was held in

¹ *Place-Names of Ross and Cromarty*, p. 86.

² *O. P. S.*, vol. ii. p. 742.

³ Macfarlane's *Geog. Colls.*, vol. i. p. 161.

such reverence some two centuries ago that the natives of the island preferred to repair it when ruinous, rather than rebuild it in a more convenient situation and at a cheaper rate.

St. Magnus' Boat, a block of stone four feet in length and tapering at both ends, which Martin saw within the last-mentioned Ladykirk, is connected by a curious tradition with the erection of the building. "Old men narrate," remarks Captain F. W. L. Thomas, "that a certain Gallus [Magnus?], being expelled the country, went on board of some ship to find an asylum elsewhere, when suddenly a storm arose by which they were exposed to great danger, and at last were shipwrecked; he at length jumped on to the back of a whale, and vowed, humbly praying to God, that if he was carried safely to shore, he would in memory, etc., build a church to the Virgin Mary. The prayer being heard, he was carried safely to the shore by the assistance of the whale. The whale having become changed into a stone of its own colour, he placed it in that church where it still remains."¹

On Damsay in the bay of Firth, once stood a chapel, dedicated to the Virgin Mary, "by whose influence," remarks Barry,² "according to the credulity of ancient times, many wonders were performed. This fabric, with all its mighty miracles, has now almost sunk into oblivion." Jo. Ben, in 1529, remarks regarding the parish of Harray: "Here is a large church dedicated to St. Mary, vulgarly called the Lady of Grace, concerning which men have many fables. Hither numbers resort from divers islands (Hic est magna Ecclesia dedicata Sanctæ Mariæ, vulgus vocat *the Ladey of Grace*, de qua multa homines fabulantur. Hic multi confluunt ex diversis insulis)."³

Other two Orcadian parishes, viz. Shapinsay and Deerness,

¹ *P. S. A. Scot.*, vol. xiii. pp. 39, 40.

² *The Orkney Islands*, p. 64.

³ Macfarlane's *Geog. Colls.*, vol. iii. p. 309.

had their churches dedicated to the Virgin. Regarding Shapinsay, Mr. J. M. Neale¹ says: "The whole island was church property forming part of the temporalities of the Bishopric. The church was rebuilt in the taste of the times, but with no lack of expense, by Bishop Murdock MacKenzie, about 1680. It is under the invocation of S. Mary." The old church of Deerness, which stood at Kirktown on the east coast of Pomona, was interesting as having had a round tower at each side of the chancel.² Low remarks: "The Church of Deerness is very remarkable, and part of it looks to be pretty ancient: the east end consists of a vault which crosses the breadth of the inside, and at each side of this is erected a small steeple. Through the vault or quire one enters the steeple on his right hand, and by a turnpike stair goes to a small apartment or vestry built between the steeples. From this last apartment he enters the second tower, which, or probably both, have had bells; these are now gone, said to have been carried away by Cromwell's soldiers. Tradition is not clear (and there are no records), who was the builder of this Church. The steeples are said to be monumental, and are placed over a Lady's two sons buried there, but whether this is so or not is hard to determine."³ The building does not now exist.

The Rev. Dr. J. B. Craven mentions that Stromness had a chapel to the Virgin at Quholme, and that the site of "our Laidie chapel in Halcro," on the island of South Ronaldshay, can still be traced. Dr. Craven⁴ thinks that as there is a St. Mary's Well near Westness in Rousay, the church there was, in all likelihood, under the same invocation.

Certain dedications in Shetland recalled the Virgin. Her name was associated with a now ruined chapel at Sand, in the Sandsting portion of the united parish of Sandsting and

¹ *Ecclesiological Notes*, p. 117.

² Anderson's *Scotland in Early Christian Times*.

³ *Low's Tour*, pp. 53, 54.

⁴ *History of the Church in Orkney*, vol. i. p. 73.

Aithsting. Tradition says that it was built in 1588, by sailors belonging to a galleon of the Spanish Armada, which was lost in the neighbourhood. The sailors having been hospitably received by the islanders, resolved to build a chapel in honour of the Virgin as a thankoffering.¹ When Mr. T. S. Muir² visited the chapel about the middle of last century, only the chancel arch, 10 feet 7 inches in height, and some small parts of the side walls of the nave remained. St. Mary's Church at Cullinsburgh, in the island of Bressay, stood in an ancient burying-ground, where some remains of the building are still to be seen. At Haroldswick, in Unst, traces of Our Lady's Chapel are visible in a burying-ground a short distance west of the village. There are now no remains of St. Mary's Church of Weisdale, anciently so much resorted to, that Mr. T. S. Muir has described it as the "Loretto of Shetland." Dr. Hibbert³ remarks: "Adjoining Mr. Ross's house is Our Lady's Kirk, which, for a century after the abolition of Popery, was, even while in ruins, still visited by the vulgar. It was resorted to in completion of promises made during perilous navigations, or during sickness. The mariner also placed his confidence in the offerings which he might make within the pale of the church, trusting that they would secure for him a happy voyage. Within these walls the supplicant would light candles, and even when the shrine had been destroyed, would drop money among the ruins, or would parade around the kirk on his bare knees. Even at the present day (1822), when the building is almost razed to the ground, the anxious fisherman still occasionally drops a pecuniary offering among its loose fragments." Some curious particulars are given by the writer of the parish article in the *New Statistical Account of Scotland*,⁴ who says: "There was formerly a church at Weesdale dedicated to 'Our Lady.' It was much (sometimes still is, 1841) frequented by people

¹ *N. S. A. Shetland*, p. 110.

² *Ecclesiological Notes*, p. 70.

³ *Description of the Shetland Isles*, p. 464.

⁴ *Shetland*, p. 69.

from every corner of Shetland, who, by casting in an offering of money at the shrine of 'Our Lady,' believed they would be delivered from any trouble they laboured under. There is a tradition regarding the building of it, still firmly believed by the superstitious of the islanders. Two wealthy ladies, sisters, having encountered a storm off the coast of Shetland, vowed to 'Our Lady' that, if she would bring them safe to land, they would erect a church to her on the first spot they reached. They landed at Weesdale, and immediately commenced building the church. And each morning, when the masons came to work, they found as many stones ready quarried as they required during the day. One of the elders of the church, who lately lived in that neighbourhood, used regularly to gather up the offerings, which he put into the poor's box."

The pre-Reformation cultus of the Virgin has left various traces on the folklore of the Hebrides. Of such traces Dr. Alexander Carmichael¹ has been a diligent collector; and we are indebted to him for many examples like the following. A form of divination, styled in Gaelic "frith," was practised on the first Monday of the quarter, before sunrise, to discover the position and condition of an absent one. "The augurer, fasting, and with bare feet, bare head, and closed eyes, went to the doorstep and placed a hand on each jamb. Mentally beseeching the God of the unseen to show him his quest and to grant him his augury, the augurer opened his eyes and looked steadfastly straight in front of him. From the nature and position of the objects within his sight, he drew his conclusions." It is currently reported that Joseph and Mary used augury when Christ was missing after their departure from Jerusalem, and that they discovered by means of it that he was in the Temple among the doctors; hence this form of divination is known as "frith Mhoire," or "Mary's augury."

¹ *Carmina Gadelica*, vol. ii. pp. 158, 159, 132, 224, 230, 297, 280, 256.

Level moorlands are usually intersected with channels and ditches, which cattle find it often difficult to cross. "When a cow hesitates to cross, the person driving her throws a stalk or a twig before the unwilling animal and sings the 'Feith Mhoire,' Vein of Mary, to encourage her to cross, and to assure her that a safe bridge is before her. The stalk may be of any corn or grass except the reed, and the twig of any wood except the wild fig, the aspen, and the thorn." What is known in Gaelic as "arna Moire," *i.e.* kidney of Mary, is an Atlantic nut sometimes having natural indentations in the form of a cross; "it is occasionally mounted in silver and hung round the neck as a talisman." The month of May is known as the month of Mary, or the swelling month of Mary of Grace. The mallard, or grey duck, is styled Mary's duck, and is popularly believed to be the swiftest flier among birds. The skylark, too, is associated with the Virgin, being styled endearingly the little lark of Mary. Among the Barra Isles, the sea, whence the people derive so much of their livelihood, is picturesquely known as the treasury of Mary.

Dr. Carmichael thus describes the Feast of the Assumption as it is celebrated by the Roman Catholic inhabitants of the isles: "The Feast Day of Mary the Great is the 15th day of August. Early in the morning of this day the people go into their fields and pluck ears of corn, generally bere, to make the 'Moilean Moire.' These ears are laid on a rock exposed to the sun, to dry. When dry, they are husked in the hand, winnowed in a fan, ground in a quern, kneaded on a sheepskin, and formed into a bannock, which is called 'Moilean Moire,' the fatling of Mary. The bannock is toasted before a fire of fagots of rowan, or some other sacred wood. Then the husbandman breaks the bannock and gives a bit to his wife and to each of his children, in order according to their ages, and the family raise the 'Iollach Mhoire Mhathar,' the Pæan of Mary Mother who promised to shield them, and who did

and will shield them from scath till the day of death. While singing thus, the family walk sunwise round the fire, the father leading, the mother following, and the children following according to age. After going round the fire, the man puts the embers of the fagot-fire, with bits of old iron, into a pot, which he carries sunwise round the outside of his house, sometimes round his steadings and his fields, and his flocks gathered in for the purpose. He is followed without as within by his household, all singing the praise of Mary Mother the while. The scene is striking and picturesque, the family being arrayed in their brightest and singing their best."¹

Such being the place of the Virgin in Hebridean folklore, it is not surprising that she should be represented by various ancient dedications. Chapels at Kilmorie, *i.e.* Mary's Church, bore her name. In Mull we find two examples, *viz.* Kilmorie in the ancient parish of Kilninian, and Kilmorie in the parish of Kilfinichen and Kilvickeon. At Kilmorie in the ancient parish of Kilcolmkill in the same island, there was probably a place of worship dedicated to her. On the west of Tobermory, *i.e.* the Well of Mary, are the ruins of a chapel dedicated, like the spring, to the Virgin. At Kilmory on the north-east side of Scarba, in the midst of an open burying-ground choked with ferns close by the shore, are slight remains of a chapel internally 25 feet in length.² Fordoun refers to the chapel as the scene of many reputed miracles, but he does not mention of what sort they were.³ At Kilmory on the north-west side of Rum, is a burying-ground near the shore, where Mr. T. S. Muir found slight traces of a chapel, and a slender pillar incised with a plain cross.⁴ In *Ane Descriptione of Certaine Pairts of the Highlands of Scotland* the anonymous author, when describing the island of Barray, says: "In this Mealloch

¹ *Carmina Gadelica*, vol. i. pp. 196, 197.

² Muir's *Ecclesiological Notes*, p. 18.

³ *Scotichronicon*, lib. 2 c. x.

⁴ *Ecclesiological Notes*, p. 33.

there is ane litle Chappell called Kilmoir and it lyeth on a verie pleasant grein. And one litle hill of green ground is betwixt this Chappell and the principall Church of the Countrie. For this Church of Kilmoire is on the Northsyde of the litle hill, and the Chappell of Kilmoire on the Southsyde. In this Chappell as the Inhabitants say there is certaine earth within this Chappell which if anie man wold carrie the samen with him to the sea, and if the wind or stormy strong weather were cruell and vehement, if he wold caste a litle of this earth into the sea it wold pacifie the wind and the sea wold grow calm immediatlie.”¹

There were places of worship under the same invocation in the parishes of Kilmuir and Durinish in Skye, at Howmore in South Uist, and in Barvas parish (Lewis), where, as Mr. T. S. Muir² tells us, “the site of the church of St. Mary the Virgin by the shore is covered with the drifted sand.” There were chapels to her in the islands of Pabbay (Harris), Iona, Eilean Mhuire one of the Shiant Isles, and Valay off the west coast of North Uist. In North Uist itself is the parish of Kilmuir, known in 1576 as Kilmorie in Uyist. “There is,” remarks Martin,³ “a stone in the form of a cross in the Row, opposite to St. Mary’s Church, about 5 foot high: the Natives call it the Watercross, for the antient Inhabitants had a custom of erecting this sort of cross to procure rain, and when they had got enough, they laid it flat in the ground, but this custom is now disused.” In the neighbouring island of Benbecula is the farm of Nuntown, where there existed till modern times an ecclesiastical building, “probably,” as Prof. Cosmo Innes suggests, “a chapel of the nuns of Iona, but locally believed to have been a nunnery dedicated to the Virgin Mary.”⁴ The stones of the building were used in the construction of Clanranald’s mansion and offices. Close to Nuntown is

¹ Macfarlane’s *Geog. Colls.*, vol. ii. pp. 178, 179.

² *Ecclesiological Notes*, p. 42.

³ *Western Isles*, p. 59.

⁴ *O. P. S.*, vol. ii. p. 370.

the ancient burying-ground of Kilmuir, where "is still preserved the shell of the chapel of St. Mary, a narrow oblong 24 ft. 7 ins. long outside, with a single eastern window and doorway topped by a small niche in the west end." Colonsay and Oronsay have each a Kilmury, where a chapel once stood, but the foundations of the two buildings alone remain.¹

Returning to the mainland of Scotland, we find the Virgin represented in Argyle by a chapel which anciently stood in a burying-ground on the farm of Toward-an-uilt in Dunoon parish. Within recent years the burying-ground was ploughed up. She had a chapel at the head of Loch Gilp in Kilmichael-Glassary parish, where the foundations of the building were visible till the beginning of last century. Its burying-ground continued to be the favourite place of interment for the district even after a new cemetery was formed at Lochgilphead.

Halfway between Lochs Swin and Killisport in South Knapdale, close to the shore, is the burying-ground of Kilmorie Knap, containing the well-preserved ruins of St. Mary's Chapel. Nearly opposite the west end of the building is a pillar 9 feet 3 inches in height, standing on a graduated pedestal 3 feet high. On one side of the pillar is sculptured a hunting-scene, depicting a man with a bugle, a stag, and three dogs; while on the other side is "a representation of our Saviour on the Cross, surrounded by borderings of foliage. On the Saviour's right, with its head in a nimbus, is a small figure—probably the *Mater Dolorosa*, and on his left there is another—no doubt the beloved disciple St. John."² In the same district is another ecclesiastical site, known as Kilmory of Oib. Kilmorie was at one time the name of Craignish parish, and also that of the ancient parish of Strathlachlane; but, according to Bishop Reeves, it points in both cases to a church not

¹ *P. S. A. Scot.*, xv. pp. 118-123.

² Muir's *Ecclesiological Notes*, pp. 193-195.

dedicated to the Virgin but to St. Maelrubha. Colonel T. P. White¹ is of opinion that Kilmory, otherwise Kilmorry, in Killean and Kilchenzie parish, is also named after the latter saint.

Buteshire has more than one Kilmorie which can be claimed by the Virgin. In Arran is Kilmory parish, forming the south-west portion of the island. Its dedication is indicated by the name it bore in 1357 of "Ecclesia Sancte Marie de Arane." The old church stood on the farm of Bennecarrigan.² In the island of Bute, on the west coast opposite Inchmarnock, stood Kilmory Chapel, externally 35 feet by about 17 feet. Regarding it the Rev. Dr. J. K. Hewison³ remarks: "Kilmorie (Church of Mary) is built upon the rocky face of the hill, 220 yards south of Little Kilmory farm, a short distance above the highway, and is a ruin still well defined since the Marquess of Bute had the hidden site excavated." At Cranslagmorie (otherwise Crioslagmory) in the same island was a chapel dedicated probably to the Virgin. "The site of it," remarks Dr. Hewison, "was in what is now known as the 'Chapel-field' on the farm of Acholter (field of the altar, *achadh, altair*), where occasionally yet the plough exposes the foundations of a building."⁴

Near Kames Castle, some three miles north-west of Rothesay, was St. Mary's Chapel. The parish of Rothesay had its chapel under the same invocation. "Within the burying-ground at Rothesay," remarks Mr. T. S. Muir, "and closely adjoining the modern parish church, are the ruins of the church of St. Mary. Of it all that is preserved is the dilapidated chancel, internally 27 feet in length. It is of thirteenth century date, but from the Romanesque character of the jambs and imposts of the destroyed arch, it would appear that the nave had belonged to a period

¹ *Arch. Sketches* (Kintyre), p. 129.

² *Currie's Place-Names of Arran*, p. 78.

³ *Bute in the Olden Time*, vol. i. p. 233.

⁴ *Ibid.* p. 234.

more remote.”¹ Dr. Hewison is of opinion that the ruin is not the chancel of the church, “but a separate chapel built on the site of an earlier Celtic or Saxon edifice, and converted into the mortuary chapel of the Stewards of Scotland, Lords of Bute, about the year 1315.”²

Dumbartonshire had a chapel to the Virgin close to the county town, probably at the place marked Chapelton on Blaeu’s map. In the burgh itself was another chapel, under the same invocation, which was handed over in 1453 by the bailies and councillors to Isabella, Duchess of Albany and Countess of Lennox, to be the seat of the collegiate church which she was then founding in Dumbarton. The Virgin had another chapel, with a burying-ground, on the lands of Rossdhu in Luss parish beside Loch Lomond.³ At Drumry near Garscadden in New Kilpatrick parish, are traces of St. Mary’s Chapel, believed to have been erected prior to 1476. At Kirkintilloch a chapel to the Virgin was built or rebuilt in 1644, and when Kirkintilloch was separated from Cumbernauld a few years later, it became the church of the new parish.⁴

Lanarkshire had various dedications recalling the Virgin. In the church of the Greyfriars Monastery, which stood in the principal street of the county town, was an aisle in her honour; and in Cambuslang parish was a place of worship, styled the Chapel of Our Lady of the Kirkburn, situated above the rivulet of that name about a quarter of a mile from the parish church. Some years prior to 1508 Robert Blackader, archbishop of Glasgow, built in Carstairs parish a place of worship known as the church of St. Mary of Welbent. The parish church of Carstairs also recalled the Virgin; and so did the old church of Avondale parish, picturesquely situated on the high bank above the Pomillon,

¹ *Ecclesiological Notes*, p. 5.

² *Bute in the Olden Time*, vol. ii. p. 237.

³ Guthrie Smith’s *Strathblane*, p. 174.

⁴ *N. S. A. Dumbarton*, pp. 205, 185.

on the east of Strathavon Castle. St. Mary's parish church of Rutherglen was bestowed upon the abbey of Paisley by William the Lion prior to the year 1189, and remained in its possession till the Reformation. The building had a nave about 62 feet long by 45 feet wide, and a chancel about 42 feet long by 20 feet wide inside; but "only the merest fragment of this ancient church now remains, consisting of the east wall, with an eastern tower attached to it."¹ The counter seal of the burgh of Rutherglen has a figure of the Virgin holding the Divine Child, while on each side is an angel waving a thurible.

A chapel to the Virgin, believed to have been founded during the reign of James IV., stood at Parrockholm, near the Monk's burn, on the western border of Douglas parish.² The chapel of St. Catherine at Bertram Shotts appears to have had the Virgin as its joint-titular, and to have been latterly called after her; for in 1552 Jonet Gray directed that her body should be buried "in templo bte. Marie Virginis in Bertrum Schottis."³ The present parish of Dalserf formed, prior to the Reformation, the chaplainry of St. Mary of Machan or Dalserf, within the parish of Cadzow or Hamilton. In 1320 Walter, son of Gilbert, presented certain vestments and other furnishings to St. Mary's altar in the lower church of Glasgow Cathedral, on condition that the chapel of St. Mary of Machan should have the use of them on the festivals of Christmas, Pasch, Pentecost, and the Nativity of the Blessed Virgin Mary.⁴

On the north side of St. Tenue's Gate in Glasgow, now Trongate, and west of the Tolbooth, once stood a chapel bearing the Virgin's name. Regarding it Mr. Robert Renwick remarks: "St. Mary's had an endowment for its lights, and it is with reference to lands held for this purpose that in a

¹ MacGibbon & Ross's *Ecclesiastical Architecture*, vol. i. p. 372.

² *O. P. S.*, vol. i. p. 154.

³ *Hamilton of Wishaw*, p. 43.

⁴ *P. S. A. Scot.*, vol. xxxiii. pp. 283, 284.

charter dated 15th September, 1293, the name of St. Mary's Chapel first appears on record." Mr. Renwick¹ adds: "It is interesting to note that in a protocol book dated 1530-7 'our Ladye gait' is used as an alternative designation to St. Teneu's gait at its eastern end where it fronted the old chapel." The cathedral of Glasgow had no Lady-chapel, but there were two altars to the Virgin within the building, one in the lower church, and the other in the nave close to the rood screen. Her statue stood in the nave, beside the altar of St. John and St. Nicholas, and was known as that of Our Lady of Consolation. By an arrangement of Archbishop Blackader, the vicars of the choir were to sing every evening after compline one salve or one antiphon of the Blessed Virgin Mary, in the middle of the nave in front of the image.² In Netherton, now the burgh of Hamilton, once existed an hospital of St. Mary of Bethlehem, which, according to Prof. Cosmo Innes, "appears to have belonged to the short-lived order of Our Lady of Bethlehem, founded by Pope Pius II. in 1459."³

At the south-east of the county town of Renfrewshire was anciently a mill belonging to the monks of Paisley, and near it was a chapel dedicated to the Virgin. "In 1414," remarks Prof. Cosmo Innes, "the abbot granted in feu to the burgesses the mill of Renfrew, situate on the north side of the chapel of St. Mary, for one merk yearly of feu-duty; and he gave them permission to take mill-stones from the places where the monks used to take them."⁴ In the neighbourhood were certain lands known as the Chapel-Lands.

At Paisley was a chapel to Our Lady, giving name to Ladyburn; while on Prieston farm in Kilbarchan parish, near Ranfurly Castle, stood another chapel to the Virgin. The foundations of the latter were visible at the end of the

¹ *Memorials of Glasgow*, p. 235.

² *Trans. Glas. Arch. Soc.*, New Series, vol. i. pp. 481-483. For Compline, vide Abbot Gasquet's *English Monastic Life*, pp. 152, 153.

³ *O. P. S.*, vol. i. p. 106.

⁴ *Ibid.* p. 77.

eighteenth century. Regarding it Crawford¹ remarks: "At Ranfurly there was a chapel founded by the family of Ranfurly and dedicated to St. Mary, to which the lands of Kirklands were annexed."

Ayrshire had, amongst its dedications to the Virgin, an ancient religious establishment in Prestwick parish, known variously as "Our Lady Kirk of Kyle," "the Preceptory of Our Lady Kirk of Kyle," and "the Chapel of Grace." Connected with it was a pardoner,² who seems to have travelled from place to place, and was known as "Our Lady of Kyle's Pardoner." Chalmers says: "The building formed a square, having turrets upon each corner, and there was a chapel in the middle of the square. The ruins of Lady Kirk are still extant, though much dilapidated. One of the old turrets, and a part of the chapel, still remain. They are included in the garden, near to a mansion, named *Lady Kirk*, the seat of the proprietor of the lands of Lady Kirk, which were formerly a part of the barony of Adamtoun. There appears to have been a cemetery at Lady Kirk; as many human bones have been found, when digging near the ruins."³

In pre-Reformation times a chapel to the Virgin occupied a site near the parish church of Irvine, on the bank of the river; and on the lands of Lainshaw, in Stewartoun parish, was another, which gave the name of Chapelton to the place where it stood. After the Reformation the building was allowed to become a ruin. In Dailly parish, not far from the

¹ *Description of the Shire of Renfrew*, p. 21.

² In the thirteenth century Statutes of the Scottish Church it was enacted of pardoners that they be not admitted (to the churches) but once in a year. The 49th Statute says: "Since certain pardoners lead astray the minds of the simple people by illusive statements of various kinds: we ordain that when any pardoner comes to a church, he that is officiating in that church on that day shall reverently explain to his parishioners the mission of the said pardoner, according to what is contained in the letter (he brings) from our Lord the Pope and the ordinary, so that he may in no wise exceed the tenor of the said letter. But let him on no pretext allow the said pardoner to come within the same church on the same business on any other day within that year."—*Statutes of the Scottish Church*, p. 24.

³ *Caledonia*, vol. iii. pp. 497, 498.

mansion of Kilkerran, is a romantic dell known as Lady Glen, from a chapel to Our Lady anciently situated at its lower end. Another Lady chapel, of which there are now no remains, stood beside a rivulet in the neighbourhood of Dunlop village, and gave the name of "the lady's steps" to some stepping-stones across the brook. Chalmers mentions that in his day the name still continued, though the stepping-stones had been superseded by a bridge.¹

St. Mary was not forgotten in the extreme south-west of Scotland. In Kirkcolm parish, Wigtownshire, beside Loch Ryan, was a chapel to her, locally known as Kilmorie. Symson² says: "In this parish (Kirkcolm), about a mile and a half from the kirk, in the way betwixt it and Stranrawer there was of old a chapel, called Killemorie, but now wholly ruinous. At the side of this chapel, in the croft, commonly called the Laird's Croft, there is a well, to which people superstitiously resort, to fetch water for sick persons to drink; and they report, that if the person's disease be deadly, the well will be so dry, that it will be difficult to get water; but if the person be recoverable, then there will be water enough." The abbey of Glenluce had within its regality a chapel dedicated to the Virgin. There was another near Maryport in Kirkmaiden parish. Symson mentions that in its neighbourhood was a stone bearing a print of the Virgin's knee, left when she knelt on the stone in prayer, according to a fabulous report current in the district.³

The ancient parish of Dunrod in Kirkcudbrightshire, united to Kirkcudbright in 1660, had its church dedicated to St. Mary, with St. Brioc as its joint-titular. The church stood some four miles south-east of Kirkcudbright, and had a burying-ground. In Terregles parish are the remains of a chapel, now used as a mausoleum. It gave name to the adjacent Lady Chapel Knowe, an oval mound surrounded

¹ *Caledonia*, vol. iii. p. 556 n.

² *Large Description of Galloway*, p. 62.

³ *Ibid.* p. 65.

by a trench and low rampart, and having near its centre a venerable oak. There is a Lady Knowe at Moffat, not far from the site of the parish church, which is believed to have been under the invocation of the Virgin. The Knights Templars had lands styled the Chapel-Lands in Dryfesdale parish. These derived their name from an adjoining chapel, which in all probability was built in honour of the Virgin, the patroness of the order. It stood at Becktoun, half-a-mile north-west of Lockerbie, and had a burying-ground, where traces of graves were long visible.

The parish churches of Lessudden and Hawick, in Roxburghshire, were named after the Virgin. The former was in existence in the time of David I. The latter was consecrated on 29th May 1214 by Adam, bishop of Caithness; but the building was probably the successor of an earlier structure. The present parish church stands on a circular knoll in the centre of the burgh, on the site occupied by the pre-Reformation building, removed when ruinous about 1763.¹ By a charter of Sir James Douglas of Drumlanrig, some land was allocated "for finding and furnishing one lamp or pot of burning oil before the altar of the Blessed Virgin Mary, within the parish church, at the time of the great mass and the vesper or evening prayers, all the holidays of the year, in honour of our Saviour Jesus Christ, and praying for the souls of the Barons of Hawick, founders of the foresaid lamp and their successors."² A trace of the dedication of the church is to be found in the name of Mary's Haugh, which Mr. J. J. Vernon is inclined to identify with the Ladylands of Hawick.

In the ancient parish of Rutherford, now united to Maxton, once stood an hospital, dedicated latterly to St. Mary Magdalene, but originally to the Virgin. In 1296 it was styled the "Hospital of the Virgin Mary of Rotherford."³

¹ J. Wilson's *Annals of Hawick*, p. 3.

² *N. S. A. Roxburgh*, p. 408.

³ *O. P. S.*, vol. i. p. 298.

There are now no remains of the building. Among other Roxburghshire dedications to St. Mary may be mentioned the chapels at Roxburgh, Carlenrig, Rawshawe in Hownam parish, and the chapel of the Park, near Melrose;¹ the last two having been dependencies of Melrose Abbey.

The Peeblesshire parish of Kailzie, or Hopkailzie, suppressed in 1674, and annexed partly to Innerleithen and partly to Traquhair, was one of the Virgin's dedications. "The Church," remarks Prof. Cosmo Innes, "stood on the Kirkburn, not far from the Tweed. It was dedicated to the Blessed Virgin Mary, and was commonly known as the church of Our Lady of Hopkailzie. A neighbouring spring still keeps the name of Our Lady's Well."² There is reason to believe that the parish church of Skirling was under the same invocation, in as much as the fountain which forms the source of the Skirling burn is styled the Lady Well, and the local fair used to be held on 15th September, the octave of "the latter Lady-day of harvest," the festival commemorating the birth of the Virgin.³

A chapel to St. Mary stood on the lands of Inglistoun, in Linton parish. It was endowed for three chaplains between the years 1233 and 1249 by Christian, daughter of Sir Adam, son of Gilbert, of the township of Hotun. In the following century another chapel was built at Peebles, regarding which Mr. R. Renwick⁴ remarks: "By royal letters dated 8 March 1362-3, the King (David II.) assigned a space at the west end of the High Street, apparently within the precinct of the ancient castle, for the erection of a chapel dedicated to the Virgin Mary; and on 20 September, 1367, he endowed the chapel with the mill of Innerleithen and its multures."

Selkirkshire had two of its parish churches named after the Virgin. One of these was the church of the county town,

¹ Prof. Cosmo Innes mentions that the chapel of St. Mary of the Park stood in the detached portion of the parish of Lauder, but locally within Melrose.—*O. P. S.*, vol. i. p. 285.

² *O. P. S.*, vol. i. p. 224.

³ *Ibid.* p. 185.

Peebles in Early History, p. 33.

on high ground above the Ettrick. Its dedication was an inheritance from the monastery founded at Selkirk by Prince David, but removed to Kelso in 1126, after he had become King. "Two things," remarks Mr. T. Craig-Brown,¹ "remained with Selkirk after the departure of the monks—the name of the church, St. Mary's, and the seal, a representation of the Virgin and Child. This, after being adopted as the town's coat of arms, has been mixed up with an incident, real or fabled, of the return from Flodden." The church was styled "Our Lady Work" in a burgh charter of 17th February 1511-12.

St. Mary's Church of the Forest is the name sometimes given to the church of Selkirk, but usually to the ancient church of Yarrow parish beside St. Mary's Loch. "The church of Yarrow in the course of its history," remarks the Rev. Dr. R. Borland, "has been known by a great variety of names—*Ecclesia de Foresta*, *Rectoria de Foresta*, *Ecclesia Beate Marie Virginis*, *Saint Marie Lowis*, *Saint Marie Kirk of Lowis* *alias* *Forest Kirk*, *Sanctæ Mariæ Ecclesia de lacubus*, *Saint Mary Kirk of Yarrow*, *Parish of Ettrick Forest*." Dr. Borland adds: "The old church of S. Mary's does not seem to have been—if we may judge from what remains of the foundations—of any great size."² In 1640 a new church was built for the parish, in a more central position at a point eight miles further down the Yarrow, and the ancient Kirk of St. Mary of the Forest was deserted.

The ancient county-town of Berwickshire had an hospital named after the Virgin, and there was also a church in her honour which stood almost on the site of the Elizabethan wall close to the Scotchgate. Mr. John Scott remarks: "Remains of a churchyard were found at the building of

¹ *History of Selkirkshire*, vol. ii. p. 8. For an account of this incident *vide* Macfarlane's *Geog. Colls.*, vol. i. p. 365.

² *Trans. Scot. Eccles. Soc.*, 1905-6, p. 278.

the water cistern, a little further north than the gateway mentioned."¹ The church is known to have been in existence in the time of David I. The memory of the building is still kept alive in the name of a street known as Marygate.

Within the present bounds of the shire, there was anciently a chapel to her at Huntlywood in Gordon parish, the advowson of which passed, in the beginning of the sixteenth century, from the Earl of Huntly to Alexander, Lord Home.² Ladykirk parish, beside the Tweed, comprehends the ancient parishes of Horndene and Upsetlington. Its present name is accounted for by the tradition that James IV., in 1505, dedicated its church in honour of the Virgin, as a thankoffering for having been delivered from drowning when crossing the Tweed during a freshet. In an anonymous *Geographical Description of Lady Parish in the Merse, A.D. 1725*, the following account is given of the church: "It stands near about the center of the parish, and was built by King James IV. in the year 1505, as an inscription above the eastern door of the said church still bears, and as tradition goes, is said to be an effect of a superstitious vow of his when riding Tweed in great danger of his life, at a foord a little below the said church. He then according to the foresaid tradition, vowed that he would build a church in the first convenient ground he came to, and dedicate it to the Virgin Mary, hence called 'Ladykirk' or as they say in some French authors, 'Notre Dame D'Eglise,' the length thereof 90 foot the breadth 23 foot the height 40 ditto. It is built in form of a cross having two Isle one on the N. and the other on the S. and the circumference (by reason of the Isles and 20 butresses and a little square steple unperfected on the West end) is 157 $\frac{1}{3}$ yds. It is built of a good firm freestone

¹ *Berwick-upon-Tweed*, p. 334.

² *Caledonia*, vol. ii. p. 386.

within and without after the Gothick manner and is one of the best vaults and finest peices of architecture of any church excepting Cathedrals in the island.”¹

The ancient church of Lauder stood at the north end of the burgh, about sixty yards from the west front of Thirlestane Castle, where a sycamore tree marks its site. It was determined in 1617 to desert the building; but a new church nearer the town was not erected till 1673. The pre-Reformation church appears to have been dedicated to St. Mary, from the fact that the burgh seal bears a representation of the Virgin and Child.² In the time of David I., the advowson of the church of Lauder belonged to Hugh Morville, whose possessions included almost the whole of Lauderdale. In 1268 his descendent Devorgilla, and her husband, John Baliol of Barnard Castle, transferred the advowson to the canons of Dryburgh, with whom it remained till the Reformation.³

The church of Swinton parish appears also to have been one of the Virgin's dedications, if one may judge from the inscription, “MARIA EST NOMEN MEUM,” which appears on its pre-Reformation bell of date 1499. This inscription, however, may have pointed to the name of the bell, and not to the dedication of the building. In the interior of the church, near the middle of its south wall, is a rudely executed full-length effigy of a knight, which is believed to mark the tomb of Sir Alan Swinton, who died about 1200.⁴

¹ Macfarlane's *Geog. Colls.*, vol. i. p. 379.

² Marquis of Bute's *Arms of the Royal Burghs*, p. 247.

³ *Caledonia*, vol. ii. p. 379.

⁴ Report (on Berwickshire) of the Royal Commission on the Ancient Monuments of Scotland, 1909.

CHAPTER IX.

ST. MARY THE VIRGIN

(concluded).

Connection of Virgin with Religious Orders: Cistercians.—Tyro-nensians.—Benedictines.—Augustinian Canons.—Carmelites.—Carthusians.—Dominicans.—Franciscans.—Knights Templars.—Gilbertines.—Premonstratensians.

THE ancient Celtic monasteries, with their Columban tradi-tions, were, after the time of St. Margaret, superseded by monasteries modelled on the Roman type. This change began to make itself markedly felt during the reign of David I. in connection with the introduction of feudalism into Scotland. In order to assimilate the native Celtic church to that of Rome, David and his immediate descendants intro-duced the monastic orders of the latter church, and established monasteries, "which," as Dr. Skene points out, "should form centres of influence for the spread of the new system."¹

Several of these religious orders had their houses dedicated to the Virgin. This was so in the case of the Cistercians, an offshoot from the Benedictines, who were called White Monks (*Monachi Albi*) to distinguish them from the un-reformed Benedictines, whose robes were black. The white-ness of their habit was doubtless intended to typify the purity of St. Mary, their patroness. Their order was founded in 1098 by Robert, abbot of Molesme in France; and they derived their name from their first house having been planted at Citeaux (*Cistertium*) near Dijon. Their monasteries were all under the invocation of the Virgin. As Mr. John Edwards reminds us, "the popularity of such a

¹ *Celtic Scotland*, vol. ii, p. 392.

dedication in the Middle Ages was a factor which helped the rapid extension of the Order both in England and Scotland.”¹ Another titular, however, was not excluded. Thus, Culross Abbey, founded by Malcolm, Earl of Fife, in 1217, had St. Serf of local fame as its joint patron; and Balmerino Abbey, erected by Ermengarda, widow of William the Lion, in 1227, added St. Edward the Confessor to the Virgin. It is to be noted that the latter alone appears on the Balmerino chapter seal, as indicated by Dr. de Gray Birch,² who remarks: “We have still extant a fine impression of a very richly wrought seal of this house, on which is depicted, in a niche enriched with a canopy of Gothic architecture and open work at each side, a standing figure of the Blessed Virgin, crowned queen of Heaven, with the Divine Child, and in base, below the principal subject, is set a shield of the Royal Arms of Scotland.”

The earliest Cistercian house in England was erected at Waverley, in Surrey, in 1128. Eight years later, viz. in 1136, David I. established the first Scottish house of the order at Melrose, having brought thither a colony of monks from Riveaulx Abbey in Yorkshire, founded five years before. The monastic church of Melrose was not finished till 1146, when it was solemnly dedicated to St. Mary on the 28th of July.³

The present structure, whose ruins form such a picturesque survival from mediæval times, dates from towards the end of the fourteenth century. David’s monastery was destroyed by the English under Edward II. in 1322; and its successor suffered the same fate at the hands of Richard II. in 1385.⁴ We find traces of St. Mary’s influence in the architecture of the monastery. On the exterior of the

¹ *Proc. Roy. Philos. Soc. Glas.*, xxxviii. p. 10.

² *Ecclesiastical Seals*, p. 77. *Vide* Campbell’s *Balmerino and its Abbey*.

³ *O. P. S.*, vol. i. pp. 280, 281.

⁴ For an account of the architectural features of Melrose Abbey, *vide* *Ecclesiastical Architecture of Scotland*, vol. ii. pp. 344-382, and Mr Alexander MacGibbon’s article in the *Trans. Scot. Eccles. Soc.*, 1906-7, pp. 151-154.

building, under a richly-carved canopy, is a statue of the Virgin and Child. "This beautiful though weather-worn statue of the Madonna," to quote Mr. P. Macgregor Chalmers,¹ "stands in the niche of the west pinnacle." Mr. Chalmers says: "Mary holds a bunch of roses in her right hand. The object which the Infant Jesus carries cannot be clearly distinguished, but I believe it is the small model of a church."

An attack was made on the abbey statues about the year 1649; and there is a tradition in Melrose that the mason who was trying to demolish the group in question had his arm rendered permanently useless by a piece of stone chipped off from the figure of the Child.² On the east gable of the choir is a group believed to represent the coronation of the Virgin, with figures of kneeling angels in the series of niches on either side.³

An abbot's ring, found in one of the gardens in the neighbourhood about 1810, has on one side "I.H.S." and on the other "Mary."⁴ In 1140 King David transferred some of the Melrose monks to a new home at Newbottle, now Newbattle, in Mid-Lothian.⁵ The surroundings of the abbey are thus described by Prof. Cosmo Innes: "The situation of Newbattle is of that kind which the Cistercians most of all affected. The South Esk, escaped from the green hills of Temple and the woody ravines of Dalhousie, widens its valley a little to give room for a long range of fair level 'haughs.' At the very head of these meadows, and close to the brook, the Abbey stands. Behind, to the north,

¹ *Scots Lore*, p. 356.

² J. A. Wade's *History of Melrose*, p. 35.

³ *Ecclesiastical Architecture of Scotland*, vol. ii. p. 382.

⁴ Bower's *Melrose*, p. 50.

⁵ In my *Influence of the Pre-Reformation Church on Scottish Place-Names*, I indicated that Newbottle was so called in contrast to Elbottle, *i.e.* Old Building, in East Lothian. I am now, however, of opinion that Newbattle received its name to distinguish it from Melrose, the previous home of the monks, Newbattle signifying "New Building."

are the remains of the ancient monkish village, once occupied by the hinds and shepherds of the convent, but separated from the Abbey gardens by a massive stone wall, ascribed to the time and the personal care of William the Lion, which still forms the boundary of the park on that side.”¹

Newbattle Abbey was burned by the Earl of Hertford in 1544. Regarding certain relics of this disaster that were brought to light some years ago, the Rev. J. C. Carrick² remarks: “In the cloister quadrangle was found an old stone-built well, 3 feet in diameter and 14 feet deep. Below that it was full of rubbish. Several interesting relics of the last burning of the Abbey were found in the shape of pieces of the charred beams and of the old bell of St. Marie de Newbottle, which had been molten by the fierce heat.” When the Reformation came in 1560, it found Newbattle Abbey still a ruin. Mark Ker, who had been appointed abbot *circa* 1547, was made commendator of the monastery in 1564, and died in 1584. He was ancestor of the present Marquess of Lothian, whose mansion stands on the site of the abbey, and incorporates some portions of the mediæval buildings.

Another of David's foundations was Kinloss Abbey, in Moray, dating from 1150 or 1151, and colonised, like Newbattle, from Melrose. Cordiner³ says regarding it: “This monastery, as all those of the Cistercian order were, was dedicated to the Virgin Mary; the place was originally called *Templum florum*, and the sacred dwellings were reared, in memory of a miraculous blow of flowers, said to have hallowed the grave of Duffus.” According to another legend, the Virgin appeared to King David in a dream when he was asleep in a forest glade, and told him to erect a church in her honour on the spot where he was then lying. The King started up, and at once proceeded to mark out, with his sword, on the grass the foundations of

¹ Innes's *Sketches of Early Scottish History*, pp. 125, 126.

² *The Abbey of St. Mary of Newbattle*, p. 84.

³ *Antiquities and Scenery of the North of Scotland*, p. 60.

the new monastery.¹ Kinloss became a mitred abbey, and valuable possessions in lands and fishings were included in its regality. Pennant,² who visited Kinloss in 1769, remarks: "Near the abbey is an orchard of apple and pear trees, at least coeval with the last monks; numbers lie prostrate: their venerable branches seem to have taken fresh roots and were laden with fruit, beyond what could be expected from their antique look."

Several of the abbots' seals have survived, bearing a representation of the Virgin and Child, in keeping with the dedication of the monastery. On the seal of the abbey itself the Virgin is represented seated and holding on her knee the Divine Child, who is being adored by the three Magi, while an angel, a half-length figure, swings a censer over the group. Both the Mother and the Child are crowned, and the latter has the right hand raised in benediction. On the reverse the Virgin is seen standing in a canopied niche, with the Child resting on her left arm; both have their heads surrounded by a nimbus, while the Virgin wears a crown.

In 1219 a small colony of monks left Kinloss to settle at Deer in Buchan, in St. Mary's Cistercian monastery beside the Ugie, then founded by William Cumyn, Earl of Buchan, to succeed a Columban foundation³ of which St. Drostan had been the first abbot. "The place selected for the building," remarks the Rev. Dr. Pratt, "was on the north bank of the Ugie, about three-quarters of a mile west from the parish church, in the valley between the two hills, Sapling Brae and Aiky Brae. It is supposed to have been, at the time, a sort of marsh, but sheltered from the north by the Sapling Brae, which rises abruptly from the plain at less than a hundred yards behind the site of the

¹ Walcott's *Scoti-Monasticon*, p. 35.

² *Tour in Scotland*, vol. i. p. 149.

³ For a discussion regarding the site of the Columban monastery of Deer, *vide* Pratt's *History of Buchan*, p. 128.

abbey.”¹ Tradition says that the stones for the structure were brought from a quarry at Byth, twelve miles away. The Earl died in 1233, and is said to have been buried in the church of the monastery. Cordiner,² who visited the vale of the Ugie about 1780, remarks: “Here on a pleasant bank of the same river, shaded from the north by a woody hill, lie the remains of an abbey: the form of a cross, in which it had been built, may still be traced among the ruins. Most of the doors and windows have large round arches, but the work has been altogether plain, no vestiges of carving nor even mouldings are discoverable on any part.” Since Cordiner wrote, the church of the abbey has entirely disappeared, but there are still some remains of the conventual buildings. These, however, belong to a date subsequent to the founding of the monastery, though the precise time of their erection is uncertain. Adjoining is the quaint Abbey Bridge over the Ugie, which is believed to be, in part at least, contemporaneous with the ruins.³

King David’s grandson, Malcolm IV., founded in 1164 the richly endowed Cistercian abbey of Coupar Angus. The monastic buildings stood in the centre of a military entrenchment, probably Roman, but as an archway in the south-west corner is all that is left of them their extent cannot now be determined.⁴ When referring to the abbey, Mr. James Thomson remarks: “A considerable part of the town has been built of its materials since its demolition, and numerous carved stones from it are to be seen in the walls of the houses—these consist of coats of arms, crests, and mouldings. In front of a house opposite the Abbey the Royal Lion of Scotland is built, and is in fine preservation, and in the front of another there is built the crest of the noble family of the Hays, which in ancient times were great benefactors to the

¹ *History of Buchan*, p. 112.

² *Antiquities and Scenery of Northern Scotland*, p. 43.

³ *Ecclesiastical Architecture*, vol. ii. pp. 277, 278.

⁴ *Reg. of Cupar Abbey*, vol. i. pref. p. xxi.

Abbey.”¹ The chapter seal, of date 1532, bears witness to the dedication of the abbey. It has “within a Gothic niche a figure of the Virgin sitting, holding in her right hand a branch of lilies, and her left supporting the infant Jesus standing on the seat beside her; in the lower part of the seal, within an arched niche, an Abbot in front, with a crozier, kneeling at prayer.”²

The Cistercian abbey of Dundrennan, in Rerwick parish, Kirkcudbrightshire, was founded in 1142 by Fergus, Lord of Galloway. “This monastery,” remarks Grose,³ “as is evident from its ruins, was once both a beautiful and extensive pile, but is now miserably dilapidated. . . . From a plan, in the possession of the minister, it appears that the church of this monastery was in the shape of a cross; that over the intersection of the body and the transept there was a spire, which, tradition says, was 200 feet high. The body was 120 feet in length, and divided into three aisles by seven clustered columns supporting arches on each side. The breadth of the side aisles was 15 feet each, that of the middle aisle 25 feet. The transept measured, from north to south, 120 feet, from east to west 46 feet. On the south side of the church were the cloysters, containing a square area of 94 feet, with a grass plat in the centre; east and west, but chiefly south of the cloysters, were the lodgings and different offices of the monastery, occupying a space of near 200 feet square.”

In 1190, Roland, the grandson of the founder of Dundrennan Abbey, established another monastery, belonging to the same order, at Glen Luce in Old Luce parish, Wigtownshire. Regarding it Dr. de Gray Birch remarks: “Glen Luce, called Vallis Lucis, used a seal with the design of a Gothic Church containing the Virgin and Child with attendant angels, and a shield of the arms of Galloway, a

¹ *Description of the Abbey of Arbroath*, to which is added an Account of the Abbey of Cupar in Angus, and the Priory of Restennet, p. 40.

² Laing's *Catalogue of Scottish Seals*, vol. i. p. 177.

³ *The Antiquities of Scotland*, vol. ii. pp. 14, 15.

lion rampant crowned.”¹ The structural remains of Glen Luce Abbey, as they existed towards the end of the seventeenth century, are thus described by Symson: “About halfe a mile or more Northward from the parish kirk, is the Abbacy of Glenluce situated in a very pleasant valley on the Eastside of the river of Luce, the steeple and part of the walls of the church together with the Chapterhouse, the walls of the Cloyster, the gatehouse with the walls of the large precincts are for the most part yet standing.”²

St. Mary’s Abbey at Saddell in Kintyre, whose ruins are still to be seen embosomed among trees near the seashore, was a Cistercian house established by Reginald, the second son of Somerled, Lord of the Isles. There is a tradition that he sent to Rome for some consecrated dust, and then built the monastery on the space over which the dust could be scattered. Colonel T. P. White³ remarks: “Next to Iona, I suppose no ecclesiastical seat in the Western Highlands stood higher in dignity or enjoyed a greater reputation for sanctity than the monastery of Saddell. To this day an extraordinary reverence is felt by the country folk for this venerable spot, where the ruins of the monastic buildings still linger out a precarious existence.”

New Abbey in Kirkcudbrightshire, so called to distinguish it from Dundrennan or Old Abbey just mentioned, owed its existence as a Cistercian house to Devorgilla, daughter of Allan, Lord of Galloway, and mother of King John Baliol. Her husband was John Baliol of Barnard Castle in Durham, who died in 1269, and whose embalmed heart, in an ivory box, was buried before the high altar of the abbey, giving to the building the now familiar name of Sweetheart Abbey. The abbey was founded in 1275. “The remains of this beautiful edifice are situated in a quiet sequestered vale near the base of the hill of Criffel, about seven miles south from

¹ *Ecclesiastical Seals*, p. 90.

² Macfarlane’s *Geog. Colls.*, vol. ii. p. 89.

³ *Archæological Sketches* (Kintyre), pp. 142, 159.

Dumfries. The ruins, though much dilapidated, are extensive, and belong to a fine period of Scottish Gothic, of which comparatively few examples survive. The conventual buildings have been almost entirely demolished and carried off as building materials, only a small portion of the chapter-house and some foundations of walls still remaining. The church, however, is complete in all its divisions, although the roof is gone and the walls are much damaged. A level field, extending to about twenty acres, called the Precinct, surrounds the abbey, and is still partly enclosed with a strong wall built with large blocks of granite."¹ The chapter seal of the abbey, in use in 1559, represented the Virgin and Child each crowned, with flowers in the background.²

In addition to the above Cistercian abbeys, there was a priory of the same order at Mauchline, in Ayrshire. It was a dependency of Melrose; but there is some uncertainty as to its founder and the date of its erection. Within recent years, through the researches of Dietrichson and Meyer, a till then unrecognised Cistercian abbey has been brought to light in the Orcadian island of Enhallow, or Eyin-Helga, *i.e.*, Holy Island. "Until quite lately the island has been regarded as holy ground, and legend says that rats and mice cannot live on it, and that 'when the corn was cut after sunset, blood flowed from the straw.'" The monastic remains are situated about 600 yards from the south-west coast of the island. The abbey is believed to date from about 1140. Its church was latterly put to secular uses; and we are told that, towards the middle of last century, it formed a block of four dwellings, in which four families lived.³

In addition to St. Mary's nunnery at Edinburgh, there were several other nunneries belonging to the same order.

¹ *Ecclesiastical Architecture of Scotland*, vol. ii. p. 334.

² *Ecclesiastical Seals*, p. 112.

³ *Monumenta³ Orcadica*, pp. 36-38, 43.

One of these was St. Mary's Priory at Orchardneuk, close to the Tay in Rhynd parish, Perthshire, about a mile west of Elcho Castle. It was founded in the thirteenth century by David Lindsay of Glenesk and his mother Lady Mary, second daughter of Alexander de Abernethy. Its ruins were visible towards the end of the eighteenth century, but the site is now marked only by some grassy mounds, around which grow a few venerable pear trees. The nunnery had on its seal, of date 1539, a representation of the Virgin and Child.¹ The same device appeared on the seal of St. Mary's Cistercian nunnery at Manuel² in Muiravonside parish, Stirlingshire, built about 1156 by Malcolm IV. The priory stood on the left bank of the Avon, about a mile above the bridge of Linlithgow. Part of the south wall was to be seen till 1788, when a flood in the river swept it away along with a portion of the bank used as a cemetery.³ The ivy-clad western gable is all that now remains of the building.

Malcolm's grandfather, David I., had founded a Cistercian nunnery at Berwick, which had cells at Gullane and Elbottle in East Lothian. Duncan, Earl of Fife, who died in 1154, established a nunnery belonging to the same order at North Berwick, which was partially destroyed in 1565. Writing in 1797 regarding it, Grose remarks: "This ruin stands on an eminence a small distance north-west of the town of North Berwick, and commands a delightful view of the sea, the island of Bass, and a conical hill, seen afar off, called North Berwick Law. Of the nunnery, part of the lodgings, some of the offices, and a gate, are remaining; and also some very large vaults. The whole close in which it stands is filled with foundations."⁴ The ruined building continues to form an object of interest in the burgh. The

¹ Laing's *Seals*, vol. ii. p. 200.

² Grose connects Manuel with Immanuel. The Rev. J. B. Johnston, however, thinks that Manuel Priory was perhaps called after the monastery of Manuel in the patriarchate of Constantinople.—*Stirlingshire Place-Names*, p. 53.

³ Grose's *Antiquities*, vol. ii. pp. 67, 68.

⁴ *Ibid.* vol. i. p. 78.

nunnery had several seals, some of which bore witness to its dedication. Dr. de Gray Birch¹ observes: "Although the Cistercians of North Berwick, in their first seal, of the thirteenth century, placed a bishop seated on a throne, with mitre, book, and sceptre, on the top of which is a dove, yet, in later seals, they followed the more usual style of using the representation of the Virgin and Child."

In 1170 the Countess Ada, mother of Malcolm IV., erected another Cistercian nunnery beside the Tyne, about a mile from Haddington. Major, who belonged to Haddingtonshire, describes the convent as "fair and well endowed." Fordoun records a tradition that during an inundation of the river in the year 1358, when the buildings appeared likely to be swept away, the Virgin intervened to save her nunnery from destruction. "The site, now occupied by a farm and mill," remarks Dr. J. G. Wallace-James, "is still known as 'the Abbey.' . . . The beautiful Abbey Bridge and a small enclosed remnant of the burial ground, are all that remain of this opulent foundation."

At Coldstream in Berwickshire a richly-endowed Cistercian nunnery was founded about the middle of the twelfth century by Cospatrick, third Earl of Dunbar, and his wife. Regarding it Dr. Charles Rogers² remarks: "The Cistercian convent or priory of Coldstream stood at the point where the stream of Leet joins the Tweed in the ancient parish of Lennel, Berwickshire. . . . No vestige of the convent remains. A large orchard occupies the site of the pomarium, which is mentioned as early as 1296, when it was damaged by the army of Edward I. A tradition exists that the bell of the convent was carried by the English to Durham, and suspended in the cathedral of that city."

In 1156 Earl Cospatrick erected another Cistercian nunnery at Eccles in the same shire, and endowed it with certain lands and revenues, along with the parish church

¹ *Ecclesiastical Seals*, p. 103.

² *The Chartulary of Coldstream*, pref. pp. i., xxxii.

and its dependent chapels at Brigham, Mersington and Letham. When the Earl of Hertford set fire to Eccles in 1545, the nunnery perished in the flames and was not rebuilt. Of the ruins only a small portion, showing Norman and Transitional work, is left. As we learn from the Report on Berwickshire issued by the Royal Commission on the Ancient and Historical Monuments of Scotland, these ruins are to be seen at the west side "of the churchyard, now forming the east wall of the rose-garden of Eccles House on the site of the former mansion house." The ancient font is still preserved within the garden.

A similar convent came into existence at St. Bathans beside the Whitadder, through the liberality of Ada, a daughter of William the Lion, who was married in 1184 to Patrick, fifth Earl of Dunbar. After the Reformation, the parish of St. Bathans was united to Strefontane to form the parish of Abbey St. Bathans, the first part of whose name was derived from the nunnery in question. Regarding the structure Messrs MacGibbon and Ross remark: "Its scanty remains are situated about four miles south-west from Grant's House Railway Station, in a beautiful valley on the right bank of the Whitadder, which here flows a calm full stream, surrounded by gently swelling hills—an ideal situation for such a house. The modern parish church appears to occupy the site of the ancient church of the abbey, and probably the nunnery buildings were included within the existing churchyard, which lies on the south side of the church. The east wall of the church only is old, and is entirely ivy-clad, the east window being just visible. It is impossible to say how much of the other walls are old, but probably the modern church occupies the old foundations, in which case the ancient church was of small size, being about 45 ft. long by 24 ft. wide." ¹ On the south and east of the building lay the

¹ *Ecclesiastical Architecture*, vol. iii. pp. 410, 411.

gardens of the priory, known locally as the Precincts-Yards. The writer of the parish article in the *New Statistical Account of Scotland* observes: "It is a favourite article of belief in this quarter, that a subterranean passage exists leading from the nunnery of St. Bathans, below the Whitadder, to the church of Strafontane by which the nuns went, unseen, to be confessed by the clergy there."¹ Mr. A. Thomson² thinks that "Smarrowhaugh higher up the Whitadder is a corruption of St. Mary's Haugh."

There was a Cistercian nunnery on Innishail in Loch Awe, where slight traces of the building are still to be seen. On the Leonard Lands³ at Perth stood an ancient Cistercian nunnery, having an hospital and chapel associated with it. The building was popularly known as the priory of St. Leonard. In 1296 the prioress swore fealty to Edward I. for her lands in the shires of Perth, Edinburgh, Haddington, and Fife. Appended to the deed of homage is a seal, bearing a half-length figure of the Virgin and Child within a niche. Mr. R. S. Fittis⁴ remarks: "The Priory of St. Leonard and its adjoining buildings were situated beside the ancient 'long causeway leading to the Bridge of Earn.' The main edifice seems to have been situated opposite to the old farm house of the Leonards. The chapel stood at a little distance on the rising ground to the east, overlooking the South Inch. Every vestige of the establishment disappeared long ago." Mr. Fittis is of opinion that some carved stones, discovered in 1880 at Carr's Croft in the same neighbourhood, when a number of old thatched cottages were being taken down, belonged in all probability to the hospital or chapel of the nunnery.⁵ The priory was suppressed by James I., and its revenues were handed over

¹ *N. S. A. Berwick*, p. 110.

² *Coldingham Parish and Priory*, p. 30.

³ These were probably so called from some connection with the church of St. Leonard at Perth, which was granted in 1163 to the abbey of Dunfermline.

⁴ *The Ecclesiastical Annals of Perth*, p. 277.

⁵ *Ibid.* p. 280.

to the Carthusian monastery; but the chapel was maintained as a place of worship, and appears to have been in use till the Reformation.

The Tyronensians, like the Cistercians, were an offshoot from the Benedictines, and derived their name from Tyron in the province of Perche in Picardy, France, where their mother-house was founded in 1109 by St. Bernard of St. Cyprian's. Four years later Prince David, afterwards David I., brought a colony of their monks to Scotland, and settled them at Selkirk, where their new monastery was dedicated to St. Mary and St. John. In 1126 King David transferred the establishment to Kelso, where there was already a church under the invocation of the Virgin. The Kelso abbey retained the double dedication; but the Virgin alone appeared on a seal of the monastery, believed to date from the fourteenth century. "Here," remarks Dr. de Gray Birch, "we observe the Virgin Mary, crowned, standing in an elaborately-detailed niche with buttresses and crocketed canopy, and holding on her arm the Divine Infant, who has a ball in the right hand. In the background are two rose trees in flower, the rose, like the lily, symbolising the purity and sweetness of the mother, who is 'Rosa Munda non Rosa Mundi' of mediæval lore."¹ The priory of Lesmahagow, in Lanarkshire, which belonged to the Tyronensian order, and was granted by David I. in 1144 to Kelso Abbey, was under the invocation of St. Mary and St. Machutas.

Another Tyronensian foundation was the abbey of Arbroath, dedicated to St. Thomas the Martyr, but with an altar in the choir bearing the Virgin's name, the result being, as Dr. Skene points out, that the monastery is occasionally called of St. Mary and St. Thomas.² The monastic seal, which dates from the thirteenth century, bears witness to both saints. Dr. de Gray Birch remarks: "We see, on the obverse, a spirited representation of the martyrdom of

¹ *Ecclesiastical Seals*, pp. 95, 96.

² *P. S. A. Scot.*, vol. x. p. 207.

St. Thomas of Canterbury, the patron saint of the house, in the act of dramatic renown which took place as here shown at the steps before the high altar of Canterbury Cathedral. The reverse is equally remarkable. Here is seen an arched shrine, or reliquary, with its richly-carved doors thrown open, furnished with scrolls of ornamental metal work, and covered by a canopy of turrets and gables. Therein is a figure of the Blessed Virgin Mary, seated, holding the Child, and in her right hand a beautifully-drawn sprig, or branch, of foliage with a wavy stem. Over the head of the Divine Infant is the star of Bethlehem.”¹

St. Mary's Priory at Fyvie, in Aberdeenshire, was a cell of Arbroath. It was founded in 1179 by Fergus, Earl of Buchan. The writer of the article in the *New Statistical Account of Scotland*² remarks: “The site of the priory was on the north bank of the Ythan, about a mile below the castle, and the outline of a part of it, said to have been the chapel, is still [1840] distinguishable on the crest of a gentle eminence, about 150 yards north-east of the present bridge of Lewes. In the memory of persons still living, a good part of the ruin was standing.” A cross surmounting a cairn was set up in 1868, to mark the place where the chapel once stood.

The church of Iona Abbey has already been referred to as under the patronage of St. Mary the Virgin. Other two Tyronensian monasteries were the abbey of Lindores, in Fife (St. Mary and St. Andrew), and the abbey of Kilwinning, in Ayrshire (St. Mary and St. Winnin), founded probably during the latter half of the twelfth century by Hugh de Morville, Lord of Cunninghame. Regarding the former monastery, Dr. de Gray Birch observes: “Lindores, a Tyronensian Abbey of St. Mary and St. Andrew, gives us several fine seals. On the earliest is the Virgin with the Child, and holding a model church and flowering branch. On a later seal is the Virgin with the Child, adored by an

¹ *Ecclesiastical Seals*, pp. 70, 71.

² *Aberdeen*, p. 326.

abbot with crozier, and scroll inscribed with the first two words of the invocation to the Virgin issuing from his lips ; while on the right a group of four monks stretch forth their hands and chant from another scroll the opening words of the hymn, 'Salve Sancta Parens.'"¹

Coldingham Priory was one of the unreformed Benedictine houses of Scotland. It was founded in 1098 by Edgar, son of Malcolm Canmore, to take the place of St. Ebba's Monastery, destroyed by the Danes in 870. The new foundation was placed under the patronage of St. Mary, St. Cuthbert, and St. Ebba. The Virgin and Child appear on the priory seal sometimes with, and sometimes without, St. Cuthbert.²

Messrs. MacGibbon and Ross remark : "The picturesque village of Coldingham, with the remains of its ancient priory, lies in a small valley about $3\frac{1}{2}$ miles eastward from Reston Railway Station, and within a mile of the sea. The church was granted by Edgar to St. Cuthbert's Canons Regular of Durham, in acknowledgment of assistance he had received from England. It was colonised by Benedictine monks, sent to it by the abbot of Durham. The priory thus remained long subordinate to the English Church, although upon Scottish soil. The Canons of Durham controlled it, and drew its revenues till 1504, when it was annexed to the Scottish Crown. In 1509, the priory was at length detached from Durham, and placed under the rule of the Abbey of Dunfermline, in which position it remained till the Reformation."³

Though St. Cuthbert and St. Ebba were joint titulars with the Virgin of Coldingham Priory, the name of the last alone appears in King Edgar's charter of dedication and endowment of the monastery, where we read : "Eadgar,

¹ *Ecclesiastical Seals*, p. 100.

² *Ibid.* p. 81.

³ *Ecclesiastical Architecture of Scotland*, vol. i. pp. 437, 439 ; for *Coldingham Charters*, vide Raine's *North Durham*, Appendix pp. 1-114.

King of the Scots, to all throughout his Kingdom, Scots and English, Greeting. Know that I have come to the dedication of the Church of St. Mary at Coldingham. Which dedication, grateful and acceptable to all, has been honourably completed to the praise of God and my contentment.”¹

The precincts of the priory at Coldingham formed a well-known sanctuary in mediæval times. Mr. A. Thomson remarks: “Criminals and those who fled from the oppressor sought the halidom of Coldingham, where respite was had for thirty days.”² The limits of sanctuary were marked by various crosses, indicated by such names as Whitecross, Grayisroce, Cairncross, Friars-cross, and Applincross.

St. Mary's Nunnery in Iona appears at first to have been a Benedictine foundation, but was afterwards placed under the rule of St. Augustine. It was founded by Reginald, who was Lord of the Isles from 1166 till 1207, and whose sister Beatrice was the first prioress. Pennant was in Iona in 1772. He says: “Visit every place in the order that they lay from the village. The first was the ruin of the nunnery, filled with canonesses of St. Augustine. They were permitted to live in community for a considerable time after the reformation, and wore a white gown; and above it a rochet of fine linen. The church was fifty-eight feet by twenty: the roof of the east end is entire, is a pretty vault made of very thin stones, bound together by four ribs meeting in the centre.”³ Within the nunnery was the tomb of the Prioress Anna, who died in 1543. On the sepulchral slab was inscribed an invocation to the titular of the convent. Pennant says: “The prioress occupies only one half of the surface; the other is filled with the form of the Virgin Mary, with head crowned and mitred, the child in her arms. At her feet is this address from the prioress: *Sancta Maria ora pro me.*”⁴ Several years ago the roof at the east end of the nunnery fell

¹ *Coldingham Parish and Priory*, Appendix vi.

² *Ibid.* p. 77.

³ *Tour*, vol. ii. p. 246.

⁴ *Ibid.*

in, and broke off the lower half of the slab, which since has been either carried off or lost among the rubbish.¹ When referring to the titular of the nunnery, the Rev. E. C. Trenholme² remarks: "Documents of the sixteenth century show that the house was dedicated to St. Mary. Some writers name St. Oran as the patron saint, but that seems to be a mistake, although possibly the whole establishment bore one name and the chapel in particular the other, as in the case of the abbey and the abbey church."

St. Mary's Abbey at Cambuskenneth, across the Forth from Stirling, was founded *circa* 1147 by David I. for canons regular of St. Augustine. Its church was originally known as that of St. Mary of Stirling, but after 1201 as the church of St. Mary of Cambuskenneth. "In the foundation-charter," remarks Sir W. Fraser, "King David with the consent of his eldest son, Prince Henry, granted and confirmed to the church of St. Mary of Stirling the lands of Cambuskenneth, and the fishing between these lands and Polmaise, and other subjects."³ The church of the abbey was cruciform, having a nave about 120 feet long and 35 feet broad. In 1559 the monastic buildings were largely demolished, and about eleven years later the stones of the church were removed by John, Earl of Mar, to construct Mar's Work in Stirling. The detached four storied tower, some 70 feet in height, which stood near the north-west angle of the church, was, however, spared, probably to serve as a watch-tower over the Carse of Stirling, and still forms an interesting feature in the landscape. The dedication of the abbey was recalled by the name of St. Mary's Wynd, the street leading to it from Stirling.⁴

About the same time as he founded Cambuskenneth, King

¹ H. D. Graham's *Antiquities of Iona*, p. 25.

² *The Story of Iona*, p. 128.

³ *Cartulary of Cambuskenneth*, intro. p. xix.

⁴ Nimmo's *History of Stirlingshire*, vol. i. p. 104. The canons of St. Augustine performed ecclesiastical functions in parish churches, whereas monks belonging to other orders seldom did so outside their own monasteries. *Ibid.* p. 115.

David converted into an abbey the Augustinian priory at Jedburgh, and placed it under the invocation of the Virgin. The chapter seal, which is three inches in diameter, dates from the fourteenth century. Dr. de Gray Birch remarks: "The subject depicted is the favourite one of the Coronation of the Virgin, in a canopied niche accompanied with several subordinate emblems. The reverse of this gives the scene of the Salutation of the Virgin between four saints or angels, and in the field are two wavy trees of conventional form. As the trees occur in the obverse, it is clear that they allude in some way to circumstances attending the foundation or environment of the monastery."¹

In 1200 Gilbert, Earl of Strathearn, built on the rising ground of Inchaffray in Madderty parish, Perthshire, an Augustinian abbey, and dedicated it to Jesus Christ, St. Mary, and St. John the Evangelist ("Domino nostro Jhesu cristo et beate Marie generici eius Sanctoque Johanni Apostolo").²

Among the Augustinian priories in Scotland associated with the Virgin was that of St. Mary's Isle, near Kirkcudbright, styled in Latin "Prioratus Sanctae Mariae de Trayl." "The priory of St. Mary's Isle," remarks Chalmers, "was founded by the munificent spirit of Fergus, the lord of Galloway, who died in 1161. It was placed on a beautiful peninsula, which is formed by the influx of the sea, at the mouth of the Dee, and which appears to have been completely insulated by every flow of the tide. The priory was surrounded by high walls; the outer gate stood at least half a mile from the priory, and the place where it stood is still called the Great Cross. The inner gate led immediately to a group of cells where the monks lodged, and the place where it stood is called the Little Cross." The founder bestowed the priory on the abbey of Holyrood. The

¹ *Ecclesiastical Seals*, pp. 93, 94.

² *Charters of Inchaffray Abbey*, pp. 6, 7.

buildings were entirely removed towards the end of the seventeenth century to make room for the Earl of Selkirk's mansion and pleasure-grounds.¹

On Eilean Aidan in Loch Tay, near Kenmore, stood the Augustinian priory of St. Mary, founded in 1122 by Alexander I. in memory of his wife Sibylla, who was buried within its walls. It was built to be a cell of Scone Abbey, as indicated in the foundation charter, of which the following translation is given by the Rev. J. F. S. Gordon²: "Alexander, by the Grace of God, King of the Scots, to the Bishops and Earls, and to all the faithful of the whole of Scotland, health. I make it known to you that, for the honour of God, and St. Mary, and all the Saints, I have given for myself, and for the soul of Queen Sibylla, the Island of Loch Tay, in perpetual possession, with all the rights pertaining to the same Island, to Holy Trinity (Abbey) of Scoon, and to the Brotherhood serving God there by Monastic Rule, so that a Church of God be built there for me; and for the soul of the Queen there deceased, and that they serve God there in the religious habit. And this I grant to them for the present, until I shall have given them some other augmentation, so that that place may be renowned for its service of God."

Regarding the present appearance of the priory Dr. Gordon remarks: "The ruins consist now of two long side walls, extending to about 140 ft., while the two end or gable walls are about 24 ft. There are three transverse walls parallel to these, thus dividing the edifice into four compartments, of which the two extreme ones appear to have been the smallest. They are surrounded and almost hid by a thick belt of fine old sycamores and ashes, together with a few superannuated fruit-trees,—remnants, probably, of the Priory Garden."³

Another island-priory belonging to the Augustinian

¹ *Caledonia*, vol. iii. pp. 304, 305.

² *Monasticon*, p. 48.

³ *Ibid.* p. 49.

canons, stood on Inchmahome in the Lake of Menteith, in Perthshire. It was dedicated conjointly to the Virgin and St. Colman, otherwise St. Colmoc, from whom Inchmahome ("Insula Sancti Colmoci") derived its name. In the upper compartment of the chapter seal is seen the Virgin mother crowned and seated, with a lily in her hand, and on her knee the infant Saviour, holding a globe in his left hand, and having his right hand raised in benediction; while in the lower compartment stands St. Colman, in episcopal vestments and holding a pastoral staff. The priory was built by Walter Comyn, Earl of Menteith, *circa* 1238, and is now represented by some picturesque ruins. "It was not one of the great ecclesiastical foundations of the country," remarks Mr. A. F. Hutchison,¹ "but merely—so to speak—a family priory, and does not exhibit any imposing building or ornamentation. Still, with all its simplicity of style, the Church has been a not inelegant specimen of Gothic architecture, and standing on its island site, with its lofty tower it must have showed to great effect across the surrounding waters."

Two Augustinian priories, bearing the Virgin's name, were situated in the east of Scotland, Pittenweem in Fife, and Monymusk in Aberdeenshire, both dependent during the later Middle Ages on the priory of St. Andrews. Regarding the monastic buildings at Pittenweem, Mr. W. F. Lyon remarks: "When entire, the grounds of the Priory must have extended to about three or four acres, laid out in the usual way with orchards, gardens, etc. We read of buildings of some importance, such as the chapel and infirmary, with one or two gateways, all now swept away. The existing buildings consist of a nearly square courtyard of about 76 ft., with the different blocks arranged on three sides. The interesting gatehouse lies on the east, the Prior's house on the south, and the great house, comprising

¹ *Lake of Menteith*, p. 101.

the refectory, dormitory, &c., on the west side of this courtyard, which was called the inner close." ¹

A priory, originally dependent on the monastery of Reading in England, and afterwards on that of St. Andrews, was founded on the Isle of May. The priory of Pittenweem appears to have been the same establishment merely transferred to the mainland. The dedication of the priory is recalled by the name of Lady Wynd, which anciently led to the monastery chapel removed some years ago. The priory of Monymusk, a Culdee community, existed in 1170; but some thirty years later the brethren were brought under canonical rule by Gilchrist, Earl of Mar, who appears to have built for their accommodation a priory dedicated to St. Mary. The priory of Monymusk, as the editor of the *Liber Cartarum Prioratus Sancti Andree* ² remarks, was "an ancient house of Culdees which merged in our priory of St. Andrews, and brought into its possessions the fruits of the munificence of the old lords of Mar." Portions of the original Norman building, comprising the chancel, arch, and the lower part of the tower, are to be seen incorporated in the present parish church.

The Carmelites, or White Friars belonging to the order of Our Lady of Mount Carmel, ³ were established in the East in 1156 as an association of hermits, but later they became mendicant friars. Their first house on Mount Carmel was, as the name implies, under the invocation of St. Mary; and this dedication seems to have adhered to all the later houses of the order. They were brought into France by St. Louis in 1252, and two years later the same king founded the military order of the Virgin Mary of Mount Carmel, which was revived in 1608 by another French king, Henry IV.,

¹ *P. S. A. Scot.*, vol. xxvii. p. 81.

² Pref. p. xvi.

³ The monastery on Mount Carmel is built over the reputed cave of Elijah, and commands a magnificent view of the Mediterranean. The Rev. J. C. Carrick mentions (in his *Ancient Abbeys and Churches of Scotland*, p. 94) that behind the altar, which stands in front of the cave, is a figure of Elijah standing in a chariot of fire.

under the title of The Order of the Virgin Mary of Mount Carmel and St. Lazarus in Jerusalem.¹

The Carmelites arrived in Scotland about 1260 or 1262, during the reign of Alexander III. They had, as Dr. de Gray Birch² tells us, "on their seal for the Provincial General in 1492 a figure of St. Andrew on his saltire cross between a crescent and star and two thistles—truly a thoroughly Scottish conception—but rejected this in 1544 for a figure of the Virgin Mary holding the Child." The Carmelites had a house at Berwick-upon-Tweed, but the time of its foundation is uncertain. Chalmers³ says: "In August 1296 the prior, and friars, of the order of St. Mary of Mount Carmel, in Berwick, submitted to Edward I., and obtained his protection." Within the grounds of Luffness House in Aberlady parish, Haddingtonshire, are the scanty remains of a monastery belonging to their order. The date of its foundation is unknown, but David II. "granted," as Chalmers tells us, "a charter of confirmation as a tribute of his approbation."⁴ The same King David granted the barony of Luffness to a certain Walter Bickerton. A defaced recumbent figure, in an arched recess in one of the much-ruined walls of the monastery, represents, according to tradition, Friar Bickerton, though it is not clear why the friar should have had, as the figure has, a shield on the breast and a sword in the hand.

A Carmelite monastery was founded close to Bervie, in Kincardineshire, doubtless at a spot which continued to be called till modern times Friars Dubbs. The date of its erection is not known. An Act of the Scottish Parliament in 1587 refers to certain possessions "qlkis pertenit to the freris carmelitane sumtyme situat beside the bur^t of Inuerbervie."⁵

Their house on the lands of Tullilum, near Perth, occupied

¹ Appendix H.

² *Ecclesiastical Seals*, pp. 114, 115.

³ *Caledonia*, vol. ii. p. 347.

⁴ *Ibid.* p. 508.

⁵ *Acts of the Parliaments of Scotland*, vol. iii. p. 489.

a picturesque situation on the west of the burgh, overlooking the Tay and its neighbouring hills. "For this seat," remarks Mr. R. S. Fittis,¹ "they were indebted to the benevolence of Richard, Bishop of Dunkeld, who, in 1262, built for them a spacious house or monastery and a stately chapel, on the grounds afterwards known as the Dovecotland, lying on the south side of the 'Long Causeway,' which led westward from the Highgate port of Perth." The house at Tullilum became ruinous at the end of the fifteenth century, but was soon afterwards partially repaired by Bishop George Brown of Dunkeld. In May 1559, however, the building was despoiled and demolished, and its inmates were dispersed.

In 1263 Patrick, the seventh Earl of Dunbar, built a home for them at Dunbar; but there are now no vestiges of the building.² In 1290 the burgesses of Linlithgow founded a monastery of the same order on the south side of the town, the rising ground where it stood being still called Friar's Brae. On account of the elevated situation of the monastery, its inmates, as the Rev. Dr. Ferguson informs us, were frequently styled "the brethren aboune the toune."³ The conventual buildings are believed to have been destroyed about the time of the Reformation. Their foundations were brought to light a few years ago, and the ground-plan of the structure has been pretty accurately ascertained.

At the west end of South Queensferry in the same shire, a Carmelite monastery was founded, in or about 1330, by the Laird of Dundas. Its monastic buildings have all perished, with the exception of a portion of a wall standing close to the Firth, some forty paces north of the church. The church itself had its nave demolished about 1875. The nave was then a roofless ruin. Some fifteen years later the rest of the building, consisting of tower, choir, and south transept, was put in order as a place of worship by the Scottish Episcopal

¹ *Ecclesiastical Annals of Perth*, p. 201.

² Miller's *History of Dunbar*, p. 187.

³ *Ecclesia Antiqua*, p. 69.

Church, under the designation of the priory church of St. Mary. The present structure is believed to date from the end of the fifteenth, or beginning of the sixteenth century. On the monastic seal the Virgin is represented as the crowned Queen of Heaven, her feet resting on a crescent moon.

In 1350 Philip de Arbuthnot built a monastery of the same order in Aberdeen, on the south side of the Green. "Carmelite Street and the buildings in the line of it," remarks Kennedy,¹ "now occupy the site of the monastery, barn, and garden, which belonged to those mendicants." The monastery in question had the distinction of being the provincial house of the brethren of the order of Mount Carmel in Scotland. Its fifteenth century seal has a special reference to the Virgin, and is thus described by Dr. de Gray Birch: "A common seal of the Carmelites of Aberdeen, made in the fifteenth century, bears the magical pentacle of Solomon (sometimes called 'Solomon's Seal'), a star-like figure of five equi-angular points in outline, composed of as many lines of equal length united at their extremities, a symbol believed by the astrologers and sooth-sayers of the middle ages to be endowed with many virtues and cryptic potencies, and in this case having its powers enhanced by the addition of the letters M. A. R. I. A. set between the points, in reference to the Virgin Mary."²

In 1412 a similar monastery was erected by the Laird of Fullarton in Dundonald parish, Ayrshire, close to the burgh of Irvine. Regarding it the editor of *The Muniments of the Royal Burgh of Irvine*³ remarks: "The convent of the Carmelite Friars was situated on the southern side of the river, near to the end of the bridge; but even the foundations of the conventual establishment have long since disappeared. As it was thus in the parish of Dundonald and

¹ *Annals of Aberdeen*, vol. ii. p. 75.

² *Ecclesiastical Seals*, pp. 66, 67.

³ Vol. i. intro. p. xxxvii.

district of Kyle, it was not included in the ancient liberties of the burgh. The confraternity had, however, acquired by endowment properties both in the town and parish of Irvine. These, along with the church property in the burgh, at the Reformation were confiscated and granted in 1572 by James VI. for the foundation of the King's School of Irvine." The memory of the monastery was kept alive in the name of the lands of Friar's Croft.

The White Friars had also a house beside the burgh of Banff. Dr. William Cramond¹ observes: "In 1324 King Robert the Bruce granted to God, the Blessed Virgin Mary, and the brothers of Mount Carmel, the Chapel of the Blessed Virgin Mary near the town of Banff (*juxta villam de Banff*), with the ground belonging to the said chapel for building there a church and other buildings of their order, and for planting the said place with brothers of their order, granting moreover to the said brothers and their successors that *davoch* of land with the pertinents thereof which was wont hitherto to belong to the said chapel for supplying bread, wine, and wax for the more devout performance of the worship of God." The fourteenth century seal of the monastery had as its charge a design of the Annunciation of the Virgin.

In 1526 the White Friars acquired the lands of Greenside at Edinburgh, along with a chapel there dedicated to the Holy Rood. In that year these possessions were conveyed, by the provosts and bailies of the burgh, to the provincial of the order. Whether, after they came into the hands of the White Friars, the Virgin was added to the Holy Rood in the dedication of the chapel, does not appear, though it is to be presumed that at Greenside, as elsewhere, the influence of Our Lady of Mount Carmel made itself felt.²

In 1086 St. Bruno, a canon of Rheims, retired with six companions to the mountains of Dauphiny in France, where

¹ *Annals of Banff*, vol. ii. p. 6.

² Wilson's *Memorials of Edinburgh*, p. 411.

the Grand Chartreuse now stands. There he founded the monastic order of the Carthusians, an offshoot from the Benedictines, and placed it under the patronage of the Virgin and St. John the Baptist. In Scotland the order was represented by only one house,¹ viz. the Carthusian monastery at Perth, known as the Charterhouse. It was founded in 1429 by James I., who was himself buried within its walls, after his assassination in 1437 in the neighbouring monastery of the Dominicans.

The Virgin was brought into prominence on the seal of the Charterhouse. Dr. de Gray Birch² observes: "The Carthusians of Perth, the 'Domus Vallis Virtutis Ordinis Cartusie in Scotia,' selected the subject of the 'Coronation of the Virgin,' to which was added in base an effigy of King James I. kneeling on a cushion and worshipping the heavenly group."

In view of the erection of the Charterhouse, James communicated with the prior of the Grand Chartreuse, who replied: "We impart and grant to you authority and consent formerly demanded of us by your Serene Highness, to erect and construct one House of our Order within your kingdom near to the burgh of Perth, for the accommodation of thirteen monks and their competent number of servants, who shall there serve God perpetually, for the remeid of the soul of

¹ I am indebted to the Rev. John Ferguson, B.D., of Aberdalgie, for the following: "The opinion has always been expressed that there was one Carthusian monastery only in Scotland. James IV. wished to found another and got permission to do so from the General Chapter. He did not carry out his proposal. Probably the want of money prevented him."

There can be no possible doubt that certain lands in the parish of Sproston belonged at one time to the Carthusian monastery, Perth. The proof of this is ample. In the Fourteenth Report, Appendix III. of the Historical MSS. Commission, giving an account of the Charters of the Duke of Roxburgh, etc., p. 24, there is, by Sir Wm. Fraser, an outline of a charter granting certain lands in Sproston by the Duke of Touraine and fifth Earl of Douglas, "to the prior and the convent of the Charterhouse, Perth, for the honour and praise of God, the Virgin Mary and St. John the Baptist, for the weal of his own soul and that of Eupheme his spouse." The date of this charter is 2nd Feb. 1433-4. Sasine was given in the following month, 18th March 1433-4.

² *Ecclesiastical Seals*, p. 105.

your Serene Majesty, of the soul of the Renowned Lady your Consort, and of the souls of your heirs, predecessors and successors.”¹

The site chosen for the building was in the immediate neighbourhood of the burgh, near the south-western angle of the wall. When referring to King James, Henry Adamson in *The Muses Threnodie*² says:—

“He likewise built most sumptuously fair,
That much renown'd religious place and rare,
The Charterhouse of Perth a mighty frame,
Vallis Virtutis by a mystic name.
Looking along that painted spacious field,
Which doth with pleasure profit sweetly yield,
The fair South Inch of Perth and banks of Tay,
This Abbay's steeples and its turrets stay.”³

The Charterhouse must have been a striking building, though Adamson recounts an exaggerated report of its excellencies when he says:—

“For greatness, beauty, stateliness so fair
In Britane's isle, was said, none might compare.”³

The building was demolished in 1559, at the beginning of the Reformation. James Cant, writing in 1774, says: “The only relict of this magnificent structure is to be seen in the carved stones with which the south east porch of St. John's Church is built, now greatly decayed.”⁴ On the west of the monastery was the orchard, which is still remembered in the name of Pomarium Street.

The Dominican order, so called from its founder, Dominic de Guzman, came into existence in France in 1215, and was introduced into Scotland during the reign of Alexander II. Its members were known as “preaching friars,” and also as “black friars” from the colour of their

¹ Fittis' *Ecclesiastical Annals of Perth*, p. 216.

² Vol. i. p. 34.

³ *Ibid.* p. 37.

⁴ *Ibid.* p. 37 n.

dress. Of their monasteries in Scotland, seven bore the Virgin's name, viz. those in Edinburgh, Glasgow, Cupar-Fife, St. Andrews, Perth, Aberdeen, and Montrose. The last-mentioned monastery, built in 1230 by Allan Durward, is believed to have stood on the ground known as St. Mary's Links, on the east of Victoria Bridge; but in 1516 it was removed by Patrick Panter, of the Newmanwalls family, abbot of Cambuskenneth, to a site nearer the town, his building being known in consequence as the "new place." Panter granted to the monastery certain teinds, "and the fishings of the nett of the Virgin in the north Esk, called 'Marynett.'" A few years later, however, the friars sought permission to return to their old quarters on the ground that they were disturbed in their devotions by the traffic entering and leaving the burgh. According to Spottiswoode, this permission was granted in 1524. Jervise,¹ writing in 1861, mentions that at no distant date some remains of Panter's building were to be seen in the garden ground on the west side of Murray Street. The monastery had on its seal a representation of the Virgin and Child.

The Edinburgh house was established in 1230 by Alexander II., who gave to the friars for their dwelling-place what is styled in the foundation charter *Mansio Regis*, evidently a royal residence. The monastic buildings were destroyed by fire in 1528, when the church also suffered damage. The latter appears to have been repaired, but was demolished at the time of the Reformation.² The seal of the monastery, inscribed "S' PRIORIS FRA. PREDICATOR. DE EDYNBURG," and dated A.D. 1519, bears a group of two figures, "perhaps intended," as Laing suggests, "to represent the visit of the Virgin to her cousin Elizabeth 'in the hill country of Juda.' Beneath a Gothic canopy the Virgin, crowned with a royal crown, is sitting beside another

¹ *Memorials*, pp. 50, 51; and Keith's *Bishops*, p. 443.

² Wilson's *Memorials of Edinburgh*, p. 410.

female, to whom she appears to offer her supplications and salutations.”¹

The Dominicans were settled at Glasgow in or before 1246. Their monastery stood on the east side of High Street, half-way between the cathedral and the market cross.² Its church is said to have been a splendid edifice; but there are now no remains of the building. The Rev. J. Primrose remarks: “It appears that the altar of the Blessed Virgin Mary in the Blackfriars Church was a favourite spot on which money was placed in presence of witnesses when property was being redeemed. Even years after the Reformation, when the altar had been removed, the same practice obtained at the site of the ancient altar, as if a peculiar sanctity attached to business of that kind transacted there.”³ As we shall see in a later chapter, the monastery had St. John the Evangelist as its joint titular.

The Dominican monastery at Cupar was founded by Malcolm, Earl of Fife, probably soon after the beginning of the thirteenth century. It left traces of itself in the burgh topography in such names as Ladyburn, Lady Orchard, St. Mary’s Wynd, and St. Mary’s Port. In 1519 the monastery was suppressed, and its revenues were annexed to the Dominican house at St. Andrews, founded by William Wishart, bishop of St. Andrews from 1272 till 1279. The ivy-clad ruin of the church belonging to the latter monastery is still to be seen in St. Andrews, and has been described by Dr. Hay Fleming⁴ as “one of the finest fragments in the city.”

In 1231 Alexander II. founded a Dominican monastery in the immediate neighbourhood of Perth. “The monastery at Perth,” remarks Mr. R. S. Fittis, “was built beyond the

¹ *Catalogue of Seals*, vol. i. p. 182.

² R. Renwick’s *Memorials of Glasgow*, p. 189.

³ *P. S. A. Scot.*, xxxix. p. 409.

⁴ *Guide to St. Andrews*, p. 13.

walls, on the north side of the town. It was a spacious edifice, and contained, besides the usual cloisters of the Friars, stately chambers and galleries. A church was erected adjoining, dedicated to the Blessed Virgin and St. Dominic, and of large dimensions, as one of the main objects of the fraternity was to draw crowds to hear their preaching.”¹ Mr. Fittis adds: “Gardens were laid out for the recreation of the black-frocked brotherhood, where, walking in the pleasant shade of summer greenery, they could feast their eyes with the varied prospect of Kinnoul Hill, the western uplands behind which the sun went down in a blaze of glory, and the far-stretching expanse northwards bounded by the blue range of the Grampians.”²

The well which is believed to have supplied water for the brethren’s use is still to be seen in the garden of one of the houses in Athol Crescent. The burying-ground lay close to what was known as the Blackfriars’ Wynd, which formed the thoroughfare between the monastery and the town.

The Dominican monastery founded at Aberdeen during the reign of Alexander II., was under the invocation of St. Mary and St. John the Baptist. It will be referred to again in connection with the latter saint.

St. Francis of Assisi founded in 1208 the monastic order, called from him the Franciscans, and from the colour of the dress worn by its members, the Greyfriars. The advantages of poverty as a Christian virtue were specially insisted on by St. Francis; and in the century after his death a number of his followers, wishing to carry out his rule in the strictest possible way, formed themselves into a new association, known in consequence as the Observantists or Observantines. These Observantists, who became organised about the year 1363, were introduced into Scotland during

¹ *Ecclesiastical Annals of Perth*, p. 147; *vide* also Rev. Dr. Milne’s *The Blackfriars of Perth*.

² *Ibid.* p. 148.

the reign of James I. (1406-1437.) They had a house in Aberdeen, the third to be established in Scotland. "This friary," remarks Mr. W. Moir Bryce,¹ "was a foundation of gradual growth dating from the year 1461, when Friar Richardson and his companion Friar Gerard of Texel reached Aberdeen in accordance with the preconcerted scheme of colonisation." On the 1st May 1469 Richard Vaus, laird of Muny, a burgess of Aberdeen, granted to the friars a site for their house on the east side of the Gallowgate, afterwards the Broadgate, on condition that the king and the bishop of the diocese approved of the transaction.

Their original church, in all likelihood of small dimensions, was replaced by a handsome structure, built for them between 1518 and 1532 by Bishop Gavin Dunbar, and having as its joint titulars the Virgin and St. Francis. After the Reformation, the Aberdeen possessions of the friars came into the hands of the corporation of the burgh, and were granted by that body in 1593 to George, fifth Earl Marischal, when he founded the college which still bears his name. We read that the corporation of Aberdeen on 15th September of that year, "voitit, thocht guid and expedient, that the Greyfreiris place thair of, sal be resignit in favouris of ane nobill and potent Lord, George Erll Merschell, Lord Keith and Altrie, to be gifin to the said Erll, to be ane College, according to his institution and erectioun thair of: The said Erll makand the leissing, rent, revenue, and anuell rentis promesit and grantit be him as befoir to the said College, To remane thairwith annexit thairunto, according to the foundatioun and institution, and the said College nawayis to be translatit furtht of this burght to ony uther place."² The monastic buildings were in use for the purposes of the college for about a century after its foundation, and portions continued in existence till

¹ *The Scottish Grey Friars*, vol. i. pp. 307-342.

² *Miscellanies, Spalding Club*, vol. i. pref. p. 44.

a later period. In 1902-3 an extension of Marischal College was carried out; and it was in connection with the structural alterations then made that Bishop Dunbar's church was totally demolished, to the regret of many interested in the ecclesiastical past of Aberdeen.

The Observantist monastery in Ayr, founded in 1472, has left no traces of itself in the burgh, except in the name of Friars' Well, near the river. It possessed a statue of the Virgin, credited with miracle-working powers; but data are wanting to determine whether she was the titular of the church.¹

The Greyfriars' monastery, founded at Dumfries as a house belonging to the conventual branch of the order, had St. Mary and St. Francis as its joint-patrons. After the murder of Cumyn by Robert the Bruce in 1306 within its church, the structure was pulled down, and rebuilt on another site.²

The Knights Templars were the outcome of the Crusades. Their order was a military one, and was instituted in 1118 or 1119, to guard the Holy Sepulchre at Jerusalem and the roads leading to it, so that pilgrims might travel unmolested to its shrine. Baldwin II., King of Jerusalem, gave to the Knights a house on the site of the Temple, and they became in consequence known as "The Brethren of the Soldiery of Solomon's Temple." They were introduced into Scotland by David I., who made them his spiritual advisers. St. Mary was their patroness; and it is to be presumed that when they built a place of worship they dedicated it to her. Thus Maryculter parish in Kincardineshire, which bears the Virgin's name, was connected with a chapel built by the Templars in 1287.³ Mr. John Edwards remarks: "When the Templars acquired the lands in Culter Parish from Walter Bisset in the 13th

¹ *Caledonia*, vol. iii. p. 491.

² *Ibid.* pp. 152, 153.

³ Cosmo Innes's *Sketches of Early Scottish History*, p. 14.

century, they proceeded to build their Preceptory upon the banks of the Dee, and also erected a Chapel dedicated to the Virgin Mary. The old Church of Maryculter, situated in a very picturesque spot on the south bank of the river, and of which only the foundations are left, occupies, without doubt, the site of this Chapel. It is said to have contained a number of curious wood-carvings which were all dispersed when it ceased to be used as a place of worship. It is surrounded by the old churchyard, and is quite near the present mansion-house of Maryculter." Mr. Edwards adds: "I measured the old church and found it 84 ft. long, 30 ft. wide, with walls about 3 feet thick. It was used as the Parish Church until 1782, when the present church was built about a mile to the south."¹

In the case of Inchinnan, in Renfrewshire, the church had St. Convall as its patron before it was bestowed upon the Templars by David I.; but in the building was an altar to the Virgin, connected with which was a piece of ground styled the Lady Acre. In the graveyard of the church are still to be seen four large slabs, evidently the lids of stone coffins. These bear an incised sword, and are popularly styled "the Templars' Graves."²

The principal house of the Templars in Scotland was at Balantrodach, on the South Esk in Mid-Lothian, in what is now the parish of Temple. The mediæval church, which was used as the parish church till 1832, when a new one was built in its neighbourhood, is a picturesque ruin containing a piscina, sedilia, and an arched recess some six feet long, which may have been an Easter sepulchre.³ This building must be the successor of the Templars' church of St. Mary, if we accept the date given by Messrs. MacGibbon and Ross, who, on architectural evidence, are inclined to

¹ *Trans. Glas. Arch. Soc.*, New Series, vol. iv. part ii. p. 198.

² *N. S. A. Renfrew*, p. 124.

³ For an account of Easter Sepulchres see Cox and Harvey's *English Church Furniture*, pp. 74-78.

assign the building in all probability to the end of the fourteenth century, some seventy or eighty years after the suppression of the order.¹

The Gilbertines, a religious order founded in 1148 by St. Gilbert of Sempringham in Lincolnshire, had a house in Scotland dedicated to the Virgin, the only one belonging to the order north of the Tweed. It stood at Dalmullin in St. Quivox parish, one mile and a quarter north-east of Ayr. Mr. John Edwards remarks: "Walter Fitzalan, the second of the name, third Steward, brought the Order into connexion with the West of Scotland. He established a house for canons and nuns of the Order of Sempringham at Dalmullin, on the north bank of the river Ayr, 'in terra de Mernes.'" The Dalmullin house was thus intended to be a double monastery, though there is no proof that nuns were ever settled in it. Its occupants came from Sixel, a Gilbertine house in Lincolnshire. The date of the Dalmullin establishment is not definitely known; but Mr. Edwards is inclined to place it in the autumn of 1221, and thinks that the foundation of an English house on Scottish soil was one of the results of the feelings of amity between the two countries, arising from the marriage at York on 19th June 1221 of the King Alexander II. to Johanna, daughter of King John and sister of Henry III., and the marriage of Alexander's sister at the same place and time to Hubert de Burgh, Earl of Kent.

In the charter of foundation, Walter Fitzalan conveys to the inmates of the convent at Dalmullin, "there serving God and the Blessed Virgin, the whole land of Mernes, with all that is included within the boundaries thereof, as the stream descends into the River Ayr between the new town and the site of the Chapel of St. Mary, and thence ascending by the said stream as far as the boundaries of Hackenratheny." The revenues of the house were probably small; and about the year 1238

¹ *Ecclesiastical Architecture of Scotland*, vol. ii. p. 491.

Dalmullin was deserted by its Gilbertine occupants, who re-crossed the Tweed. Mr. Edwards is of opinion that this step was taken on account of the altered political relations between England and Scotland making the monks "anxious to leave a country where they were beginning to be looked upon as intruders."¹ After their departure the monastery and its belongings were bestowed upon Paisley Abbey, which colonised it with some of its own monks. Paisley monastery, founded as a Cluniac priory in 1164, and raised to the dignity of an abbey in 1219, had St. Mary as one of its titulars—a dedication transferred from Renfrew, where the monks had found a home before their settlement at Paisley. In 1484 Abbot George Shaw enclosed the gardens and orchards of Paisley Abbey with a stone wall, in which was a niche containing a statue of the Virgin, with this distich carved beneath :—

"Hac ne vade viâ, nisi dixeris Ave Maria :
Sit semper sine vae, qui tibi dicit Ave."²

Another Cluniac monastery in the west country was St. Mary's abbey at Crossraguel in Ayrshire, founded in 1244 by Duncan, Earl of Carrick, and colonised by monks from Paisley. "This monastery, whose abbots once possessed sway over nearly the whole of Carrick, now stands a solitary deserted ruin in a small sequestered valley, about two miles from Maybole, on the road leading by Kirkoswald to Girvan. The monastic buildings, although much ruined, are still of considerable extent, and comprise, besides the church, more remains of ecclesiastical and domestic structures than are usual in our Scottish religious establishments."³ The conventual seal of Crossraguel bore a representation of the Virgin having the Divine Child in her arms, with a group of four monks praying below. The inscription on the seal is

¹ "The Order of Sempringham and its Connexion with the West of Scotland," in *Trans. Glas. Arch. Soc.*, New Series, vol. v. part i. pp. 66-78.

² Grose's *Antiquities of Scotland*, vol. ii. p. 48.

³ *Ecclesiastical Architecture of Scotland*, vol. ii. p. 402.

"SIGILL' V: BEATE MARIE DE CROSREGMEL." A number of years ago a somewhat mutilated oak image of the Virgin and Child is said to have been dug up in a peat-moss near Crossraguel, and is believed to have formed part of the ecclesiastical furniture of the abbey. The Virgin occupies a throne, while the Child, in the attitude of benediction, is seated on her knee. The image, which is thought to be not earlier than the thirteenth century, shows indications of having been at one time ornamented with gold leaf. The group was exhibited by the late Marquis of Bute at a meeting of the Society of Antiquaries of Scotland in 1894.¹

The Premonstratensians, or White Canons, instituted in 1120 by St. Norbert, archbishop of Magdeburg, were so called from the tradition that the spot where their first monastery was built was miraculously pointed out by an angel ("Divina revelatione Praemonstratum"), the place being afterwards known as Prémontré, in the diocese of Laon, in France. Dryburgh Abbey in Mertoun parish, Berwickshire, one of their six houses in Scotland, was under the invocation of the Virgin. Its picturesque ruins are thus referred to by the editor of *Liber S. Marie de Dryburgh*²: "Dryburgh stands three miles below Melrose, and ten miles above Kelso, on a flat sequestered lawn, on the north side of the Tweed, nearly surrounded by one of its finest turns, with high woody banks on every side, and in sight of the celebrated Eildon Hills. Such a situation seems to have been peculiarly suited for retirement from the world and the enjoyment of the recluse monastic life. The now roofless ruins, covered here and there with ivy, and intermingled with lofty trees, contrasting with the beauty of the surrounding scenery, render the whole remarkably imposing and picturesque."

The abbey had as its founder either David I. or his high

¹ *Charters of Crossraguel*, vol. i. intro. p. lxii., and *P. S. A. Scot.*, vol. xxviii. p. 216.

² Pref. p. xxxvi.

constable, Hugo de Morville. In the *Chronica de Mailros*¹ we read: "Anno 1150, Ordo Praemonstracensis venit ad Drueburch, ad festiuitatem sancti Martini;" and again, "Anno 1152, Conuentus venit ad Drieburc die sancte Lucie, et Rogerus factus est abbas primus." We gather from these statements that, though the monks who came from Alnwick were brought to Dryburgh in 1150, the monastic community was not organised until two years later. The seal of the abbot of Dryburgh in 1404 has the "Blessed Virgin, with Royal Crown, holding in her right hand a Lily, and in her left the Infant Jesus. On the left of the Virgin is the figure of a Saint, with the Nimbus, holding a Palm Branch. In the lower part of the Seal is a Monk kneeling."²

In St. Mary's aisle, within the ruined church, lies the dust of Sir Walter Scott, who did so much to illuminate the ecclesiastical life of the Middle Ages.

The ancient parish of Souseat in Wigtownshire, united to Inch about the middle of the seventeenth century, derived its name from a Premonstratensian abbey dedicated to St. Mary and St. John the Evangelist. It was known in Latin as *Sedes Animarum*, and also as *Monasterium Viridis Stagni*, *i.e.* the monastery of the Green Lake, in allusion to the semi-circular sheet of water on a peninsula in which the abbey buildings stood. The monastery was founded in 1148 by Fergus, Lord of Galloway. "It was," as Chalmers³ says, "the mother of the more celebrated and opulent priory of Whithern, as well as the abbey of Holywood, both of which were planted by monks of the same order. It appears, indeed, to have been the original establishment of the Premonstratensian monks, in Scotland, and the abbots of Souseat were the superiors of that order in this kingdom." A piece of ground in Kirkmaiden parish, known as the croft of the Virgin Mary, was granted to the abbey in 1493 by King James IV. The monastic buildings were in a ruinous state when Symson

¹ Pp. 74, 75.

² Gordon's *Monasticon*, ii. p. 337.

³ *Caledonia*, vol. iii. p. 420.

wrote his *Large Description of Galloway* in 1684, and are now represented by some grass-grown mounds.

Another Premonstratensian house had a double dedication, viz. the abbey of Fearn in Ross-shire, which owed allegiance to St. Mary and St. Ninian. It was founded in 1221, during the reign of Alexander II., by Ferquhard, first Earl of Ross. The monastery stood originally at Edderton, but, on account of the turbulence of the northern tribes, was removed in 1238 to Fearn as being a place of greater safety. The abbey was rebuilt in the fourteenth century. Messrs. MacGibbon and Ross¹ remark: "Of this extensive and richly furnished abbey there now only remain a part of the church and the ruin of some structures attached to it. An ambry, piscina, and sedilia are still preserved in the south wall of the chancel. All traces of the cloister and domestic buildings of the monastery have been completely swept away."

The abbey church remained in use as the parish place of worship till October 1742, when, during divine service, the vaulted roof suddenly fell in. According to Hugh Miller,² "Thirty-six persons were killed on the spot, and as many more were so dreadfully injured that they never recovered." The building was re-roofed thirty years later, and part of it is still used as the parish church.

The connection of Fearn Abbey with St. Mary is indicated by the device on the monastic seal appended to a charter of the Commendator Thomas Ross, dated 3rd August 1577. This seal, which bears the inscription "S' COMNE CAPITULI ET CONVENTUS MONASTERI DE FERNE," has a front figure of the Virgin seated, holding the infant Jesus in her arms, while on the sinister side is a pot of lilies, her special emblem.³

¹ *Ecclesiastical Architecture of Scotland*, vol. ii. pp. 542-547.

² *Scenes and Legends*, p. 291.

³ H. Laing's *Catalogue of Scottish Seals*, vol. ii. p. 200.

CHAPTER X.

ST. ANNE.

St. Anne not mentioned in Scripture.—Her Legend.—Growth of her Cultus.—St. Anne's Comb.—St. Anne's Dower.—Finder of Lost Articles.—Guardian of Grooms, Tailors, and Carpenters.—Her Image in Holyrood Abbey.—Hospital and Chancel, Perth.—Her Cultus in the East.—Chapel, Kinkell, and Chapel, Aberdeen.—Other Aberdeenshire Dedications.—Chapels, St. Giles' Church, Edinburgh, Dunbar, and Haddington.—St. Anne's Yards, Holyrood.—Collegiate Churches, Glasgow and Cullen.—Dowally.—Barony of Cardenai.—Crawfordjohn.—St. Anne d'Auray.

ST. JOSEPH,¹ the husband of the Virgin, was not represented in our church dedications; but her mother, St. Anne,² had several places of worship named after her. She does not appear in the New Testament, and her cultus sprang merely from ecclesiastical tradition. Mr. L. H. Dawson³ remarks: "The authority for St. Anne is the Apocryphal Gospel of St. James (the Protevangelium composed probably in the second century by a converted Jew)." The story of St. Joachim and St. Anne is thus related: "He (St. Joachim) was a native of Nazareth, and a rich man, but he was childless. Being very devout, on a great feast day he brought double offerings to the temple; but the high priest Issachar refused to receive them, saying it was not lawful to make an offering to the Lord, as he had begotten no issue. Joachim searched all the registers of Israel, and found truly that all the righteous men who had lived before him had been fathers of children, and, filled with sorrow, he withdrew

¹ In 1518 reference is made to an altar to the Virgin and St. Joseph in the church of St. Nicholas at Aberdeen.—*Cartulary of St. Nicholas*, vol. ii. p. 267.

² I am quite aware that in including St. Anne in the present volume I am exceeding the limits set me by my sub-title, but as she is linked by tradition with the history of the Virgin, I have taken the liberty of introducing her here.

³ *A Book of the Saints*, p. 10.

alone into the fields, and there fasted and prayed forty days. His wife Anne meanwhile mourned at home, and when her handmaid Judith wished to persuade her to adorn herself for a feast of the Lord, she rebuked her so sharply that Judith in anger taunted her with her childlessness. Then St. Anne put on her bridal attire and went into her garden, where she wept and prayed to the Lord. And there an angel appeared to her, who told her that her prayer was heard, and that she should have a child who should be blessed throughout the whole world. And another angel came and told her to go forth to meet her husband, for he was returning with his shepherds, having also heard the good news. She went forth, as the angel bade her, to seek her husband, and they met at the Golden Gate, and she fell on his neck and embraced him, and told him the joyful tidings that they should no longer be childless. They returned home together and in due time St. Anne brought forth a daughter, whom she called Mary.”¹

Mrs. Arthur Bell mentions, that in certain mediæval pictures a lily is represented as springing from the lips of the pair when kissing each other at the Golden Gate, the meaning of the symbolism being sometimes rendered more distinct by the addition of the head of the Virgin issuing from the blossom.² A sculptured group, representing St. Anne teaching the Virgin to read, is to be seen at Luxeuil in France. It belonged to the ancient and now vanished Eglise de Ste. Anne in that city. The subject was formerly a favourite one with artists.

St. Anne's personality laid hold on the mediæval imagination; and it is noticeable that her fame increased concurrently with that of her daughter, until in the later Middle Ages she was an object of much devotional interest. When King Edward IV. was on one occasion in danger of shipwreck, he invoked the aid of several saints, including St. Anne, to save him in his time of jeopardy. Mr. F. S. Bassett says: “On

¹ *Saints and Their Symbols*, p. 109.

² *The Evangelists, etc., in Christian Art*, p. 14.

Whit-Monday, the sailors at Arzoe, in Brittany, visit a shrine of St. Anne, in performance of a vow made by their ancestors, in a naval combat with the Dutch. They go in boats, ornamented with red sails, the leading one having flags and streamers flying, and carrying in its bows a priest with a crucifix."

In the time of Erasmus, as he himself tells us, a relic known as "the comb of St. Anne" was held in much reverence.

The cultus of St. Anne became popular among the Roman Catholics in Canada, by whom she is still reckoned the special guardian of mariners.

In North Italy rain on her festival, the 26th of July, is styled "St. Anne's Dower." Swainson¹ quotes a Milanese proverb which says: "How helpful is the dower of St. Anne (Come l'é sana la dota de sant' Anna)!" Dr. C. M. Gayley² mentions that, in certain English towns during the fifteenth and sixteenth centuries, dramatic representations embodying traditional incidents in the life of the Virgin were produced on St. Anne's day. He says: "At Lincoln the Chapter of the Cathedral makes provision in 1488 for a certain Robert Clarke, because 'he is so ingenious in the show and play called the *Ascension*, given every year on St. Anne's day.' And in 1517 Sir Robert Denyar is appointed priest of the Guild of St. Anne, 'he promising yearly to help in bringing forth and preparing the pageants in the guild.'"

From the *Calendar of Entries in the Papal Registers*³ we learn that, on 14 Kal. April. 1435-6, a "relaxation of five years and five quarantines of enjoined penance" was granted by the pope "to penitents who on the feast of St. Anne visit and give alms for the repair etc. of the Church of the Friars Preachers' house of Invernys, in the diocese of Moray, which

¹ *Weather Folk-lore*, p. 118.

² *Plays of Our Forefathers*, p. 11.

³ Vol. viii. p. 601.

has been greatly deformed, especially on account of wars, and is going to ruin."

The dust from the floor of her chapel at Sainte Anne de la Palude in Brittany is given to pilgrims, as it is believed when scattered over the fields to hasten the crops, and preserve the food of man and beast from damage.¹ The chamomile is supposed to be sacred to St. Anne. The Rev. Hilderic Friend² observes: "The botanical name of the Common or Dog's Chamomile is *Matricaria*, and the flower seems to have been dedicated to St. Anne from a fanciful derivation of this word from *mater* and *cara*, or 'Beloved Mother.'"

In 1221 Nicholas, bishop of the Isles, founded an altar to St. Michael in the church of Christchurch in Hampshire, and supplied it with a great variety of relics. One of these was what was thought to be a piece of St. Anne's sepulchre.³

The saint was supposed to be helpful in finding lost articles. Barnabe Googe says:—

"Saint Anne gives wealth and living great to such as love hir most,
And is a perfite finder out of things that have beene lost."⁴

St. Anne was, moreover, reckoned the guardian of grooms, and also of tailors, on the ground that it was she who was believed to have woven Christ's tunic. Mrs. Arthur Bell⁵ remarks: "St. Anne, who is specially honoured at Madrid, in Provence, in the Canary Isles, in Brunswick, and in Belgium, is patroness of needlewomen, lace-makers, old clothesmen, and housekeepers, for she is supposed to have been the type of a good manager who never wasted anything. She is invoked against poverty, probably because, according to the legend, she and her husband distributed much of their property to the poor as a thankoffering for the

¹ Le Braz's *The Land of Pardons*, p. 260.

² *Flowers and Flower Love*, p. 154.

³ *English Church Furniture*, pp. 5, 6.

⁴ Brand's *Popular Antiquities*, vol. i. p. 363.

⁵ *The Lives and Legends of the Evangelists, etc.*, p. 14.

birth of the Virgin. Joiners and carpenters also turn to St. Anne for protection ; and the reason for this is said to be because she was the tabernacle in which the Mother of the Saviour was for a time enshrined. When, in mediæval times, a defective piece of wood had to be filled in, the mixture of glue and sawdust employed was called the 'brain of St. Anne,' and in some old missals occurs a hymn called 'Ad matris Annae,' in which she is referred to as the Ark of the New Testament."

The tailor-craft of the burgh of Canongate, beside Edinburgh, had an altar in Holyrood Abbey on which stood an image of St. Anne. The Perth tailors do not appear to have recognised her in any special way ; but she was not forgotten in the "Fair City," for a chapel and an hospital for the reception of poor people were named after her. The buildings stood on the south of St. John's Church and on the east side of the thoroughfare known as St. Anne's Lane. Mr. R. S. Fittis is of opinion that the establishment owed its foundation to a family named Donyng, certain of whose members were prominent citizens of Perth in the fourteenth and fifteenth centuries. At the Reformation the hospital escaped destruction, but the chapel was laid waste.¹

Mrs. Jameson² remarks : "Under the name of Anna, the Church has honoured, from remote times, the memory of the mother of the Virgin. The Hebrew name, signifying *Grace*, or the *Gracious*, and all the traditions concerning her, came to us from the East, where she was so early venerated as a saint, that a church was dedicated to her by the Emperor Justinian, in 550. Several other churches were subsequently dedicated to her in Constantinople during the sixth and seventh centuries, and her remains are said to have been deposited there in 710. In the West, she first became known in the reign of Charlemagne." About sixty years

¹ *Ecclesiastical Annals of Perth*, p. 281.

² *Legends of the Madonna*, p. 138.

after that emperor's death, viz. in 875 A.D., a chapel dedicated to St. Anne was built, according to Sibbald,¹ by Bishop Kellach near the sea at Kinkell in the neighbourhood of St. Andrews. It must, one would think, have been the first dedication to her in Scotland.

The chantry of St. Anne, in the church of St. Nicholas at Aberdeen, was founded prior to the year 1361, but the exact date is unknown. Kennedy² says: "At that time, Andrew Curtastoune, being chaplain of the altar, repaired and furnished it with one priest's cop, of red colour, wrought with gold; one bandekyne of red colour, of cloth of gold. He presented to it a silver gilt chalice, with a figure, inlaid with crystal stones; and also other sacred utensils." On the Sick-house croft, in the Spittal between Aberdeen and the Old Town, once stood a chapel to St. Anne, regarding which James Gordon, parson of Rothiemay,³ observes: "Such as goe out at the Gallowgait Port toward Old Aberdeen, halff way almost, may see the place wher of old stood the lepers hospitall, called the Seick Hous, hard by the waye syd, to which ther was a chapell adjoyned, dedicated to St. Anna. The citizens licencit one Mr. Alexander Gallaway, then person of Kinkell, for to build that chappell anno 1519. Now both thes buildings are gone, and scarcelie is the name knowne to many."

In the Aberdeenshire parishes of Forbes (now united to Tullynessle) and Kemnay were dedications to St. Anne, one being a chapel and the other the parish church. There was a chapel bearing her name within the collegiate church of St. Giles at Edinburgh. The entry in the *Lord High Treasurer's Accounts*, "Item, to Sanct Annis licht in Sanct Gelis Kirk, xiiij ſ̄," tells of an offering made by James IV. in 1512, the year before Flodden. St. Anne had a chapel at Dunbar, close to the sea. There are now no remains of the building; but St. Anne's Court is a name still to be found in

¹ *History of Fife and Kinross*, p. 348.

² *Annals of Aberdeen*, vol. ii. p. 20.

³ *A Description of both Towns of Aberdeen*, pp. 18, 19.

the burgh topography. She had a chapel at Haddington which does not now exist. St. Anne's House occupies its site, and beside it are St. Anne's Close and St. Anne's Place. Writing in 1844, Mr. James Miller¹ remarks: "On the 12th November 1804, the town-council of Haddington purchased the tenement called St. Ann's chapel, which belonged to Thomas Shanks, wheelwright, in order that it and the contiguous tenements might be taken down, and an open area formed as an ornament to the street. The town paid £155 sterling for this ruinous tenement, and an equal sum for one adjoining, belonging to Widow Borthwick. This projected improvement, however, was not carried into effect, and the ruins of St. Ann's and Borthwick's tenement were sold in 1813, to Mr. M'Watt, late builder in Haddington, in whose hands the author has seen the title deeds." Reference has already been made to her image in Holyrood Abbey.

There is still a trace of her in the name of St. Anne's Yards, applied to the level ground between Holyrood Palace and the gate near Parson's Green.² Maitland,³ writing in 1753, remarks: "Various are the opinions concerning the appellation of the Inclosure denominated St. Anne's Yards, some deriving it from the vicinal Hermitage of St. Anthony; but, as there is said to have been a Chapel adjoining to the Dean's House in the said Yards, the Vestigia whereof are still to be seen a little be-east the Bowling-green Wall belonging to the Palace, I think 'tis more probable, that this Inclosure received its name from the Chapel, which we may presume was dedicated to St. Anne." There is no doubt that this chapel was under her invocation. In 1504 and 1512 James IV. made offerings in the chapel. In the *Lord High Treasurer's Accounts*⁴ we read: "Item, the xxvj day of Aprile, to the Kingis offerand in Sanct Annes chapell in the

¹ *Lamp of Lothian*, p. 378.

² Sir H. Maxwell's *Guide to Holyrood House*, p. 64.

³ *History of Edinburgh*, p. 153.

⁴ Vol. ii. p. 260; vol. iv. p. 190.

yard, ix̄s̄," and "Item, the xxvi day of Julij, Sanct Annis day, offerit to hir licht in hir chapele, xiiij̄s̄."

Allusion has already been made to the collegiate churches of St. Mary and St. Anne at Glasgow and Cullen respectively. In the Cullen establishment St. Anne's Chapel, forming the south-aisle of the building, is believed to have been erected about 1538-39. Dr. William Cramond¹ remarks, that the holder of St. Anne's prebend in the College Kirk of Cullen had *inter alia* "to pay to the priests officiating at the altar of St. Anne in the College Church of Cullen on the day of St. Peter's Chains, for the obsequies of Archdeacon Dick, seven shillings and sixpence for lights and bells within the church, and for ringing the bell from one end of the town to the other, as the custom is."

The parish of Dowally in Perthshire, now united to Dunkeld, was made parochial about the year 1500, when Bishop Brown of Dunkeld erected there a place of worship in honour of St. Anne. Alexander Myln, in his *Lives of the Bishops of Dunkeld*,² says: "Upon information that these places had increased in populousness, and understanding that Irish was spoken in the highland parts of the parish of Caputh, therefore among the woods of the church lands of Dowally, he (Bishop Brown) built and endowed a church, in honour of the blessed mother St. Anne, and gave the priest ground for a manse." A little to the north of the church is a spring called St. Anne's Well.³ Another Perthshire dedication in the same name was St. Anne's Chapel, in the barony of Cardenai, belonging to the abbey of Inchaffray, and connected with which were St. Anne's Land and St. Anne's Moss.⁴

¹ *The Church of Cullen*, p. 24.

² P. 52 (in *Trans. Perth Antiq. Soc.*); *vide* Dr. Marshall's *Historic Scenes in Perthshire*, p. 161.

³ *O. S. A.*, vol. xx. p. 465.

⁴ *R. M. S.*, 1620-33, p. 457.

St. Anne had a parish church in the north dedicated to her, viz. that of Dunnet in Caithness. Regarding the present building Prof. Cosmo Innes remarks: "The Church, an old building, supposed to have been built before the Reformation, and repaired and enlarged in 1837, stands on Dunnet Bay on the west coast of the parish on a small stream which flows from Dunnet Loch."¹ On the banks of the Deveron, in Glass parish, Aberdeenshire, about a quarter of a mile south of Bridge of Parkhall, is a spring named after St. Anne; but whether there was a chapel in her honour in its neighbourhood does not appear.

The district of Crawfordjohn in Lanarkshire, so called, it is believed, from John, stepson of Baldwin, was made parochial sometime before 1279. Its church stood on the Kirkburn, where that rivulet flows into the Duneaton Water. "A yearly fair, held beside it from a remote time, on the 26th July," remarks Prof. Cosmo Innes, "may perhaps indicate that it was dedicated to St. Anne, the mother of the Blessed Virgin, whose festival was celebrated on that day."² The writer of the parish article on Crawfordjohn in the *New Statistical Account of Scotland*³ observes: "No fair is held for the transaction of business; but on the 26th July there is an assemblage of all the inhabitants, who subscribe for horse and foot races, and indulge in social intercourse, and treat their children with toys and sweetmeats." Whatever local importance the Crawfordjohn Fair may have had, it doubtless failed to vie with the immense gathering of pilgrims who, year by year, still visit the Saint's shrine at St. Anne d'Auray in Brittany,⁴ where is to be seen the hawthorn styled "La Sainte Epine," at which St. Anne is reported to have appeared to some children.⁵

¹ *O. P. S.*, vol. ii. p. 789.

² *O. P. S.*, vol. i. p. 161.

³ *Lanark*, p. 514.

⁴ Jephson's *Walking Tour in Brittany*, p. 195.

⁵ Appendix I.

CHAPTER XI.

THE FAMILY OF BETHANY.

St. Mary.—St. Martha.—St. Lazarus.—St. Mary Magdalene in Legend.—Her Connection with Provence.—La Sainte Baume.—Her Relics at St. Maximin.—Pilgrim's Sign.—Order of St. Magdalene.—Symbols in Art.—Chapels, Overbister, Kinloss, etc.—Magdalene Green.—Maidlin Chapel, Brechin.—Hospitals, Perth and Berwick.—Roxburghshire Hospitals.—St. Magdalene's Hospital, Linlithgow.—Magdalene Hospital and Chapel, Edinburgh.—Other Chapels.—Newburgh.—Lochmaben.—St. Mary Magdalene's Day.—St. Martha.—Dragon Legend.—Tarascon.—Hospital, Aberdour.—St. Lazarus.—His Connection with Marseilles.—Order of St. Lazarus.—Lazarite Houses in Scotland.—Burton Lazars.

THE family of Bethany, as mentioned in the New Testament, consisted of St. Mary, her sister St. Martha, and their brother St. Lazarus. St. Mary was popularly identified with St. Mary Magdalene,¹ and it is under the latter name that we find her associated with church dedications. Her cultus was popular during the Middle Ages, largely owing to the biographical details which legend added to those recorded in Holy Scripture. Tradition says that, along with her brother and sister, and some other saints, she suffered persecution at the hands of the Jews, by being driven to sea in a rudderless boat. They landed near Marseilles; and St. Mary devoted herself to teaching the pagans of Provence the truths of Christianity. For several years she lived a retired life in a cave known as La Sainte Baume, in the Département du Var, at the height of some 2800 feet above sea-level. She was buried at St. Maximin,² about twelve miles from her cave.

¹ The reasons for and against this identification do not fall to be discussed here.

² St. Maximin is not the only town claiming her relics. According to another version of her story she was buried in a suburb of Aix.

Mr. J. W. Taylor describes, in *The Coming of the Saints*,¹ an ecclesiological pilgrimage which he made to La Sainte Baume and St. Maximin. The cave at La Sainte Baume, he says, "has been converted into a church with several chapels. Behind the High Altar is a piece of sculpture representing St. Mary reclining on a rock. Her reputed relics at St. Maximin are preserved behind a grille in the crypt of the church." Mr. Taylor remarks: "The grille is opened and we see the skull, small and specially well-formed, clothed with a casing of gold representing the hair and natural outer configuration of the human head. This is held or supported by a pedestal representing angels with wings outstretched. On the left side is a golden arm and hand containing a relic of one armbone of the saint, and on, the opposite side is another relic enclosed in glass. In yet another casket is a small portion of her hair."²

Her fame in France received a strong impulse in the thirteenth century from the supposed discovery of her relics, coupled with the fact that Charles II., King of Naples and Count of Provence, attributed his release from captivity to the saint's intercession.

Tokens made of lead were given to the pilgrims visiting the saint's shrine at St. Maximin. One of these, discovered in Paris in the bed of the Seine, and dating from the fourteenth century, represents "Christ seated: before Him Mary Magdalene in a suppliant posture: above, a vessel of perfumes, and two shields bearing the arms of Anjou and Provence." The token bears the words "Signum Beate Marie Magdalene" and "Sancti Maximini."³ An order of chivalry, styled the order of St. Magdalene, was instituted in France in 1614 by John Chesnell, who took the title of "Knight of St. Magdalene," and who, after his retirement to an hermitage built by himself at the end of the forest of

¹ Pp. 243-246.

² *Ibid.*

³ *Collectanea Antiqua*, iv. pp. 165, 166.

Fontainebleau, was known as "the peaceable Hermit of St. Mary Magdalene (L'Hermite Pacificque de la Magdelaine)." The king, who was chief of the order, provided the cross to be worn by the knights. "The shape of Magdalen her selfe," according to Favine,¹ "was presented ovalwise in the midst, as giving name to the Order; the Crosse whereof is cantoned with *Floures de Lucas*, glittering out of Sunnie-beames, as showing the excellency of the Kingdom, the most famous in Christendom."

The Magdalene's principal symbol in art is an alabaster box of ointment. She is represented with one such on the *Sigillum Rotundum* of Archbishop Forman of St. Andrews, who occupied the archiepiscopal see from 1514 till 1522. Sometimes she holds the alabaster box in her hand. Sometimes it stands near her. At other times it is carried by an attendant angel. Like St. Jerome, she is occasionally portrayed with a skull as an accompaniment. In some old calendars her festival has a censer to mark the day. Now and again we see a looking-glass or a string of pearls lying at the Magdalene's feet, to suggest her repudiation of the vanities of the world. In ancient pictures her drapery is usually red, "to express," as Mrs. Jameson says, "the fervour of her love." Her hair is depicted as fair or golden, except in works by the Spanish school, where her hair is dark.²

"St. Mary Magdalene," remarks Mrs. Bell,³ "is, of course, the patron saint of penitent sinners, and it is in that character that she is most constantly represented in Christian Art. She is also invoked by the makers of perfume, and by a natural evolution by glovers, gloves having always been sold by perfumers, as well as by makers of sheaths and scabbards, who also use kid.

"Tanners, too, claim to be under her special protection, some say because her own skin became tanned by constant

¹ *Theatre of Honour*, book iii. chaps. xv., xvi.

² *Sacred and Legendary Art*, vol. i. p. 351.

³ *The Lives and Legends of the Evangelists, etc.*, p. 159.

exposure to the weather in her lonely mountain retreat; but the reason is more probably simply because other workers in skin are her special devotees."

The Magdalene's cultus took firm root in England. "Her immense popularity," observes Miss Arnold-Forster,¹ "is witnessed to by some 170 ancient churches: so evenly distributed throughout the country that there are but three counties (Cheshire, Staffordshire, and Westmoreland) in which they are wanting." Compared with these, her Scottish dedications were few indeed. She did not appeal to the imagination of the Celt; and accordingly there does not seem to have been any place of worship in her honour among the Hebrides, or along our western seaboard. In the Orcadian island of Sanday she had a chapel at Overbister, in Lady parish. In 1538 Robert Reid, abbot of Kinloss in Moray, brought to his monastery Andrew Bairham, a celebrated artist of his day, to paint altar pieces for three of the chapels in the church, one of them being the chapel of St. Mary Magdalene.² In the *Exchequer Rolls* we read of a chaplainry of St. Mary Magdalene and St. Lawrence within the cathedral church of Moray. A chantry bearing the saint's name was founded and endowed in 1479 in the church of St. Nicholas at Aberdeen by Andrew Allanson, provost of the burgh, whose widow furnished for its altar a suit of sacerdotal vestments of silk and gold for the use of the deacon and sub-deacon, and a silver-gilt chalice, thirty-three ounces in weight, for the service of the high mass.³ At the priory of St. Andrews was a chapel to the same saint, with a garden attached. The garden and chapel are mentioned, in a charter granted to a certain David Peebles by the commendator and convent on 16th April 1571, as "hortum capellae divae Magdalene cum ipsa capella."⁴

¹ *Studies in Church Dedications*, vol. i. p. 91.

² *Stuart's Records of the Monastery of Kinloss*, p. 52.

³ *Kennedy's Annals of Aberdeen*, vol. ii. p. 28.

⁴ *Reliquiae Divi Andreae*, p. 192.

St. Mary Magdalene was not forgotten in Angus. Magdalene Green at Dundee was so called, either from its connection with the Magdalene chaplainry in the parish church, or from a chapel dedicated to her which is said to have stood on the high ground near the end of Step Row, where some sculptured stones were at one time brought to light.¹ Chapelton, on the lands of Arrat, at the eastern extremity of Brechin parish, derived its name from an ancient dedication to the saint, locally known as Maidlin Chapel. The chapel, which was ruinous about the middle of the fifteenth century, but was then rebuilt by John de Carnoth, bishop of Brechin, has disappeared; but the graveyard with its row of trees is still to be seen beside the highway between Brechin and Montrose,² three and a quarter miles east of the former burgh.

The same contracted form of the saint's name appears in Maidlen Hill, near Perth, so called from an ancient "hospital" in honour of St. Mary Magdalene, which stood about a mile south of the burgh. Mr. R. S. Fittis³ remarks: "All previous writers on the ecclesiastical antiquities of Perth call this ancient establishment a 'Nunnery'; but there is no trace whatever that such was its character: on the contrary, it is designated an 'Hospital,' being evidently intended for the casual reception and entertainment of poor and weary wayfarers; and, doubtless, a small chapel was attached for religious services." The date of its erection is unknown; but it was bestowed by James I. on the Carthusian monastery which he founded at Perth in 1429. St. Magdalene's is still the name of the farm where the hospital once stood.⁴

Chalmers mentions that between the walls of Berwick and the sea once stood an hospital dedicated to St. Mary

¹ Maxwell's *History of Old Dundee*, p. 242.

² Warden's *Angus*, vol. iii. pp. 34, 35.

³ *Ecclesiastical Annals of Perth*, pp. 274, 275.

⁴ Milne's *Blackfriars of Perth*, p. 2.

Magdalene, connected with which was an hermitage at Sogden.¹ After the disappearance of the hospital its site retained the name of Maudlinfield. The Magdalene supplanted the Virgin in the dedication of the hospital at Rutherford in Maxton parish, Roxburghshire. There are now no traces of the building, and even the graveyard has been ploughed up, but there is still Magdalene Hall in its neighbourhood.

Regarding the preceptory or Maison Dieu of Roxburgh, which bore the Magdalene's name, the Rev. J. Morton² remarks: "In a retired spot, on the opposite side of the river (Teviot), about a mile from Kelso, is the small hamlet of Maison Dieu, where, from an early period, there existed a hospital, or asylum, for pilgrims, and for the diseased and poor. On the spot which was once its garden, daffodils and primroses still continue to spring up annually." The Magdalene was also patroness of an ancient charitable foundation close to Linlithgow, known as St. Magdalene's Hospital. It stood at the east end of the burgh, at the foot of a rising ground styled the Pilgrim's Hill, and connected with it were the lands of Magdaleneside. The Rev. Dr. John Ferguson³ is of opinion that "as the kings were the patrons of the Hospital of St. Magdalene, the probability is that it was of royal foundation."

Yet another charitable institution claimed the Magdalene as its titular, viz. the Magdalene Hospital in the Cowgate of Edinburgh, east of the Greyfriars' monastery, founded in 1503 by Michael Macquhan to replace an earlier Maison Dieu which had become ruinous. The building must have suffered during the burning of Edinburgh by Hertford in 1544; for the establishment was refounded in the following year by Macquhan's widow, Janet Rhynd, whose tomb is still to be seen in the chapel. The hospital was endowed for a

¹ *Caledonia*, vol. ii. p. 342.

² *Monastic Annals of Teviotdale*, p. 320.

³ *Ecclesia Antiqua*, p. 330.

chaplain and seven bedesmen, and was handed over to the incorporation of the Edinburgh Hammermen. It was ordained in Janet Rhynd's foundation charter that "every day of the blessed Mary Magdallen, patron of the foresaid hospital, and the day of the indulgence of the said hospital, and every other day of the year, the said chaplaine shall offer up all the oblations, and for every oblation shall have twa wax candles upon the altar, and twa at the foot of the image of the patron in twa brazen candlesticks, and twa wax torches on the feast of the nativity of our Saviour, Pasch, and Whitsunday, of the days of Mary Magdallen, and of the days of the indulgences granted to the said hospital."¹ The Magdalen Chapel now forms part of the premises occupied by the Livingstone Memorial Medical Mission, founded in 1867, so that the intention of the mediæval founders to associate the building with a charitable institution continues to be honoured in modern times. In one of the windows of the chapel are to be seen some interesting specimens of pre-Reformation stained glass which are almost unique in Scotland. These consist of four escutcheons containing the arms respectively of Scotland, Mary of Lorraine, widow of James V., and the founders—Michael Macquhan and his widow, Janet Rhynd. Regarding the escutcheons Mr. George Seton says: "The date of their execution must be between 1538 and 1560, and it is not improbable that they were placed in their present position in 1545."²

On the estate of New Hailes in Inveresk parish, was a chapel in honour of the Magdalene, which gave name to Magdalene Bridge, Magdalene House, and Magdalene Pans. It stood beside the Niddry burn, but, as the writer of the parish article in the *New Statistical Account of Scotland* remarks, "a thick grove now usurps the bank, where votaries knelt at the shrine of Mary Magdalene." The saint had a

¹ *Memorials of Edinburgh in The Olden Time*, p. 400; vide also T. Ingleby Wood's *Scottish Pewter-ware and Pewterers*, pp. 25-38.

² *P. S. A. Scot.*, vol. xxi. p. 268.

chapel at Birken-side in Duns parish, Berwickshire. At Muirhall in Carnwath parish, Lanarkshire, was another chapel which Prof. Cosmo Innes thinks was probably under the same invocation.¹ In 1508 arrangements were made at Newburgh, in Fife, for the building of a new church in the burgh, to be dedicated to St. Duthac, St. Katherine, and St. Mary Magdalene.²

The ancient church of Lochmaben in Dumfriesshire, which stood beside the Kirk Loch, but was taken down in 1818, had St. Mary Magdalene as its patroness. Its dedication is reflected in the seal of the burgh. The seal, remarks Mr. A. Porteous,³ "bears the full-length figure of a woman holding a covered vase in her left hand. This represents St. Mary Magdalen, who is the patron saint of the burgh, holding the alabaster vase of precious ointment." The saint's festival falls on 22nd July, and on it a fair used to be held at Lochmaben. In 1484, on St. Magdalene's fair day, the Earl of Douglas and the Duke of Albany attempted to plunder the town, but were repulsed. In 1298 St. Mary Magdalene's day was a disastrous one for Scotland; for on it Wallace's army was defeated at Falkirk by the much larger host of Edward I. "The result of this battle," as Major⁴ pointedly says, "was that Edward had all Scotland at his will."

James V. was at Jedburgh on 22nd July 1526, and made an offering in the Maison Dieu there. The entry in the *Lord High Treasurer's Accounts*⁵ relative to the fact runs thus: "Item, apoun the Magdalayne daye, till the Kingis grace till offir in Masyndew, xx s̄." One is tempted to ask whether the king made his offering on the Magdalene day because the Maison Dieu in question was under the saint's

¹ *O. P. S.*, vol. i. p. 126.

² *Chartulary of Lindores*, p. 299.

³ *Seals*, p. 204.

⁴ *History of Greater Britain*, p. 193.

⁵ Vol. ii. p. 277.

invocation? The building has left no trace of itself except in the name of its lands, which are still known as the *Maison Dieu Acres*.¹

On the southern side of the Scottish border is the partially ruined priory of Lanercost, lying in a hollow among the hills of Cumberland. It was built, or at least consecrated, in 1169 in honour of St. Mary Magdalene, whose figure, fully eight feet in height, is still to be seen high up on the gable above the west door. On the oval seal of the priory she is represented with a palm branch in her right hand, and with what was probably intended for an alabaster vase in her left.²

St. Martha, like St. Mary Magdalene, occupied a picturesque position in mediæval legend. As stated above, she is credited with having made a miraculous voyage from the Holy Land to the southern coast of France, where her cultus took root. In course of time she became, as Miss Arnold-Forster³ truly remarks, "a legendary being whose adventures as a dragon-slayer match those of St. Margaret herself." Her reputed relics are preserved at Tarascon, in the crypt of the church bearing her name. This church, by a curious architectural freak, was built to represent the vessel said to have conveyed the saint from the Holy Land to Provence. "The church," remarks Mr. J. W. Taylor,⁴ "is built in the form of an inverted boat. The pillars of the nave are not vertical but spread outward as they rise to the vaulted roof, so as to convey the idea of the masts of a ship; while the rolling and pitching of the vessel on the sea is ingeniously suggested by the graduated irregularity of the bases of the columns." Clovis, king of the Franks, is said to have attributed his recovery from illness to a visit paid to St. Martha's shrine at Tarascon. The town derived its

¹ Jeffrey's *History of Roxburghshire*, vol. ii. p. 108.

² Ferguson's *Priory of Lanercost*, pp. 36, 22.

³ *Studies in Church Dedications*, vol. ii. p. 559.

⁴ *The Coming of the Saints*, p. 251.

name, according to Provençal tradition, from a dragon styled Tarasque, which by day lay concealed in the Rhône, and by night ravaged the district. St. Martha sprinkled the monster with holy water, and bound it with her girdle, so that the people were able to kill it speedily. "Martha," remarks Mrs. Jameson,¹ "is the especial patroness of female discretion and good house-keeping. In this character, she is often represented with a skimmer or ladle in her hand, or a large bunch of keys is attached to her girdle. Her usual attributes as patron saint are the pot of holy water, the asperge in her hand, and a dragon bound at her feet." Mrs. Jameson adds: "St. Martha has become the patroness of an order of charitable women who serve in the hospitals, in France and elsewhere—her brother Lazarus having been a soldier." We find a trace of the saint in the north of France at the abbey of St. Riquier in Picardy, where, among the statues decorating the sides of the porch, is one of St. Martha.²

In England she had really no dedication; for the church of St. Martha-on-the-Hill in Surrey embodies not her own name, but a reference in a corrupted form to certain holy martyrs of purely local fame, with whom St. Thomas the martyr was for a time associated.³

An altar founded in the church of Christchurch, Hampshire, in honour of St. John the Baptist, by Walter, bishop of Whithorn, on 7th December 1214, was furnished with a specially large assortment of relics, including some reputed bones of St. Martha and various other saints.⁴ I am informed by the Rev. Dr. J. C. Cox that the bishops of Whithorn not infrequently acted as suffragans in England; and this fact, in all likelihood, accounts for Bishop Walter's connection with the church of Christchurch. The bishop must have gone far

¹ *Sacred and Legendary Art*, vol. i. pp. 382, 383 n.

² *Three Months in the Forests of France*, p. 168.

³ *Studies in Church Dedications*, vol. ii. p. 539.

⁴ *English Church Furniture*, p. 5.

afield in his quest for relics, and was doubtless gratified by the acquisition of any memento of St. Martha.

Scotland had one memorial of her, viz. the hospital of St. Martha at Aberdour in Fife. It was founded in 1474, by James, Earl of Morton, for the reception of pilgrims visiting Aberdour for the sake of a certain health-giving spring styled the Pilgrims' Well ("le pilgramys well"). The hospital was dedicated to God and to his most Blessed Mother Mary, Our Lady ever Virgin, and to the blessed Martha, the hostess of our Lord. The management of the institution was in the hands of the vicar of Aberdour, but the care of its inmates was entrusted to four Claresses or nuns of St. Francis. It was owing to this fact that the possessions of the hospital came to be known as the Sisterlands. In 1560 the establishment came to an end, and the Sisterlands, along with the building and its garden, passed into lay hands.¹ The hospital, as the Rev. Wm. Ross² informs us, "stood on the site afterwards occupied by the old manse in the easter village, and the buildings connected with it, in all likelihood, extended a considerable way back from the main street. None of the original buildings now remain; but the curious in such matters may still discover some of the stones that composed the old edifice built into the wall that encloses the garden immediately behind."

The last member of the household of Bethany to be remembered in our Scottish dedications is St. Lazarus, around whose personality much legendary matter has gathered. According to Provençal tradition, he was the apostle of Marseilles, where he was martyred, and where he was buried in what is now the crypt of the church of St. Victor. At the west end of the nave of the church is a "life-sized statue of St. Lazarus, his left hand holding the crozier, his face upturned to heaven, and underneath the

¹ *P. S. A. Scot.*, vol. iii. pp. 214-220.

² *Aberdour and Inchcolm*, p. 45.

statue two pieces of stone removed from the old sepulchre at Bethany out of which our Saviour raised him.”¹

The connection of St. Lazarus with Marseilles is still believed in by its inhabitants. Mr. Taylor² mentions that, when he was in the church of St. Victor in 1901, he heard the priest describe the saint as “the first bishop of this city” (“le premier évêque de cette ville”). In the East, the day before Passion Sunday is known as St. Lazarus’s Saturday. Mrs. Bell³ remarks: “When represented as a patron saint or in devotional pictures, St. Lazarus as a rule appears in Bishop’s robes, for he is said to have been the first Bishop of Marseilles, although he can scarcely have lived long enough there to have attained to that dignity, and it seems possible that the legend may be the result of a confusion between him and another Lazarus, who was certainly Bishop of Marseilles in the fifth century. Sometimes he holds a bier in his hand, but more often that symbol of his resurrection is introduced in the background. He is constantly introduced in chapels dedicated to St. Mary Magdalene in company with St. Martha and St. Marcella, their servant, whilst the great historical event of his life, his recall from the tomb, with the legendary incidents of his life and martyrdom at Marseilles, are the subjects of many pictures.”

According to one tradition, St. Lazarus was an officer in the Roman army; and it may have been this belief that led to the establishment in the twelfth century of the military order of St. Lazarus of Jerusalem, which had various houses throughout Europe. Scotland was not unrepresented. The order had a house at Linlithgow, which later was known as St. Magdalene’s hospital, already referred to. Regarding it Spottiswoode⁴ remarks: “This place was formerly governed by the Lazarites, a sect of religious who took their name

¹ *The Coming of the Saints*, pp. 239, 240.

² *Ibid.* p. 240.

³ *The Evangelists in Christian Art*, pp. 150, 151.

⁴ Keith’s *Bishops*, p. 477.

from St. Lazar, and were afterwards either extinguished or secularised." In connection with Eddleston in Peeblesshire, Prof. Cosmo Innes remarks: "It has been conjectured that Harehope in this parish was the seat of a Friary, founded, it is said, by King David I., and suppressed toward the end of the fourteenth century. In the year 1296, 'Friar William Corbet, master of the house of St. Lazarus of Harop,' had letters from King Edward I. of England to the sheriff of Edinburgh, for restitution of the lands of his house in the shire of Edinburgh."¹

The hospital at Burton Lazars in Leicestershire, founded mainly by Roger de Mowbray during the reign of Stephen, was the chief house of the Lazarites in England. The hospital stood on the top of a hill a little way from the town, and was built, as Dugdale informs us, for "a Master and eight sound, as well as several poor leprous brethren."² In France the chief seat of the Lazarites was at Boigny in the diocese of Orleans. They were introduced into that country by St. Louis, who brought from the Holy Land twelve knights belonging to the order.³

¹ *O. P. S.*, vol. i. p. 211.

² *Monasticon Anglicanum*, vol. vii. p. 632.

³ Favine's *Theatre of Honour*, book ix. chap. ix.

CHAPTER XII.

THE APOSTLES.

St. Andrew Patron Saint of Scotland.—His Relics and the Story of St. Regulus.—Bishop Acca.—Angus at Athelstaneford.—Malcolm Canmore at Monymusk.—St. Andrew's Cross.—Coinage.—Slogan.—Order of the Thistle.—St. Andrews.—Hospital.—Pilgrimages.—Priory and Cathedral.—East Lothian Dedications to St. Andrew.—Melville. — Eccles. — Forgan. — Chapel, Kirkcudbright. — Kirk-andrews. — Peebles. — Carluke. — Chapel, Glasgow Cathedral.—Other Chapels to St. Andrew.—Cladh Cille Andreas.—Whitekirk of Buchan.—Golspie.—Other Dedications to St. Andrew.—Pluscarden.—Lindores.

OF the twelve apostles who were chosen by our Lord, eight or nine were represented in our church dedications. Of these St. Andrew,¹ the fisherman of Bethsaida, claims the foremost place, as the patron saint of Scotland. He has been such for many centuries, though for a short time, as we shall see, he was preceded in that capacity by his brother St. Peter, at least as far as the kingdom of the Picts was concerned. The vicars-general of the Dominicans had on their seals a representation of St. Andrew, indicating not their own patron saint but that of the realm wherein they exercised their jurisdiction.²

According to a well-known but ill-founded tradition, the relics of St. Andrew were brought from the East to the coast

¹ When describing the statues of the apostles on the west front of Wells Cathedral, Mr. W. H. St. John Hope remarks: "The image of St. Andrew, who stands seventh in order, is slightly taller than the rest, a distinction due to his being the 'head hallow' or patron saint of the cathedral church."—*Archæologia*, vol. lix. p. 164. "The west front of the Cathedral," remarks Dr. John Brown, "is simply glorious; it is (literally) the *Te Deum* in stone; there are the glorious company of the Apostles, the noble army of Martyrs, and all the rest, praising Him, acknowledging Him to be the Lord."—*Letters of Dr. John Brown*, p. 218.

² De Gray Birch's *Ecclesiastical Seals*, p. 114.

of Fife by St. Regulus, otherwise St. Rule, in the fourth, or, according to another version, in the eighth century. St. Regulus landed at Muckcross, otherwise Kilrimont, now St. Andrews, where there were afterwards several dedications to the apostle, to be mentioned presently. Dr. Skene holds that during the reign of Angus, son of Fergus, Bishop Acca of Hexham, when banished from his own diocese, sought refuge among the Picts, and brought with him certain bones believed to be those of the saint. Dr. Skene observes: "It is a remarkable coincidence that Acca, the venerator of St. Andrew, the importer of relics, should have fled in 732, and that St. Andrews should have been actually founded by the King of the Picts, and part of the relics of St. Andrew been brought to it in 736, four years after his flight." ¹ It was currently believed that the said King Angus, otherwise called Hungus, the night before his engagement with Athelstane the leader of an Anglic host, near the place still known as Athelstaneford in East Lothian, had a vision of St. Andrew. What was then supposed to have happened is thus described by George Buchanan ²: "During the night, after having set the watches, Hungus, who considered that without divine assistance all human efforts would be of little avail, devoted himself wholly to prayer, till, worn out with bodily fatigue and mental anxiety, he fell into a slumber, in which there appeared to him St. Andrew, the apostle, who promised him a glorious victory. This vision being narrated to the Picts, flushed them with hope, and they prepared with alacrity for the conflict which they had now no means of escaping. The next day being spent in skirmishing, they came on the third to a regular engagement. It is added, that a decussated cross appeared in the sky, when they were about to engage, which so terrified the English that they were scarcely able to withstand the first attack of the Picts. Hungus, who ascribed

¹ *P. S. A. Scot.*, vol. iv. p. 314.

² *History of Scotland*, vol. i. p. 263.

the victory which he had achieved to the power of St. Andrew, besides other donatives, appropriated to his service a tenth part of the royal demesnes."

The saint got the credit of again aiding the royal house fully three centuries later, when in 1078 Malcolm Canmore was proceeding north on a military expedition against the men of Moray. On arriving at Monymusk the king was told that the lands there belonged to the Crown. These he vowed to St. Andrew, in the hope that the apostle would intercede for him and procure him victory over his foes.

A third time, at a critical epoch in Scottish history, the apostle was thought to make his influence felt, viz. at Bannockburn, when he intervened on behalf of King Robert Bruce, and aided the Scottish host to defeat the English invaders. In this, as we shall see in another chapter, he was believed to have had the co-operation of St. John the Baptist.¹

St. Andrew is said to have met his death by crucifixion at Patras in Achaia.² "The cross on which he suffered," remarks Mrs. Jameson,³ "was of a peculiar form (*crux decussata*), since called the St. Andrew's Cross; and it is expressly said that he was not fastened to his cross with nails, but with cords,—a circumstance always attended to in the representations of his death." In the Middle Ages it was believed that some of St. Andrew's relics had been removed from Patras to a spot in the neighbourhood of Naples, in Italy, where the reputed grave of the apostle attracted Scottish pilgrims. In 1507-8 a protection was granted to Master James Watson, parson of Ellon, "makand mentioun that he is of the kingis benevolence and speciale licence to pas to Sanct Andres grafe besyde Napillis, and thair-efter to remane in Italie at his study for the space of vi zeris tocum."⁴

¹ *Book of Pluscarden*, pp. 183-188.

² Appendix J.

³ *Sacred and Legendary Art*, vol. i. p. 226.

⁴ *Reg. Priv. Seal*, vol. i. p. 235.

In 1523, in view of a battle between the Scots and the English, the soldiers of the former army were ordered to wear on breast and back a representation of St. Andrew's Cross on pain of death. The saint and his cross were not forgotten on our old Scottish coinage. In a Memorandum on the State of Scotland, of date 1558, we read regarding the Scots: "St. Andrew is their patron saint, and their kings are wont in their money to have a thistle flory crowned, and a Saint Andrews cross, which they use in war. They are changing this cross on their money to a 'croix droicte potentée,' sometimes 'sans potence.'"¹ The Great Seal of Scotland, struck during the interregnum between the death of Alexander III. in 1286 and the appointment of John Baliol as king in 1292, has on the obverse, as Dr. de Gray Birch² points out, "a figure of St. Andrew, with nimbus and tunic, fastened on the cross saltire, with which he is ever associated. The background is formed by a regular series of slipped trefoils or shamrocks. The legend is a rhyming hexameter verse of invocation—ANDREA . SCOTIS . DUX . ESTO . COMPATRIOTIS." The reverse bears a representation of the Scottish lion rampant. The apostle was held in reverence in the Highlands as well as in the Lowlands. The slogan of the Macdonalds of Keppoch is known in Gaelic as "Dia 's Naomh Andra," *i.e.* God and St. Andrew.³

The order of the Thistle⁴ was projected by James V. in 1540, but was not instituted till 1687, during the reign of James VII. It was ordained by Queen Anne, when remodelling the order in 1703, that the knights should wear

¹ Bain's *Calendar*, vol. I. p. 206. "Cross Potent, Potence, or Crutch-Shaped. In this the four limbs terminate in crutch-shaped figures (Potents)." —J. S. Milbourne's *Heraldry for Amateurs*, p. 143.

² *Royal Seals of Scotland*, pp. 31-33.

³ *The Celtic Magazine*, vol. viii. p. 511.

⁴ St. Andrew was also patron of the order of the Golden Fleece, instituted by Philippe le Bon, Duke of Burgundy, on 10th January 1429-30.—*Vide* "The Order of the Golden Fleece," by Sir James Balfour Paul, in *The Scottish Historical Review*, vol. v. No. 20 (pp. 405-410).

on the left shoulder of their habit "in a field of green, St. Andrew the apostle his image, bearing before him the cross of his martyrdom of silver embroidery, with a circle of gold round it, upon which the motto *Nemo me impune lacesset*, in green letters, and at the lower part of it a thistle of gold and green, the flower reddish." ¹

A chapel for the Knights of the Thistle, the gift of the Earl of Leven and Melville, is in course of construction on the south-east side of the church of St. Giles, Edinburgh, and is expected to be completed by St. Andrew's Day, 1910. The building will contain at its east end a figure of St. Andrew, who will also appear in stained glass in the apsidal window at the same end.

The Lord Lyon is one of the officials of the order. "His badge, which is oval and is attached to the end of a broad green ribbon, consists on the obverse," as Mr. A. C. Fox-Davies ² tells us, "of the effigy of St. Andrew bearing his cross, with a thistle beneath, all enamelled in the proper colours on an azure ground."

As indicated above, so marked was the impress made by the apostle on the ancient Muckcross—otherwise Kilrimont in Fife—that the place became, what it still is, St. Andrews. The saint's relics drew such a multitude of pilgrims to his shrine, that an hospital for their reception was founded, it is believed, in the twelfth century. In the foundation charter of St. Leonard's College in 1512 we read: "In time past that holy servant of God, Regulus, brought the relics of St. Andrew the Apostle by miraculous guidance from the city of Patras to Scotland, and being reverently and honourably received at that time by the Catholic King, deposited them in the seat where our Metropolis now stands; and whereas thereafter Princes and many others distinguished by the Christian name did in that place do service to the Almighty in divers ways, to wit, by the foundation of

¹ G. Martin's *History of St. Rule's Chapel*, p. 226.

² *A Complete Guide to Heraldry*, p. 47.

churches, by the appointing of divine worship, by the institution of ecclesiastical dignities and the present Monastery of Canons Regular, so that from divers lands, far and near, divers pilgrims did set forth to the Church of St. Andrews because of the wonders for which the relics of the blessed Apostle became famous, and in the zeal of their devotion thronged thither from day to day; and for the reception of these pilgrims the prior and convent of our church aforesaid did out of their piety build an hospital of St. Andrews." ¹ The priory above-mentioned came into existence towards the middle of the twelfth century, and was under the invocation of St. Andrew.

It was founded, or at least endowed, by Robert, bishop of St. Andrews, in 1144, and was colonised by Augustinian canons brought from Scone. It became the wealthiest of all the religious houses in Scotland. Spottiswoode says: "The prior wore, in all public meetings, and in solemn services upon festival days, the pontifical ornaments, viz. a mitre, gloves, ring, cross, crosier, and sandals or slippers as the bishops: and in Parliament had the precedence of all abbots and priors." ² The priors used on their seals an effigy of St. Andrew on his cross, sometimes accompanied by two attendant angels holding candlesticks. The Dominican monastery, as indicated in a previous chapter, was dedicated to the Virgin; but it appears to have had St. Andrew as its joint-titular, for that apostle is represented on a seal of the monastery dating from the fifteenth century. ³ The cathedral of St. Andrews was founded in 1162, but was not consecrated till 1318. Regarding the structure Messrs. MacGibbon and Ross remark: "The cathedral, of which the ruins still exist, consisted of a short aisleless presbytery and a choir of five bays with side aisles, having an eastern chapel in each aisle; north and south

¹ *College of St. Leonard*, p. 137.

² Keith's *Bishops*, p. 387. ³ De Gray Birch's *Ecclesiastical Seals*, p. 107.

transepts, each of three bays, with eastern aisles; a nave of twelve bays with north and south aisles; and a large central tower over the crossing. The interior dimensions of the edifice were as follow:—Total length, 355 ft.; width of nave, 63 feet; length of transepts, 167 feet 6 inches; width of transepts, 43 ft. 2 inches.”¹

The building was anciently believed to contain an arm of the apostle; and we learn that Edward the First and his queen made each an offering to it in March 1303-4. Some years later King Robert the Bruce bestowed on the cathedral 100 marks yearly in gratitude to its titular, who, as indicated above, got the credit of having aided him on the field of Bannockburn.² The seals of the later bishops of the see are adorned with a figure of St. Andrew on his cross; but after the see was made archiepiscopal in 1471, though St. Andrew still appears, he is represented not fixed to his cross, but standing beside it.³

There is some difficulty in clearing up the early ecclesiastical history of St. Andrews; but one cannot avoid the conclusion that there was a chapel there dedicated to him before the priory and the cathedral were built in his honour. Fordoun tells us that King Alexander I. “bestowed the Boar’s Chase upon the blessed Andrew.”⁴ This tract of country, styled in Latin “Cursus Apri,” and referred to by Wyntoun under the name of the “Barys Rayk,”⁵ was about eight miles in length and varied between two and five miles in breadth. According to Sir Archibald Lawrie, it extended from Pitmillie to the New Miln at Dairsie.⁶ St. Andrew’s Well, as I am informed by Dr. Hay Fleming, is a farm steading five miles west of the city, the name being a further indication of the apostle’s influence in the district.

¹ *Ecclesiastical Architecture*, vol. ii. pp. 6, 8.

² *Book of Pluscarden*, pp. 183-188.

³ De Gray Birch’s *Ecclesiastical Seals*, pp. 16-27.

⁴ *Chronicle*, vol. ii. p. 218.

⁵ Wyntoun’s *Chronicle*, book vii. chap. v. p. 175 (l. 681).

⁶ *Early Scottish Charters*, p. 391.

What is believed to be a reminder of the mediæval pilgrimages to St. Andrews was discovered some years ago in the form of a stone mould for the manufacture of pilgrims' signs. It was accidentally brought to light at North Berwick in the Kirk Green near the harbour. It bears a rude representation of St. Andrew on his cross, and is thought by some to date from the thirteenth or fourteenth century. Though the church of North Berwick was dedicated to St. Andrew, the Rev. Prof. Cooper is of opinion that these signs were used by pilgrims crossing the ferry on their way to the more famous shrine in Fife, the apostle's church at North Berwick having merely marked a stage in the pilgrimage.¹ The ancient church of North Berwick stood on a rocky peninsula, which became an island at high tide and was connected with the shore by an arched bridge. The writer of the parish article in the *New Statistical Account of Scotland*² remarks regarding it: "Near the harbour, on a small sandy eminence, close to the shore, stand the remains of what is traditionally called the Auld Kirk; but these interesting vestiges have been sadly diminished, even in very recent years. The main entrance, a strongly built archway, is still entire, and the font is still permitted to remain in its primeval position and perfection." In 1682 a new church was built on another site, and remained in use for two hundred years, till supplanted by the present parish church in High Street.

Another East Lothian dedication to St. Andrew was the church of Gullane, consecrated by Bishop David de Bernham on 8th October 1242. "During the reign of William the Lion," remarks Chalmers, "William de Vaus granted to the church of Golyn the meadow that was adjacent to the church. He soon after, however, transferred to the monks of Dryburgh the church of Golyn, with its tithes and other pertinents, reserving the right of his son, William de Vaus,

¹ *Trans. Scot. Eccles. Soc.*, 1905, p. 190.

² *Haddington*, p. 328.

to the rectory of Golyn during his life.”¹ By an Act of Parliament, passed on 23rd October 1612, Dirleton was selected instead of Gullane as the site of the parish church. This was done on the ground that “the kirk of Gulane is situat at the outsyde of the hail parochin thairof, quilk is ane great parochin, and is so incommodiouslie situat besyde the sea sand, that the same, with the kirkyard thairof, is continewallie overblawin with sand ; that nather the kirk serves commodiouslie for convening of the parochiners, nor yet the kirkyard for their burial.”² The building is now a picturesque ruin, thickly covered with ivy. Its architectural features differ little from what they were in 1789, when, according to Grose,³ the structure consisted of nave, choir, and north transept, its length being 128 feet. What is said to be the ancient baptismal font is still to be seen built into a wall near Dirleton.⁴

Melville, an ancient Mid-Lothian parish, suppressed in 1633 and united for the most part to Lasswade, had St. Andrew as the patron of its church. Chalmers⁵ remarks : “The church of Melville appears to have been of moderate value, and it was rated, in the ancient *Taxatio*, at 20 marks. It continued with the monks of Dunfermlin till the Reformation. Yet, by an unusual custom, the benefice was enjoyed by a rector, who was presented by the monks, even down to Queen Mary’s days.”

Regarding Eccles in Berwickshire Chalmers⁶ says : “About the year 1250, when a new church was built here, St. Andrew was enthroned as the tutelary protector of Eccles, in the place of the worthy Cuthbert.” At Forgan in Fife he supplanted St. Fillan, whose previous connection with the parish is indicated by its alternative name of St. Phillans.⁷ Kirkcudbrightshire had a chapel to St. Andrew

¹ *Caledonia*, vol. ii. p. 519.

³ *Antiquities of Scotland*, vol. i. p. 74.

⁵ *Caledonia*, vol. ii. p. 806.

⁷ *P. S. A. Scot.*, vol. viii. p. 270.

² *N. S. A. Haddington*, p. 217.

⁴ *P. S. A. Scot.*, vol. xxi. p. 377.

⁶ *Caledonia*, vol. ii. p. 367.

in the county town. The Stewartry had also the ancient parish of Kirkandrews, united to Borgue in or before 1618, and still recalled by the village of Kirkandrews at the head of Kirkandrews Bay.

St. Andrew's Church, the ancient parish kirk of Peebles, was burnt in 1549, and could not easily be restored. Accordingly the burgesses sought permission from the Lords of Secret Council to make the church of the Trinity Monastery the church of the parish. This request was granted in 1560.¹ William Chambers² says: "The ruins of the venerable church of St. Andrew, founded by Bishop Jocelin of Glasgow in 1195, can hardly be considered devoid of interest, for they are about the oldest architectural remains in Peeblesshire. The edifice, built of the undressed hard stone of the district, could never have possessed any external elegance; but it was spacious, with a tall square tower at its west end, and contained a number of well-endowed altars, at one of which the souls of several Scottish kings were long prayed for. Abandoned as the parish church, it sunk to ruin; and, for upwards of a century, the structure has consisted only of a few broken walls, and the massive tower, which, knit together like a rock, and overgrown with yellow lichen, seems to bid defiance to all the blasts which may sweep down the Vale of Tweed for centuries to come."

Whoever the titular of the church of Carluke in Lanarkshire may have been in early times, there is no doubt that St. Andrew was its patron in the later Middle Ages; for in 1551 we read that William Robertson of Mauldeslie left his body to be buried in the dust of St. Andrew—"corpus meum in pulueribus Sancti Andreae."³ Glasgow Cathedral had a chapel to St. Andrew, one of the four situated at the east end of the lower church; while what is known as the Lecky aisle, connected with the parish church of

¹ R. Renwick's *Aisle and Monastery*, p. 38.

² *History of Peeblesshire*, p. 290.

³ *Hamilton of Wishaw*, p. 50.

Stirling, has been identified by Mr. W. B. Cook as St. Andrew's Chapel. "It is said to have been erected early in the sixteenth century by Sir Duncan Forrester of Garden, who was provost of Stirling in 1521, and whose family used the chapel as a burial place for generations. In 1571 it appears as 'Sanctandros Ill' in one of the old protocol books of the burgh, and the centre boss of the beautiful groined roof has carved on it a St. Andrew's Cross, with a hunting horn—the arms of the Forresters—within the lower section."¹ The chapel measures nearly 16 feet in length by about 12 feet in width.

There was a chapel to St. Andrew in the south aisle of the chancel in St. Mary's Church at Dundee,² and there was another bearing his name in the abbey of Kinloss in Moray. St. Andrew had a chapel on the east side of the south transept of Melrose Abbey, and on the wall of the transept opposite it once stood a statue of the apostle. This statue was removed to a place on the exterior of the abbey, where it still remains. Regarding it Mr. P. MacGregor Chalmers observes: "The niche in the centre pinnacle contains the statue of St. Andrew. But the statue was carved many years before this niche was prepared for it, and it is still too short although it stands on a pedestal specially introduced to give an appearance of height."³ Another statue of the same apostle adorns the octagon of the abbey presbytery, where he is seen accompanied by his cross.

About half a mile west of the church of Killearnan in Ross-shire, near the mansion-house of Redcastle, stood a chapel to St. Andrew, where a fair was anciently held about Lammas (1st August). He had a chapel at Windwick on the Orcadian island of South Ronaldshay, and another styled "Sacellum Divi Andree," is alluded to in

¹ *Glasgow Herald*, 25th November 1896.

² Thomson's *History of Dundee*, p. 287.

³ *Scots Lore*, p. 356.

the "Register of the Great Seal of Scotland," under date 8th November 1575, as existing in the barony of Brunton, presumably that of Barnslee in Markinch parish, Fife.¹

The chantry of St. Andrew the Apostle, in the church of St. Nicholas at Aberdeen, was founded on 10th August 1473 by one of the burgesses named John de Mar, who endowed it with certain annuities arising from tenements in the town.² Near the Bridge of Tilt in Blair Atholl parish, Perthshire, is a disused burying-ground (now a stackyard), locally known as "Cladh cille Andreas," *i.e.* the burying-place of St. Andrew's Church. Mr. J. Mackintosh Gow remarks: "Stone coffins and human bones have occasionally been found, and the river Tilt, which bounds it on the west, has no doubt when in flood carried away a considerable portion of it. In the wood, and to the south of this burying-ground, there is a grey monolith, known as St. Andrew's Cross, which at one time marked the stance of Andermas Fair, a market named in Gaelic 'Feill Andreas,' which was held in the parish at one time, but is now held at Perth."³

On the north of the landing place in the island of Lismore, Argyll, is the ancient and now disused burying-ground of Kilandreyn, locally pronounced Kilandraish. The name is believed to embody that of St. Andrew; and, though there are no traces of a building, it is probable that a small chapel at one time stood within the enclosure.

In 1619 St. Andrew's Chapel at Golspie was made parochial, instead of the parish church, which stood at Kilmally some two miles to the west, and had become ruinous. In the *Genealogical History of the Earldom of Sutherland*⁴ we read: "Sir Robert (Gordoun), with consent of the bishop and of the parishoners, did appoynt the same to be parish church, and the place of meitting for divyne

¹ *R. M. S.*, 1546-80, p. 663. ² Kennedy's *Annals of Aberdeen*, vol. ii. p. 31.

³ *P. S. A. Scot.*, vol. xxiv. p. 386; *vide also N. S. A. Perth*, p. 568. ⁴ P. 361.

service, which wes befor this tyme at Kilmaly-kirktown, seing Golspie church is in the midst of the parish, and neir the house of Dunrobin.”

In addition to St. Andrews in Fife, other two parishes embodied the apostle's name, viz. St. Andrews in Orkney, and St. Andrews in Elginshire, united to Lhanbryde in 1780. The ancient church of the latter parish has vanished; but its burying-ground is still to be seen close to the Lossie at Kirkhill. According to Mr. A. Jervise,¹ St. Andrew was titular of the church of Bellie on the Spey in Elginshire. Along with several others he shared the patronage of St. Mary's College, afterwards King's, in Old Aberdeen, founded by Bishop Elphinston.

The ancient church of Tyrie parish, dedicated to St. Andrew, was known as the White Kirk of Buchan. Tradition says that it was built about the year 1000, by a Mormaer of Buchan after he had routed the Danes on the neighbouring hills. The apostle was patron of the church of Rayne in the same shire, where he is remembered in the name of St. Andrew's Hill, and where a fair, known as Andersmas, used to be held. Other Aberdeenshire churches in the same name were those of Gartly, Alford, Strathdon, and Kindrochet, now Braemar.

The last-mentioned place appears in the story of St. Regulus, together with Forteviot in Perthshire, and Monikie in Forfarshire, whose churches were likewise named after St. Andrew. Dr. Joseph Anderson remarks: “Forteviot was from an early period a residence of the Pictish Kings. The legend of St. Andrew represents St. Regulus and his followers as proceeding to Forteviot with the relics of the holy apostle immediately after their landing at Kilrimont (St. Andrews) in 761. King Hungus had gone on an expedition into Argyle, but they found his three sons residing at Forteviot. These princes are said to have given the tenth part of that

¹ Dr. William Cramond thinks Bellie Church bore St. Peter's name.

'town' to God and St. Andrew, and the holy men erected a cross in commemoration of the gift. Then they went to Kindrochet in Braemar to meet the King on his return, and he and all his nobles prostrated themselves before the relics of St. Andrew, which were there shown to them; and he gave that place to God and St. Andrew, and built a church there. Then he came over the Mounth to Monichi, and there, in honour of God and the blessed apostle, he built a church; and so the King came with the holy men to Forteviot and built there a church (basilica) to God and St. Andrew."¹

Two monastic foundations coupled the name of St. Andrew with that of the Virgin, viz. Pluscarden in Elginshire and Lindores in Fife, the former having had St. John the Baptist as an additional joint-titular. Pluscarden was a priory belonging to the monks of the order of Valliscaulium, and was founded about 1230 by Alexander II. in the Valley of St. Andrew (Vallis Sancte Andreae), some six miles from Elgin. Shaw in his *History of Moray*,² published in 1775, says: "The walls of the precinct are almost entire, and make near a square figure. The church stands about the middle of the square: a fine edifice in the form of a cross, with a square tower in the middle, all of hewen asler. The oratory and refectory join to the south end of the church, under which is the dormitory. The chapter house is a piece of curious workmanship; an octagonal cube, whereof the roof is supported by one pillar. The lodgings of the prior and cells of the monks were all contiguous to the church. Within the precinct were gardens and green walks."

A chapel to St. Andrew stood, in all probability, in the valley before the foundation of the priory. The Rev. S. R. Macphail³ remarks: "Beyond the desirableness of the spot for the seclusion required by the Rule of Vallis Caulium,

¹ *P. S. A. Scot.*, vol. xxvi. p. 435.

² P. 260.

³ *History of the Religious House of Pluscarden*, p. 63.

there was this also to recommend it, that it was already, we cannot doubt, the recognised seat of an earlier form of Christian observance. In the 'Chapel' and 'Chapel Well' and 'Drinking Hill'—all out of the line of the public road in the days of the Monastery—we have traces of earlier worship in the glen. To this we may add what is afforded by tradition and the study of the Charters which makes it almost certain that the valley was known by the name of St. Andrew previous to the foundation of the priory." Alexander Seton, prior of Pluscarden, had a *Sigillum Rotundum*, "whereon," as Dr. de Gray Birch¹ tells us, "were engraved three canopied niches containing effigies of St. Andrew with his ever-attendant saltire cross, between St. Mary the Virgin holding the Child, and St. Margaret holding a book and sceptre."

Lindores Abbey, whose ruins are still to be seen on a gentle rising ground overlooking the Tay, about a quarter of a mile from Newburgh, was founded by David, Earl of Huntingdon, about 1191. There is a tradition that in the interior of the building was earth brought from Ireland to prevent adders from taking up their abode within it. Mr. G. Shaw Aitken² remarks: "Immediately south and separated from it by the modern highway is the ancient orchard, its enclosing walls and buildings in part still standing. About a furlong eastward courses a streamlet; on its banks once stood the Abbey mill, and near the site of it is a venerable pear tree of great diameter—the largest in Scotland, and one of the ancient stock." The remains of another pear tree, said to be 400 years old, are still to be seen near the abbey entrance. The tree continued to thrive till blown down by the gale of 28th December 1879, which wrecked the Tay Bridge.³ The Abbey Grange stood on a rising ground a mile east of the monastery, and midway between it and Abdie Church, on the margin of Lindores Loch.

¹ *Ecclesiastical Seals*, p. 106.

² *The Abbeys of Arbroath, Balmerino, and Lindores*, p. 30.

³ Rea's *Lindores Abbey*, p. 130.

The obverse of the monastic seal has reference, as indicated in a previous chapter, to the Virgin as one of the titulars of Lindores. Its reverse relates to St. Andrew as the other titular. "It shows us," remarks Dr. de Gray Birch, "the scene of the martyrdom of St. Andrew, who is being fastened to a saltire cross by a man upon a ladder on the right, tying the left hand of the martyr with a cord. On the left hand side is a group of seven monks and others listening to the teaching of the apostle, who, according to a tradition, hung for two days on the cross before his death, during which period he exhorted the bystanders to adopt the Christian faith. The legend explains the picture: BIDUO PENDENS IN CRUCE BEATUS ANDREAS DOCEBAT POPULUM."¹

¹ *Ecclesiastical Seals*, p. 101.

CHAPTER XIII.

THE APOSTLES

(*continued*).

Introduction of St. Peter's Cultus into Scotland.—Nectan.—St. Boniface.—St. Peter's Dedications in Angus and his Connection with Rome.—His Dedications in the North-east of Scotland.—In Sutherland and Caithness.—In Orkney and Shetland.—In the Hebrides.—St. Peter's Chantry, Aberdeen.—St. Peter's Chapel, St. Andrews.—Inverkeithing Church.—Hospital, Aberdour.—Ogston Church.—Chapel, Kinloss Abbey.—Kilchrennan Church.—Chapels, Ardnamurchan, Glasgow Cathedral and Melrose Abbey.—Dumbarton.—Houston.—Galston and Mouswald.—Chapelyard of Dalpeddar, Sanquhar.—Franciscan Monasteries: Lanark and Roxburgh.—Kilfeather, New Luce.—St. Peter's Cross-slab, Whithorn.—Chapel, Physgill.

AS indicated in the previous chapter, St. Peter preceded St. Andrew as guardian of our realm, or at least of that portion of it belonging to the Picts. There is historical evidence relative to the introduction of his cultus from the south. Bede tells us that in 710 A.D. Nectan, king of the Picts, sent a messenger to Ceolfrid, abbot of the monastery of the blessed apostles Peter and Paul at Jarrow in Northumbria, asking for information regarding the time of Easter and the form of the tonsure, and requesting that architects should be sent to him to build "a church in his nation after the Roman manner, promising to dedicate the same in honour of St. Peter, the prince of the apostles." Ceolfrid sent to Nectan a letter containing this exhortation: "I admonish your wisdom, O king, that you endeavour to make the nation, over which the King of kings, and Lord of lords, has placed you, observe in all points those things which appertain to the unity of the Catholic

and Apostolic Church ; for thus it will come to pass, that after your temporal kingdom has passed away, the blessed prince of the apostles will lay open to you and yours the entrance into the heavenly kingdom, where you will rest for ever with the elect." The result of Ceolfrid's letter was eminently satisfactory from the abbot's point of view ; for the Picts relinquished the Celtic Easter and tonsure in favour of those of Rome. "The nation," continues Bede, "thus reformed, rejoiced, as being newly put under the direction of Peter, the most blessed prince of the apostles, and secure under his protection."¹

The church built in honour of the saint by the architects sent into Pictland by Ceolfrid, is thought by Dr. Skene to have stood at Restennet in Angus, which was certainly dedicated to that apostle. Its site was occupied later by an Augustinian priory, which was in existence in the time of David I., and was also under the invocation of St. Peter. The priory was situated on a peninsula, in what was then Restenneth Loch, now drained, where the ruins of its church, including a square tower, are still to be seen along with traces of the cloister garth.²

St. Boniface, the propagator of Roman ideals, was probably a co-worker with Nectan in his attempts to abolish Celtic usages ; and we find the saint in question credited with the foundation of the Restennet church. Dr. John Stuart remarks : "The occurrence of a mission with a Roman influence in the time of Nectan may be accepted as an historical fact. It so entirely coincides in point of time with the events described by Bede, that one is strongly tempted to recognise in Boniface and his companions the messengers sent by the Abbot Ceolfrid in answer to the king's request."³

¹ *Ecclesiastical History*, pp. 279-289.

² *Ecclesiastical Architecture of Scotland*, vol. i. p. 184.

³ *Archæologia Scotica*, vol. v. part ii. p. 291.

St. Peter's Church at Tealing was another of St. Boniface's foundations in Angus. Regarding it Mr. A. Jervise¹ says: "The site of the church is still pointed out on a rising ground a few yards to the north of the mansion-house of Tealing, and St. Peter's Well is in the adjoining burn." St. Peter's Church at Invergowrie was yet another of the saint's foundations in Angus. The Rev. Adam Philip² remarks: "Invergowrie Church, or, as it is now commonly called, Dargie Church, stands on an almost insular knoll washed by the Invergowrie Burn, on the very borders of Forfarshire, and within a stone's throw of the Tay. In spite of every change this little church-crowned islet is one of the quietest old-time nooks in the district." The existing structure, now a well-preserved ruin, cannot claim to have been built earlier than the first half of the sixteenth century;³ but, apart from its curious sculptured stones, the church is interesting as occupying the site of the place of worship founded by St. Boniface in honour of St. Peter. Legend says that the Devil, when standing on the hills of Fife, saw St. Boniface building his church at Invergowrie, and, wishing to demolish it, threw two huge boulders across the firth. One of these fell short of the mark and became embedded in the Tay. The other, locally known as "the Paddock Stane," went beyond it, and still lies in the grounds of Greystane, to which it gave name.⁴

The church of the ancient parish of Rait, now included in Kilspindie parish, appears to have been under the invocation of the same apostle, if we may judge from the name of a spring in the neighbouring Fingask Glen, known as St. Peter's "Wishing Well." The not very extensive ivy-clad

¹ *Epitaphs*, vol. ii. p. 371.

² *The Parish of Longforgan*, p. 43.

³ *Ecclesiastical Architecture of Scotland*, vol. iii. p. 455; also *Early Christian Monuments of Scotland*, p. 255; Chalmers' *Sculptured Stones of Angus*.

⁴ *The Parish of Longforgan*, p. 48. Every morning when the cock crows the Paddock Stone is believed to spin round of its own accord.—*Vide Myles' Rambles in Forfarshire*, p. 107.

remains of Rait Church occupy a picturesque situation on a knoll, below which flows a small stream.

St. Peter is commonly reported to have had various links with the city of Rome.¹ There he lived for some time. There, according to tradition, he met a martyr's death by crucifixion. There, too, his relics, including his reputed chains and chair, were reverently preserved.² In after-times the occupants of the Apostolic See were zealous in spreading abroad the fame of their patron saint, as their power extended beyond the limits of Italy. According to a picturesque legend, when Attila the Hun was leading his army against Rome in 452 A.D., St. Peter and St. Paul appeared to him and threatened him with instant death if he did not give heed to the intercessions of Pope Leo, who had presented himself before the barbarian in the hope of saving the city from his attack.

St. Peter's Church at Meigle on the eastern border of Perthshire, may have been founded by St. Boniface on his way north to Aberdeenshire and the districts lying to the west of that county, where he is said to have built a large number of churches. He was evidently inspired by special zeal for the cultus of St. Peter, as all the churches founded by him were dedicated to that apostle. Peterculter in Aberdeenshire points by its name to St. Peter as its patron saint. A spring in the parish is called St. Peter's Well, and near the church is a steep bank styled Peter's Heugh.³ The pre-Reformation church of Fyvie occupied the site of the present parish church, built in 1808. "The old church," remarks the Rev. Dr. Pratt,⁴ "was dedicated to St. Peter, the tutelary of the parish, and had stood for about six hundred and thirty years. Peter's Well, a spring in the

¹ Appendix K. Mr. E. P. Evans, in his *Animal Symbolism in Ecclesiastical Art*, tells us that the skull of St. Peter as a child may be seen in one shrine, while his fully developed cranium as an adult is kept in another; but he does not mention where the shrines are to be found.

² Barnes' *St. Peter in Rome*, pp. 6, 69, 81, etc.

³ *N. S. A. Aberdeen*, p. 105.

⁴ *History of Buchan*, p. 311.

immediate vicinity, still bears the appellation of the saint and apostle. In the Chartulary of Arbroath it is recorded that William the Lion 'gave to the Abbay there the church of Fyvin, with the chapels, lands, tithes, oblations, pasturage, and other pertinents' between 1187 and 1200."

The churches of Glenbucket and Rathven were under the same invocation. The latter church stood in its burying-ground, about a mile from Buckie, where its nave was used as a place of sepulture after a new church was built, in 1794, on a neighbouring site. A fragment of St. Peter's Church of Bellie parish stands in its graveyard near the Spey, about two miles from Fochabers. Mr. A. Jervise¹ says: "The patronage of the Kirk of Bellie belonged to the Priory of Urquhart, in consequence of a grant of territory, by David I. about 1150-3, which included Finfans, on the west of the Spey, and Fochoper (Fochabers) on the east, with a common for pasturage, and a fishing on the Spey, &c."

Duthil parish, united to Rothiemurchus in 1630, had its church, which stood on the west bank of the Dulnan, under the same invocation. St. Peter's Church of the ancient parish of Essil was in pre-Reformation times the prebend of the sub-treasurer of the cathedral of Moray. After the union of Essil and Dipple in 1731 to form, along with the barony of Garmouth, the present parish of Speymouth, the church of the former parish was allowed to go to ruin, but its graveyard continued to be used for interments.²

The pre-Reformation kirk of Duffus parish owed allegiance to the same apostle. John Despanyding, a canon of Elgin, who entertained Edward I. when in Scotland, petitioned that he might receive twenty oak trees from the forest of Langmorgan for the purpose of repairing his church at

¹ *Epitaphs*, vol. i. pp. 11, 12. As indicated in the previous chapter, Jervise attributes Bellie church to St. Andrew.

² Shaw's *History of Moray*, pp. 335, 336.

Duffus.¹ The picturesque appearance of the building in recent times is thus described by a writer in *The Scotsman* of 28th November 1908: "In this fertile region (the Laich o' Moray) seedling fig trees may be seen growing in a wild state. There is one such tree in the old churchyard of Duffus parish growing against the south wall of the ruined church. It is about ten feet high, and the base of its main stem is almost a foot in circumference. Some years ago I recollect seeing one or two figs on it, but how it came to grow in such a situation I cannot suggest. A few yards along the same wall there is a prolific growth of ivy, from the middle of which hangs a young vine. The vine grows from a crevice in the wall, and at this date (23rd November) has not yet shed its green leaves. On the lichen-covered stones of the old porch the florets of the ivy-colored toad flax may be counted in dozens."

In 1666 some skippers belonging to the parish were summoned to appear before the bishop and presbytery, on a charge of having burnt their clavies, or torches, above their boats in a superstitious manner, not, however, on St. Peter's Day, but "upon Saturday before New yeires even." The practice was a relic of sun-worship, and survived through mediæval times till a comparatively modern date.²

The ancient parish of Drumdelgie bore witness to its patron saint by its alternative name of Peterkirk. Its church occupied a site on a haugh beside the Deveron. In its neighbourhood is St. Peter's Well, keeping alive the memory of its ancient dedication. The church of Inveravon, built in the beginning of last century, probably occupies the site of the original kirk of St. Peter. Mr. A. Jervise³ says: "St. Peter's Well, which was once considered an effectual cure for most diseases, is about 400 yds. south-east of the

¹ Chalmers' *Caledonia*, vol. ii. p. 792.

² *P. S. A. Scot.*, vol. x. pp. 656, 657.

³ *Epitaphs*, vol i. p. 143.

church. At no distant date, votive offerings were found in the well; and Peter Fair, now held at Dalnashaugh, stood near the consecrated fountain." In the churchyard is a symbol-bearing stone, known in the district as "Peter's Stone." It is said to have been discovered in the foundation of the old church.¹ When Bishop Bricius constituted the cathedral chapter of the diocese of Moray, he made St. Peter's Church of Strathavon, and the parish church of Urquhart in Inverness-shire, the prebend or benefice of the chancellor.²

Peterhead parish, at one time styled Peterugie, had, as the name indicates, its place of worship under the invocation of St. Peter. Messrs. MacGibbon and Ross³ remark: "The remains of the church of St. Peter consist of the side walls of the chancel and the entire chancel arch with a square tower projecting outwards in the centre of the west wall of the nave. No other portion of the nave remains. The tower and west wall are late, but the chancel is of the Norman period." The building, which stands on the links of Peterhead, must be regarded as the successor of a more primitive structure named after the apostle, and traceable, in all probability, to the epoch of St. Boniface, though one cannot be certain that he was its actual founder. In an Act of the Scots Parliament, of date 1641, we read: "Williame Earle Marischall Lord Keith and Altrie, being undoubtit patrone of the paroch kirk and parochyne of Peterugie and titular of the teyndis thair of lyand within the Presbyterie of Dear and Sherrefdome of Abirdene, be reassone of the spatiousnes and wydnes of the said parochine and of the many comunicantis within the samen, causit build ane new kirk upon ane pairt thair of and nameit the samen the kirk of Longsyd."⁴ The new parish was

¹ Stuart's *Sculptured Stones of Scotland*, vol. i. plate 15.

² Mackay's *Urquhart*, p. 341.

³ *Ecclesiastical Architecture of Scotland*, vol. i. p. 371.

⁴ *Acts of Parliament*, vol. v. p. 616.

made up of portions of the parishes of Peterhead and Crimond. Its church at Longside, built some twenty-one years earlier, was known at first as New Peter, and also as "the ower (*i.e.* upper) kirk of Peterugie," or "Peterheid."¹ Another church was built in 1836, but the old structure still remains beside it. The graveyard is entered by a lychgate, with a sundial at one end of its cornice, corresponding probably to another which had adorned its other end. A finial above the centre of the gate bears the date 1705, but the gate itself, according to Mr. Thomas Ross, seems to be earlier.²

Sir A. C. Lawrie³ quotes a grant by Gartnait, Mormaer of Buchan, and Ete, his wife, which appears in Gaelic in the Book of Deer. The grant dates from 1131-1132, and is as follows: "Gartnait, son of Cainnech, and Ete daughter of Gillemichel, gave Pet-mac-Cobrig for (the) consecration of a Church to Christ and Peter (the) Apostle and to Columcille and Drostan free from all exactions, with the gift of them to Cormac, Bishop of Dunkeld, in the eighth year of David's reign."

The locality of the church is not indicated in the grant; but the introduction of St. Columba and St. Drostan together in connection with its dedication is suggestive of Deer. The name of St. Peter in conjunction with St. Columba and St. Drostan seems to imply the intrusion of Roman influence into a Celtic monastic settlement of long standing.

St. Boniface is believed to have ended his life at Rosemarkie⁴ in the Black Isle, on the northern shore of

¹ *N. S. A. Aberdeen*, p. 859.

² *P. S. A. Scot.*, vol. xxiv. p. 186.

³ *Early Scottish Charters*, p. 78.

⁴ In "De Antiquitate Christianae Religionis Apud Scotos" (*Miscellanies of the Scottish History Soc.*, vol. ii. p. 126), is the following: "In Ross-shire there exists a town 'Rosmarky' where there is a tradition, accepted unanimously by the elders of that people, that St. Boniface was born there. But because he taught for some period of his monastic life in England, he was commonly thought to be English."

the Moray Firth, where he built a church to St. Peter, and later was buried within its walls. This church must have been a humble structure, and probably stood beside the firth, on or near the site of the present parish church. When its representative, doubtless not its immediate successor, was being repaired in 1735, some stone coffins of rude workmanship were discovered in a vault under a very ancient steeple. The writer of the parish article in the *New Statistical Account of Scotland*,¹ who mentions their discovery, suggests that one of them "might probably contain the bones of this venerable apostle."

When the cathedral of the diocese of Ross was built early in the fourteenth century at Fortrose, about a mile west of Rosemarkie church, it was placed under the joint invocation of St. Peter and St. Boniface. Mr. J. M. Neale, who visited the place in 1848, says: "Fortrose is a neat little town, standing round a green, much more like England than Scotland. On one side of this green are the remains of the once glorious cathedral, the see of the Bishops of Ross. It was not destroyed in the Knoxian Reformation, but by Oliver Cromwell, who applied the stones to the construction of a fort at Inverness.² The fort has perished; the cathedral, in the last stage of decay, still exists. It formerly consisted of choir and nave, with aisles to each, eastern lady chapel, western tower, and chapter-house at the north-east end; what remains, consists merely of the south aisle to chancel and nave, and the detached chapter-house. The style is the purest and most elaborate Middle-Pointed; the material, red sandstone, gave depth and freedom to the chisel; and the whole church, though probably not 120 feet long from east to west, must have been an architectural gem of the very first description."³

¹ *Ross and Cromarty*, p. 352.

² For an account of the fort, *vide* W. J. Watson's *Prints of the Past Around Inverness*, p. 40.

³ *Ecclesiological Notes on the Isle of Man, Ross, etc.*, p. 53.

In 1553 it was ordained that the bailies and burgesses of Rosemarkie should have the privilege of holding two annual fairs, one of them being on the feast of St. Peter ad Vincula (1st August). The burgh seal now in use is the same as the one employed in pre-Reformation times by the cathedral chapter. It bears at the dexter side a figure of St. Peter holding the keys, and at the sinister side a figure of St. Boniface dressed in pontifical robes and bearing a pastoral staff, with the inscription: "SIGILLUM SANCTORUM PETRI ET BONIFACII DE ROSMARKIN."¹ The ancient seal of the burgh, which is still preserved, has on it only one figure, believed to be that of St. Peter.

St. Peter was remembered in Sutherland and Caithness. Such names as Kilphedder and Kilpedder, in the parishes of Kildonan and Clyne respectively, indicate the existence of chapels in his honour; and he had a place of worship at Olganybeg in Halkirk parish. Mr. T. S. Muir² describes Olganybeg as "a sweet grassy place, watered by a tributary of the Thurso." Slight remains of the chapel are still to be seen in its burying-ground beside the rivulet. St. Peter's principal dedication in Caithness was the parish church of Thurso. It was a cruciform building, and stood in its burying-ground, on the left bank of Thurso Water near the sea. It was deserted in 1832 in favour of a new church on another site, and is now in a ruinous condition. The dedication of the church is recalled by the burgh seal. "The Seal of the Burgh," remarks Mr. A. Porteous,³ "is oval, and bears a figure of St. Peter holding one key, from which another key hangs, in his right hand, and in his left hand he carries a staff with a double cross known as a patriarchal cross."

St. Peter was not forgotten in Orkney. The church of Sandwick in Pomona had him as its titular.⁴ The way in which

¹ *O. P. S.*, vol. ii. p. 582.

² *Ecclesiological Notes*, p. 107.

³ *Town Council Seals*, p. 283.

⁴ According to the *O. S. A.* (vol. xx. p. 266) the church of Deerness had St. Peter as its titular, but there is reason to believe that it was under the invocation of the Virgin.

his festival was held in the parish in post-Reformation times is thus indicated in the *Old Statistical Account of Scotland*¹: "In Sandwick parish the people do no work on the third day of March, in commemoration of the day on which the church of Sandwick was consecrated; and as the church was dedicated to St. Peter, they also abstain from working for themselves on St. Peter's day (29th June), but they will work to another person who employs them." In Stronsay was anciently St. Peter's parish, forming the northern portion of the island. A parish of the same name existed in South Ronaldshay, where a wooden image of the apostle was long preserved, but in 1643 the Presbytery ordered it to be burnt.² When referring to South Ronaldshay, the Rev. Dr. Craven remarks: "In the churchyard of the Church of St. Peter, on the east side of the island, was discovered one of those ancient sculptured stones which mark the Pictish era. It does not, indeed, contain a cross, but marks a very long and advanced stage of Celtic civilisation."³

The apostle had chapels on the Pentland Skerries, on the bank of Otterswick near Newark in Lady parish, and on the Brough of Birsay. Regarding the last Dietrichson⁴ remarks: "We find a semicircular Romanesque apsidal design in the church whose ruins still rise a few yards from the ground on the Brough of Birsay. A Celtic church originally stood here. Barry states that the church of which these are the ruins was dedicated to St. Peter. It consists of a nave, with a lower and narrower chancel and semicircular apse. It is thus probably from the time 1066-1166. A stone bench has run round the walls of the nave, of the same kind as the wooden bench in the Norwegian timber churches."

Another chapel to St. Peter stood on the north-east side of the island of Wyre, off Rousay. Dietrichson thinks that

¹ Vol. xvi. pp. 460, 461.

² Craven's *History of the Church in Orkney*, vol. iii. (1558-1662) p. 71.

³ *Ibid.* vol. iv. (prior to 1558) p. 72.

⁴ *Monumenta Orcadica*, pp. 19, 20.

it was probably built by Bishop Bjarne, who succeeded to the see of Orkney in 1188, and had an important share in rearing St. Magnus's Cathedral at Kirkwall. The building, which is now roofless, had a nave and chancel, the latter lower and narrower; while the roof was of open timber work covered with slabs of stone.¹ A small chapel known as Crosskirk, to be referred to again in Chapter XXI., stood on Fair Isle, midway between Orkney and Shetland. There is some doubt as to its dedication; whether to some saint, or to the Holy Rood. One may, perhaps, get a clue from what is described, in a discharge by Patrick, Earl of Orkney, to Malcolm Sinclair of Quendale in 1609, as St. Peter's Stouk (St. Petires Stowke) in Fair Isle. Mr. Gilbert Goudie remarks: "It is not clear what this precisely was, whether some small revenue or tithing, or a collecting-box for donations in the name of St. Peter. Its existence in the Fair Isle is remarkable."²

St. Peter was well-known in the Hebrides. His festival in June is styled in Gaelic *La Pheadair*, *i.e.* the feast-day of Peter. Regarding it Dr. Alexander Carmichael³ remarks: "This is a great day among fishermen. Even if there be a storm the fishermen put out to sea, believing that the fisherman-apostle will aid and shield them." The southern portion of the modern parish of South Uist was styled by Archdeacon Monro in 1549 "*Peitter's Parochin*." Its church stood at Kilpeter, near the west coast. At Killipheder, in Kilmuir parish in North Uist, a chapel is believed to have stood. St. Peter had anciently a dedication in the island of Pabbay in Loch Roag, on the west coast of Lewis. Mr. T. S. Muir⁴ remarks: "Made up of smooth sandy beach, rock, and flowery pasture, Eilean Pabba has much of that peculiar

¹ *Monumenta Orcadica*, p. 33.

² Mill's *Diary of Shetland*, p. 195 n.

³ *Carmina Gadelica*, vol. ii. p. 318.—It was appropriate, in view of St. Peter's connection with fishermen, that the magistrates of Aberdeen should have promised, in 1485, to supply ten lasts of salmon for behoof of James III. on the Apostle's festival.—Kennedy's *Annals*, vol. i. p. 59. *Vide* Appendix L.

⁴ *Characteristics*, p. 177.

sweetness of aspect which somehow invariably belongs to islands of the name. But, besides its picturesque beauty, there is nothing in it deserving much notice,—a copious fountain issuing from a moss-covered stone cell, a capacious cavern, in which the benighted fisherman often seeks repose, and the scant remains of St. Peter's chapel—a rude and narrow oblong some eight-and-twenty feet in length in the middle of a nearly obliterated burying-ground—being the only objects of interest." St. Peter had a chapel at Lower Shadir, in Barvas parish in the mainland of Lewis, locally known as Teampull Pheadair. "It stood," as Mr. Muir¹ tells us, "on a grassy spot overlooking a very rough shore, a good way down from the road. The internal length was only 26 feet." The foundation-stones now alone remain. At Suainabost in the ancient parish of Ness, now included in Barvas, stood another temple to St. Peter. Its ruins, over 63 feet in external length, stand in an open burying-ground on the bank of a stream, not far from the shore. Mr. Muir² mentions that, with the exception of St. Columba's Chapel in the district of Ey, it is the largest of the Lewis churches.

During the reign of William the Lion (1165-1214), an hospital was founded by Matthew Kyninmunde, bishop of Aberdeen, between Aberdeen and the Old Town, and dedicated to St. Peter. It was designed for the reception of poor and infirm persons, and for celebrating masses for the soul of King William, the souls of his ancestors and successors, and of its founder.³ The hospital and its titular are still recalled in the local topography by the names of the Spittal and St. Peter's Place. St. Peter's Chantry, in the church of St. Nicholas at Aberdeen, was founded on

¹ *Characteristics*, p. 186.

² *Ibid.* p. 187. The Rev. J. C. Carrick mentions in his *Ancient Abbeys and Churches of Scotland*, p. 24, that, till quite recently, the holy water basin, still to be seen in St. Peter's Church, was used by the Suainabost crofters for baptisms.

³ Kennedy's *Annals of Aberdeen*, vol. i. p. 312.

20th February 1455, by Thomas Blindsele, burgess of the town, "who granted to the chaplain of the altar an annuity of ten merks, arising from various tenements in the town, and from crofts of land near it."¹

In what is now a garden in St. Andrews, a chapel named after St. Peter is believed to have stood. Dr. Hay Fleming² remarks: "That there was such a chapel is certain, for it is twice referred to in the Chartulary of the Priory, first in an undated charter, and afterwards in a document of 1212. From these references, it further appears that this chapel was near the sea, and also near the way that led to the Castle. In this garden several tons of hewn stones were unearthed in 1887. Among these were segments of a Norman pillar, or pillars, which must have been nearly five feet in diameter." The same apostle had a dedication at Kirkcaldy, regarding which Mr. John Geddie³ observes: "The tower of St. Peter's Church at the head of the Kirkgait is Kirkcaldy's chief antiquity." The parish church of Inverkeithing, granted in 1139 to Dunfermline Abbey by Waldeve, son of Gospatrick, was under the same invocation. It was burnt down in 1825, the middle-pointed western tower alone escaping. The tower, which terminates in a wooden polygonal spire of modern construction, now forms the entrance porch to the new church. In the interior of the building is an ancient hexagonal font, which was found in fragments below the tower and in the churchyard, but has been pieced together. Each of the sides has an heraldic shield supported by an angel.

At Aberdour was an hospital, established in 1487 for sisters of the third order of St. Francis of Penitence, with St. Peter and St. Mary as its joint-titulars.⁴ The ancient parish of Ogston in Elginshire, now included in Drainie,

¹ Kennedy's *Annals of Aberdeen*, vol. ii. p. 29.

² *Guide to St. Andrews*, pp. 84, 85.

³ *The Fringes of Fife*, p. 92.

⁴ Theiner's *Vetera Monumenta*, p. 500.

is said by Shaw¹ to have had its church dedicated to St. Peter, though there is reason to believe, as we shall see in a future chapter, that it was under the invocation of St. Michael. In the abbey of Kinloss, in the same shire, was a chapel bearing the apostle's name.

The church of Kilchrenan—otherwise Kildachmanan—beside Lochawe, is attributed in a charter of 1361 to St. Peter the Deacon. Commenting on this dedication, Prof. Cosmo Innes remarks: "This saint seems to be unknown to hagiologists. The name of the church may have gradually assumed this form from the circumstances, that the church of Lochow was the church of the dean, as its name 'Kildachmanan' seems to imply, and that it was, as appears, dedicated to St. Peter. The confusion of *Diaconus* with *Dean* is very common in Scotch writs."² There was a chapel to St. Peter connected with the lands of Ardnamurchan. One of the four chapels in the east end of the lower church of Glasgow Cathedral bore his name, together with that of St. Paul. It was founded in 1498 by Thomas Forsith, canon of the cathedral church of Ross and prebendary of Logy.³

Melrose Abbey had a chapel to St. Peter, situated on the east side of the north transept. On the wall of the transept, and facing the chapel, is still to be seen a statue of the apostle holding his keys.⁴

When referring to Dumbarton, Prof. Cosmo Innes remarks: "There was a chaplainry of St. Peter, but whether within the parish church, or in a chapel in the town, does not appear."⁵ Houston parish, Renfrewshire, united to Kilallan in 1760, was formerly called Kilpeter. A fair was held in

¹ *History of Moray*, pp. 342, 343.

² *O. P. S.*, vol. ii. p. 121 n.

³ *Trans. Glas. Arch. Soc.*, New Series, vol. i. p. 492.

⁴ The Rev. H. Friend, in his *Flowers and Flower-Lore*, p. 151, remarks: "The Cowslip used to be called St. Peter's Wort in the old herbals, on account of the cluster of blossoms bearing some resemblance to a bunch of Keys, the badge of the Apostle."

⁵ *O. P. S.*, vol. i. p. 24.

the parish till a comparatively recent date on St. Peter's Day (29th June); and the dedication of the church is still recalled by Peter's Burn and St. Peter's Well.

The church of Galston in Ayrshire could also claim a connection with the same apostle, though his name did not appear in that of the parish. Chalmers¹ says: "The church of Galston was dedicated to St. Peter, and a fair was annually held at Galston on St. Peter's Day, the 29th of June. The fair has declined in business and importance, but the custom of lighting fires on the neighbouring hills before the fair is still continued." The church of Mouswald in Dumfriesshire, which occupies an eminence on the east of Lochermoss, is believed to have had St. Peter as its patron in pre-Reformation times. About a hundred yards west of the church is St. Peter's Well, a most copious spring which is said never to freeze even in the severest weather.²

At Sanquhar, in the same shire, is a site called the Chapelyard of Dalpeddar, evidently pointing to an ancient dedication to St. Peter. The Franciscan monastery at Lanark, founded in 1314 by King Robert I., was probably under the same invocation; for, near the Friars-field, is a spring known as St. Peter's Well.³ There is no doubt that the Franciscan monastery, which anciently stood immediately outside the walls of Roxburgh, and whose site is occupied by a farmhouse called the Friars, had St. Peter as its patron. The Friars' Cemetery was consecrated on 4th May 1235 by William de Bondington, bishop of Glasgow. Several years ago the occupant of the farm discovered in a good state of preservation some ancient coffins, ornamented with rude plates of iron.⁴

Kilfeather in New Luce parish, Wigtownshire, indicates an ancient dedication to St. Peter, the name being merely an

¹ *Caledonia*, vol. iii. p. 517.

² *N. S. A. Dumfries*, p. 443.

³ *O. P. S.*, vol. i. p. 120.

⁴ Jeffrey's *History of Roxburghshire*, vol. ii. p. 75.

altered form of Kilpeter. Beside the highway leading from Whithorn to the Isle of Whithorn once stood a cross-slab, now preserved at the priory in the burgh. The slab is four feet in height, and bears a slightly mutilated inscription, which has been read as follows: "LOC (*i.e.* locus) STI. PETRI APUSTOLI"—"the place of St. Peter the apostle," in reference perhaps to the boundary of church lands.¹ Mr. T. S. Muir connects it with the otherwise nameless burying-ground at Physgill in the same district, where, it is to be presumed, a chapel once stood named in honour of St. Peter.²

¹ *Early Christian Monuments of Scotland*, p. 497.

² *Ecclesiological Notes*, p. 233.

CHAPTER XIV.

THE APOSTLES

(continued).

St. Matthew and St. John.—St. James the Great.—His Martyrdom.—His Relics.—His Connection with Spain.—St. Iago de Compostella.—Patron of Pilgrims.—Warrior Saint.—Signaculum of St. James.—Hebridean Folklore.—St. James's Dedications.—St. James the Less.—His Chaplainry, Dundee.—St. Philip.—His Legend.—St. Philip's Well, Yarrow.—St. Bartholomew.—His Visit to India.—His Martyrdom.—His Emblems in Art.—Croyland Abbey.—Patron of Perth Glovers.—St. Bartholomew's Tawse.—English and Scottish Dedications to St. Bartholomew.

ST. MATTHEW and St. John, though belonging to the apostolic band, were also evangelists, and as such will be noticed in a following chapter, where an account will be given of their Scottish dedications.

St. James, the brother of St. John, is usually known as St. James the Great, but sometimes as St. James the Greater, or St. James Major, to distinguish him from the other less prominent apostle of the same name. He received the martyr's crown, like St. Andrew and St. Peter; but, in his case, death came by the sword of the executioner. His fame not only survived him, but increased as the centuries passed, when legend began to be added to history. His relics also increased in number. According to the Rev. Dr. Alexander Robertson,¹ "St. James the Greater has seven bodies, besides some extra heads. One body is in Judea, one in Lydia, and one in each of the following cities, Rome, Pistoia, Verona, Toulouse, and one at the famous pilgrimage shrine of Compostella in Galicia in Spain." One of the apostle's relics is mentioned in connection with King William

¹ *The Roman Catholic Church in Italy*, p. 190.

the Lion, who in 1167, when the see of Dunkeld was vacant, swore by the arm of St. James that Archdeacon Scott, an Englishman, should not be made its bishop.¹

According to his legendary biography, St. James spent some time in Spain preaching to its heathen inhabitants, and, after his death in Palestine, his body was miraculously conveyed back to the peninsula in a ship, and landed at the Roman port of Iria Flavia, now known from him as El Padron or The Patron.² There the body was placed on a large stone, which opened of itself, and then closed round the sacred remains to form their coffin. The queen of the country, who was a pagan, ordered the stone containing the body to be placed on a cart drawn by wild bulls; but some Christians who happened to be present made the sign of the cross, and the animals became at once tame. The queen, overcome by the supposed miracle, was changed into a friend, and built a church over the apostle's remains. In course of time their exact position was forgotten; but in 835 a miraculous star revealed their whereabouts. They were reverently buried at a spot a few miles from El Padron, where afterwards the celebrated pilgrimage church of St. Iago de Compostella was built, Compostella signifying, according to a popular etymology, the field of the star. The underground shrine of the apostle was surrounded by a thousand lamps, in which incense was kept burning.

The present Romanesque cathedral of Compostella was begun in 1078, on the site of an earlier cathedral destroyed by the Moors in 997. The *plateros* or silversmiths of Santiago, we are told, live close to the Cathedral and

¹ *Trans. Perth Antiq. Soc.*, p. 35.

² In his *Vie Militaire et Religieuse au Moyen Age*, pp. 422, 423, Paul Lacroix remarks: "Dans une petite ville nommée El Padron, le Monument, qui n'est autre que l'antique Iria catéchisée par Santiago, saint Jacques le Majeur, et longtemps gardienne de ses précieux restes, coulait jadis, sous le maître autel de l'église qui lui était consacrée, une source d'eau vive, dont le murmure, comme une harmonie céleste, se joignait aux prières des pèlerins, si nombreux que leurs genoux ont usé les dalles du sanctuaire."

manufacture medallion portraits of the tutelar Saint and rosaries for the pilgrims. "They assert that a silver *Santiago* on horseback is an infallible security against ague and robbers. Very few Gallician soldiers omit to stow away in their *petos*, or linen gorget waddings, a *Santiagito* and rosary which ought to turn aside bullets and bayonets."¹

From the thirteenth century, it was customary in Spanish art to represent St. James in the guise of a pilgrim.² "He bears," remarks Mrs. Jameson,³ "the peculiar long staff, to which the wallet or gourd of water is suspended; the cloak with a long cape, the scallop-shell on his shoulder or on his flapped hat. Where the cape, hat, and scallop-shells are omitted, the staff, borne as the first of the apostles who departed to fulfil his Gospel mission, remains his constant attribute." The sea along the coast of Galicia abounds in scallop-shells; and these were a fruitful source of income to the custodians of the apostle's shrine. Dr. Joseph Anderson points out that the archbishops of Compostella obtained authority from more than one of the Popes, to excommunicate all who received money for the sale of these scallop-shells anywhere except at St. James's Shrine.⁴

Legend says that the scallop-shell was especially associated with St. James, because the vessel conveying the apostle's remains to Spain rescued from drowning a horse and rider, whose bodies were miraculously covered with such shells.

Pilgrims to the shrine at Compostella suffered so much from the attacks of the Moors, that hospitals were erected for them at different places by the monks of St. Helie, "which might serve for house-room and lodgings to the

¹ Murray's *Handbook for Spain* (3rd edn.), p. 611.

² *Sacred Archaeology*, p. 539.

³ *Sacred and Legendary Art*, vol. i. p. 236.

⁴ *P. S. A. Scot.*, vol. ii. p. 67. The scallop-shell, as Dr. Birch informs us, is still used "as a cockade for the servants of those who owe suit and service by office or right to the sovereign of Great Britain's 'Court of St. James.'"—*Ecclesiastical Seals*, p. 105.

said pilgrims of St. James, to help and heal them in the case of sickness or other distresses."

The military order of St. James of the Sword was founded in Spain in 1158, during the reigns of Alfonso IX., King of Castile, and Ferdinand, King of Leon. Favine¹ says: "The marke or noate of this Order, is the representation of a Sword, being of Red Satin imbrodered, and a Scallop-shell of the same upon the said sword, which the Knights of this Order doe weare on their brests and on the leftside."

St. James was thought of not only as the guardian of pilgrims, but as the warrior-saint who, time after time, appeared to aid the Spaniards in their struggles against the infidel Moors. Mrs. Arthur Bell² remarks: "When St. James appears, not as a pilgrim, but as the all-conquering patron Saint of Spain, or, as he is lovingly called by the Spaniards, 'El Matamaro,' the Slayer of the Moors, he presents a very different appearance. Mounted on a magnificent white charger with flowing mane, he is galloping over the dead and dying Moors. Sometimes he wears a quantity of flowing drapery; more rarely he is in full armour. In either case he brandishes a sword in one hand and flourishes a banner in the other." "Santiago to the Rescue!" was the rallying cry of the Spanish soldier in many a hard-fought battle. The Spanish kings claimed to receive knighthood direct from St. James; and, as Mrs. Bell³ mentions, "to meet their pious desire the arm of the statue of the Saint was made to move up and down by a mechanical contrivance, so as to give the accolade to the kneeling aspirant."

An interesting memento of St. James, in the form of a small figure in jet about five inches in height, was presented some thirty-five years ago to the Museum of National Antiquities in Edinburgh. It is described by Dr. Anderson

¹ *Theatre of Honour*, book vi. chap. v. p. 136.

² *Evangelists in Christian Art*, p. 120.

³ *Ibid.* p. 121.

as "beyond all doubt a Signaculum of St. James of Compostella, probably worn by a leprous pilgrim to that famous shrine."¹

Pilgrimages to Compostella from Scotland were not uncommon in the Middle Ages; and it was enacted that the pilgrim's house and property should be in the king's peace till he returned home. In the *Lord High Treasurer's Accounts of Scotland*² are to be found references to such pilgrimages. Thus we read: "1501-2, Item, the vij day of Februar, to ane pur man that com fra Sanct James, ij š," and, "1511-12, Item, the last day of Januar, to William broadstar to pas to Sanct James, in elimose, ij Franch crounis, xxvij š."

In pre-Reformation times, accordingly, the name of St. James was a familiar one in our land. It still survives in Hebridean folklore. Thus, in an incantation for the protection of flocks, quoted by Dr. Alexander Carmichael, we find the lines:—

"The care of Peter and of Paul,
The care of James and of John,
The care of Bride fair and of Mary Virgin,
To meet you and to tend you."³

And in the "Spell of the Eye" we have his name in the same conjunction, with the addition of the names of three well-known Celtic saints:—

"Spell of Peter, spell of Paul,
Spell of James, spell of John,
Spell of Columba benign,
Spell of Patrick, chief of saints,
Spell of Bride, tranquil of the kine,
Spell of Mary, lovely of the joys."⁴

It is highly probable, as Miss Arnold-Forster suggests, that the Spanish legends referred to above had a distinct

¹ *P. S. A. Scot.*, vol. xi. p. 62.

² Vol. ii. p. 135; vol. iv. p. 183.

³ *Carmina Gadelica*, vol. i. p. 283.

⁴ *Ibid.* vol. ii. p. 65.

influence on the naming of churches in England, and the same may be said of those in Scotland. In England there are 550 dedications to St. James, of which 330 are ancient. These dedications can be traced in every county, with the exception of Rutland.¹ Compared with them, Scotland had but few pre-Reformation churches or chapels owing allegiance to the apostle. Geographically they were distributed between Sutherland in the north, and the shires of Roxburgh and Bute in the south, the Buteshire example being the church of St. James in the north of Arran, mentioned by Martin. The Sutherland example was the chapel of St. James, situated on the south of the nave of the cathedral at Dornoch. Within its walls it was at one time customary to receive money payments in connection with bonds and leases, but in 1835 the then roofless structure was demolished. The Roxburghshire example was the church of St. James in the town of Roxburgh. "This church," remarks Prof. Cosmo Innes,² "was dedicated on the 17th day of April 1134, the day on which 'the church of St. Paul of London' was burned. It was granted as one of the burgh churches by King David I. to the monks of Kelso, who as rectors of the church appointed a perpetual vicar to the cure." About the year 1425 the church was nearly demolished during the Border wars, but was rebuilt some eight or nine years later. Its ruins remained till modern times, when the stones were removed for building purposes. The church stood near the confluence of Tweed and Teviot. The adjacent sward, known as St. James's Green, is the stance of the famous Border fair held annually on 5th August, being St. James's Day (25th July, O.S.). The fair dates from the time of David I. As held in 1834 it was for hiring of shearers, horse and cattle dealing, and for the sale of wool and other commodities.³

¹ *Studies in Church Dedications*, vol. i. p. 86.

² *O. P. S.*, vol. i. p. 455.

³ *N. S. A. Roxburgh*, pp. 18, 135, 351.

By ancient right, the burgh of Jedburgh has a pecuniary interest in the fair, a right said to have been gained in ancient times by the valour of its inhabitants. Mr. A. Jeffrey¹ remarks: "The records of Jedburgh contain many curious and instructive notices in regard to the fair of St. James, and the rivalry of the inhabitants of Kelso. The fair of St. James was the scene of many a fierce encounter between the inhabitants of the two kingdoms, and it seems also to have been the spot where the followers of rival chiefs settled their differences. It is said that the fair day was a term long observed in the settlement of money transactions, but it appears to have been a place for squaring accounts of all sorts."

St. Mary Magdalene's Day falls on the 22nd of July; and St. James's, as we have seen, on the 25th of the same month. When there are showers on the former festival, the fact is picturesquely indicated in the weather-saying, that St. Mary Magdalene washes her handkerchief to attend her cousin St. James's fair.

St. James had a chapel at Auchleven in Premnay parish, Aberdeenshire; but there are now no remains of the building. He had a chantry in the church of St. Nicholas in the county town. "This chantry," remarks Kennedy, "was founded by William Strabrock of Foveran, provost of Aberdeen, in the year 1341, near the column, on the north side of the nave of the church. He furnished the altar with a stone cut for holding the holy water, an image of the apostle, sacerdotal vestments, silver gilt chalice, breviary, missal, and other sacred utensils."²

St. James's church of Garvock in Kincardineshire was granted in 1282 to Arbroath Abbey by Hugh le Blond, lord of Arbuthnot, together with an oxgang of land where the church stood, with pasture for a hundred sheep, four horses, ten oxen, twenty cows and a bull, and certain other privileges.

¹ *History of Roxburghshire*, vol. ii. p. 81.

² *Annals of Aberdeen*, vol. ii. p. 15.

Mr. Jervise says St. James's Well, a copious spring in a romantic den to the east of the manse, was long believed to work miraculous cures in certain complaints.¹ A once noted fair in connection with St. James's-tide was held on Barnhill in the same parish, till removed in 1846 to Laurencekirk. The following is a description of the fair as held in 1836: "It begins on third Tuesday o.s. July, for sheep; on Wednesday for home made linen, which being now superseded by the manufactory, that day is vacant; on Thursday for cattle and engaging harvest shearers; on Friday for horses, but little business is now done on that day."² The Rev. W. R. Fraser mentions that the turf seats for the accommodation of those who frequented the fair are still to be seen on Barnhill.³ When the church built in 1778 was being repaired about 1840, the lower half of a censer, which had doubtless been used in pre-Reformation times, was brought to light. It is now preserved in the museum at Montrose.

The church at Forfar, dedicated to St. James, was originally a chapel dependant on the church of Restenneth, and along with it passed in 1242 into the possession of Jedburgh Abbey. In olden times, St. James's Fair at Forfar lasted from the 20th till the 30th of July; but it is now represented by little more than one day, set apart for Highland sports and pleasure excursions. In 1652 a warrant was issued empowering the magistrates of Forfar "to arme with halberts twenty-foure men during the time of the faire, for keeping the peace, and collecting the customs thereof."⁴

According to the *New Statistical Account of Scotland*,⁵ Perth had a chapel under the joint invocation of St. James and St. Thomas Becket, situated at the south side of St. John's Church. About the year 1400 the building fell into disrepair, but was rebuilt by the "alderman" and community

¹ *Epitaphs*, vol. ii. p. 318.

² *N. S. A. Kincardine*, p. 49.

³ *History of Laurencekirk*, p. 328.

⁴ Alan Reid's *Royal Burgh of Forfar*, pp. 128, 129, 189, 190.

⁵ *Perth*, p. 66.

of the burgh, mainly with the help of William Whitson, one of the burgesses. Mr. R. S. Fittis,¹ however, expresses a different opinion regarding the so-called chapel. "In our view," he says, "there was really no detached Chapel of St. James on the south side of the church, but only an altar within the church itself, on the south side of the choir, and which, being more than usually separated from others, was termed a 'chapel.'"

At Stirling was St. James's Chapel of the Crag, where James IV. made an offering in 1496. In the *Lord High Treasurer's Accounts* we read: "Item, the xxvj day of Julij, the King was in Striuelin, and that samyn day giffin to his offerand in Sanct James Chapel of the Crag xiiij s̄." The king was not forgetful of the apostle, for on one occasion he sent a silver ship as an offering to his shrine at Compostella.² Stirling had also an hospital dedicated to St. James, which stood in St. James's Orchard near the Old Brig Mill. The building is now used as the poor-house of the parish.³ In the church of Dumbarton was an aisle or chapel bearing St. James's name; and he had also a chapel in Glasgow Cathedral at the east end of the choir. Regarding the latter, Archbishop Eyre remarks: "A chaplaincy for the altar of St. James was founded in 1469 by Martin Wan, Chancellor of the Cathedral, 'for the praise, glory and honour of God Almighty, Father, Son, and Holy Ghost, and of the glorious Virgin Mary, and the blessed Apostles James and John, and of all the saints.'"⁴

The Cluniac abbey of Paisley, founded about 1160 by Walter Fitzalan, could claim to have a quartette of patrons. These were St. Merin of local sanctity, St. Melburga of Wenlock in Shropshire, the founder's native district, and St. Mary and St. James, brought from the

¹ *Ecclesiastical Annals of Perth*, p. 286.

² *Trans. Scot. Eccles. Soc.*, 1905, pp. 154, 155.

³ J. S. Fleming's *Old Ludgings of Stirling*, p. 104.

⁴ *Trans. Glas. Arch. Soc.*, New Series, vol. i. p. 480.

neighbourhood of Renfrew, where the monks were settled for some years before arriving at Paisley. On the abbey seal, as Dr. de Gray Birch¹ tells us, is depicted "the apostle with pilgrim's staff and wallet, appropriate emblems referring to the Great Pilgrimage of Santiago de Compostella, presided over spiritually by the guardianship of this sainted Protector and Prince of Pilgrims." Dr. Birch² further informs us that the seal of abbot Robert Shaw, of date 1498, "gives St. James with nimbus, staff and scallop shell."

The burgh of Renfrew, in the neighbourhood of which, as stated above, the Paisley monks were first settled, is thought by Prof. Cosmo Innes to have had its church in all probability dedicated to St. James, though there is no absolute proof of the fact.

A chantry bearing St. James's name was founded by James I. in the parish church of Linlithgow. Regarding it the Rev. Dr. Ferguson³ remarks: "An act expressive of the King's interest in religion, which connects his name with Linlithgow, was the founding of a chantry in St. Michael's Church. This chantry was dedicated to St. James the apostle, and seems to have been supported by the King; at least, there is no reference made to it after his tragic death." When James IV. established a ship-building yard at Newhaven on the Firth of Forth, a chapel was erected for the workmen with the joint dedication to St. Mary and St. James; but though the Virgin's influence caused the place to be known as the Port of Our Lady of Grace, the building itself appears latterly to have been called simply St. James's Chapel. At North Queensferry, on the opposite side of the Forth, was another chapel to the apostle. "Henry, Lord Abbot of Dunfermline, this year (1479) granted the office of a chaplainry, newly

¹ *Ecclesiastical Seals*, p. 103.

² *Ibid.* p. 105.

³ *Ecclesia Antiqua*, p. 23.

founded by him in St. James's Chapel North Queensferry, to David Story, with a stipend of 10 merks yearly, to be paid from the coffers of Dunfermline Abbey, together with a garden, and two acres of ground and pasturage for one horse; also all offerings at the altar of the chapel, except the oblations of the pix and those of lights, which are to be reserved for lighting the chapel; likewise twenty shillings for supporting the ornaments and vestments of said altar; but an account is to be rendered to the abbot how the sum is applied. The chaplain, in consideration of these things must perform a daily mass for the souls named in the Charter of Infeudation; also, he shall continually reside at, and dwell in the manse of the chapel; and if he undertakes any other cure, or resides elsewhere, by which the service may be neglected, the chaplainry shall be declared vacant, and fall into the Abbot's hands."¹ In a fifteenth century charter quoted in the *Register of Dunfermline*,² the building is styled "the chapel of the most blessed James (capella Beatissimi Jacobi)." The chapel was destroyed by the English in 1651, but its ruins are still visible.

Kinghorn, further down the firth, had a chapel to St. James, built in the fifteenth century. It stood near the shore, but nothing now remains of the building. Its memory is still kept alive in the burgh topography, part of the Nethergate being known as St. James's Place, which Mr. Alan Reid³ describes as "perhaps the most romantic corner of Old Kinghorn."

The nuns of St. Francis—otherwise known as Claresses or Grey Sisters—had a convent in Dundee, to which a chapel founded in honour of St. James the Apostle was mortified by James Fotheringhame, a burgess of Dundee, along with a croft situated outside the West Port of the burgh. This croft came to be known as the Grey Sisters'

¹ Henderson's *Annals of Dunfermline*, pp. 165, 166.

² P. 359.

³ *Kinghorn*, p. 12. Regarding St. James' Square, Edinburgh, *vide* Appendix M.

Acre. The confirmation of James Fotheringhame's deed of gift is dated Edinburgh, 31st March 1502. St. Mary's Church in Dundee had a chaplainry known as Mikle Sanct James Chaplenry, *i.e.* the Chaplainry of St. James the Great. At its altar offerings were sometimes made by mariners in connection with seafaring matters. A piece of ground associated with it, and styled Sanct James the Apostle's Land, lay opposite the church on the south side of Argylesgate. The same church had another chaplainry, styled Litel Sanct James Chaplenry, *i.e.* the Chaplainry of St. James the Less, son of Alphæus. The chaplainry there seems to have been his only pre-Reformation link with Scotland; but this should not surprise us, when we remember that his sole ancient dedication in England, with the exception of a chaplainry in Yorkshire of doubtful date, was the priory of St. James the Less in Clerkenwell, London.

St. Philip is commemorated in the Western Church on 1st May, along with St. James the Less. Regarding the former, Mrs. Bell¹ remarks: "It is not absolutely certain to what country St. Philip went after the dispersion of the Apostles; but it is generally supposed that he preached chiefly in Phrygia and Galatia, and some are of opinion that he penetrated as far west as Gaul. Of the death of St. Philip nothing is really known, but according to a fairly constant tradition he was crucified at Hierapolis in Phrygia by the priests of Mars, whom he had put to shame and defied. The god, it is said, was worshipped under the form of a huge serpent, and terrible sacrifices were offered up in its honour. St. Philip asserted that he could make the idol withdraw from the temple in the name of the living God; and the challenge having been accepted, crowds assembled to witness the contest. Standing in front of the altar, the Apostle uplifted the cross he held in his hand, and in a loud voice commanded the dragon to come

¹ *The Evangelists in Art*, pp. 124, 125.

forth. The evil beast at once obeyed, and after crouching at the feet of the Apostle, disappeared, leaving the sanctuary which had so long been revered, empty and desolate. Many, including the son of the king of the country, fell dead from the shock of the awful scene, or, as some assert, from the horrible fumes emitted by the defeated god as he retired; but St. Philip restored all the victims to life, and the people hailed him as a deliverer. The priests, however, whose power was not yet broken, seized the Saint, bound him head downwards to a tree, piercing his feet with nails, and stoned him till he was dead."

In a Celtic legend, St. Philip, who is described as the Ever-Living Tongue, is represented as having revealed on one Easter Eve the story of the making of the world. "In the old time the people used to be looking at the moon and at the sun and the rest of the stars, travelling and ever-travelling through the day, and at the flowing and ever-flowing of the world's wells and rivers, and at the sadness of the earth and the trance and the sleep of it with the coming of winter, and the rising of the world again with the coming of the summer. But it was to them all like living in a dark house, until such time as Philip the Apostle told the whole story of the making of heaven and earth at the great gathering in the east of the world." ¹

On the farm of Catslacknowe in Yarrow parish, Selkirkshire, is a spring known as St Philip's Well; and one is tempted to ask if there was not at one time a chapel in its neighbourhood dedicated to the same apostle. The Rev. Dr. Robert Borland, of Yarrow, remarks in reply to an enquiry regarding the existence of St. Philip's Chapel: "So far as I am aware there never was a chapel at Catslacknowe, but the Chapel Deuchar is not much over a mile away, but I do not know to whom it was dedicated."

The story of St. Bartholomew was more popular in

¹ Lady Gregory's *A Book of Saints and Wonders*, p. 149.

Scotland than that of St. Philip, but his fame appears to have been somewhat slight, judging from the fewness of his dedications. We do not find any reference to the saint in the New Testament, except where his name appears in the list of the apostles; but legend has filled in certain details of his biography. He is said to have travelled to India, bearing with him a copy of St. Matthew's Gospel, and after having preached there to have returned to the West. At length he was seized by the heathen at Annapolis in Armenia, and was there martyred by being first flayed alive and then crucified. The subject of his martyrdom is to be found in mediæval art; but, as a rule, it appears to have been avoided on account of its unpleasing details. Mrs. Clement¹ remarks: "St. Bartholomew is rarely seen in works of art. In pictures he appears in groups of apostles, and is sometimes made most unattractive by his emblem of his own skin; and when, added to this, he carries a large knife, he more nearly resembles a slayer from the shambles than a saint." On the west front of Wells Cathedral is a statue of St. Bartholomew holding a knife in his hand, and carrying his skin over his left arm.² The possession of a portion of the apostle's skin was claimed by Glasgow Cathedral in mediæval times. The supposed relic was kept in a small silver-gilt case.³ Among the figures ornamenting the pastoral staff of William of Wykeham, bishop of Winchester, preserved in New College, Oxford, is one representing St. Bartholomew with a knife and book.⁴ A knife as the symbol of the saint is to be seen on many old clog almanacs.

At Croyland Abbey in Lincolnshire, which was dedicated to St. Bartholomew, there was at one time an annual distribution of knives on the saint's festival, 24th August, in commemoration of the circumstance that it was on that day

¹ *Saints in Art*, p. 121.

³ *P. S. A. Scot.*, vol. xxxiii. p. 298.

² *Archæologia*, vol. lix. p. 164.

⁴ *Archæologia*, vol. lx. p. 469.

that the hermit St. Guthlac took possession of the spot where the great Benedictine abbey was afterwards reared. Several of these knives have been discovered in the ruins of the abbey and in the neighbouring river. One of the treasures of the abbey was a relic believed to be the thumb of St. Bartholomew. Dr. David Murray¹ remarks: "Amongst the relics of Croyland, Abbot Turketul set especial value on the thumb of St. Bartholomew the Apostle, so much so that he always carried it about him, and in all times of danger, tempest, and lightning, crossed himself therewith."

In connection with the symbolism of gems, the jacinth, with its blue tint typical of angelic love and heavenly contemplation, has been associated with St. Bartholomew²; and in the plant world we find his name connected with the sunflower, which, as it usually blossoms about the time of his festival, is known as St. Bartholomew's star.³

At Prestwich in Lancashire, it was anciently customary on or about St. Bartholomew's Day to carry rushes in a cart to the church with much ceremony, the cart and horses being decorated with ribbons and garlands.⁴

In Scotland the saint's festival was reckoned specially auspicious in the year 1198, in as much as Alexander, afterwards Alexander II., was then born as heir to his father, William the Lion. The author of the *Book of Pluscarden*⁵ says: "He was born of Queen Ermengarde at Haddington at the Feast of St. Bartholomew; and the clergy, clad in stoles, went about at primes in processions in the ecclesiastical places throughout the whole Kingdom, rejoicing with very great joy."

Legendary accounts vary as to the appearance of the saint. In the *Book of Ballynate* he is represented as having had "dark hair in ringlets and a long beard"; but in an Irish poem on the Appearance of Christ and His

¹ *Museums*, vol. i. p. 7.

² *Sacred Archaeology*, p. 256.

³ Thiselton Dyer's *Folk-Lore of Plants*, p. 230.

⁴ A. Burton's *Rushbearing*, p. 63.

⁵ P. 30.

Apostles, of date 1130, we read of "Red hair above a short beard on Bartholomew the sweet-prayer'd."¹

Mr. F. S. Bassett² remarks: "St. Bartholomew is invoked by boatmen on the turbulent little Kœnig Sea in Bavaria, and they cry before embarking: 'Holy Bartholomew! shall I return? Say yes.' The echo responds affirmatively in fine weather, but if it is thick and misty, no echo is heard."

On account of his connection with the knife, St. Bartholomew was regarded as the patron saint of butchers, tanners, and bookbinders. In Perth he was reckoned the guardian of the members of the Incorporation of Glovers. A picture of him with a flaying knife as an attribute, painted on wood, and bearing the date 1557, is to be seen in the present Glovers' Hall in George Street in that city. The picture is thought by Mr. R. S. Fittis to have been painted either to hang above St. Bartholomew's altar in the church of St. John, or to have adorned the old meeting chamber of the craft. Curfew Row in the same city is said to have had a chapel to St. Bartholomew; but Mr. Fittis is definite in his belief that beyond the altar just mentioned there was no dedication to the saint in Perth.³ One of the possessions of the Perth glovers consisted of a formidable lash of several thongs, known as St. Bartholomew's Tawse. According to the rules of the craft, it was to be used for the punishment of refractory apprentices,⁴ who doubtless were not anxious for such an interposition on the part of the saint. Mr. George Wilson quotes the following entries from the minutes of the Incorporation of Perth Glovers: "June 22 1606. Fials [*i.e.* hired servants] who fee themselves with two masters at once shall be fined forty shillings or be lashed with St. Bartholomew's whips;" "13th May 1618. Fials, boys, or apprentices,

¹ Miss M. Stokes's *Early Christian Art in Ireland*, pp. 128-130.

² *Legends of the Sea*, p. 81.

³ *Ecclesiastical Annals of Perth*, pp. 197 n., 195.

⁴ *Ibid.* p. 198 n.

who, go after gentlemen to entice them to purchase from their masters, to be fined 10s Scots, or lashed with St. Bartholomew's whips." ¹ In 1621, use was made in Perth of St. Bartholomew's Tawse to chastise some "young professed knaves" who had insulted one of the merchants of the Fair City by throwing their bonnets at him in church.

In his *Memorials of Edinburgh in the Olden Time*,² when referring to the stained glass in the windows of the Magdalen Chapel, Sir Daniel Wilson says: "One other fragment, a St. Bartholomew, has strangely escaped the general massacre of 1559, that involved the destruction of all the other apostles. The workmanship of the latter is decidedly inferior to that of the heraldic blazonry,—its hues have evidently faded." Sir Daniel's work was issued in 1847. Since then the figure of St. Bartholomew has disappeared, and nothing seems to be known regarding its fate.³

In England, St. Bartholomew could lay claim to a considerable number of dedications. Indeed, his popularity south of the Tweed was such that churches to him were scattered throughout almost all the English counties; though, as Miss Arnold-Forster reminds us, some of the dedications in his honour in the north of England may be put to the credit of his namesake, the twelfth century hermit, who, in imitation of St. Cuthbert, took up his abode in the island of Farne, off the Northumbrian coast. St. Bartholomew is believed to have been represented in the south-east of Scotland by a chapel in Cranston parish, Mid-Lothian. Chalmers⁴ remarks: "There was of old a chapel at Cranston, which served the lord and the tenants of the manor. In the twelfth century, the advowson of this chapel was granted to the monks of Dunfermlin, and the grant was confirmed by the diocesan, Bishop Richard, soon after 1163. This chapel the monks probably

¹ *The Annals of The Glover Incorporation*, p. 37.

² P. 400.

³ *P. S. A. Scot.*, vol. xxvi. p. 38.

⁴ *Caledonia*, vol. ii. p. 818.

retained, till the Reformation dissolved such connections." Chalmers adds: "The chapel stood on the south side of the village of Cousland, where its remains may still be traced, with its almost forgotten cemetery. It was probably dedicated to St. Bartholomew, as some lands near it retain the name of Bartholomew's Firlot." The bell of the chapel was carried away by tinkers in, or about, 1730.¹ St. Bartholomew was remembered at St. Andrews in an aisle named after him in the parish church of the Holy Trinity.² The chapel which stood at the hamlet named from it Barthol Chapel, in Tarves parish, Aberdeenshire, probably recalls St. Bartholomew; though Mr. Jervise³ regards Barthol as a corruption of Fuathcul, the name anciently applied to the district. The ruin styled "Bartle's Kirk," in Unst, Shetland, according to local tradition occupies the site of a heathen temple. Regarding it Mr. Thomas Edmonston remarks: "Due north of this place (Norwick), and about a quarter of a mile distant, are the almost obliterated traces of another erection of apparently great antiquity, termed by the inhabitants 'Bardle's Kirk,' erected, as the local tradition has it, in honour of St. Bartholomew. There is not now sufficient of the building standing to enable us to decide with any certainty as to its size or nature, but that the interior and its surroundings were used for purposes of sepulture is undoubted from the urns etc., that have been dug up."⁴

The Dominicans, or Black Friars, had a monastery at Inverness founded by Alexander II. in 1233, and dedicated, there is reason to believe, to St. Bartholomew.⁵ Regarding the monastery and its lands, Mr. Evan M. Barron⁶ remarks: "Separated from the Parish Church by a narrow lane—now Friars' Lane—were the lands and monastery of the

¹ *O. S. A.* vol. ix. p. 281.

² *Scot. Hist. Rev.*, vol. ii. p. 261.

³ *Epitaphs*, vol. ii. p. 355.

⁴ *P. S. A. Scot.*, vol. ix. p. 284.

⁵ Cardonel's *Antiquities of Scotland*, p. 8.

⁶ *Inverness in the Fifteenth Century*, p. 16.

Preaching Friars of the Order of St. Dominic, known as the Black Friars. Their lands there extended to six acres, bounded on two sides by the river, and extending on the east to the present Chapel-yard." Mr. Barron adds: "In the fifteenth century the Maggot was an island, the river flowing on both sides of it. The land so surrounded was known as the Maggot, and as early as 1240 was granted to the Black Friars, who continued to hold it down to the Reformation." The monastic seal, known by an impression attached to a document of the fifteenth century, appears to point to the dedication of the Inverness house. Regarding it Dr. de Gray Birch¹ remarks: "The Inverness Dominicans or Preaching Friars possessed a good seal, on which was engraved a representation of St. Bartholomew the Apostle, standing on a platform, and holding his customary emblem, the knife of his cruel martyrdom."

¹ *Ecclesiastical Seals*, p. 93.

CHAPTER XV.

THE APOSTLES

(concluded).

St. Thomas.—His Wanderings.—His Martyrdom.—His Emblem in Art.—The Virgin's Girdle.—St. Thomas patron of Architects.—Palace of Gondoforus.—St. Thomas's Day.—St. Thomas Becket.—St. Thomas's Dedications.—St. Paul.—Tre Fontane.—St. Paul's Relics.—Tradition regarding his Martyrdom.—Patron Saint of Ropemakers.—St. Paul's Emblems in Art.—Maltese Folklore.—St Paul's Day and Weather.—English and Scottish Dedications.

THE last of the original apostolic band who claims attention in connection with our church dedications is St. Thomas. Tradition says that, after the Ascension of Our Lord, like St. Bartholomew he journeyed to India, and also visited Ceylon. Tradition further states that in his wanderings he met and baptised the three Magi, Caspar, Melchior, and Balthazar, who had been led by the Star in the East to bring gifts to the Infant Jesus at Bethlehem. He is reported to have met a martyr's death either at Meliapur, on the Coromandel coast, or at Edessa in Mesopotamia, where, as Dean Stanley mentions, "the Christians of St. Thomas, as they are called, are still clustered round the tomb of St. Thomas, whether the Apostle, or the Nestorian merchant of the same name who restored if he did not found the settlement."¹

The reputed instrument of his martyrdom was a lance; and he is sometimes represented in art with one as an accompaniment. Raphael has depicted him in the act of receiving a girdle from the Virgin, in allusion to the legend that when St. Thomas doubted the truth of her Assumption,

¹ *The Eastern Church*, p. 6.

even when her grave was found to be empty, the Madonna, to strengthen his faith, appeared in the clouds, "holding in her hand," as Mrs. Bell puts it, "a gleaming girdle such as she had worn on earth. This girdle she let fall, and St. Thomas, all his fears and doubts at rest, received it in his hands."¹ The girdle is popularly believed to be preserved in the cathedral of Prato, about ten miles from Florence.

On coins of Portugal, of which country St. Thomas is the patron saint, the apostle is represented with a builder's square, in allusion to his guardianship of builders and architects. Legend says that he was invited by Gondoforus, King of the Indies, to build for him the most splendid palace ever seen on earth. St. Thomas, however, distributed among the poor the money destined for that purpose. The king, enraged, condemned the apostle to a violent death; but suddenly released him on learning in a miraculous way that the saint had built for the king a splendid palace not on earth but in heaven.

St. Thomas's Day is sometimes marked on clog almanacs by a barrel, to point to the brewing of the Yule ale.² The festival is associated in England with the custom of begging from door to door. Mr. G. F. Northall³ remarks: "In Cheshire the poor speak of *going a Thomasin*', and in places (parts of Staffordshire) the money collected is given to the clergyman and churchwardens, who, on the Sunday nearest to St. Thomas's Day, distribute it at the vestry. The fund is called St. Thomas's Dole, and the day itself 'Doleing Day.'" In the Isle of Man, St. Thomas's Day was at one time alternatively known as the Feast of St. Fingan, *i.e.* St. Finan of Clonard in Ireland. Mr. A. W. Moore⁴ says: "The following saying has reference to the eve of this day: *Faaid mooar son Oiel Fingan*, 'A large

¹ *The Evangelists in Art*, p. 132.

² *Archæologia*, vol. xli. p. 470 n.

³ *English Folk-Rhymes*, p. 228.

⁴ *The Folk-Lore of the Isle of Man*, p. 127. For St. Finan's Eve, *vide* J. G. Campbell's *Witchcraft and Second Sight in the Scottish Highlands*, p. 289.

turf for Eve of Fingan's Feast.' It probably means that, as the Christmas festivities were drawing near, it was necessary to have an extra large turf to cook the fare for that feast."

South of the Tweed, there was some confusion in the matter of dedications between St. Thomas the Apostle and St. Thomas Becket, otherwise known as St. Thomas the Martyr, who met his death in 1170 and was canonized three years later.¹ In Scotland, also, we cannot in every case be certain as to which of the two was reckoned the titular. Both were commemorated in the parish church of Renfrew; for within the building were endowed chaplainries bearing the names of St. Thomas the Apostle and St. Thomas the Martyr.² Though not numerous, our early Scottish dedications to the former were more on a par, as regards their number, with those in England than apostolic dedications usually were.

St. Thomas the Apostle had no monastery named after him, like the splendid abbey of Arbroath reared in memory of his namesake of Canterbury, but he had one parish church, two hospitals, and several chapels distributed between Ross-shire in the north and Roxburghshire in the south. His parish church was that of Skinnet in Caithness, anciently a separate parish but now included in Halkirk. The remains of its church are still to be seen in a burying-ground in the north of the parish, on the left bank of Thurso Water. The block of stone known as St. Thomas's Chair was long preserved near the church. The writer of the article on Halkirk in the *New Statistical Account of Scotland*³ remarks regarding it: "Here (at Skinnet Church) was left to stand the sacred chair of St. Thomas, of exquisite workmanship in stone, an object of some curiosity, it may be of superstitious veneration, till

¹ Appendix N.

³ *Caithness*, p. 73.

² *O. P. S.*, vol. i. p. 74.

broken down and used in building a fence." St. Thomas's Hospital in Aberdeen stood near the church of St. Nicholas. It was founded in 1459 by John Clatt, canon of Aberdeen, for the benefit of the poor, and came to be known later as the Beadhouse. Within the church of St. Nicholas was a chantry in honour of St. Thomas the apostle and St. George the martyr. Regarding it Kennedy¹ says: "Thomas Prat, burgess of Aberdeen, founded this chantry about the year 1491, and presented to the altar a silver gilt chalice, two sacerdotal vestments, complete, one missal, four towels, the fore cloth of arras work of St. George, two phials, two large candelabra, and eleven small ones, upon the altar."

Near Holyrood Abbey, in the Canongate of Edinburgh, was situated the other hospital bearing St. Thomas's name. The building, which stood a little north of the Watergate, not far from the Girth Cross, the original boundary of the Abbey Sanctuary, was founded for the support of seven old men by George Crichton, bishop of Dunkeld, who had previously been abbot of Holyrood. Chalmers² says: "On Sundays, and festivals, it was required of the beadmen, as often as they entered the church, for divine service, to put on their *red gowns*; and at high mass, sit before the altar of the chapel; and there repeat fifty *ave marias*, five *pater-nosters*, and one *credo*; and in time of Vespers, it was expected of them that they should say two *rosarys*: They were required to walk, in their red gowns, at all public processions; and it was expected that they should leave their gowns to their successors, and not beg under pain of ejection."

Among the chapels dedicated to St. Thomas was one at Habost in Lewis, between Suainabost and the Butt of Lewis. It stood on a rising ground beside the shore, but is now represented merely by a few loose stones.³ St.

¹ *Annals of Aberdeen*, vol. ii. p. 33.

² *Caledonia*, vol. ii. p. 771.

³ *Muir's Characteristics*, p. 187.

Thomas's Chapel at Inverness was situated on the east side of the river Ness, behind what is now Shore Street, but no remains of the building are visible. The field in which it stood was formerly known as "St. Thomas Chapel."¹ St. Thomas had a chapel in Banff, and another in the burying-ground of Elgin Cathedral, on the south side of the building. He had three chapels in Fife, viz. at Falkland, Lumquhat, and Seamills; and two in Roxburghshire, situated respectively in the burgh of Roxburgh, and beside the river Kale. St. Thomas's Chapel at Harlaw, near the head of Woodenburn in the barony of Maxwell, founded shortly before 1180, and bestowed by Herbert de Maccuswell on St. Michael's Church of Maxwell, was dedicated to the martyr, not to the apostle.²

In Dumfries was St. Thomas's Chapel; but as it was granted to Kelso Abbey by William the Lion, who founded the abbey of Arbroath, the probability is that its patron also was not St. Thomas the Apostle, but St. Thomas Becket. To the former, however, may be assigned the chapel that formerly stood at Lochmaben, in the same shire.

To the apostles already mentioned should be added St. Paul. His claims to apostleship are thus set forth by Alban Butler³: "Though St. Paul was not one of the twelve, yet so miraculous was his vocation by the immediate voice of Christ from heaven, so wonderful the manner in which he was sent by the express command of the Holy Ghost to instruct all nations; so extraordinary was his rapture to the third heaven, by which (to use the words of St. Maximus) he was authorised and consecrated to the apostleship in heaven itself, and learned among angels what he was to teach among men; so eminent was his gift of inspiration, and his spirit of prophecy; and

¹ Fraser-Mackintosh's *Invernessiana*, pp. 15, 20.

² *O. P. S.*, vol. i. p. 446; *Book of Carlaverock*, vol. i. p. 9.

³ *Lives of the Saints*, vol. vi. p. 382.

lastly, so many and so great were the things which he suffered and did for the honour of God, and for the conversion of nations, that he has been justly entitled to hold a place among the apostles."

St. Paul is said to have been beheaded at the spot, in the neighbourhood of Rome, known as Tre Fontane, where, according to tradition, water bubbled up at the three places touched by the saint's severed head. "Many centuries later a Christian monastery known as Tre Fontane," remarks Mrs. Arthur Bell,¹ "was erected on the traditional scene of St. Paul's martyrdom, and is now inhabited by a section of the order of the Trappists. Three churches bearing the names of S. Paolo delle Tre Fontane, S. Vincenzo ed Anastasio, and S. Maria Scala Coeli, of very ancient date, still remain, enclosing each a spring of water, said to be those miraculously originated by the touch of the martyr's head." Half of St. Paul's body is claimed by the church of San Paolo fuori le Mura, and the other half by St. Peter's Church; while his head is supposed to rest in that of S. Giovanni in Laterano. Mrs. Bell cites a picturesque tradition regarding the apostle's martyrdom: "A Roman matron named Plautilla, who had been converted by St. Paul, placed herself in the road he would have to pass along on his way to death to ask his blessing. He gave it, and anxious to cheer her, for she was weeping bitterly, he added a request that she would let him have her veil to bind over his eyes at the last, promising to return it to her when all was over. Plautilla at once gave the Apostle her veil, the bystanders mocking her and him. The veil was used for the purpose intended, and when the head of the martyr fell beneath the blow of the executioner the bandage was mysteriously removed. No one could imagine what had become of it; but a short time afterwards St. Paul appeared to Plautilla and restored to her her veil all stained with his blood." So great was the mediæval

¹ *The Evangelists in Art*, p. 104.

belief in St. Paul's sanctity that the nimbus, the usual symbol of sainthood, was given to him in artistic representations of his life prior to his conversion to Christianity. He was even represented with it in the scene portraying the martyrdom of St. Stephen.

St. Paul was reckoned the patron saint of ropemakers, probably in allusion to his own connection with tent-making; and the 25th of January, the festival of his conversion, was held by them as an annual holiday. The sword is the apostle's usual emblem in art, in reference to the mode of his martyrdom. There is a statue of him holding one among the sculptures in Melrose Abbey. It stands on the west wall of the north transept, immediately opposite a chapel on the east side of the transept, which is believed to have been dedicated to him.¹ In the presbytery of the same abbey is another statue of the apostle, also with a sword. St. Paul has other attributes in art. He is sometimes represented with a book, in allusion to his Epistles. At other times he is accompanied by a phœnix, either sitting on a palm tree, or fluttering above his head, the bird and the tree being symbols of the Resurrection and Eternal Life.

Another of the apostle's emblems is a serpent, reminiscent of the fact that, after his shipwreck on Malta, when warming himself at a fire, he was attacked by a serpent, but received no hurt from the poisonous reptile. At Malta, indeed, his name was cherished during the Middle Ages.

Thomas Bartholin the elder, the famous anatomist of Copenhagen, was in Malta in 1644, and found the belief prevailing that the island produced certain plants which were antidotes against poison—a quality attributed to the blessing of St. Paul. Earth dug from a grotto in which the apostle is said to have spent a night was credited with the power to cure certain ailments, notably those arising from the bites of venomous creatures. Though the earth was

¹ *Scots Lore*, p. 352.

removed from the grotto for that purpose for centuries, the supply was thought never to diminish.¹ St. Paul came to be regarded as a weather-prophet. His festival in January was what Bourne² calls "the year's fortune-teller":—

" If St. Paul's Day be fair and clear,
It doth betide a happy year ;
If blustering winds do blow aloft
Then wars will trouble our realm full oft ;
And if it chance to snow or rain,
Then will be dear all sorts of grain."

The connection of the apostle with the ritual of the Mediæval Church is indicated by the following entry in the *Lord High Treasurer's Accounts of Scotland*³ during the reign of James IV.: "1502-3. Item, [the xxv day of Januar Sanct Paules day] to Schir Andro Makbrek, to ger say ane trentale of messis of Sanct Paule, . . . xxš."

The Rev. Hilderic Friend⁴ mentions that "the Winter Hellebore in blossom about the time of the conversion of St. Paul, was supposed to commemorate that event."

In England, dedications to St. Paul usually recall the apostle ; but sometimes St. Paulinus of Northumbria, if in the north-east ; or, if in the south-west, either St. Paul the Old, the teacher of St. David, or St. Paul of Léon, the Armorican bishop who flourished in the sixth century. In Scotland, however, it is safe to conclude that ecclesiastical buildings bearing the name of St. Paul are to be referred to the apostle.

In Shetland he had three churches, namely those of Walls, Delting, and Cunningsburgh, though the last has also been attributed to St. Columba. In this case it is quite conceivable that the apostle may have supplanted the Celtic missionary as titular of the building. Sts. Peter and Paul were occasionally associated together, as in the case of the chapel of the lower church of Glasgow Cathedral referred

¹ Murray's *Museums*, vol. i. p. 193.

² *Popular Antiquities*, pp. 230-236.

³ Vol. ii. p. 247.

⁴ *Flowers and Flower Lore*, p. 161.

to in Chapter XIII. That they should have been thus linked together in the matter of dedications was not unnatural, as the deaths of both saints were remembered by the Mediæval Church on the same day, viz. the 29th of June, though the two events did not probably occur in the same year. For convenience, and to give distinction to the two festivals, St. Paul's commemoration was usually postponed to the following day. The church of Fyvie in Aberdeenshire, as we have seen, bore St. Peter's name; and it is not surprising that a chapel in the same parish was named after St. Paul. It stood on the farm of Eastertown, where some vestiges of the building were to be seen in 1838. In the *New Statistical Account of Scotland*¹ we read: "On the south side of the hill of Eastertown, there is St. Paul's well, which was long much resorted to by the people of this and the surrounding parishes, and the favour of the saint sought in the usual manner, by casting a small offering into the well, and a subsequent free use of the waters." Near the Lyne in West Linton parish, Peeblesshire, are two places named respectively Spittlehaugh and Chapel Hill, where an hospital and a chapel are believed to have stood in ancient times. In their neighbourhood is a spring called Paul's Well, which Prof. Cosmo Innes thinks "probably preserves the name of the Apostle under whose invocation they were placed."²

Mr. Alexander Maxwell³ is of opinion that a place of worship dedicated to St. Paul was to be found in Dundee, between the Murraygate and the Seagate. Mr. A. C. Lamb, however, holds that there was no chapel to St. Paul in Dundee. He connects such names as Paul's Court and St. Paul's Buildings with lands belonging to St. Paul's Altar in the parish church. Mr. Lamb⁴ remarks: "The idea of there having been a Chapel of St. Paul here has arisen through the confounding of chaplainry lands with

¹ *Aberdeen*, pp. 317, 318.

³ *Old Dundee*, p. 51.

² *O. P. S.*, vol. i. p. 190.

⁴ *Dundee*, xlvia.

separate ecclesiastical structures. The very earliest trace of any connection between St. Paul's and this locality is found in a charter dated 2nd June 1477, and confirmed 19th December of same year. By this document Richard Barry, burgess of Dundee, gave an annual rent 'from his tenement and burgage lands in the road of the Murrefgait, which extends to the Seagait (*Vicus Maris*)' for the sustentation of a perpetual chaplain 'at the Altar of the Blessed Paul the Apostle in the Parish Church of Dundee,' and also 'for the new stonework in the new building of the said Parish Church.'"

Edinburgh had an hospital and chapel named after the apostle; but hardly anything is known regarding the establishment, beyond the fact that there was an altar in the church dedicated to the Virgin, the patronage of which was claimed in 1495 by Sir William Knolls, preceptor of Torphichen.

Perth had a chapel and an adjoining hospital dedicated to St. Paul, which stood at the north-west corner of the New Row, next to the Long Causeway, as High Street was then called. The establishment was founded on Christmas Day, 1434, by John Spens of Glendewglie, otherwise Glendouglas, who arranged that part of its endowments should go to the chaplain, and part should be used for the entertainment of strangers and such infirm persons as came to the hospital. James Moncreiff of Barnhill, as a representative of the founder, appears to have called himself patron of the chaplainry, and to have uplifted its annual rents; but, under pressure from the Privy Council of Scotland, he expressed himself willing in 1480 that "the puir within the hospitale of Sanct Paule suld intromet with, bruik, and posses, sameikle of the said chaiplenrie for their sustentatioun in tyme cuming as wes dotit thairto of auld."¹ The name of Paul's Close still keeps alive the memory of the ancient foundation.²

¹ *Reg. Priv. Council*, vol. iii. p. 288.

² R. S. Fittis's *Ecclesiastical Annals of Perth*, p. 288.

CHAPTER XVI.

THE EVANGELISTS.

St. Margaret's Book of the Gospels.—Symbols of the Evangelists.—Pulpit in Dunkeld Cathedral.—St. Matthew.—His Representations in Art.—His Reputed Martyrdom.—Fewness of his Dedications in England and Scotland.—Collegiate Church, Rosslyn.—St. Mark.—His Cathedral at Venice.—His Martyrdom.—His Festivals.—St. Mark's Eve Superstitions.—The Lion St. Mark's Symbol.—Over Kirk, Ewesdale.—Church, Market-Cross and Fair, Fettercairn.—St. Luke.—Tradition regarding his Martyrdom.—His Relics.—His Connection with Painting.—St. Luke's Guild.—St. Luke's Fair.—St. Luke's Dedications.

ON the vellum pages of *The Gospel Book of St. Margaret of Scotland*, now in the Bodleian Library at Oxford, are four full-page representations of the evangelists in colour. The head of each is surrounded by a golden nimbus. The figures are seated, their feet resting on stools. They are either writing or holding in their hands their individual gospels, but are unaccompanied by their symbols.¹

The usual, though not the invariable, symbols of the evangelists are, as is well known, the cherub, or young man, of St. Matthew, the lion of St. Mark, the ox of St. Luke, and the eagle of St. John.² Mrs. Bell³ remarks: "Earliest interpreters of a new religion, the four evangelists occupy of necessity an exceptional position in the history of the Church, and, as a natural consequence, in that of Christian Art. The symbols associated with them, some, such as the book, the inkhorn, the pen, or reed, etc., of self-evident meaning, others more or less obscure, and variously interpreted, are numerous; but one and all must originally have had reference to the

¹ *The Gospel Book of St. Margaret*, pp. 8, 9. Edited by W. Forbes-Leith, S.J.

² Appendix O.

³ *The Evangelists in Christian Art*, p. 28.

character of the writers of the Gospels, as witnesses to the truth."

An interesting reminiscence of the evangelists was to be found in Dunkeld Cathedral in pre-Reformation days. Bishop Thomas Lauder, who occupied the see from 1452 till 1474, had a brass pulpit made with four compartments, each supported by the statue of one of the evangelists. When portions from any of the Gospels were being read at the cathedral services, the reader stood in the compartment of the pulpit specially devoted to the evangelist whose Gospel was being read.¹

St. Matthew is sometimes represented in art with a money-bag as an accompaniment, in allusion to his having been a Roman tax-gatherer prior to his call to discipleship. In *The Book of Kells* he appears holding a blossoming sceptre in his hand.² Tradition says that after the ascension of our Lord he travelled to the Valley of the Nile, where he worked miracles, and was finally put to death, though there is some doubt as to the fact of his martyrdom. In virtue of his supposed martyrdom, he is occasionally accompanied in artistic representations by a lance or halberd.

As St. Matthew's cultus passed to western Christendom, it left a trace of its influence on Salerno in Italy, where the cathedral of St. Matthew claims to have acquired the evangelist's bones as relics in 954 A.D. In England St. Matthew is represented by comparatively few pre-Reformation dedications; and in Scotland by still fewer, though his festival, the 21st of September, had an important place in our national annals, since on that day in 1513 the young James V. was crowned at Stirling in succession to his father, who had fallen at Flodden barely a fortnight before.

Mr. Russell Walker notes a St. Matthew's Well at "Kirkton, Dumbartonshire, near the old chapel,"³ the name

¹ Myln's *Lives of the Bishops of Dunkeld*, p. 53 (in *Trans. Perth Antiq. Soc.*).

² Miss M. Stokes's *Early Christian Art in Ireland*, p. 14.

³ *P. S. A. Scot.*, vol. xvii. p. 195.

doubtless supplying a hint as to the dedication of the building ; but he does not mention the parish where Kirkton is to be found. Dr. David Murray informs us that there are two Kirktons in the present parish of Cardross. The one, he says, is "the Kirkton of Cardross, properly so called, which is within the old parish and now in the public park at Dumbarton on the west side of the river Leven opposite the Castle of Dumbarton. There is a well connected with this Kirkton known as St. Sheer's Well, which is a corruption of St. Serf. There is also the Kirkton of Kilmahew. This, although now in Cardross, is really in the old parish of Rosneath. There is no well connected with this Kirkton, and no well in the parish known as St. Matthew's Well."

St. Matthew had a dedication in Shetland, believed to have been the church of Dunrossness, which stood near the sea at Quendale, but was demolished in 1791, when its stones were used in the erection of a neighbouring manor-house. There is, however, some doubt as to the particular church entitled to claim St. Matthew as its patron. When discussing the question, Mr. Gilbert Goudie remarks : "The three churches of the vicarage of Dunrossness (apart from that of the Fair Isle) are noted in Pitcairn's report (of date *circa* 1600) merely by their dedication names of St. Matthew, St. Magnus, and St. Colme. Assuming that these are to be read in the same order in which the three parishes are usually quoted, it would follow that the churches would be referred to the respective parishes, thus,—Dunrossness, St. Matthew ; Sandwick, St. Magnus ; Cunningsburgh, St. Colme. It is to be regretted that this is not a matter of absolute certainty ; for all knowledge of these dedications has long since vanished, and anything that is known tends only to further uncertainty."¹ This further uncertainty arises from the fact mentioned by Mr. Goudie that "the pre-Reformation church of Dunrossness proper at Quendale was known in later times as Croce

¹ *P. S. A. Scot.*, vol. xviii. p. 298. Quendale Church is referred to again in Chapter XXI.

Kirk (or Cross Kirk), either from its cruciform construction, or from its having been dedicated to the Holy Cross."

As regards the question of dedication, we are on surer ground when dealing with that beautiful structure some eight miles from Edinburgh, popularly known as Rosslyn Chapel, which Lady Eastlake describes as "that luscious conglomeration, that inlaid cabinet of all the imaginable sweets of architecture."¹ Mackay, in his *Journey Through Scotland*,² speaks of "that curious piece of Architecture the Chapel of Rosslyn that would pass for a Beauty at Rome." The building was erected as a collegiate church for a provost, six prebendaries, and two choristers, and was dedicated to St. Matthew. The building overlooks the valley of the North Esk, the rising ground on which it stands being appropriately known as College Hill. Its founder was Sir William St. Clair, third Earl of Orkney, who began the work about the year 1446, but did not finish it in its present form till some years later. Messrs. MacGibbon and Ross³ remark: "The celebrated Church of Rosslyn, erected by the proprietors of the castle, stands on the brow of the steep bank of the river above the castle, and commands a splendid view of the valley. The church, so far as erected, is in perfect preservation, and is a charming portion of an incomplete design. It is, in some respects, the most remarkable piece of architecture in Scotland; and had the church been finished in the same spirit as that in which it has been so far carried out, it would have gone far to have realised a poet's dream in stone. When looked at from a strictly architectural point of view, the design may be considered faulty in many respects, much of the detail being extremely rude and debased, while as regards construction many of the principles wrought out during the development of Gothic architecture are ignored. But notwithstanding these faults,

¹ *Letters and Journal*, vol. i. p. 102.

² Vol. ii. p. 54.

³ *Ecclesiastical Architecture of Scotland*, vol. iii. p. 151.

the profusion of design so abundantly shown everywhere, and the exuberant fancy of the architect, strike the visitor who sees Rosslyn for the first time with an astonishment which no familiarity ever effaces."

According to the original design, the church was to have been cruciform. The choir and transepts were built—the former completely, the latter only in part; but the nave never rose above the foundations which were prepared for it. These were brought to light and removed in the beginning of last century. When referring to the intricate and endless variety of sculptured details in the building, Sir Daniel Wilson¹ enumerates "the remarkable series of mediæval religious allegories: the seven acts of mercy, the seven deadly sins, and the dance of death; the latter including at least twenty different groups and scenes: as strange a story as was ever told in stone."

The collegiate church of St. Matthew was the successor of an earlier structure in its immediate neighbourhood, dedicated to the same evangelist. Regarding it, the Rev. John Thompson² remarks: "There existed in the cemetery just below, an earlier church, also dedicated to St. Matthew, the date of which is unknown. There are only two buttresses left, which were evidently built to strengthen the west gable. A large elm tree seems to be growing out of the east wall. It is said that portions of the gables existed as late as 1831. This church, which was about 60 feet long, may have been in an unsatisfactory state, and so allowed to go to ruin after the 'Chapel' was finished." Outside the west wall of the cemetery is a copious spring, bearing the suitable name of "St. Matthew's Well."

In mediæval times, St. Mark was popular on the continent, particularly in Venice, whose cathedral continues to

¹ *Prehistoric Annals of Scotland*, vol. ii. p. 431. For further details regarding the architectural features of the building, including the well-known 'Prentice Pillar, *vide* the Rev. John Thompson's *The Illustrated Guide to Rosslyn*.

² *Illustrated Guide to Rosslyn*, p. 37.

be his superb monument.¹ In Britain he was less famous. In England there were only some five pre-Reformation places of worship bearing his name, and in Scotland there do not appear to have been more than two.

St. Mark is said to have been a disciple of St. Peter, and to have acted as his secretary. The connection between them is thus indicated in the *Fourteenth Century Legends of the Saints*,² issued by the Scottish Text Society:—

“ This marke the ewangelist suthly
 wes of the kinryk of levy,
 & preste als ; & baptyse tuk
 of sanct petire, as sais the buke,
 & of goddis word [wes] his printeis, (disciple)
 that he taucht furth as ware & vyse,
 & vith sancte petir to rome vent,
 & to the puple that thare lent (lodged)
 cristis ewaungelis prechit richt faste.
 & thai that leile ware at the laste
 tuk with ewangelis & cane pray
 sanct mark that he but delay
 vald trawele, & put into wryte,
 & thare in lestand mynd lef It.
 thane word be word but delay,
 as he had hard his master say,
 richt trewly thare he put in wryt.
 & quhene petyre examyt It
 and fand it leile, for-thi gert he
 It in al placis aprowit be.”

In virtue of his having performed the above office to St. Peter, St. Mark was regarded in later times as the patron saint of notaries and scribes. Like St. Christopher, he used to be invoked against sudden death. Barnaby Googe says:—

“ From dreadful unprovided death doth Mark deliver his,
 Who of more force than death himselfe, and more of value is.”³

According to tradition, he went to Egypt after the ascension of our Lord, and there preached the Christian faith, wrought miracles, and in the end met a violent death.

¹ Appendix P.

² Vol. i. pp. 239, 240.

³ Brand's *Popular Antiquities*, vol. i. p. 363.

His mode of martyrdom is thus described in the *Martyrologia Evangelica*:¹ "After this he returned to Alexandria, where he preached with the greatest success; which so exasperated some of the Egyptians, that, about the time of Easter, when they were celebrating the solemnities of Serapis, they tumultuously entered the church, forced St. Mark, then performing divine service, from thence, and binding his feet with cords, dragged him through the streets, and over the most craggy places, to the Bucelus, a precipice near the sea, leaving him there in a lonesome prison for that night. Early the next morning they dragged him about in the same cruel manner till he expired."

A great storm burst upon his murderers, and caused them to be scattered, so that the Christians were enabled to secure St. Mark's body for burial. His interment took place close to the scene of his martyrdom, near the sea, where a church was built in his memory in the fourth century. Early in the ninth century, his body is said to have been secretly removed to Venice, and to have calmed the waters of the Mediterranean in its passage. The Queen of the Adriatic has ever since been the resting-place of his relics.

St. Mark's festival is celebrated on the 25th of April. Brand² says: "The Church of Rome observes St. Mark's day as a day of abstinence, in imitation of St. Mark's disciples, the first Christians of Alexandria, who, under this Saint's conduct, were eminent for their great prayer, abstinence, and sobriety."

The evangelist's festival has a place in Scottish annals as having been the day on which the coronation of Malcolm Canmore took place. Fordoun³ says: "When

¹ P. 18.

² *Popular Antiquities*, vol. i. p. 193. It is a question how far Egyptian legends relative to St. Mark the Evangelist do not belong to St. Mark the Wonder-worker, a contemporary of St. Macarius the Elder in the fourth century.—Mrs. Bell's *Hermits*, p. 21.

³ *Scotichronicon*, vol. i. p. 194.

all his enemies had been everywhere laid low, or were made to submit to him, this aforesaid Malcolm was set on the King's throne, at Scone, in the presence of the chiefs of the Kingdom, and crowned, to the honour and glory of all the Scots in that same month of April, on St. Mark's day, in that same year—1057."

In former times St. Mark's Eve was not without its superstitious beliefs regarding death and marriage, for then the future was supposed to be revealed to those who performed certain stated rites.

Of the statues of the four evangelists adorning the exterior of the church of Or San Michele in Florence, that of St. Mark by Donatello was reckoned by Michael Angelo so life-like that he exclaimed, "Mark, why do you not speak to me?"¹ Among the panel paintings of saints on the screen in Portlemouth Church, Devon, is a representation of a bearded figure holding a closed scroll, believed to be that of St. Mark from the fact that a lion is depicted at his side. Mr. A. C. Fox-Davies² remarks: "The winged lion—usually known as the lion of St. Mark—is not infrequently met with. It will be found both passant and sejant, but more frequently the latter. The true lion of St. Mark (that is, when used as a badge for sacred purposes to typify St. Mark) has a halo." The lion of St. Mark also appears with the eagle of St. John on a mutilated cross-slab, now in Aldbar Chapel, Forfarshire, but previously dug up in a garden which at one time formed part of an ancient churchyard at Brechin, near the cathedral.³

In Dundee the bonnetmakers and the fullers or waulkers had St. Mark as the guardian of their crafts, and they maintained an altar dedicated to him in the parish church of St.

¹ Clement's *Saints in Art*, p. 80.

² *A Complete Guide to Heraldry*, pp. 185, 186.

³ *The Early Christian Monuments of Scotland*, book ii. p. 249. The symbols of the other two evangelists were probably to be seen on the portion of the cross-slab which has been broken off.—*Ibid.* intro. p. xlvi.

Mary. In an "Obligation" by the latter craft to support St. Mark's altar, of date 12th September 1525, certain contributions are promised "to ye honour and loving of God Almyctie, and of the glorious ladye the Virgyne Mary, and of Sanct Mark, oure patrone, and of halikirk, and to the reparatioun of ane Altar, to be biggit and reparalit befor ye pillar now foundit nixt befor Sanct Michaellis Altar, be west ye said Altair, and for ye uphald of Goddis service dailie to be done at ye said Altar."¹ In Edinburgh the united crafts of the waulkers, shearers and bonnetmakers, to whom a seal of cause was granted on 31st March 1530, had an altar bearing the name of the same evangelist in the collegiate church of St. Giles. In Vienna he was reckoned the patron saint of bakers, who were long known in that city as the fraternity of St. Mark.²

Of the two pre-Reformation places of worship in Ewes (anciently Ewesdale) parish, Dumfriesshire, known respectively as the Nether Kirk and the Over Kirk, the former situated at Kirktown was dedicated to St. Cuthbert, while the latter, which stood at Unthank higher up the valley, was under the invocation of St. Mark. Mr. R. Bruce Armstrong mentions that "Robert the parson of the church of St. Mark, Ewycedale, appears as witness to a charter by Alexander III."³ The Overkirk of St. Mark was deserted after the Reformation, but its graveyard has continued to be used for occasional interments till our own days. The other Scottish place of worship dedicated to St. Mark was the church of Fettercairn in Kincardineshire. In the village is a seventeenth century market-cross, approached by six stone steps. The cross, according to Mr. Jervise, was perhaps erected by the Earl of Middleton at the time when he obtained an Act of

¹ Warden's *Burgh Laws of Dundee*, p. 543; Marwick's *Edinburgh Shields and Crafts*, p. 68.

² J. H. Macadam's *The Baxter Books of St. Andrews*, intro. p. xxvi.

³ *Wauchopedale*, pp. 103, 104.

Parliament to hold a weekly market at Fettercairn. Mr. Jervise¹ says: "He received this privilege in 1670—the date upon the cross—but long before that, St. Mark's fair (named doubtless in honour of the saint to whom the kirk was dedicated), was a market of considerable importance." When describing the cross in question, Mr. John W. Small² remarks: "On the front is a narrow channel cut on that face showing the length of the Scots ell, and the shaft is finished by a moulded cornice on which rests an ornamental stone block, bearing on its respective faces the Arms of Scotland, a series of sun-dials, the initials 'E. I. M.,' and the date 1670."

St. Luke is described in Scripture as "the beloved physician;" but beyond the fact that he accompanied St. Paul on his missionary wanderings and was with the latter when in captivity at Rome, hardly anything is known regarding his life. Tradition says that, after preaching the Christian faith in Greece, he was attacked by some of the heathen, who hanged him on an olive tree when he was eighty years of age. His body is said to have been buried in the fourth century by the Emperor Constantine in the Church of the Apostles at Constantinople. About two centuries later his head was taken to Rome by Gregory the Great, and deposited there in the church of the monastery dedicated to St. Andrew. Legend says that St. Luke devoted himself to the study of art. In consequence of this belief, he was reckoned the special patron of painters.³ Dr. Brewer⁴ remarks: "There can be no doubt that the (Roman) Catholics generally suppose that St. Luke the Evangelist was an artist of considerable note. There is no authority, direct or indirect, in the New Testament to confirm this notion; but in early ecclesiastical

¹ *Epitaphs*, vol. i. p. 256.

² *Scottish Market Crosses*, plate 38.

³ Appendix Q. The Guild of St. Luke, instituted in the Low Countries between 1596 and 1611, consisted of eight bodies of craftsmen and comprised all who were in any way connected with the art of designing.—William Chaffers' *Marks and Monograms on Pottery and Porcelain*, p. 277.

⁴ *Dictionary of Miracles*, p. 422.

writers several allusions are made to it, and several pictures and images are ascribed to his handiwork. Theodorus lived about A.D. 518, and on his authority Nicephorus, in 980, states that St. Luke left several paintings of Christ and also of the Virgin. The inhabitants of Lyons affirm that St. Pothin, who died A.D. 177, brought with him from the East 'an image' of the Virgin Mary, attributed to St. Luke."

Was it more than a coincidence that, in certain Scottish burghs where the parish church was dedicated to the Virgin, a great annual fair was held in connection with St. Luke's Day, even when there was no chapel to the latter saint? This was the case in the burghs of Old Aberdeen, Lauder, and Rutherglen.¹ The Old Aberdeen fair anciently lasted eight days, and was held in the Chanonry; but about the time of the Reformation it "decayed," as Orem² tells us, "by reason of the troubles of the times." In Coldingham parish, where the priory church had St. Mary as one of its titulars, a fair was instituted in 1305 by Edward I. of England, to be held annually on the vigil and day of St. Luke and fifteen days thereafter.³

In Harris in the Outer Hebrides stood a chapel to St. Luke, which was a dependency of the church of St. Clement at Rodil. A chapel attributed to him was situated in Kildrummy parish, Aberdeenshire, at Mid-Clova some two miles north of the parish church. According to Notes on Garioch in Macfarlane's *Geographical Collections*,⁴ it was called "Sommiluak's Chappel," and "formerly much frequented by all the northern parishes." It is not certain, however, whether Sommiluak represents St. Luke or St. Moluag of Lismore, whose name is found under different spellings; but a spring in its neighbourhood is certainly known as St. Luke's Well.

¹ For an account of a curious custom connected with St. Luke's fair at Rutherglen, *vide* Ure's *History of Rutherglen and East Kilbride*, pp. 94-96.

² *History of the Chanonry of Old Aberdeen*, p. 194.

³ A. Thomson's *Coldingham Priory and Parish*, pp. 45, 46. ⁴ Vol. i. p. 30.

The name of Carluke parish, Lanarkshire, otherwise known as the parish of Forest Kirk, has given rise to the opinion that its church was dedicated to St. Luke. This opinion is held by Dr. Hew Scott,¹ and the compilers of the six-inch Ordnance Survey Map of Scotland have taken the same view, for they mark St. Luke's Church in Carluke parish. Prof. Cosmo Innes has the following tantalising allusion to the subject: "The church, which is supposed to have been dedicated to St. Luke, was popularly known as the Forest Kirk. Long before the Reformation the parish church was removed to a spot two miles farther eastward, where it stood, in 1793, near the village of Kirkstyle, now Carluke. It appears to have been dedicated to St. Andrew."² The old name of Carluke parish was Eglis-malescoch, with variations of spelling. Eglis is, of course, Gaelic *eaglais*, a church; *ma* and *och* are respectively the honorific prefix and suffix so often found in connection with the names of Celtic saints. The Rev. J. B. Johnston is probably correct in suggesting that Luke is merely a corrupted form of Lesc, the saint who gave name to the church. As indicated in a previous chapter, St. Andrew was the titular of the church, at least in the later Middle Ages, having then supplanted its earlier Celtic patron.

¹ *Fasti*, vol. ii. p. 310.

² *O. P. S.*, vol. i. p. 115.

CHAPTER XVII.

THE EVANGELISTS

(concluded).

St. John.—Legends regarding him.—The Evangelist and the Baptist.—Freemasons. — St. John's connection with Caves. — Killean.—Kildalton. — The Eagle as the Symbol of St. John. — Book of Durrow.—Statue, Wells Cathedral.—Parish Churches, Hospitals, Chapels and Monasteries bearing St. John's name.—St. Mary and St. John in relation to the Holy Rood.

ST. JOHN was more popular than St. Luke in the matter of Scottish dedications. The latter evangelist, indeed, as we have seen, was a favourite with lovers of art; but the former appealed to a wider circle. Various legends that sprang up regarding him contributed to his popularity in later times, notably the story that when brought to Rome by command of Domitian he was placed in a cauldron of boiling oil at a spot outside the Latin Gate, but was miraculously preserved from harm, and came forth as from a refreshing bath.¹ A festival was instituted on 6th May to commemorate the traditional incident, and a church, known as that of San Giovanni in Oleo, was built to keep its memory alive among the citizens of Rome.

When a place of worship bore St. John's name without any distinguishing appellation, it is sometimes difficult to decide whether the titular was St. John the Evangelist or St. John the Baptist.

Miss Arnold - Forster lays emphasis on this dubiety in connection with dedications to St. John south of the Tweed. She remarks: "There is often a great difficulty in deciding

¹ Appendix R.

whether the John in question is intended for the Baptist or the Apostle. The distinguishing appellation of 'Evangelist' or 'Baptist' is continually dropped, and in many cases this results in a hopeless confusion between the two saints." Miss Arnold - Forster¹ adds: "Though the red-letter Feast of St. John (27th December) has completely and deservedly eclipsed the black-letter day (6th May), it is not easy to find instances of old parish churches keeping their dedication-feasts on December 27 either. St. John Evangelist's Day falls too near to Christmas Day to stand forth prominently as a landmark; it is to a certain extent lost sight of in the greater Feast, and is not a date of such frequent occurrence as St. John Baptist's Day, for example. It often happens that a church attributed merely to 'St John' proves its true patron to be the Baptist, by the fact that the yearly fair is held on or near June 24; but winter fairs or wakes are much less common than summer ones, so we are unfortunately deprived of one half of the valuable aid we might otherwise have looked for in determining the true dedication-name."

The Freemasons' Lodge of Melrose bears St. John's name, presumably that of the evangelist, for its members still hold an annual celebration on the eve of his festival. I am indebted to Mr. James Curle for the following account of the ceremony: "The Melrose Freemasons still hold their walk on the Eve of St. John the Evangelist in December. They march round the cross in the afternoon; and then in the evening, about 7 or 8, they go in procession from their lodge bearing torches, and walk round the interior of the Abbey three times. A Volunteer band plays 'Scots Wha Hae' and other patriotic melodies; and the boys amuse themselves by illuminating the Abbey with coloured fire and with rockets."

The Freemasons of Arbroath used to walk in procession

¹ *Studies in Church Dedications*, vol. i. pp. 59, 64, 65.

on St. John's Day to the Maiden Castle Cave in the neighbouring parish of St. Vigean, where they were in the habit of admitting new members. On these occasions the cave was illuminated by means of flaming torches. It is fully 200 feet long, and between 12 to 24 feet broad, and has a spring at the inner end. The writer of the parish article in the *Old Statistical Account of Scotland*¹ says: "The mason-lodge of Arbroath built a gate to it, and gave it a door many years ago." In connection with his visit to the Cyclades, Mr. Theodore Bent² asks the question: "Why is St. John the Divine the tutelary deity of so many caves?—he protects the huge grotto of Antiparos and other caves. Is it because he was supposed to have lived in a cave at Patmos when he wrote his Revelation?"

In the specially Celtic districts of Scotland, ancient dedications to St. John are found at places called in consequence Killean, *i.e.* the church of St. John. In Clyne parish, Sutherland, is Killean, where a chapel to the evangelist is believed to have once stood. At Killean, a secluded spot near the south-east end of Mull, between Loch Don and Loch Spelve, are the slight remains of a chapel and several sculptured slabs.³ In Kintyre is Killean⁴ parish, united to Kilchenzie before 1636. In an early charter it is styled "Ecclesia Sancti Johannis." The well-preserved ruins of its cruciform church stand on the west coast opposite the island of Cara.⁵

Kildalton parish in Islay also recalls St. John, but in a different way. The name signifies "the church of the fosterling," in affectionate allusion to the evangelist.⁶ When referring to the name, Dr. Alexander Carmichael⁷ remarks: "John the beloved is called 'Dalta Moire,' foster-son of

¹ Vol. xii. p. 182; *N. S. A. Forfar*, p. 491.

² *The Cyclades*, p. 391.

³ Muir's *Ecclesiological Notes*, p. 25.

⁴ Appendix S.

⁵ *O. P. S.*, vol. ii. pp. 22, 23.

⁶ *Scottish Land-Names*, p. 175. *Dalta* is defined by Dr. Macbain in his Gaelic Dictionary as foster-son, godson.

⁷ *Carmina Gadelica*, vol. i. p. 166.

Mary, and 'Comhdhalta Chriosda,' the foster-brother, literally co-foster, of Christ." Dr. Carmichael continues: "Fostership among the Highlanders was a peculiarly close and tender tie, more close and more tender even than blood. There are many proverbs on the subject, as, 'Fuil gu fhead, comhdhaltas gu ceud,' blood to the twentieth, fostership to the hundredth degree." The ancient church of Kildalton, still fairly well preserved, stands on the east side of the island, eight or nine miles north of Port Ellen. The building, as Mr. T. S. Muir¹ informs us, is "of First-Pointed date, some 60 feet in length. The east end contains two long and very narrow lanciform windows, recessed semicircularly within. Of the same form is one in the west gable, and one in each of the side walls. Projecting from the east end of the south side is a canopied piscina; and built into the adjoining window is a mailed figure, with sword, at right of the head a faded inscription, and on the left a miniature effigy within a shallow trefoil-headed niche." In the graveyard is an elaborately sculptured cross some 9 feet high.²

The eagle as the special symbol of St. John seems to have appealed to the Celtic imagination. In the *Book of Durrow*, so called from Durrow in King's County, Ireland, where St. Columba founded a famous monastery, is a representation of the eagle to typify the evangelist. The *Book of Durrow* is believed to date from about 600 A.D. The eagle also appears in the same connection in the beautifully illuminated *Book of Kells*, which derived its name from the monastic settlement at Kells on the Blackwater, Co. Meath. The manuscript is understood to have come into the possession of the Columban community there between 806 and 813. It continued to be their property till 1541. The manuscript is now preserved in the library of Trinity College, Dublin.³ Among the statues

¹ *Ecclesiological Notes*, p. 13.

² R. C. Graham's *Carved Stones of Islay*, pp. 83-88.

³ Rev. S. F. H. Robinson's *Celtic Illuminative Art*.

decorating the west front of Wells Cathedral, as Mr. St. John Hope tells us, is a "beautiful figure of St. John, who is represented as seated, with his left hand on his Gospel, which is perched on the back of an eagle. It is interesting to notice that the Evangelist is shown as winged, angel-fashion; perhaps as an impersonation of the Gospel itself."¹ At Bruges, in mediæval times, the scribes whose occupation was the transcription of manuscripts formed a guild bearing St. John's name.²

An example of the fondness that King James IV. had for objects of devotion is noted in the *Lord High Treasurer's Accounts of Scotland*,³ where, under date 1503-4, we read: "Item, payit to Johne Currou, goldsmyth, for ane takin of Sanct Johne and ane cors of gold, bocht be the King himself in the Tolbuth at the Sessioun, iij Franch Crounis: summa xlij s̄." The token here referred to was doubtless a small figure of the evangelist.

In Shetland there were places of worship bearing St. John's name at Kirkabister in Bressay, Gutches in Yell, and Baliasta and Norwick in Unst. Of the kirk at Norwick some remains, consisting of low walls and an arch, were visible in 1822.⁴

In Aberchirder parish, Banffshire, are St. John's Well and St. John's Ford near Chapelton, where it is to be presumed a chapel to St. John once stood. There were, probably, places of worship in honour of St. John in the farm of St. John's Well on the lands of Minnonie in Fyvie parish, Aberdeenshire, and at Balmano in Marykirk parish, Kincardineshire, where there is a spring bearing the same name. St. John's Well in Spott parish, Haddingtonshire, perhaps suggests the dedication of the church, which was at one time a chapel dependent on the church of Dunbar. In Dunbar itself was a chapel to St. John, as we learn from the following

¹ *Archæologia*, vol. lix. p. 154.

² *Bookman Illustrated History of English Literature*, vol. i. p. 5.

³ Vol. ii. p. 222.

⁴ *P. S. A. Scot.*, vol. xix. p. 387.

entry in the *Lord High Treasurer's Accounts of Scotland*¹: "1501. Item, the xix day of October to Schir Andro Wod to the bigging of Sanct Johnis Chapell in Dunbar, x li."

There was a chapel to St. John at Elgin, whose site, as Bishop Pococke² tells us, was occupied about the middle of the eighteenth century by an Episcopal place of worship. In the *Lord High Treasurer's Accounts*³ we read: "1505. Item, the xiiij day of October in Sanct Johnis Chapell (Elgin), to the Kingis offerand on the bred, xiiij š. Item, to the preist of the samyn chapell to say mes thare, xx š."

In Knockbain parish, Ross-shire, was a place of worship bearing St. John's name. St. John had likewise chapels at Ythsie in Tarves parish, Aberdeenshire, and in the burgh of Haddington.

At Knock of Luce in Old Luce parish, Wigtownshire, was at one time a chapel bearing St. John's name. Regarding it the Rev. George Wilson, writing in 1899, remarks: "St. John's Chapel at Knock of Luce is now quite erased. The late tenant, Mr. Wilson, told me that he removed three distinct paved floors, one above the other. This indicates long occupation. No sculptured stone has been observed."⁴

In the old parish of Inch in the same shire, once stood a chapel to St. John. It was situated beside the southern shore of Loch Ryan, and at the east end of the burgh of Stranraer, and gave the name of Chapel to that portion of the burgh. Symson⁵ says: "On the east end of the town, there is a good house pertaining to Sir John Dalrymple, younger of Stair, call'd the Castle of the Chapel, where also there is a chapel, now ruinous." Other traces of St. John's influence in the neighbourhood are indicated by Chalmers,⁶ who remarks: "A piece of land, which belonged to the chapel, was called *St. John's croft*: and a copious spring of soft water,

¹ Vol. ii. p. 86.

² *Tours*, p. 190.

³ Vol. iii. p. 66.

⁴ *P. S. A. Scot.*, xxxiii. p. 172.

⁵ *Description of Galloway*, pp. 60, 61.

⁶ *Caledonia*, vol. iii. pp. 436, 437.

which rises within the flood-mark, is still called *St John's well*." St. John's Well and the site of St. John's Chapel are now included in the parish of Stranraer.

In Dun parish, Forfarshire, once stood a building known as Eglisjohne, *i.e.* the Church of St. John, from Gaelic *eaglais*, a church. Regarding it Mr. Jervise¹ says: "In 1583, on the representation of John Erskine, the 'vicarage of Dwn, and personage of Eglisjohne,' with the teinds of both, were united into one parish. The parsonage of Eglisjohn, which was 'of auld ane chappell erectit for pilgramage,' consisted only of about one plough of land; and at the time of the annexation it is stated that it had been 'wanting ane kirk' for 'mony zeiris bygane.' The site of the chapel of Eglisjohn is still pointed out near Langley Park house."

The Pedagogy at St. Andrews had a chapel under the invocation of St. John, which was rebuilt by Archbishop Alexander Stuart, who occupied the archiepiscopal see from 1509 till 1513.² Chapelton, on the lands of Scotsraig in the regality of St. Andrews, derived its name from a neighbouring chapel to St. John.³

The promontory of Dunmey in Canisbay parish, Caithness, is alternatively known as St. John's Head, from the adjacent chapel of St. John. The writer of the parish article on Canisbay in the *Old Statistical Account of Scotland*⁴ remarks: "Near to St. John's Head, upon the north coast, is one of the pleasantest spots in the whole parish. It affords evident tokens of having been, in former ages, a residence of great respectability; from a burying-ground and the vestiges of an old chapel in the neighbourhood, now in total ruins, as well as from the name it bears, it would seem to have been consecrated to religious purposes. From the vestiges of a ditch and draw-bridge, defending it on the land side, it must

¹ *Epitaphs*, vol. i. p. 220.

² Martine's *Reliquiæ Divi S. Andreae*, p. 137.

³ *R. M. S.*, 1593-1608, p. 176.

⁴ Vol. viii. p. 158.

have been occupied as a place of strength and security." The place was formerly resorted to from superstitious motives. This is shown by entries in the Kirk-session records. "On January 3, 1653," remarks the Rev. D. Beaton,¹ "the session dealt with several persons who 'did superstitiously goe about St. John's head,' and on November 22, 1654 'A— C— and A— B— are ordained to be charged for yr. superstitious going to St John's chappell.'" St. John's Head in Dunnet parish, in the same shire, was so named from a chapel to St. John on its margin. The Rev. D. Beaton² observes: "At the east end of St. John's Loch is the site of the chapel of St. John. The line of the foundation may still be traced, and there are indications of the burial-ground still to be seen. The site of the chapel is quite close to Corsback, and may be seen from the highway leading from Dunnet to John O'Groats. The older people hand down the tradition that unbaptised children were buried in the cemetery. This chapel was regarded with superstitious veneration by the people." Pieces of money were thrown into the loch by health-seekers anxious to derive benefit from its waters. Some of the pennies thus thrown in have been picked up from time to time till within recent years. Brand,³ who was in Caithness in 1701, has the following remarks regarding the superstitions connected with the chapel and the loch: "As in Orkney and Zetland there were several old Chappels, which the superstitious zealots did frequent, so is it likewise in Caithness. The ministers told me there is one in Dunnot Parish, beside which there are about sixty heaps of stones, which the people coming to, take with them a stone and throw it into the heap, bowing themselves also thereunto. Nigh to it likewise there is a loch called St. John's Loch, concerning which there goes a fabulous tradition, that on St. Stephen's Day there was a

¹ *Ecclesiastical History of Caithness*, p. 48.

² *Ibid.* pp. 46, 47.

³ *Brief Description of Orkney, etc.*, pp. 153, 154.

pleasant meadow in that place where now the loch is, and on St. John's Day thereafter it was turned into this loch."

Probably most, if not all, of the dedications in the above list, beginning at Shetland, may be attributed to the evangelist, but one cannot speak dogmatically on the subject. Several parish churches claimed the evangelist as their titular. One of the most picturesquely situated of these was the church of Gamrie in Banffshire, which stood on the cliffs overlooking the sea. A local tradition says that the original church was built by the leader of a Scottish host, who, to repel an attack by some invading Danes about the year 1000 A.D., invoked the assistance of St. John the Evangelist, and vowed, if successful, to build a church in his honour. The Danes were cut to pieces by the Scots, and the place of their discomfiture is still known as the Bleedy Pots (bloody pits), where there are traces of ancient earthworks.¹ Regarding the church Messrs. MacGibbon and Ross² remark: "The building is now a ruin, only the walls remaining. It is a curious-looking structure, and has been built at two periods. The east end is the earliest part. The total length of the church internally is about 94 feet 4 inches, by 15 feet 6 inches wide. The later part of the structure is about 10 inches wider than the earlier. The chancel or east end was probably heightened at the time when the west end was built. The church of Gamrie is frequently referred to in the twelfth and following centuries. It was granted by William the Lion to Arbroath between 1189 and 1198, and in 1513 Mr. Henry Preston was presented to the church of Gamrie by the Abbot of Arbroath. Probably the existing walls were erected about the latter date, but the details indicate that great alterations have been made on the building, which convert it into a seventeenth century structure." In the interior of the building are an aumbry, and what the Rev.

¹ *N. S. A. Banff*, p. 283.

² *Ecclesiastical Architecture*, vol. iii. pp. 567-569.

Dr. Pratt¹ considered to be a credence table; and there are three hollows in one of the walls, which formerly contained a corresponding number of skulls, said by tradition to have been those of three Danes who were killed in the battle of the Bleedy Pots referred to above.

The pre-Reformation church at Deskford, in the same shire, was also under the invocation of St. John the Evangelist. It stood at Kirkton, where its ruins are still to be seen. They contain an elaborately carved aumbry or sacrament house in the north wall, bearing the inscription in Gothic characters, "This pnt (present) loveable wark of Sacrament house maid to ye honour and loving of God be ane noble man Alexander Ogilvy of yat ilk, Elizabeth Gordon his spous the yeir of God 1551." The aumbry has representations of grapes and wheat-ears, in allusion to the wine and bread of the Eucharist; and there are two Latin inscriptions, one of them being the text from the sixth chapter of St. John's Gospel: "Ego sum panis vivus qui de celo descendi quis manducaverit ex hoc pane vivet in æternum."² St. John's name was given to a spring in the immediate neighbourhood of the building, and to two trees known respectively as St. John's and Young St. John's. Cordiner³ says: "One majestic ash measures more than twenty feet in circumference, and is called St. John's Tree. A well there also preserves the name of that illustrious Evangelist. Of the wonderful virtues of that holy well which springs from the rock of the adjacent bank—the remarkable discoveries of latent truth, made in a retirement among the overshadowing trees—the traditionary annals of the country are full." Cordiner does not refer to Young St. John's Tree; but both trees are mentioned by the Rev. George Innes who, writing in 1836, says: "Of the two trees called St. John's, and young St. John's, the grandeur is now entirely

¹ *History of Buchan*, pp. 226-228.

² *P. S. A. Scot.*; vol. xxv. pp. 109-113.

³ *Remarkable Ruins*.

gone. The latter was, by an act of presumption and bad taste, and without authority from the noble proprietor or his factor, cut down upwards of twenty years ago; and of the former, nothing now remains but a very small part of the trunk, hollowed, scathed and withered, sending forth only one small solitary green branch."¹ St. John's fair, formerly held at Deskford, was transferred to Cullen, where, as we learn from the *New Statistical Account*, it continued to be held on 7th January, St. John's Day (O.S.).²

Montrose in Angus had its pre-Reformation church under the invocation of the evangelist—a fact recalled by the name of the croft of St. John, which in the beginning of last century was a stretch of grass, but is now built upon. St. John's Place and St. John's Cottages, occupying portions of the croft, still keep alive the memory of the patron saint. The high altar, which bore the evangelist's name, was popularly known as "the paroch altar." There is still believed to have been a church at Montrose as early as the thirteenth century; but the present structure dates only from 1791.³ Its lofty tower and spire, rebuilt in 1832-4, forms a prominent landmark in the district, and can be seen from distant Mount Blair between Glen Shee and Glen Isla.

The ancient parish of Lathrisk in Fife, known as Kettle since its church was removed to the village of that name about 1636, had as the joint-patrons of its pre-Reformation place of worship St. Athernisc, a Celtic saint, and St. John the Evangelist. The building was consecrated on 28th July 1243 by Bishop David de Bernham of St. Andrews.

The ancient parish of Thankerton in Lanarkshire, united to Covington between 1702 and 1720, had its church dedicated to St. John. The ivy-clad ruin of the building is to be seen in its burying-ground close to the estate of St. John's Kirk,

¹ *N. S. A. Banff*, pp. 65, 66.

² *Ibid.* p. 354.

³ J. G. Low's *Church of Montrose*, pp. 23, 28.

so called from the fact that its land belonged to the parish church in pre-Reformation times.¹

Two mediæval hospitals bore St. John's name. One of these was at Hutton in Berwickshire, the other was at Polmadie in Lanarkshire. Regarding the former, Chalmers² remarks: "At Hotun, which is now Hutton, in the south-east of Berwickshire, there was founded, during the Scoto-Saxon period, a hospital that was dedicated to the apostle John; but, by whose charity, cannot now be ascertained. William, the guardian of this hospital, swore fealty, in 1296, to Edward I., and received back, of course, the revenues of his trust." The hospital gave name to Spital, a property in the immediate neighbourhood; but St. John does not appear to have been represented in local topography.

The other hospital stood on the lands of Polmadie, about one mile and a half north-west of Rutherglen. It was founded as a home for poor men and women, and had a master or rector as its head. The date of its erection is uncertain; but it is known to have been in existence during the reign of Alexander III., who died in 1286. It is referred to in various charters in the *Registrum Episcopatus Glasguensis*, where it is styled "Domus pauperum de Polmadde." The church and church lands of Strathblane in Stirlingshire were bestowed upon the hospital prior to 1316, for in that year there is a charter of Robert I. confirming its privileges in the land of Strathblane (in terra de Strablathy).³ In a grant made by Edward II. of England when at York in 1319, it is described as "The Hospital of St. John of Polmadde in Cliddisdale." The hospital appears to have ceased to be used as a place of refuge for the poor about the year 1425, when, along with the church of Strathblane, it was formed into a prebend of Glasgow Cathedral, its revenues being applied to the improvement of music in the choir. In or before 1453 its lands

¹ *Caledonia*, vol. iii. p. 750.

² *Ibid.* vol. ii. p. 348.

³ *Reg. Episc. Glas.*, vol. i. p. 225.

were transferred to the collegiate church of Dumbarton, and continued to belong to it till the Reformation.¹ The building has entirely vanished, but near its site is an ancient well showing signs of good masonry.² As Mr. A. M. Scott remarked in a paper read before the Glasgow Archæological Society,³ "It is difficult to say how old this masonry may be. One would like to think that it was the actual well which supplied the old hospital with water."

St. John was titular of the church or chapel in the castle of Roxburgh, styled in a Latin charter of Prince Henry, son of David I., "ecclesia Sancti Johannis de castro de Rokesburge." "This church, which was dedicated to St. John the Evangelist, was served by two perpetual chaplains, one of whom appears to have had the status of rector. Before 1147 King David granted 'to the church of St. John of the castle of Rokesburg one ploughgate of land of his demesne of Rokesburg, and one full toft with all pertinents, and ground for a dwelling within the castle, and the whole offering of those who usually or occasionally resided in the castle.'" During the reign of William the Lion the priests known as "the king's clerks" appear to have been the castle chaplains.⁴

St. John had a chapel near the castle of Herdmandston (Hermiston) in Saltoun parish, Haddingtonshire. It was built in the thirteenth century by John de Saint Clair, the owner of Herdmandston, who obtained permission for its erection from the canons of Dryburgh Abbey, to whom he gave two acres of land with an indemnity that the new chapel should not interfere with the rights of the mother-church of Saltoun.⁵ Its ruins, now used as a mausoleum, are still to be seen in the park of Hermiston.

¹ R. Renwick's *Glasgow Memorials*, pp. 123, 259, 251.

² J. Guthrie Smith's *The Parish of Strathblane*, pp. 169, 170.

³ *Transactions*, New Series, vol. i. p. 521.

⁴ *O. P. S.*, vol. i. pp. 461, 462.

⁵ *Caledonia*, vol. ii. p. 529.

There was a chantry named after St. John in the church of St. Nicholas at Aberdeen, regarding which Kennedy¹ says: "Richard Cementarius, one of the baillies of Aberdeen, founded this chantry in February 1277, for the celebration of masses for the souls of himself, his wife, his parents, his benefactors, and of all the faithful departed. He granted to the altar, and to the chaplain thereof, the great piece of land, called St. John's Croft, on the south-west side of the town, where the road passes to the Crabestone, and another croft, lying to the westward, subject to a reddendum of 10s. 8d. yearly." Other grants were made to the chantry priest. In pre-Reformation times the magistrates and town council were patrons of the chantry. The foundation charter is said to have been carried off by the English, when in occupation of the town towards the end of the thirteenth century. There was an aisle or chapel to St. John the Evangelist at the north-east end of St. Machar's Cathedral in the Old Town of Aberdeen, which was alternatively known as "Bishop Lichtoun's Iyll."² Regarding it Grose³ remarks: "The Cathedral appears to have remained unfinished till the accession of Bishop Henry Leighton, in the year 1424, who greatly advanced that work, and bestowed large sums of his own for perfecting it; he built also a chapel within it, called St. John's Chapel, in which he was buried about the year 1441."

The evangelist had two chapels named after him in the collegiate church of St. Giles at Edinburgh—one in the north end of the building, and the other in the south end, the latter having been founded by Walter Chepman, the printer, shortly before the battle of Flodden. One of these chapels was handed over to the wrights and masons of the burgh in 1475. Mr. A. J. Warden⁴ remarks: "These trades,

¹ *Annals of Aberdeen*, vol ii. p. 13.

² J. Macdonald's *Place-Names of Strathbogie*, p. 57.

³ *Antiquities of Scotland*, vol ii. p. 97.

⁴ *Burgh Laws of Dundee*, p. 230.

by a distinct letter, got a grant of the isle and chapel of St. John in St. Giles Church for ever—fra the ald hers of irne inwards. The saidis craftismen to use, occupy, and aduorny the said ile as thair awin proper ile, siclyk as utheris craftismen occupiis within the said College Kirk.”

On the east of Dundee once stood a place of worship known as the Rood Chapel, and also as the Chapel of St. John, from the fact that it contained an altar bearing the name of that evangelist. It was familiarly known in the district as the Chapel of St. John of the Sklait Heuchs (slate heuchs). In explanation of this name, Mr. Alexander Maxwell¹ remarks: “The chapel, which stood upon an eminence to the south of the lonely little burying-ground called the Rood Yard, had obtained its odd designation because the cliff consisted of a gray coloured stone, easily split into layers, which was quarried out and commonly used as slates. For this economic purpose the knoll has long ago been all appropriated, and in consequence the building has disappeared.”

In the lower church of Glasgow Cathedral, in the south-east corner, was the chapel of St. John the Evangelist. In an instrument of 1512, George Colquhoun states that he had received on its altar 100 merks from Matthew, Earl of Lennox, for the redemption of half of the lands of Baldoran.² As stated in a previous chapter, the Dominican monastery in the same city was dedicated to St. John and the Virgin. The seal of its prior, John Spens (1517-1519), is reminiscent of the evangelist. The Rev. James Primrose remarks: “In the centre of the seal is an effigy of St. John the Evangelist, who holds in his right hand the active sword representing the Word of God, while in his left he holds the chalice, with three nails above it, the chalice and the nails symbolising the Last Supper and the Passion.”³

In Kinloss Abbey in Moray was a chapel to St. John,

¹ *History of Old Dundee*, p. 241. *Dundee Prior to the Reformation*, p. 16.

² *Trans. Glasg. Arch. Soc.*, New Series, vol. i. p. 493.

³ *P. S. A. Scot.*, xxxix. pp. 409, 410.

for which an image of the evangelist was provided by David Elliot, who became a monk in the monastery during the time of Abbot James Guthry, who died in 1482.¹ In 1538 an altar-piece was painted for the same chapel by Andrew Bairhum, a celebrated painter of the time, who was invited to Kinloss by Abbot Walter, and spent three years there in the prosecution of his art. He painted altar-pieces for other two of the chapels, one being the Magdalene's, as indicated in a previous chapter, and in addition adorned the chamber and oratory of the abbot.²

St. John had a chapel in Melrose Abbey on the east side of the south transept, and on the west wall of the transept opposite the chapel was a statue of the evangelist. In the same wall, and facing the chapel, is an inscription in which the following lines occur:—

“John : Morow : Sum : Tym : Callit : Was : I :
 And : Born : In : Parysse : Certainly :
 I : Pray : To : God : And : Mari : Bath :
 And : Sweet : S : John : Keep : This : Haly :
 Kyrk : Fra : Skaith.”³

The chapel was subsequently altered. Mr. P. Macgregor Chalmers⁴ remarks: “New windows were inserted in the east and south walls, and these will always be prized for the exquisitely carved figures of musicians supporting the hood-mouldings. A beautiful piscina was placed in the interior of the south wall.” On the east side of the octagon introduced into the presbytery of the abbey, is a full-length statue of St. John, accompanied by a scroll and eagle's pinions as his appropriate emblems. As pointed out in a previous chapter, a Tyronensian abbey, dedicated to St. Mary and St. John, was founded at Selkirk by David, afterwards David I. It gave name to Selkirk Abbatis, otherwise Selkirk Monachorum, so called to mark it off from Selkirk Regis, a distinction that was kept up for a century or two, until the

¹ *P. S. A. Scot.*, vol. iv. p. 408.

² *Records of Kinloss*, pref. p. lii.

³ *Scots Lore*, p. 14.

⁴ *Ibid.* p. 359.

two Selkirks became merged into one. About 1126, however, in the time of Herbert, the third abbot, who afterwards became Bishop of Glasgow, a recommendation was made to David, then on the Scottish throne, to have the monastery removed to another site, on the ground that Selkirk was not suited for an abbey. Kelso was accordingly selected, and the monastic buildings reared there were occupied by the monks some two years later. The old dedication was retained by the new foundation, and the names of St. Mary and St. John became familiar beside the Tweed and the Teviot, as they had been beside the Ettrick.¹ When referring to the structural aspects of the monastery, Billings² says: "In the rich wooded vale where the Teviot meets the Tweed, a huge ruin, partly Norman and partly of the earlier pointed Gothic, frowns over the pleasant market-town, more like a fortified castle than the residence of peaceful monks. The massive tower of the building, with corner projections, which are rather towers than buttresses, has a great deal of the baronial in its character, and probably has a closer resemblance to a Norman castle than any other building in Scotland." In 1165 the monastery, at the request of Abbot John, was raised to the dignity of a mitred abbey by Pope Alexander III.

On the reverse of a common seal of Kelso Abbey, believed to date from the fourteenth century, is, as Dr. de Gray Birch tells us, "a figure of the second patron, St. John the Evangelist, standing on an eagle, and holding the silently eloquent emblems of a scroll and palm branch. The legend, from the opening sentence of his Gospel, explains the design:—

IN. PRINCIPIO. ERAT. VERBUM. ET. VERBUM. ERAT. APUD. DEUM."

What Dr. de Gray Birch here calls a palm branch is perhaps

¹ Lawrie's *Early Charters*, pp. 26, 156.

² *Baronial and Ecclesiastical Antiq. of Scotland*. Vide "Kelso Abbey: some Recent Researches," by P. Macgregor Chalmers in *Trans. Scot. Eccles. Soc.*, 1908-9, pp. 357-364.

intended for a quill pen, a not unsuitable accompaniment of the scroll held by St. John. The same emblem, as we shall see presently, appears in the seal of Inchaffray Abbey. On the seal of James Stuart, commendator of Kelso and Melrose in the middle of the sixteenth century, is represented, by an error of the engraver, not St. John the Evangelist, but St. John the Baptist with his Agnus Dei.¹

We find St. Mary and St. John associated together in the dedication of the Augustinian abbey of the Holy Trinity at Scone in Perthshire, and also in that of Inchaffray Abbey in Madderty parish in the same shire, which was colonised by canons regular from Scone. The name Inchaffray, *i.e.* the Island of Masses, styled in Latin *Insula Missarum*, clearly points to the fact that the rites of the Mediæval Church were there observed with special frequency. The monastery was founded in 1200 by Gilbert, Earl of Strathearn, and his wife Matildis. It was at first a priory; but twenty years after its erection was raised to the dignity of an abbey. The buildings, of which some scanty remains are still visible in the midst of trees and brushwood, stood on a rising ground at one time surrounded by an extensive marsh, part of which was reclaimed by the canons within twenty years after their settlement in the island.² Two years before Earl Gilbert founded the monastery, his eldest son, Gilchrist, had been interred on the spot where there already existed a religious community, corresponding perhaps to the Culdees of St. Andrews and St. Serf's Island in Loch Leven. Their chapel was under the invocation of St. John the Evangelist, who, as we have seen, was one of the titulars of Earl Gilbert's foundation. The first head of the new priory was Malise, described as "hermit and presbyter," who Bishop Dowden thinks was probably one of the brethren of the earlier community.³ He was empowered to select his associates for the earl's

¹ *Scottish Ecclesiastical Seals*, pp. 96, 98.

² *Liber Insule Missarum*, p. xix.

³ Appendix T.

foundation; and it is possible that some of his brethren may have been enrolled among the new canons. Five churches were bestowed on Inchaffray by Earl Gilbert in his foundation charter, viz., those of St. Catan of Aberuthven, St. Ethernan of Madderty, St. Patrick of Strageath, St. Mackessog of Auchterarder, and St. Bean of Kinkell. To these he added other six before his death, namely, those of St. Serf of Dunning, St. Bean of Foulis Wester, St. Serf of Monyvaird, St. Bridget of Kilbride, St. Serf of Tulliedene (Tullykettle), and Trinity Gask. It is interesting to contrast the strongly marked Celtic element in the above dedications with the purely scriptural invocation of the Augustinian house on which they were bestowed. Mr. W. Rae Macdonald thus describes the obverse of the common seal of Inchaffray Abbey in use in the sixteenth century: "The side of a church with central and side towers, in the former a high arched doorway, within which is represented a full-length figure of St. John with nimbus, a palm branch or a large quill pen in his right hand and a book in his left. The whole enclosed round the foot with a low masoned wall of three sides. *Legend*, ✠ S' COMVNE: ECCE. SCI. IOH'IS. EWANGELISTE. DE. INSVLA. MISSARVM." ¹

As we have already seen in one of the chapters dealing with the Virgin, the priory of Soulseat in Wigtonshire had as its joint titulars St. Mary and St. John the Evangelist. The conjunction of these two saints in church dedications arose naturally from the intimate connection between the Mother of Our Lord and His beloved disciple at the time of the Crucifixion and afterwards. During the later Middle Ages this connection found realistic expression in the figures of St. Mary and St. John, which frequently were to be seen in churches. They were placed on the rood-loft or the rood-beam ² dividing the chancel from the nave, and so called from

¹ *Charters of Inchaffray Abbey*, appendix, p. 309.

² Appendix U.

the holy-rood which was supported by the screen or beam. According to the usual arrangement, the holy-rood with its figure of the Crucified Redeemer stood in the centre, while on either side were the figures of St. Mary and St. John, the whole forming a group in complete harmony with mediæval devotional feeling.

The two saints also appeared on embroidered work for ecclesiastical use. Thus, in an entry in the *Lord High Treasurer's Accounts of Scotland*,¹ under date 1541, we read : "Item, gevin to Johne Young for twa crucefixis of silk browdery work and twa imageis of our Lady and Sanct Johnne, for making of the covingis of the lettronis witht fassis of silk, and furnesing thairto, and making of all the foresaid chapell gair, as his compt beris, xvij li vij s̄."

¹ Vol. viii. p. 43.

CHAPTER XVIII.

THE MARTYRS.

St. Stephen.—His Martyrdom.—His Emblem in Art.—Legend regarding his Burial.—Guardian of Weavers.—His Festival.—Hunting the Wren.—No English Dedication to St. Stephen in Anglo-Saxon Times.—Influence of William the Conqueror.—Geographical Distribution of St. Stephen's Scottish Dedications.—Stoneykirk.—Barry.—Portmoak.—Chaplainry, Dundee.—Altar, Dunkeld Cathedral.—Chapel, Melrose Abbey.—Chantry, St. Nicholas's Church, Aberdeen.—Drama Introducing St. Stephen's Martyrdom.—St. Barnabas.—His Chapel in Shetland.—Customs connected with his day.—St. Clement of Rome.—Tradition regarding his Martyrdom.—His Relics.—His Symbol in Art.—Guardian of Mariners.—His Festival.—His Connection with Bakers.—His Dedications near the Sea.—His Places of Worship at Dundee, Futtie, Aberdeen, Dingwall, North Dell, Lewis, and Rodil, Harris.—Tobar Chliamen.—Strath.—St. Clement's Wells, Tranent.—Altar, Haddington.—The Holy Innocents.—Childermas.—The Boy Bishop.—Channelkirk.—St. Tear's Chapel, Ackergill.

ST. STEPHEN the Deacon, with a face at his last hour like that of an angel, appealed to the devotional art¹ of the Middle Ages. Fra Angelico, himself imbued with the same spiritual temper, found expression for his appreciation of the martyr in his six frescoes in the chapel of Pope Nicolas V. in the Vatican at Rome. These depict scenes from St. Stephen's life, beginning with his consecration as deacon, and ending with his martyrdom. It was the latter incident which appealed most to the artistic imagination, as exemplified in Tintoretto's Martyrdom of St. Stephen, in the church of San Giorgio Maggiore in Venice, where we see the calm saint kneeling on the ground while the air is full of stones flung by his persecutors.

¹ Vide Mrs. Jameson's *Sacred and Legendary Art*, vol. ii. pp. 531-538.

Stones, indeed, form St. Stephen's special attribute in art, though in addition he has often the palm of victory as a martyr. On the elaborately painted rood-screen in Ranworth Church, Norfolk, is a figure of St. Stephen some 4 feet in height, having a napkin thrown over his right shoulder, its end being held in his right hand. Within the folds of the napkin are the stones of his martyrdom. On the rood-screen in Ludham Church in the same county, the saint holds three large stones in front of his breast.¹ St. Barnabas also has stones as his emblem; but St. Stephen is distinguishable from him by his deacon's garb, which, in deference to art, if not to history, is represented as of specially ornate type. Stones believed still to show traces of St. Stephen's blood are exhibited at Ancona and Metz.² A relic, said to have been an arm of St. Stephen, was preserved in the church of Frampton in the Holland district of Lincolnshire, and was an object of attraction to pilgrims.³

Legend says that, after his martyrdom, the body of St. Stephen was left to be devoured by wild beasts, but that they refused to touch it. On the third day it was interred by command of Gamaliel, the teacher of St. Paul, at a spot some twenty miles from Jerusalem, where it lay neglected till the year 415, when, as a result of a miraculous dream, the site of the grave was revealed and digging operations were begun. The sequel of the legend is thus narrated by Mrs. Bell:⁴ "When the spades of the diggers struck the coffin of St. Stephen the earth shook for miles around; from the disturbed soil a delicious odour arose, and all present who suffered from any weakness or disease were healed on the spot. When the coffin was opened, the bones of the martyr were found intact; and they were re-interred with much pomp at Jerusalem,

¹ I am indebted to Mr. Wm. Davidson, architect, Edinburgh, for information regarding the figures on the two screens.

² L. H. Dawson's *Lives of the Saints*, p. 199; *vide* Appendix V.

³ *Papal Registers*, vol. iv. p. 41.

⁴ *The Evangelists, etc., in Art*, pp. 183-186.

where a stately church was built above them by the Empress Eudoxia. Here they rested in peace till the Emperor Theodosius took them to Constantinople; and eventually they were removed by Pope Pelagius to Rome, and placed in the church of S. Lorenzo in the same tomb with St. Lawrence, who, it is said, moved on one side to make room for his new companion when the coffin was lowered." Brand¹ says that St. Stephen was reckoned the guardian of weavers, but does not state the reason why.

St. Stephen's commemoration day is the 26th of December. It was anciently customary on that day in England to have horses bled; but the selection of the martyr's festival for this purpose seems to have been arbitrary, inasmuch as he does not appear to have had any traditional association with horses. In virtue of St. Stephen having been a deacon, his day was reckoned in mediæval times the special anniversary of deacons.

The well-known Manx custom of stoning the wren has been kept up on his festival, which is known in the island as *Laa'l Steaoin*, *i.e.* St. Stephen's Feast-day. Mr. A. W. Moore² remarks: "On this day the cruel but curious custom of Hunting the Wren is kept up. The unfortunate bird was stoned to death; and there is, therefore, an appropriateness in the church festival commemorating the stoning of St. Stephen on the same day."

On St. Stephen's Day in the year 1251, Alexander III. of Scotland was married to Princess Margaret, the eldest daughter of Henry III. of England. How James IV. was occupying himself on the martyr's festival in the year 1502, is shown by the following entry in the *Lord High Treasurer's Accounts of Scotland*³: "Item, the xxvj day of December, Sanct Stevinis day, to the King to play at the cartis, xl Franch crounis; summa xxvij li."

¹ *Popular Antiquities*, vol. i. p. 360; *vide* Appendix W.

² *Folklore of the Isle of Man*, p. 133.

³ Vol. ii. p. 352.

There is no trace of any church dedication to St. Stephen in England during Anglo-Saxon times ; but after the arrival of William the Conqueror, who was specially partial to the martyr, ecclesiastical buildings in his honour began to be reared, so that by the time of the Reformation nearly forty such buildings had been erected. Probably the best known of these was St. Stephen's Chapel at Westminster, built by the Conqueror's grandson Stephen, and used for nearly three centuries as the meeting-place of Parliament.

In Scotland St. Stephen's cultus does not seem to have taken root either in Orkney or Shetland, or among the Western Isles, but to have been restricted to the mainland. On the west side of Luce Bay in Wigtownshire is the parish of Stoneykirk, comprising the three ancient parishes of Stoneykirk, Clachshant, and Toskertoun or Kirkmadrine, which were united about the middle of the seventeenth century. The pre-Reformation church of Stoneykirk had St. Stephen as its titular, the name being merely a corrupted form of Stephen's Kirk. "The popular contraction 'Stenie,'" remarks Sir H. Maxwell,¹ "sounded like 'stany,' and would-be-genteel scribes wrote it 'stoney.'"

When alluding to the three ancient parishes just named, Chalmers² says: "The first was consecrated to St. Stephen, and was called Stevens-kirk ; in popular language, it was called *Steinie-kirk*, and *Stainie-kirk*, and in late times *Stonie-kirk* and *Stoney-kirk*. The patronage of Stevens-kirk belonged of old to the lords of Galloway ; and fell to the King, by the forfeiture of that lordship, in 1455. It appears to have been granted not long after to Gilbert Macdoual of Ravenstoun and Freugh, who held the seven-teen-mark lands of Stevenskirk."

The parish church of Barry in Forfarshire, which was consecrated by Bishop David de Bernham on 18th August 1243, was under the invocation of St. Stephen jointly with

¹ *Scottish Land Names*, p. 74.

² *Caledonia*, vol. iii. p. 438.

another saint, thought by Jervise to have been St. Marnoch, but probably St. Merinach, a reputed companion of St. Regulus, who is remembered in the name of Balmerino in Fife. William the Lion granted the church of Barry along with thirteen acres to the abbey of Arbroath. Its titulars are recalled by portions of land in the parish, formerly known respectively as St. Stephen's and St. Merion's crofts. About a month before Bishop David was at Barry, he visited Portmoak beside Loch Leven in Kinrossshire, and consecrated its church, dedicating it to St. Stephen the Martyr and St. Moak the Confessor, a friend of St. Brendan, who flourished in the sixth century. The church of Portmoak had been granted, about one hundred and forty years before, by King Edgar to the Culdees settled in St. Serf's Island; and during the reign of David I. the priory on the island and its church on the mainland had been bestowed upon the Augustinian canons of St. Andrews. The church stood fully a quarter of a mile from the lake side; but there are now no remains of the mediæval building. All the monuments in its burying ground, with the exception of three, were removed to another site about half a mile away, where a new church was built in 1661.

There was a chaplainry of St. Stephen in the parish church of Dundee,¹ and an altar in the cathedral of Dunkeld bore the martyr's name. Regarding the latter, Myln in his *Lives of the Bishops of Dunkeld*² says that David Balbirnie, subchanter, "from love to St. Thomas the Martyr, adorned St. Stephen's altar with several gowns; he gave it also a missal on a large parchment manuscript."

There was once a chapel to St. Stephen in Melrose Abbey. It was situated on the left side of the chancel, but has been almost demolished. The chapel on the right of the chancel, which was dedicated to St. Bridget, has still a statue of that

¹ James Thomson's *Account of the Ecclesiastical Antiquities of Dundee*, p. 39.

² P. 61 (in *Perth Arch. Soc. Trans.*).

saint in a niche; and it is not unlikely that St. Stephen's Chapel was correspondingly adorned with a statue of the martyr.¹

There was a chantry in honour of St. Stephen in the church of St. Nicholas at Aberdeen. It must have been founded prior to 1454, for in that year Stephen de Balroni, a burghess of Aberdeen, influenced doubtless by the identity of his own Christian name with that of the martyr, granted to the altar, by a charter dated 18th March, £1, 13s. 4d. of annuities derived from certain tenements in the town, for prayers for the souls of himself and his wife Marjory, and for maintaining a lamp to burn before the shrine.²

There was another reminiscence of St. Stephen at Aberdeen, not, however, in the form of a dedication. In 1532 a drama, half-scriptural and half-legendary, was enjoined by the Town Council to be performed on the festivals of Corpus Christi and Candlemas by the artificers of the burgh "in honour of God and the blessed Virgin Mary." Among those who took part in the drama were the skimmers and furriers, and to them was assigned the production of the scene representing the stoning of the martyr by his Jewish persecutors.³

St. Barnabas has already been referred to as having, like St. Stephen, met his death by stoning. There does not appear to have been any place of worship named after him in Scotland in mediæval times. There was a St. Barnaby's Chapel in Shetland, but it was a post-Reformation dedication. Regarding it Mr. Gilbert Goudie⁴ remarks: "'St. Barnaby's Chapel' is sometimes alluded to. Certain indications would lead to the inference that this was somewhere in Dunrossness; but the Rev. J. B. Craven, author of the *History of the Episcopal Church in Orkney*, says that the

¹ Wade's *History of Melrose Abbey*, p. 332.

² Kennedy's *Annals of Aberdeen*, vol. ii. p. 28.

³ *Ibid.* vol. i. p. 96.

⁴ Mill's *Diary of Shetland*, pref. p. xcvi.

chapel was in Lerwick, where its ruins are still to be seen 'below the present parsonage.'" This particular want of recognition excites surprise, inasmuch as St. Barnabas's Day was one of those festivals held in high regard north of the Tweed as well as south of it. In the *Lord High Treasurer's Accounts of Scotland*¹ we have such entries as "1503-4. Item, the xj day of Junij, Sanct Barnabais day, to the Kingis offerand at the saule mes, xiiij s̄. Item, that samyn day to the Quenis offerand, xiiij s̄," and "June 1506. Item, payit to Maister David Traill for wesching of ix albes, viij towalls, mes bred, and for feching of the Kingis armes fra Strivelin agane Sanct Barnabais day, xiiij s̄." The king in this case was James IV. It was on St. Barnabas's Day in the year 1488 that he ascended the throne in succession to his father James III., who met his death so ignominiously when fleeing from his rebellious nobles at Sauchieburn.

The saint's festival was associated with special plants in England at least. The Rev. T. F. Thiselton Dyer² remarks: "Certain flowers, such as the rose, lavender, woodruff, and box were formerly in request for decking churches on St. Barnabas' Day, the officiating clergy having worn wreaths of roses. Among the allusions to the usage may be mentioned the following entries in the churchwarden's accounts of St. Mary-at-Hill, London, in the reigns of Edward IV. and Henry VII.: 'For rose garlondis and woodrolf garlondis on St. Barnabe Daye, xj^d.' 'Item, for two doss (dozen?) di bocse (box) garlands for prestes and clerkes on St. Barnabe Day, j^s v^d.' St. Barnabas' thistle (*Centaurea solstitialis*) derived its name from flowering at the time of the saint's festival, and we are told how—

'When St. Barnaby bright smiles night and day,
Poor ragged robin blooms in the hay.'

St. Paul in his Epistle to the Philippians mentions

¹ Vol. ii. p. 261 ; vol. iii. pp. 60, 198, etc.

² *The Folk Lore of Plants*, pp. 225, 226.

Clement and others whose names are in the Book of Life. Christian tradition has identified this Clement with St. Clement of Rome (Clemens Romanus), so called to distinguish him from St. Clement of Alexandria (Clemens Alexandrinus), who flourished about a century later.

St. Clement of Rome is said to have been bishop there for some years, and to have been banished by the Emperor Trajan about 100 A.D. to the Crimea, where he was forced to labour in the marble quarries. Not long afterwards he met his death by being thrown into the sea with an anchor tied to his neck. Legend affirms that the sea miraculously retired for three miles, and revealed a ruined temple, in which the body of the martyr was discovered by his fellow Christians. The legend adds that this happened every year on the anniversary of his death, so that pilgrims might be enabled to visit his relics. His festival day is the 23rd of November,¹ the reputed anniversary of his martyrdom. According to the Rev. S. Baring-Gould,² the relics of St. Clement were translated to Constantinople (860) by St. Cyril on his return from his mission to the Chazars. Some of the relics found their way to Rome, and were deposited in the church of San Clemente, where they are still reverently preserved.

In art an anchor is his usual symbol, but sometimes, by a curious anachronism, a papal tiara is introduced, in allusion to the notion that he was Pope, the first of the seventeen Clements to whom that position has been assigned. When referring to the panel paintings of saints on screens in the churches of Devonshire, Mr. Charles E. Keyser mentions two representing St. Clement, one in the church of Ashton, and the other in that of Whimble. In the latter case the martyr appears accompanied by an anchor and a patriarchal cross.³

¹ Appendix X.

² *Lives of the Saints*: November, p. 508.

³ *Archæologia*, vol. lvi. p. 198.

On account of his connection with the sea, St. Clement shared with St. Nicholas the duty of attending to the welfare of mariners. In the *Fourteenth Century Legends of the Saints*¹ issued by the Early Scottish Text Society, we read regarding St. Clement :—

“ & of sere (several) I haf herd tald,
that wedyr & wynd he has in wald (control)—
fore-thi dewot (devoted) til hym suld be
thai that saylis to the se.”

The London church of St. Clement in the Strand is associated with the anchor, as a reminiscence of the patron of the building. Mrs. Jameson² says : “ The device of the parish is an anchor, which the beadles and other officials bear on their buttons, &c., and which also surmounts the weathercock on the steeple. To choose the anchor—the symbol of stability—for a weathercock, appears strangely absurd till we know the reason.”

St. Clement's festival is kept by blacksmiths in England, doubtless from the connection of metal-workers with an anchor. At Twyford near Winchester the smiths have, or at any rate had, an annual dinner known as a Clem Feast. The martyr was also revered by tanners, hatters, and bakers, though for what reason it is difficult to understand. The bakers of Dundee were at one time in the habit of meeting on St. Clement's Day to choose the officials of their guild.³ The Guild of Bakers at Exeter was known as “ the Fraternity of our Blessed Lady and Seynt Clement.”⁴

It is interesting to notice in connection with the sea-faring associations of the martyr, that places of worship named after him were usually built near the coast, and therefore within easy reach of sailors and fishermen. Dundee, at the entrance to the Firth of Tay, held a leading position among our maritime towns. A place of worship

¹ Vol. i. p. 373.

² *Sacred and Legendary Art*, vol. ii. p. 628.

³ Warden's *Burgh Laws of Dundee*, p. 333.

⁴ J. H. Macadam's *Baxter Books of St. Andrews*, intro. p. xxv.

in honour of St. Clement was built at an early date within the burgh, and gave name to the lane still known as St. Clement's Wynd. It stood on the site of the present Townhouse, and had a burying-ground extending south to what is now Castle Lane. Part of the north wall of the burying-ground was standing in 1873.¹ The church, as Mr. A. Maxwell² tells us, "although dismantled at the Reformation, remained for some time undestroyed, and it appears to have been used for various purposes—amongst others, as a temporary Grammar School." When the Townhouse was being extended about the year 1857, portions of the foundations were brought to light.

An adjoining spring, of ashlar work and circular in form, bore the saint's name. Regarding it Mr. A. C. Lamb³ remarks: "St. Clement's Well stood near the site, and probably formed a portion of the old church of St. Clement. In documents relating to the surrounding houses it is often referred to as 'St. Clement's Well,' and was known colloquially by the names of the 'Saint's Well' and the 'Bishop's Well,' the latter name having been suggested by the rudely carved representation of a Bishop's head with mitre that surmounted the imbricated roof. The masonry bore unmistakable traces of splendid workmanship, and when removed in 1872 the water was found fresh and pure although the well had been long disused."

In the district of Futtie at Aberdeen, a chapel to St. Clement was built about 1498, by the magistrates and town council for the benefit of the white fishers of the Dee. Kennedy⁴ says: "For the maintenance of the chaplain, the fishers contributed annually 2s. from each master of a boat, with two lines; and one shilling from each boatman. . . . In the year 1528, Sir Alexander Russel being appointed

¹ J. M. Beatts' *Municipal History of Dundee*, p. 190.

² *History of Old Dundee*, p. 49.

³ *Dundee*, xxi.

⁴ *Annals of Aberdeen*, vol. ii. p. 59.

chaplain, the fishers agreed to contribute to him one shilling yearly, for every line: for which the priest was obliged to celebrate two masses weekly—one on Sunday, and another on Friday.” After the Reformation the chapel was allowed to go to decay, but was repaired in 1631, and has since been twice rebuilt.

There was a place of worship named after St. Clement at Dingwall in Ross-shire, but the date of its foundation is uncertain. Master James Fraser of Kirkhill thus refers to it in the year 1662: “April 10, Kenneth M’Kenzy of Scattual died, a gallant and great spirit; he was interred in St. Clemens Chappell in Dingwall. My Lord Lovat paraded there with near a 100 horse and 500 foot.”¹ St. Clement’s was doubtless one of the chapels alluded to by the author of the parish article on Dingwall in the *Old Statistical Account of Scotland*.² Writing about 1790, he says: “The church is nearly a ruin. It had connected with it, by wide arches, one large chapel, and several small ones, which were probably used both as cemeteries and places of devotion. They have long been shut out from the church, and used only as burying places.”

St. Clement had a chapel at North Dell in Barvas parish, Lewis; but his chief dedication in the Hebrides was the so-called priory church of Rodil, situated at the south-east end of Harris. The anonymous author of “Ane Descriptione of Certaine Pairts of the Highlands of Scotland,” writing probably about 1630, says: “There is a church in Harie in the toune of Rovidill, and there is a little toure in this toune named by ane Saint called Cleamean, which is in English called St. Cleaman.”³ The building is well-preserved, having been restored in 1784, and again in 1871. It is cruciform, with a square western tower, and two transeptal chapels. The internal length is about 60 feet, and the breadth 15 feet. In

¹ *Wardlaw MS.*, p. 447.

² Vol. iii. p. 11.

³ Macfarlane’s *Geog. Colls.*, vol. ii. pp. 181, 182.

the south wall within the church, on either side of the transept, are two arched sepulchral recesses, one of them containing a recumbent effigy behind which are twelve elaborately carved panels. The other recess was in all probability similarly filled and adorned. The church is believed to have been built in the thirteenth century; but the chapels, which do not seem to have formed part of the original plan, are thought by Mr. T. S. Muir¹ to be not earlier than the fifteenth century. In former times the natives of Harris were in the habit of swearing by *Claiman moir a Rowadill*, "the great Saint Clement of Rodil."

When discussing whether St. Clement's was a priory church, Dr. David Murray expresses the opinion that Spottiswoode was in error in regarding Rodil as a monastic establishment. Dr. Murray observes: "There is no evidence extant to show that there ever was a religious house at Rodil. The ruin of the church still stands, with a square tower about 60 feet high, but there is no trace of monastic buildings."²

In an article entitled "The Celt and the Sea," Mr. Kenneth Macleod³ gives a translation of the Dunvegan Sea-hymn, which ends thus:—

"And we shall give the glory
To the Trinity and Clement
And the great clerk who lives in Rodel."

St. Clement was reckoned the patron saint of the Macleods of Harris, whose chiefs were buried within the Rodil church. A beggar's badge in lead, measuring $2\frac{3}{8}$ inches in diameter, and dating probably from the seventeenth century, was presented in 1894 to the Society of Antiquaries of Scotland. It is of interest in the present connection as having on it a representation of St. Clement's church at Rodil.⁴

In Strath parish, Skye, is a spring known in Gaelic as

¹ *Ecclesiological Notes*, pp. 45, 274.

² *Trans. Glas. Arch. Soc.*, New Series, vol. iii. pp. 233, 234.

³ *The Celtic Review*, vol. iii. p. 251.

⁴ *P. S. A. Scot.*, vol. xxviii. pp. 180, 181.

Tobar Chleamain, *i.e.* St. Clement's Well; and in Tranent parish, Haddingtonshire, we find St. Clement's Wells, but whether there was anciently a chapel to the saint in the neighbourhood of either is not certain.¹

An altar in honour of St. Clement was founded in the church of the now-vanished Greyfriars' Monastery at Haddington, by Walter Bertram, provost of Edinburgh, on 4th February 1494-5. According to the charter of foundation, the altar was to be "served by a secular chaplain, who is bound to say one mass daily, and for the celebration of certain services by the Grey Friars on the Vigil of St. Francis, under the supervision of the secular chaplain, who was to supervise the due fulfilment of this obligation and to report any failure on the part of the friars in performance of other services, which they were bound to perform in terms of their indenture with George Bertram, father of this founder."²

The Holy Innocents, *i.e.* the children who were slain at Bethlehem by command of Herod the Great, fall to be considered in this chapter. Miss Arnold-Forster³ truly remarks regarding them: "The Holy Innocents, according to an often-quoted definition, 'suffered in deed but not in will,' and are rightly accounted martyrs, since they died in Christ's cause, though not consciously for His sake." The memory of their fate took shape in the form of an annual commemoration held on the 28th of December amid the shadows of the closing year. Bingham⁴ says: "The ancient Church kept a festival in memory of the holy innocents that were slain at our Saviour's birth. The ancient writers never speak of them but under the title of 'Christian martyrs.' Cyprian says, 'The Nativity of Christ began a *martyriis infantium*, immediately with the martyrdom of those infants that, from two years old

¹ At Valleyfield, not far from St. Clement's Wells, is a recently erected church bearing the saint's name.

² Moir Bryce's *Scottish Grey Friars*, vol. ii. pp. 16, 17.

³ *Studies in Church Dedications*, vol. i. p. 168.

⁴ *The Antiquities of the Christian Church*, vol. vii. pp. 122, 123.

and under, were slain for His name. That tender age, which was not yet able to fight, was fit to receive a crown.' . . . In like manner, Prudentius, in his poetical way, thus sets forth their praises: 'Hail, ye flowers of the martyrs, whom the enemies of Christ cut off in your first entrance upon the light, as men do roses when they first appear. Ye proto-victims of Christ, ye tender flock of sacrifices, play innocently with your crowns and garlands before the very altar.'"

The festival was known in England as Holy Innocents' Day, or Childermas.¹ On account of its tragic associations, the day was regarded with awe; and it was counted inauspicious to perform certain acts upon it, such as paring the nails or putting on new clothes. To get married on that day was reckoned peculiarly unlucky. At some churches in England, notably at Wells Cathedral, it was customary to ring a muffled peal of bells on the anniversary of the Holy Innocents, in sympathy with their sad fate.

The festival had also its fantastic side; for on that day, as on the Feast of St. Nicholas (6th December), it was customary in mediæval times to appoint a Boy Bishop,² who wore episcopal robes, and performed after a burlesque fashion the duties of a bishop. Among the disbursements in the *Lord High Treasurer's Accounts of Scotland*³ are the following: "1507. Item, the xxviiij day of December, to Sanct Innocentis beschop, xliij š. . . . 1511. Item, to Sanct Innocentis bischops iij Franch crounis, xliij š. Item, one Sanct Innocentis day offerit to thair licht and at the hie miss iij Franch crounis, xliij š."

The church of the Lauderdale parish of Channelkirk has been erroneously attributed to the Holy Innocents. It is a very ancient foundation, and commemorates St. Cuthbert, who as a child spent several years among the uplands of

¹ Appendix Y.

² Appendix Z.

³ Vol. iv. pp. 91, 181.

the Lammermoors. Childeschirche is an early form of the name. Another early form is Childenchirche, which, as the Rev. Archibald Allan¹ points out, has by phonetic change become Channelkirk. It has been interpreted as Children's Kirk, and has in consequence led to the belief adopted by the Rev. Hew Scott, that the church was dedicated to the Holy Innocents. There is no doubt, however, that it was under the invocation of St. Cuthbert. A charter dated *circa* 1161 refers definitely to the church of St. Cuthbert of Channelkirk ("ecclesiam sancti Cuthberti de Childinchirch").²

A genuine dedication to the Holy Innocents—in all probability the only one in Scotland—existed in the north, near Ackergill in Wick parish, Caithness, where the foundations of the chapel are still to be seen on the farm of Shorelands. The building was known as St. Tear's Chapel. Its ascription to the Holy Innocents was a rededication, the original patron having been, it is believed, St. Drostan. The Rev. D. Beaton³ remarks regarding the building: "The chapel was evidently of the larger type of such buildings found in Caithness. It appears to mark the foundation of a chapel by one of the early Celtic missionaries, Drostan by name, whose missionary labours in Caithness are commemorated in a number of chapels. Sometime in the latter half of the fifteenth century this chapel was the scene of the cruel massacre of the Gunns by the Keiths."⁴ Bishop Robert Forbes,⁵ writing in 1762, remarks: "Up the shore, a mile from Ackergill, and near the point of Noss Head, are the old castles of Sinclair and Girnigo, to view which I walked with Wester before dinner. About a third of the way we came to the Ruines of a very singular [little] Chapel of stone and mortar, without any lime, and without Windows

¹ *History of Channelkirk*, pp. 36-51.

² *Liber de Dryburgh*, p. 204.

³ *Ecclesiastical History of Caithness*, p. 51.

⁴ Appendix AA.

⁵ *Journals*, p. 211.

either in the East or West Gable, all the windows being in the South Wall. It is called the Chapel of St. Tear, and the country people, to this very day, assemble here in [the] morning of the Feast of the Holy Innocents and say their Prayers, bringing their Offerings along with them, some Bread, others Bread and Cheese, others Money, etc., and putting these into the Holes of the Walls. In the afternoon they get Music—a Piper and Fiddler—and Dance on the Green where the Chapel stands. The roof is off, but the walls are almost all entire. One of the late presbyterian preachers of Wick thought to have abolished this old practice; and for that end appointed a Diet of catechising in that corner of the Parish upon the day of the Holy Innocents, but not one attended him; all went, as usual, to St. Tear's Chapel. I saw the Font-Stone for Baptism lying on the Green at the East End of the Chapel. Mr. Sutherland, of Wester, observed that no doubt it has been called the Chapel of St. Tear from the Tears of the Parents and other Relations of the murdered Innocents."

The author of the parish article in the *New Statistical Account of Scotland*,¹ writing in 1840, remarks: "Within the memory of persons yet living, it was customary for people to visit the Chapel of St. Tear on Innocents' day, and leave in it bread and cheese, as an offering to the souls of the children slain by Herod; but which the dog-keeper of a neighbouring gentleman used to take out and give to the hounds."

¹ *Caithness*, p. 161.

CHAPTER XIX.

THE MARTYRS

(concluded).

St. John the Baptist.—His Claim to be Reckoned a Martyr.—His Festival.—Sun-Worship.—Carrying Lights through Fields.—St. John's Wort.—St. John's Finger.—Pilgrim's Sign at Amiens.—Orientation of St. John's Churches.—Battle of Bannockburn.—St. John's Clachan, Kirkcudbrightshire—St. John's Chair.—Parish Churches of Perth, Ayr, Markinch, Rothiemay, and Kinnettes.—Collegiate Church of Corstorphine.—Hospitals Named after St. John.—His Monastic Dedications.—The Hospitallers.—Chapels Bearing St. John's Name.

THE spiritual glory of martyrdom may be assigned to St. John the Baptist as to the Holy Innocents, though in neither his case nor theirs did death result from a profession of Christian faith.¹ It was on account of his fearless proclamation of righteousness at the court of Herod Antipas that St. John became a martyr. We find him on the seal of John, abbot of Dryburgh, of date 1404, included in a group of the Holy Family with a palm branch to symbolise his martyrdom.²

As the forerunner of our Lord, St. John was, to use his own words, the voice of one crying in the wilderness. He must have struck his contemporaries as a picturesque figure with his singular garb and ascetic habits, and he has undoubtedly appealed to the imagination of later centuries. His message relative to our Lord, "Behold the Lamb of

¹ Baring Gould's *Lives of the Saints*: April. Mrs Bell's *English Bishops, Kings, and Later Saints*, pp. 162-164.

² Dr. de Gray Birch's *Ecclesiastical Seals*, p. 84. St. Alphege in England nearly a thousand years later was reckoned a martyr, inasmuch as he was fatally wounded by the Danes for refusing to pay a ransom which would have involved the imposition of a tax upon his people.

God!" was well remembered in mediæval times, so that the Agnus Dei became his most distinctive emblem in art.

The monstrance, a vessel used in the later Middle Ages for exhibiting the Host to the assembled worshippers, was sometimes ornamented with a figure of the Holy Lamb and St. John pointing to it. At the Corpus Christi processions in England, when the pyx was being carried along under a canopy of silk and cloth of gold, it was preceded by a pageant in which were represented St. Ursula, St. George and the dragon, St. Christopher, St. Catherine, etc., while in front was St. John the Baptist pointing to a lamb, on which two attendants, clad like angels, scattered flowers.¹

Among the panel paintings of saints on the screen in Whimble Church, Devonshire, is one representing the Baptist, accompanied by a lamb on a book. On the partition that once separated the chancel from the nave in Wenhaston Church, Suffolk, the saint appears as an intercessor in connection with the scene of the Last Judgment. He is represented as a kneeling figure, with dark hair and beard, and having his head surrounded by a nimbus. He has bare legs, and wears a coarse yellow garment, while his hands are raised towards the Judge in an attitude of supplication.²

The forefinger of the Baptist's right hand with which he pointed to our Lord when exclaiming "Behold the Lamb of God!" is said to be preserved as a precious relic in the church of St. Jean du Doigt near Plougaznou in Brittany. "Our Bretons," remarks Anatole le Braz,³ "would die rather than give up their claim to its authenticity." "Adjoining the churchyard [of St. Jean du Doigt]," remarks Mrs. F. M. Gostling,⁴ "is an old building erected by the Duchess Anne for the accommodation of poor pilgrims. For it was by

¹ *Sacred Archaeology*, pp. 186, 187.

² *Bond's Screens*, pp. 127, 128.

³ *The Land of Pardons*, p. 146.

⁴ *The Bretons at Home*, p. 88.

means of the miraculous finger of St. Jean that her eyes were cured, and she showed herself royally grateful to the shrine, lavishing upon it many costly gifts, which may yet be seen in the sacristy, together with the finger itself in its crystal reliquary."

St. John's skull, or at least part of it, is claimed by the cathedral of Amiens, whither it is said to have been brought from Constantinople in crusading times by Wallo de Sadou, canon of Amiens, in 1204. In the *Proceedings of the Society of Antiquaries of London*,¹ Sir John Evans gives a representation of what is believed to be one of the tokens used by pilgrims to Amiens. On it are seen the upper portions of the figures of Herod and Herodias, the latter plunging a dagger into the severed head of the Baptist, which lies on a charger. The scene on the token, according to Sir John, closely resembles one of a series of sculptures on the stone screen of the cathedral choir of Amiens, representing the acts and death of the Baptist.

In hagiology, the death-day of a saint is usually reckoned his birthday, *dies natalis*. The Baptist's commemoration day, in this respect, falls on the 29th of August, and is known as the Feast of the Decollation of St. John, in allusion to his beheading, which formed a tragic close to his confinement in the fortress of Machærus near the Dead Sea. This festival, according to the Rev. R. Owen, "is said to signify really the gathering up of his bones or relics; but the Breviary services treat it in its natural sense of the Beheading of St. John." The Baptist had, however, another anniversary overshadowing in importance the one just named, viz. the feast in celebration of his birth into this world, styled in Latin *Nativitas Sancti Johannis*, on the 24th of June.²

¹ Vol. xxii. part i. p. 110.

² Under 24th June the Rev. R. Owen in his *Sanctorale*, pp. 295, 296, has the following: "The nativity of St. John the Baptist, the forerunner of Christ, whose preeminent dignity is herein shown, that alone of the Saints he and Our Lady are honoured by the Church in having their birthdays observed; for they came into the world sanctified in the womb by the special grace of God the Holy Ghost."

His festival in June, occurring as it did about the time of the summer solstice, attracted to itself customs connected with antique sun-worship, particularly the kindling of fires, which formed such a marked feature of the ritual on the eve of the festival.¹ "It is curious that this day of St. John," remarks Mr. Theodore Bent,² "should be treated similarly by devotees of both the Eastern and Western Churches. Everywhere they light the fires of St. John, round which Greeks as well as Norwegians dance and amuse themselves." In Urquhart parish, Inverness-shire, it was at one time customary to carry blazing torches through the fields on St. John's Eve to protect the growing corn from evil influences. Paganism and Christianity still meet at St. Jean du Doigt in Brittany, referred to above; for the spot is the scene of the Pardon of Fire held annually in connection with St. John's festival, when a tantad or bonfire is kindled in memory of archaic sun-worship.³

Various blossoms were largely used in connection with the festival. The Rev. Hilderic Friend⁴ remarks: "St. John appropriated the flowers of light and sunshine. . . . Respecting St. John's Wort," he adds, "much has been written. Coming into blossom about St. John's Day, and having flowers which reminded of the sun with its darkness and evil-dispersing rays, it was regarded as specially powerful to avert ill. It was gathered on St. John's Eve to be hung up in houses as a preservative against thunder and evil spirits; it was burnt in the midsummer fires for magical purposes; the Scotch used to carry it about on their persons to guard against the power of witchcraft; and various healing and curative properties were attributed to the different species of this plant."

¹ Appendix BB.

² *The Cyclades*, p. 163.

³ *The Bretons at Home*.

⁴ *Flowers and Flower-Lore*, pp. 148, 149; *vide* also J. G. Campbell's *Superstitions of the Scottish Highlands*, p. 49.

If this idea of sunshine was borne in mind by the mediæval architects in connection with places of worship bearing the Baptist's name, one would expect that such buildings would occupy sites having a specially sunny exposure. In any case, if the usual rule of orientation was attended to, his churches would be so placed as to point to the rising sun on midsummer day. The battle of Bannockburn was fought on that day in the year 1314, when King Robert the Bruce, remembering the festival, invoked the assistance of St. John the Baptist along with St. Andrew in his attack on the English army.¹

The church of Dalry parish, Kirkcudbrightshire, was under the invocation of the Baptist; and the village of Dalry was known alternatively as St. John's Clachan, or St. John's Town of Dalry. Symson² says: "The Kirk of Dalry is seated upon the east brink of the river of Kenn, and there is a very pleasant valley from thence down the river side. About a furlong distant from the east end of the kirk there is a little town commonly called St. John's Clachan, or the Old Clachan, partly belonging to the Earl of Galloway, and partly to the Laird of Earlstoun." When on his pilgrimages to St. Ninian's shrine at Whithorn, James IV. used to pass through Dalry. In 1497 he made an offering in the church, as we learn from the following entry in the *Lord High Treasurer's Accounts of Scotland*³: "Item, at Sanct Johnis Kirk at Dalrye, to the preist, xiiij d." The old church was removed in 1829-31, and the present parish church erected on its site. Attached to the old church on the south side was a burial vault, known as the Kenmure Burial Aisle. This structure was allowed to remain, and "with its crow-stepped gable and large antiquely griled window and panelled coat of arms, forms an interesting relic of the seventeenth century."⁴ The name of the titular of the

¹ *Book of Pluscarden*, p. 188.

² *Description of Galloway*, p. 19.

³ Vol. i. p. 356.

⁴ *Ecclesiastical Architecture of Scotland*, vol. iii. p. 551.

church was attached to a block of stone locally known as St. John's Chair. Writing in 1824, Chalmers¹ says: "A large stone which is preserved in the village is called St. John's Chair, and is still shown to strangers as an object of curiosity."

The Baptist was patron saint of the parish church of Perth, the only place of worship connected with the burgh that has survived from mediæval times, if we except a portion of St. Mary's chapel, near the bridge over the Tay. Soon after David I. became King in 1124, he granted the church of Perth with its property and tithes to the abbey of Dunfermline. In 1242 Bishop David de Bernham of St. Andrews consecrated the church; but of the building then in existence nothing now remains. Messrs. MacGibbon and Ross² are of opinion that no part of the present structure is earlier than the beginning of the fifteenth century. They remark: "The church consists of a choir and nave, with north and south aisles, and a north and south transept without aisles. The total length of the main building within the walls is about 191 feet, by about 58 feet 9 inches wide. The nave and choir are of almost equal length. The transept measures about 91 feet in length from north to south, by about 23 feet 6 inches in width."

A skellat bell, believed to have been the curfew bell, hangs in the tower of the church, and has an evident allusion to the Baptist. Peacock³ says: "It bears a cornet with the word 'Ecce,' the figure of a cock crowing, and the inscription 'Agnus Dei,' but no date."

In May 1559 John Knox preached in the church his famous sermon against Idolatry, with the result that the altars and images within the building were destroyed. When describing Perth in 1689, Thomas Morer says: "Here are only two churches; but one of 'em so big that it looks more

¹ *Caledonia*, vol. iii. p. 320.

² *Ecclesiastical Architecture of Scotland*, vol. iii. p. 107.

³ *Perth: its Annals and Archives*, p. 589.

like a cathedral than parish church, kept in good repair and decent within." ¹ The building was at one time known as the Kirk of the Holy Cross of St. John the Baptist, not because the holy rood formed part of its dedication name, but because of its cruciform shape.

The pre-Reformation common seal of Perth, which was appended to the Deed of Homage by the burgh to Edward I. of England in 1296, had a definite allusion to the Baptist. Mr. R. S. Fittis ² remarks: "The ancient common seal of Perth bore ample testimony to the tutelary position of St. John Baptist in relation to the burgh, as well as to the Parish Church. The obverse represents the figure of St. John the Baptist in 'his raiment of camel's hair,' holding the Agnus Dei, and two monks on each side of him kneeling in prayer—all the figures being within niches or the porch of a church. The surrounding inscription is—S. COMMUNITATIS VILLE SANCTI JOHANNIS BAPTISTE DE BERTH. The reverse or counter seal, shows the decollation of the Saint, and Salome, the daughter of Herodias, standing with a charger in her hand to receive the head." There is a reference to Perth in the following entry in the *Lord High Treasurer's Accounts of Scotland* ³: "1505. Item, the xxij day of Junij, Mydsomir evin, to the Kingis offerand to Sanct Johnis lycht at Sanct Johnis Cors, ridand throw the toun, xiiij s̄." So marked was the influence of the dedication name of the church that Perth was widely known as St. Johnstoun. Camden ⁴ says: "Later ages, from the church built there and dedicated to St. John, gave it the name of St. John's town." To the same effect Slezer ⁵ remarks: "For dignity it is the second Town in Scotland, and is commonly called St. John's Town, from a church built there, and dedicated to St. John." "St.

¹ P. Hume Brown's *Early Travellers in Scotland*, pp. 285, 286. At a later date structural alterations were made in St. John's Church, converting its interior into three parish churches, now known respectively as the East, the Middle, and the West.

² *Ecclesiastical Annals of Perth*, p. 38.

⁴ *Britannia*, vol. iv. p. 130.

³ Vol. iii. p. 61.

⁵ *Theatrum Scotiæ*, p. 54.

Johnston's hunt is up," is the title of the slogan of the burghers of Perth.

The pre-Reformation parish church of Ayr was under the same invocation as that of Perth, and, like it, was cruciform. Chalmers¹ says: "The ancient church of Ayr was probably founded at the same time with the town; and it was dedicated to St. John the Baptist, who was regarded as the patron saint of the town, till the Reformation cast discredit on all such observances." Chalmers continues: "A fair was annually held at Ayr on the 24th of June, the festival of St. John; and St. John's fair is still held yearly on the last Tuesday of June, old style." The church stood between the town and the sea, and was much exposed to the blowing of the sand during high winds. Cromwell converted the building into an armoury, and constructed round it a fortification enclosing some ten or twelve acres. Tradition says that he gave 1000 English marks to assist the burghers of Ayr to build a new church in lieu of the one he had thus appropriated. This new church was built between 1653 and 1655, on the site of the Grey Friars' monastery. Writing in 1797, Grose² remarks regarding the church: "It is said to have been entire about sixty years ago; at present the tower only remains; its foundation may still be traced, from which it appears to have been in the form of a cross. Among the archives of this town is a charter from Robert II., surnamed the Blear-eyed, A.D. 1378, respecting the preserving this church from being destroyed by the blowing of sand; but the church has, it is said, been since quite demolished through want of taste, and the guilt of avarice; though there is evidence of its having been the seat of a parliament, held in the time of Bruce and Baliol, and where a number of the nobility and gentry determined upon noble and free motives, for the former: a copy of their names and signatures is still extant; many of them could not write." James IV. was in

¹ *Caledonia*, vol. iii. pp. 499, 500.

² *Antiquities*, vol. ii. pp. 26-28.

Ayr in 1504, on Midsummer Day, and made an offering in the church, as we learn from the following entry in the *Lord High Treasurer's Accounts of Scotland*¹: "Item, the xxiiij day of Junij, Sanct Johnis day, to the Kingis offerand in Sanct Johnis Kirk in Air, xiiij s̄."

The pre-Reformation church of Markinch in Fife was dedicated to St. John the Baptist, along with St. Modrustus. The latter, as Bishop Forbes² suggests, is probably to be identified with St. Drostan, the *mo* being the honorific prefix. The church was consecrated by Bishop David de Bernham on the 14th of the kalends of August in the year 1243. Messrs. MacGibbon and Ross³ remark: "The church and churchyard of Markinch stand on the top of a small hill, round the base of which lie the houses of the town. The only part of the original structure which survives is the tower, which is undoubtedly an ancient Norman building. It is nearly square on plan, being 16 feet from north to south by 17 feet from east to west. The tower rises without a break (except a string course at each floor) to the height of four stories, or 73 feet to the top of the parapet."

According to Dr. Hew Scott,⁴ the pre-Reformation church of Rothiemay, Banffshire, was under the invocation of either St. John or St. Dunstan (probably St. Drostan); but he does not indicate whether St. John was the Evangelist or the Baptist.

On the north-east of Knockfarril, in the ancient parish of Kinnettes, Ross-shire, now included in Fodderty, is a spring named after the Baptist. Till about 1800, it was believed to possess curative qualities, and was frequented by health-seekers, who left pieces of red cloth on the neighbouring bushes as votive offerings. Nothing is known regarding the church of Kinnettes prior to the Reformation;

¹ Vol. ii. p. 262.

² *Kalendars*, s.v. "Modrustus," p. 404.

³ *Ecclesiastical Architecture of Scotland*, vol. i. pp. 193-195.

⁴ *Fasti Eccles. Scoticanæ*, vol. iii. p. 213.

but the name of the spring may, perhaps, give a clue to the dedication of the now-vanished building.¹

One collegiate church owed allegiance to St. John the Baptist, viz. that of Corstorphine in Mid-Lothian, about three miles west of Edinburgh. Its nucleus was a chapel bearing the Baptist's name, which Adam Forrester, who had bought the lands of Corstorphine, erected about the year 1400 in the graveyard of the parish, and a little to the south of what was then the parish church. The building was added to by Sir John Forrester, Adam Forrester's son, who in 1429 obtained papal sanction for erecting it into a collegiate church for a provost, four prebendaries, and two singing boys, the establishment being completed by another papal bull, obtained in 1444 by Sir John Forrester *secundus*. The Baptist's chapel became the chancel of the new foundation. In 1593 the provostry was dissolved, and the building became parochial. The old parish church, close to which it had grown up, was taken down in 1646. When alluding to the collegiate church, Messrs. MacGibbon and Ross² remark: "The chancel or the chapel of St. John the Baptist is the most interesting part of the building. It measures internally 25 feet 6 inches in length, by 21 feet in width, and is covered with a pointed barrel vault, having a roof of overlapping stone flags. It contains an east window of three lights, having perpendicular tracery, the lower part of which has been altered." In the neighbourhood of the provostry, in ancient times, were two lochs and a stretch of swampy ground, which proved dangerous to travellers in the dark. Accordingly a lamp—quite in keeping with a church dedicated to the Baptist—was lighted at night on the exterior of the building to serve as a beacon, and connected with it was a piece of ground known as the Lamp Acre. Mr. W. Traquair Dickson observes: "The proceeds of the Lamp Acre were devoted to keeping a lamp,

¹ *N. S. A. Ross*, p. 246.

² *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 259, 260.

for a beacon, on the Eastern gable of the church. This served to guide travellers along the dangerous road from the East, and belated boats on the loch. The niche where the lamp hung is high up on the gable, above the East window. The old pulley was removed from it about 1796. By this the lamp was lowered for lighting and drawn up again. The Lamp Acre having been annexed to the Crown possessions along with the other property of the College Kirk, George Lord Forrester got a grant of it from King James VI., and assigned it for an endowment to the Schoolmaster of Corstorphine, under the old condition of keeping up the beacon. In the Eighteenth century, the draining of the loch and its adjoining marsh, and the making of a good modern road, put the beacon out of date, and it was given up. But the endowment remains. The Lamp Acre, however, which lies in St. Cuthbert's Parish, has been excambed for a piece of land in Corstorphine village." ¹

Four hospitals bore St. John the Baptist's name. One of these was in Edinburgh, but very little is known regarding the establishment. It is named in a charter of 1392 relating to the altar of the Holy Cross in the collegiate church of St. Giles. There we read of twenty-three pence payable from a tenement of the hospital of St. John the Baptist (*de uno tenemento hospitalitatis Beati Johannis Baptiste*).² Another was in Loth parish, Sutherland, near the river Helmsdale, where its burying-ground is still to be seen. The hospital, sometimes styled simply the chapel of St. John, was a prebend of the cathedral of Caithness at Dornoch, and connected with it was a salmon-fishing, known from the name of its patron saint as "Sant Johne Puile" (St. John's Pool). The advowson of the chapel belonged to the Earls of Sutherland.³

The third hospital with its chapel dedicated to the Baptist

¹ *Trans. Scot. Eccles. Soc.*, 1905-6, p. 289 n.

² *Reg. Cart. S. Egid.*, p. 27.

³ *O. P. S.*, vol. ii. p. 731.

stood fully a mile from Arbroath on the south-east, and was connected with the abbey of St. Thomas the Martyr in the burgh. It has given name to the modern mansion of Hospitalfield. According to Dr. A. H. Millar,¹ "the only relic of the old building still remaining is a portion of a doorway, which has been built into the present mansion for preservation." After the hospital ceased to be used for the reception of strangers, it was appropriated by the abbots as a place of occasional residence. "For this purpose," remarks Dr. Millar, "its situation was admirably adapted. Placed in the midst of a fertile glebe, and surrounded by cultivated fields which yielded rich harvests of grain, it was still sufficiently near the coast to enable its owners to claim their moiety also of the spoils of the sea; and the perennial spring which supplied the monks of olden times with pure water flows with undiminished volume in our own day. As years rolled on, the insignificant building of St. John the Baptist was extended into an important mansion-house, embowered amid fruitful orchards and smiling flowers, though named, by the irony of fate, after one whose chosen home was in the barren wilderness."

In the autumn of 1860, when some ground on the estate of Hospitalfield was being trenched, fragments of human bones were brought to light; and further investigations revealed the existence of a number of skeletons, leading Mr. Andrew Jervise to the conclusion that the spot had formed the cemetery of the hospital. Mr. Jervise remarks: "'Spitalfelde and Chapel of St. John' are mentioned in an Inquisition of the Almory House of the Abbey of Arbroath, 26th November 1464, and on 23rd August 1485 it appears that George of Brana, Bishop of Dromore, consecrated the Chapel of St. John the Baptist, and dedicated the altar thereof."²

¹ *The Historical Castles and Mansions of Scotland*, pp. 204, 205.

² *P. S. A. Scot.*, vol. v. p. 137.

The fourth hospital to St. John was situated at Dunglass in Oldhamstocks parish, Haddingtonshire. It was founded in 1480. The building stood near St. Mary's Collegiate Church, referred to in a previous chapter, and had its chapel under the joint invocation of the Virgin and the Baptist.

St. John the Baptist was recognised as the titular of several monasteries, notably those belonging to the order of Vallis Caulium or Val de Choux, all the houses of which were under his patronage, either alone or in conjunction with some other saint. Vallis Caulium, said to mean the Vale of Cabbages or the Vale of Owls, was in the diocese of Langres in Burgundy. The Rev. Mackenzie E. C. Walcott,¹ when describing the origin of the order, remarks: "The congregation of the Val de Choux was founded by a Carthusian of Luvigny named Viard, a hermit of great sanctity. Eudes, Duke of Burgundy, promised him that, if he won a battle then impending, he would found a monastery in that place. He gained the victory and fulfilled his vow, and Viard took possession on November 2, 1193, taking the rule of his order as his guide; but this was afterwards modified by conformity to the Cistercian constitution." The monks had all property in common, and followed an ascetic mode of life. Each day a chapter of the brethren was held to consider the affairs of the house.

Three monasteries belonging to the order were founded in Scotland during the reign of Alexander II., viz. those of Beaulieu² in Inverness-shire, Pluscarden in Moray, and Ardchattan in Argyle. The monastery of Beaulieu, styled in Charter Latin *Monasterium de Bello Loco*, i.e. of the beautiful place, was founded ten miles west of Inverness by Sir John Bysset of Lovat in 1230. Mr. E. Chisholm Batten³ remarks:

¹ *Scoti-Monasticon*, p. 290.

² The village of Beaulieu is still known among the Gaelic-speaking inhabitants of the Highlands as Manachain, i.e. The Monastery. For an account of the priory's buildings, vide *Ecclesiastical Architecture of Scotland*, vol. i. pp. 245-254.

³ *History of Beaulieu Priory*, p. 7.

“It was planted in a situation admirably fitted for the object of its institution. Amidst a tract of rich alluvial soil brought down by the river and stretched between the hills and sea-shore, on the great high road from Inverness to the North, the baron of English descent, who had recently acquired the large possessions of the Aird, built the new monastery. Just where the noble river, after wasting the speed acquired by its rush over the rocks of Kilmorack, in the windings below the founder’s new castle of Beaufort, spreads out into the Beaully Firth, and opposite the wooded hills of Balblair, open to the sunny south, surrounded by level land productive of the finest wheat and the most luxuriant grasses, John Bysset reared his priory and its church, whose walls six centuries and a half have not been able to pull down.”

Internally, the priory church is fully 150 feet in length, by about $24\frac{1}{2}$ feet in breadth. There are no aisles. The eastern portion formed the presbytery and choir, and the western the nave; but there is no architectural feature marking off the one from the other. There is an empty niche about the west door, where probably a statue of the Baptist once stood to guard the entrance. One of the seals of the priory represents St. John baptising Our Lord, while in a niche below is a monk praying. On the circumference is the inscription, S’ COMMUNE CONVENTUS STI. JOHANNIS BAPTISTE DE BELLO LOCO.

The priory of Pluscarden in Moray, dedicated to St. Mary, St. Andrew, and St. John the Baptist, has already been referred to; but the following may be added relative to its later history. In 1450 John Benale, prior of Urquhart, when petitioning Pope Nicholas V. to unite the priories of Urquhart and Pluscarden, mentioned that the latter was “a dependent member of the Priory of Valliscaulium in the diocese of Langres in France, and on account of the great distance of Pluscardine from Valliscaulium, and other inconveniences, it was unable to be visited by the Mother House or substitutes, or to obtain any help from her, and that it

would be desirable it should be wholly separated from the Priory of Valliscaulium." ¹ This disjunction was effected, and Pluscarden Priory passed over to the unreformed Benedictine order, becoming a cell of Dunfermline Abbey.

The priory of Ardchattan on the north shore of Loch Etive, across the water from Achnacloich, was founded by Duncan MacKowle, or Macdougall, of Lorn. There is some obscurity as to the circumstances attending its foundation; but Mr. E. C. Batten is doubtless correct when he suggests, that its erection was probably a peace-offering to King Alexander II. and his adviser William Malvoisin, bishop of St. Andrews, who introduced the order of Valliscaulium into Scotland. "The king had, in 1221, made himself master of the whole of Argyle; and although he had not included Lorn in his new sheriffdom of Argyle, yet he made Duncan Macdougall hold it of the Crown instead of the Lord of the Isles; and the surest way of cementing the union was by bringing it ecclesiastically as well as politically into connection with the rest of Scotland." ²

The priory church was 66 feet in length, by 29 feet in breadth, and had a central tower with walls of unusual thickness. The building was burned in 1644 by the Macdonalds during a clan feud, and is now represented by some ivy-clad ruins. Near its south-west corner was the prior's dwelling, which continues in use as the mansion-house of the estate of Ardchattan Priory. A stretch of pasture land in the neighbourhood is still known as "the monk's garden." The monastic seal has a figure of the Baptist holding on a plaque the Agnus Dei, and bears the inscription, SIGILL. CONVENTUS DE ARDKATTAN IN ARGADIA.³

The Carthusian monastery at Perth, referred to in a previous chapter, was under the invocation of St. Mary and

¹ E. C. Batten's *History of Beaully Priory*, pp. 136-138.

² *Ibid.* p. 148.

³ *P. S. A. Scot.*, vol. xxxiii. p. 34; *Ecclesiastical Architecture of Scotland*, vol. iii. p. 389, 390.

St. John the Baptist. The Dominican monastery in Aberdeen had the same double dedication, but St. John alone appears on its seal. Dr. de Gray Birch¹ remarks: "There was in the town of Aberdeen a House of the Preaching Friars or Dominicans, the seal of which appears to show that it was dedicated to St. John Baptist. This is a pointed-oval, or vesica-shaped, seal of bold dimensions, bearing a figure of the patron saint standing, wearing the nimbus, and holding his customary emblem, the *Agnus Dei*, or Lamb of God, upon a roundle or plaque. At each side of the figure is a small tree, which symbolises the 'wilderness,' usually associated with the saint in accordance with the New Testament narrative."

The Dominicans were settled at Aberdeen during the reign of Alexander II., who gave them his palace and garden, lying on the north side of what is now School Hill, where they built their monastery and chapel. The latter was the place of sepulture of the Keiths, Earls Marischal, till the Reformation, when the monastic buildings were demolished. Their memory is kept alive in the name of Blackfriars Street, which was constructed in the end of the eighteenth century over part of the ground belonging to the priory. The greater part of its ground is now occupied by the buildings and garden of Gordon's College, formerly Gordon's Hospital.²

The Hospitallers, or Knights of St. John of Jerusalem, came into existence about 1090 A.D., as the outcome of a desire on the part of some philanthropic merchants of Amalfi to give succour to sick pilgrims at Jerusalem. Early in the following century the Hospitallers became a military order, with St. John the Baptist as its patron. They were introduced into Scotland during the reign of David I., about the same time as the Templars. Mr. John Edwards remarks: "The Order of St. John of Jerusalem, like other

¹ *Ecclesiastical Seals*, p. 68.

² Kennedy's *Annals*, vol. ii. pp. 69-72; G. M. Fraser's *Historical Aberdeen*, pp. 114-119.

religious orders, early in its history established itself in Scotland. Having once settled in this country, these knights found it to their advantage to remain, and to maintain a valuable connection which subsisted till the Reformation. It was not so much the amount of money or the quantity of natural products of the country capable of being despatched annually from Scotland to the East that attracted the Order and caused its permanent stay among us, as the richness of the land in men exactly suited to its constant demand for drafts of hardy warriors to fill the places left vacant by disease and death in Palestine, Egypt, and other eastern lands." ¹

Their chief house in Scotland was the preceptory of Torphichen in West Lothian, situated some five miles south-east of the county town, where its fortress-like ruins are still to be seen. Regarding the structure the authors of the *Castellated and Domestic Architecture of Scotland*² remark: "A better example of the intermingling of domestic and ecclesiastical architecture could scarcely be found than the ruined church of the Knights Hospitallers of St. John of Jerusalem at Torphichen. It stands in a hollow in the upland district between Linlithgow and Bathgate. The first sight of the great massive tower would lead one to suppose it to be the remains of some baronial keep; and it is only when the traceried windows and surrounding churchyard come into view that one perceives the true character of the building. Its design is thus so far appropriate as the church of a great military society, and has altogether the stern aspect one would expect, knowing who its builders were. The remains of the church include the north and south transepts and the tower, with living rooms over them."

The preceptory is said to have been founded during the reign of David I. (1124-1153), but there is uncertainty as to its precise date. The nave has entirely disappeared, its site

¹ *Trans. Scot. Eccles. Soc.*, 1908-9, p. 382.

² Vol. v. p. 131.

being occupied by the seventeenth century parish church. Of the choir a portion of the north wall is still standing, together with the east gable. The nave and choir had a total length of about 158 feet in outside measurement. The transepts measure about 70 feet.

On the north of the north transept was a long row of domestic buildings, some remains of which are still to be seen. In the graveyard is an upright stone resembling a milestone, with a cross cut on the top. It formed the centre of the sanctuary ground of Torphichen. The limits of the sanctuary are indicated by other four stones placed at the cardinal points of the compass, and each a Scotch mile distant from the central one. The seals of Torphichen Preceptory bore witness to its patron saint. Dr. de Gray Birch¹ says: "The Preceptory possessed several curious seals. The dominant idea is that of St. John Baptist holding his symbol, the Agnus Dei, generally on a plaque or roundle."

The Hospitallers had lands in different parts of the country, which were partly their own original possessions, and partly those of the Knights Templars, which came to them after the suppression of that order in 1312. They had land in Kinneff parish, Kincardineshire, where there is a farm still called the Chapel of Barras at the foot of St. John's Hill, both farm and hill having been so named from the chapel to the Baptist.²

The Knights of St. John had anciently a chapel and burying-ground at Kirkstyle in Ruthwell parish, Dumfriesshire, at the distance of about a mile from the parish church, but there are now no remains of the building. Two sculptured stones, which were lying in the manse garden of Ruthwell in 1834, were said to have been transferred thither from the burying-ground of Kirkstyle. They were rudely

¹ *Ecclesiastical Seals*, p. 115.

² *N. S. A. Kincardine*, p. 319.

carved, and each bore a representation of a sword and an ornamental cross.¹

The Hospitallers had some property at Inverness; and a chapel in the burgh, dedicated to St. John, was in all probability connected with their order. "St. John's Chapel stood in a field below the old Castlehill. No vestige of the chapel remains, but the field is to this day called *Dire na Pouchk* or the Land of the Poor, and is in possession of the Church Session."² There was a chaplainry to the Baptist within the parish church of Inverness.

In Edinkillie parish, Elginshire, is the Valley of St. John; and on the banks of the Findhorn, near Darnaway Castle in the adjoining parish of Dyke and Moy, are the Meads of St. John, where tournaments used to be held. One is tempted to conclude that valley and meads were connected with the Hospitallers, and that both owed their names to some dedication to the Baptist. In the *Exchequer Rolls of Scotland*,³ under date 1584, reference is made to a chaplainry of St. John the Baptist at Logie in the diocese of Moray, presumably Logie in Edinkillie parish, but it is not certain whether the chaplainry serves to throw any light on the problem.

The Templar barony of Drem in Athelstaneford parish, East Lothian, came into the possession of the Hospitallers, and on it was a chapel dedicated to St. John. The writer of the parish article in the *New Statistical Account of Scotland*⁴ remarks: "One of the most valuable baronies in this parish is the barony of Drem, containing above 800 acres of fine land. In former times it belonged to the Knights Templars, where they kept a considerable establishment. The priest's house is still standing; and

¹ *N. S. A. Dumfries*, p. 228.

² Fraser-Mackintosh's *Invernessiana*, p. 21. *Dire na Pouchk* in the quotation is evidently meant for *Tir na Bochd*.

³ Vol. xxi. p. 597.

⁴ *Haddington*, pp. 45, 46.

his garden adjoining, defended by a holly hedge, which is still in a vigorous state. The chapel, the greater part of which still remains, appears to have been a small, but a neat structure; and the burial-ground attached is now converted into a fruitful garden."

Some land in Edinburgh at the Bowfoot, and along one side of the Grassmarket, belonged to the barony of Drem. Robert Chambers mentions that several houses built on it were marked with a cross—"either an actual iron cross or one represented in sculpture." When he wrote the first edition of his *Traditions of Edinburgh* (in 1825), only one such cross remained. Between the foot of the Pleasance and the valley below Salisbury Crag is the rising ground known as St. John's Hill. Sir Daniel Wilson is of opinion that in all probability it—in common with St. John Street, St. John's Close, and St. John's Cross, in the same neighbourhood—derived its name from its connection with the Knights of St. John, though there is no definite information as to the existence of a chapel to the Baptist on or near the hill. Sir Daniel¹ says: "In the earliest map of Edinburgh which exists, that of 1544, a church of large dimensions appears occupying the exact site of St. John's Hill, but this is no doubt intended for the Blackfriars Monastery which stood on the opposite side of the Pleasance. It is possible that some early deeds or charters may yet be discovered to throw light on this subject, though we have been unsuccessful in the search."

On the lands of the Grange of St. Giles on the south side of Edinburgh, once stood a chapel dedicated to St. John the Baptist, but having no connection with the Hospitallers. The Baptist was its principal titular, but it was also under the joint invocation of St. Mary and St. John the Evangelist. The chapel was founded in 1512 by Sir John Crawford, a

¹ *Memorials of Edinburgh in the Olden Time*, vol. ii. p. 289.

prebendary of the collegiate church of St. Giles, who gave 23½ acres of land in the Boroughmuir to build and endow it. Mrs. Stuart Smith¹ remarks: "Everything tends to show that this Chapel of St. John the Baptist was not built for a public place of worship, but rather as a hermitage chapel for some holy recluse whose ministration was that of offering up perpetual prayers for the dead. Hence its perfect seclusion, away from the beaten city track, hedged in by trees on all sides, with only one officiating chaplain of advanced age, who lived like a hermit, clothed in a long white garment bearing the representation of the patron saint on his breast." Some five years after its erection the building was handed over to the Dominican nunnery of St. Catherine of Sienna in the same neighbourhood, and became the chapel of the convent.

There were various other chapels to the Baptist, not associated with the Hospitallers. One of these stood near the ancient manor-house of Garvock in Dunfermline parish, in the neighbourhood of a spring called from it the Chapel Well. The building possessed a manse and a glebe; and we are told by the Rev. Peter Chalmers² that part of the land there is still called, in the dispositions to the property, "The Gleib of St. John's Chapel," or "St. John's Gleib."

A chapel to the Baptist was built at Bragair in Barvas parish, Lewis, where its well-preserved ruin is still to be seen. Regarding it Mr. T. S. Muir³ remarks: "In a rugged burying-ground on the shore, down a good bit from the road. The Church—St. John Baptist—is pretty entire, and (for Lewis) exhibits the very unusual refinement of an architecturally-defined chancel, formerly separated from the nave by an arch, which seems to have been of pointed form. The internal length of the chancel is 12 ft. 8 in., the nave 19 ft. 10 in." At

¹ *The Grange of St. Giles*, p. 14.

² *History of Dunfermline*, vol. i. p. 158.

³ *Characteristics*, p. 186.

Wester Arkboll in Tarbat parish, Ross-shire, once stood a chapel to the Baptist, beside Portnawest, otherwise known from it as the harbour of St. John.¹

The ancient family of the Fentons had lands, and a now-vanished castle, at Baikie in Airlie parish, Forfarshire. In the neighbourhood of the castle once stood a chapel to the Baptist, but there are now no traces of the building. In the west gable of the parish church of Airlie is a figure about 3 feet long, believed to represent the Baptist, and supposed by Mr. Andrew Jervise to have been possibly brought from the chapel at Baikie. The writer of the parish article in the *New Statistical Account of Scotland*,² who, however, attributes Airlie church to the Baptist instead of St. Meddan its real titular, remarks: "In the west gable of the parish church, there is a figure, which is obviously intended as a representation in *basso relievo* of St. John the Baptist, to whom the church was originally dedicated. This saint seems to have been an object of special veneration to the family of Strathmore, in whom the patronage of this parish is vested. A figure of similar design, but of smaller size, was fished up off Inchkeith, formerly the property of that family, and is now deposited in the Edinburgh College Museum. A statue, very rudely sculptured, and a good deal defaced by exposure to the weather, formerly stood in the avenue at Airlie Castle, and is now placed in one of the apertures of the old wall. In its present state, it is difficult to determine whether it was designed as a representation of St. John, or of one of the savages common as supporters in Scottish heraldry, as the hirsute appearance which it presents is equally consistent with either supposition; but as one of the arms appears to be supporting something before the breast, which may have been a cross, we are perhaps warranted in considering it as a rude image of the Baptist."

¹ *O. P. S.*, vol. ii. p. 435.

² *Forfar*, p. 680.

A chapel under the invocation of St. John stood at Inverlochty, where the Lochty or Black Burn, a rivulet of Dallas parish, joins the Lossie ; and there was another near Montrose, but the building has disappeared.

The church of St. Nicholas at Aberdeen had in pre-Reformation times a chantry in honour of the Baptist. When describing its endowments, Kennedy¹ remarks: "The Chantry of St. John the Baptist, was founded, at an early period, by the wrights and masons, for the exercise of the rites of religion at the altar. John Knowles, burgess of Aberdeen, who was lay patron of it, by a charter, dated October the 9th, 1486, granted to the vicar, and to the altar and chaplain, an annuity of £2. 1s, to be levied from a tenement in the Castlegate, and of two merks from another, near it, both bounded on the south by the Trinity burn, for prayers and suffrages, and for an obit on the anniversaries of himself and his wife, to be celebrated on Saturday, immediately subsequent to the festival of the conversion of Saint Paul." The chantry seems to have been a popular one, for other annuities were granted to it in 1491, 1512, and 1542. Early in the sixteenth century the patronage of the chantry passed into the hands of the magistrates and council of Aberdeen, who in 1510 exercised their right by appointing Gavin Leslie to the chaplainry for the remainder of his life.

The Baptist was remembered in the cathedral of St. Magnus at Kirkwall, where a side chapel was erected in his honour on the south side of the building, during the second half of the twelfth century. The Rev. Dr. Craven² mentions that the chapel possessed an aumbry and a piscina which are still to be seen. Sir Henry Dryden³ tells us that in 1877, during the progress of some work, this aumbry was discovered blocked up in the east wall of the building.

¹ *Annals of Aberdeen*, vol. ii. pp. 31, 32.

² *History of the Church in Orkney*, vol. iv. p. 73.

³ *Church of St. Magnus, Kirkwall*, p. 66.

According to M'Ure, a chapel to the Baptist was situated at the head of the Drygate in Glasgow. Mr. R. Renwick,¹ however, points out that no such chapel existed there. He thinks that M'Ure's mistake arose from the fact that a property at the junction of High Street and Drygate formed part of the endowments of the chaplainry of St. John the Baptist in Glasgow Cathedral.

¹ *Glasgow Memorials*, pp. 225, 226.

CHAPTER XX.

THE ARCHANGELS.

St. Michael and St. Gabriel.—St. Gabriel in Art.—His Altar in St. John's Church, Perth.—His Aisle in St. Giles, Edinburgh.—St. Michael as Militant Archangel.—His Appearance in Art.—His Dragon Legends.—Weighing Souls.—Order of St. Michael.—Image.—Erasmus' Form of Excommunication.—Archangelica.—Swedish Fairs.—Town of Archangel.—Fortress Chapels.—Rothesay and Stirling.—Kirkmichael.—Carmichael.—Michaelkirk.—Ogston.—Crossmichael.—Kirkdale.—Balnacross.—Cambusmichael.—Scone Abbey.—Kilmichael.—Linlithgow.—Inveresk.—Tarvet.—Dallas.—South Queensferry.—Covington.—Glasgow.—Mauchline.—Dailly.—Dumfries.—Kinkell.—Birse.—Glenbervie.—Sprouston.—Gordon.—Innerwick.—Chapels in the Western Isles.—Other Dedications to St. Michael.

OF the seven archangels,¹ only two²—viz. St. Michael and St. Gabriel—are mentioned in Scripture. We find both represented in our mediæval dedications, though traces of St. Gabriel's cultus in this respect were of the slightest. What Miss Arnold-Forster says of England regarding St. Gabriel may be said with more truth of Scotland, that "in pre-Reformation times this dedication never attained to any high degree of popularity." St. Gabriel is mentioned once

¹ The names of the seven are: Michael, Gabriel, Raphael, Uriel, Chamuel, Jophiel, and Zadkiel.—*Chambers's Encyclopædia*, s.v. "Angel."

² The two towers which stood at either side of the porch at the monastery of St. Gall in Switzerland, had each a chapel at its summit. One of these chapels was dedicated to St. Michael and the other to St. Gabriel.—Margaret Stokes's *Early Christian Architecture in Ireland*, p. 137. Miss Rotha M. Clay, in *The Mediæval Hospitals of England*, p. 246, remarks: "Two fourteenth-century foundations at Leicester and Nottingham commemorate the Annunciation of the Blessed Virgin. The seal of the former house depicts St. Gabriel delivering his salutation. A kindred thought underlies the dedication 'To Our Lady St. Mary the Mother of Christ and to St. Gabriel the Archangel,' at Brough. (It is noteworthy that the parish church was St. Michael's.) Another institution, built by Bishop Bronescombe of Exeter, who had a special devotion to the Archangel, left its name to Clist Gabriel. The more ancient dedication to St. Michael occurs at Whitby and elsewhere in Yorkshire."

in the Old Testament, viz. in connection with his appearance to Daniel the prophet, and twice in the New Testament—first, when he came to Zacharias to announce the birth of the Baptist, and later, when, as the angel of the Annunciation, he brought to the Virgin the prophetic tidings of the advent of our Lord.¹ It was on account of his participation in the scene of the Annunciation that he possesses that mysterious charm which clings to him in the devotional art of the early Middle Ages. On the rood-screen of Southwold church, Suffolk, St. Gabriel is represented with a sceptre and a shield, the latter having on it the monogram of the Virgin's name.²

In the parish church of Perth was an altar dedicated to the Salvation of Our Lady of Annunciation and St. Gabriel. It was founded in 1513 by Patrick Wallis, a burgess of Perth, who bestowed upon it his tenement on the south side of the Fish Market.³

In the collegiate church of St. Giles at Edinburgh was a chapel or aisle named after St. Gabriel, styled in Latin charters alternatively "sacellum" or "insula Sancti Gabrielis Archangeli." It had its altar dedicated to the archangel along with the Virgin. It is mentioned in a document signed within its walls in 1453. The Rev. Dr. Cameron Lees⁴ remarks regarding the chapel: "It is said in the deed of foundation to be in the new chapel founded by Sir Lauder de Blith at the west end of the church, on the south." Dr. Lees mentions that payments were made in 1553-4 for "glassin-work and paynting-work" done in the chapel.

While St. Gabriel is represented as the archangel who is the bearer of good tidings, St. Michael is shown in the character of a warrior. He is the militant archangel, the leader of the angelic host fighting against the powers of darkness and evil. In a niche above the original entrance, now built up, of the summer house in the grounds of Edzell

¹ Appendix CC.

³ Peacock's *Perth*, p. 594.

² Husenbeth's *Emblems*, p. 86.

⁴ *History of St. Giles*, pp. 91, 397.

Castle in Forfarshire, was a figure of St. Michael in flowing robes, having a spear in his right hand and a crescent in his left.¹ He tramples upon a figure resembling a dragon or a crocodile. On the south parclose of Ranworth church, Norfolk, he appears in armour striking a dragon with a sword.

In Brittany, especially along its northern shores, are various lingering legends regarding St. Michael as the vanquisher of monsters. Mrs. Frances M. Gostling² remarks: "This northern coast of Brittany has always been a great haunt of dragons, and many are the chapels set up to St. Michael, that prince of dragon-slayers. No doubt he owed his reputation in the first place to his having turned the father of dragons out of heaven. But in old Breton churches he is represented as vanquishing all kinds of monsters, and is venerated generally as the great deliverer." Mrs. Gostling adds: "There are many curious points of resemblance between the Breton Michel and the Roman Mercury; so many, indeed, that one is sometimes tempted to think that with the first advent of Christianity in late Roman times, the worship of the god continued under the invocation of the archangel. But be this as it may, Michel was the first to begin to clear the land of monsters, possibly because it was to him that the earliest of Christian chapels were dedicated, chapels that were the outpost of the fight against paganism." Mrs. Gostling describes a large stone which she saw at Mont Dol near Dol. The stone bears an impression locally believed to be the footmark of St. Michael when he stepped from Mont Dol to Mont Saint Michel in Normandy.

Occasionally St. Michael is represented in art as deciding the fate of souls after death. In Islip church, Northamptonshire, and Bexley church, Kent, are mural paintings introducing St. Michael holding scales. The Devil pulls down one scale; a soul is in the other. Into the latter the Virgin

¹ Edwards's *Edzell*, p. 32.

² *The Bretons at Home*, p. 73.

throws her rosary, that the soul may have the benefit of its weight.¹

An order of chivalry in honour of St. Michael was established in France in 1469 by Louis XI. Sir J. Balfour Paul remarks regarding it: "The Order of St. Michael had a golden collar composed of scallops or cockles interlaced with one another and doubly banded, fastened on small chains of gold. Pendant from the collar was a badge, containing an image of St. Michael slaying a dragon. The collar was of the weight of two hundred crowns of gold, and was ordered to be worn daily, except when its owner was in the battlefield, in the privacy of his own family, or hunting; but even in such cases the badge itself was always to be worn suspended from a small gold chain or silk ribbon."²

In the *Lord High Treasurer's Accounts of Scotland*, under date 1501, occurs this entry: "Item, the first day of Maii giffin to the pynouris (*i.e.* workmen) of Leith that cryit on the King for the bering of Sanct Michael, xiiij d." Another entry in 1506 tells us that the same King gave as a present to a lady "ane ymage of Sanct Michell with ane diamand in it."³ Erasmus, who died thirty years later, showed his interest in the archangel by composing a Sapphic ode in his honour. St. Michael's name occurs, with the names of several other saints, in a fifteenth century form of excommunication used in the diocese of Aberdeen, and ordered "to be published and fulminated in churches four times a year."⁴

The plant *archangelica* is believed to have derived its name from the circumstance that it is usually in blossom about the 8th of May, a festival which commemorates a

¹ Husenbeth's *Emblems*, p. 151; *vide* also Evans' *Animal Symbolism in Ecclesiastical Art*, p. 327.

² *Lord High Treasurer's Accounts*, vol. v. pref. xlvi.

³ *Ibid.* vol. ii. p. 105; vol. iii. p. 360.

⁴ *Statutes of the Scottish Church* (Scot. Hist. Soc.), vol. liv. p. 5.

reputed apparition of St. Michael in 495 A.D. on Mount Garganus in Apulia in Italy. In Sweden the fairs held in connection with Michaelmas¹ (29th September) in different parts of the country are ushered in and closed by the blowing of horns.² The town of Archangel in Russia, situated on the Dwina about 40 miles above its junction with the White Sea, derived its name from a monastery founded there in honour of St. Michael.

As St. Michael was regarded as the militant archangel, it was in harmony with this feature of his character that fortress-chapels should sometimes bear his name. Scotland had at least two dedications of this class, viz. the chapels in the castles of Rothesay and Stirling. Rothesay Castle, a round structure thought to be the successor of a Celtic "rath" of similar shape, had in its courtyard a chapel dedicated to St. Michael. The building was of two storeys, the chapel being the upper storey. There are still considerable remains of the structure, which was 30 feet in length, by 20 feet in breadth internally.

In a report on the castle, drawn up in 1872 by Mr. William Burges, architect, London, and quoted by the Rev. Dr. J. K. Hewison, the following particulars are given regarding the chapel: "The upper storey was approached by a flight of steps on the south side. There was no eastern light. In the north and south walls we find double windows of the two lights near the altar. To the westward of these windows on either side are single lancets. The chapel was provided with a piscina in the east end of south wall. There are no traces of sedilia, but there are traces of an aumbry in the eastern wall to the north of the altar."³ Messrs MacGibbon and

¹ Chambers says that in England Michaelmas was the day set apart for the election of magistrates and councillors in boroughs.—*Book of Days*, vol. ii. p. 387. At Dunfermline the convener's court of the Eight Incorporated Trades held its principal meeting on the same festival, when every member was expected to be present.—Thomson's *The Dunfermline Hammermen*, p. 209.

² Lloyd's *Peasant Life in Sweden*, p. 283.

³ *Bute in the Olden Times*, vol. ii. pp. 113, 114.

Ross¹ are of the opinion that the chapel was probably erected towards the end of the fourteenth century, when the castle was enlarged and frequently occupied by Kings Robert II. and III.

The chapel of Stirling Castle appears to have received its dedication to St. Michael during the reign of David I., if we accept Dr. Charles Rogers's² conjecture that that king was at Stirling when he was visited by St. Malachi, otherwise St. Michael, of Armagh in Ireland, a friend of St. Bernard of Clairvaux, and that the name of the Irish saint suggested to him that of the archangel as patron of the chapel in the castle. The structure was a small one. It was renovated in 1412; but sometime after 14th April 1471 it was rebuilt by James III., and constituted a Chapel Royal and musical college, the establishment being placed, as we saw in a previous chapter, under the joint invocation of the Virgin and St. Michael. It accordingly came to be known as the Collegiate Church of the Blessed Mary and St. Michael. What happened to the building after the Chapel Royal had been transferred to Holyrood, is thus indicated by Dr. Rogers, the occasion being the baptism of Prince Henry, son of James VI., on 30th August 1594: "With a view to the baptism being celebrated in the same ancient palace where he had himself been received into the Church, James caused the fragile and ruinous structure of the Chapel Royal to be removed, while he personally superintended the erection of a new and more commodious edifice on the same site."³

Places have sometimes "kirk" prefixed to St. Michael's name to indicate that the church there was under his invocation. Thus there is a chain of five parishes called Kirkmichael, extending from Kirkmichael in the Annandale district of Dumfriesshire to Kirkmichael or Resolis in

¹ *Ecclesiastical Architecture of Scotland*, vol. ii. p. 520.

² *History of the Chapel Royal of Scotland*, intro. p. xi.

³ *Ibid.* intro. p. lxxix.

Ross-shire, the intermediate parishes of the same name being Kirkmichael in Ayrshire, in Perthshire, and in Banffshire respectively. The ruined church of the Ross-shire parish, situated about six miles from Cromarty, was very familiar to Hugh Miller, who worked for some days as a mason in its burying-ground. "It is," he says, "a pleasant solitary spot, lying on the sweep of a gentle declivity. The sea flows to within a few yards of the lower wall; but the beach is so level and so little exposed to the winds that even in the time of tempest there is heard within its precincts only a faint rippling murmur, scarcely loud enough to awaken the echoes of the ruin. . . . Standing beside the mouldering walls, the foreground of the scene appears thickly sprinkled over with graves and tablets, and we see the green mass creeping round the rude sculptures of a primitive age, imparting lightness and beauty to that on which the chisel had bestowed a very opposite character. . . . The western gable of the ruin is still entire, though the very foundations of part of the walls can no longer be traced on the sward, and it is topped by a belfry of hewn stone, in which the *dead bell* is still suspended."¹ The church of Carmichael in Lanarkshire (evidently Kirkmichael in an altered form) was under the invocation of the archangel, whose name was given to a spring, and a piece of swampy ground now drained and cultivated, known as St. Michael's Bog.²

The church of Ogston in Elginshire had the archangel as its titular. The present structure, known as Michaelkirk, which was built as a mausoleum for the family of Gordon of Gordonstoun, is believed to occupy the site of the mediæval building and to carry on the traditions of its dedication. The building has a distinctly archaic appearance. Billings³ remarks regarding it: "The ecclesiologist who, wandering along the lonely shore of the Moray Firth,

¹ *Scenes and Legends*, pp. 433, 434.

² *O. P. S.*, vol. i. pp. 150, 151.

³ *Baronial Architecture of Scotland*, vol. iv.

stumbles on this grey, remote, deserted-looking edifice, may probably at first be puzzled by its appearance,—it has an air of decision and genuineness, especially in its spiral character, so different from many modern squat imitations of Gothic. Some of its details, too, are taken from genuine old specimens. The outline of the tall window and the form of its mullions correspond pretty well with the transition of the earliest pointed to the second period. Even its eccentricities—such as the cherubim spread across the transoms—might be not unexemplified among the caprices of the old masons. But, on a close examination, the edifice bears unmistakable marks of being a comparatively modern imitation of early Gothic; and, indeed, engraven on the wall will be found the date 1705, when it is known to have been built.”

The mediæval church of Crossmichael beside the Dee in Kirkcudbrightshire owed allegiance to the archangel. Regarding the name of the parish Heron¹ observes: “Here stood anciently a cross sacred to St. Michael, around which the peasantry of the neighbouring country were wont to assemble at Michaelmas to a fair. The fair is still held. The cross has been removed.” The church of Crossmichael was conferred by Devorgilla on Sweetheart Abbey in 1275, and continued in its possession till the Reformation.

Other two Kirkcudbrightshire churches, namely those of the ancient parishes of Kirkdale and St. Michael of Balnacross, were under the invocation of the archangel. The former parish was united to Kirkmabreck in 1636. Its church, of which there are now no remains, “stood,” as Chalmers² tells us, “in the valley of a small stream which falls into Wigton-bay about half a mile below Kirkdale-house.” The parish of St. Michael of Balnacross was united to Tunland prior to the Reformation, and now forms the

¹ *Journey through Scotland*, vol. ii. p. 136.

² *Caledonia*, vol. iii. p. 333.

northern portion of that parish. Its church stood at the village of Balnacross on the west side of the Dee, and was granted by Robert I. to the abbey of Tungland.¹

The ancient Perthshire parish of Cambusmichael, united in the seventeenth century to St. Martin's, signifies the bend of St. Michael. Its church, whose ruins are still to be seen on low ground beside a bend of the Tay, was in the diocese of St. Andrews and belonged to the abbey of Scone.

Scone Abbey itself, though numbering the Holy Trinity and St. Michael among its titulars, appears at a later date to have been especially associated with the archangel; for George Buchanan² says: "He (Alexander I.) rebuilt the church of St. Michael's, at Scone, from the foundation, and changed the company of priests there into a monastery of monks." In like manner, Wyntoun,³ with reference to the same king, remarks:—

"Syne he sped hym wytth gret hy
Hame agayne till Inwergowry.
And in devotyowne moyd, swne
The Abbay he fowndyd than off Scwne.
Fra Saynt Oswaldys in Ingland
Chanownys he browcht, to be serwand
God, and St. Mychaell, Regulare
In till Saynt Awstynys Ordyr thare."

On the reverse of the monastic seal of Scone St. Michael finds a place, and is represented as the vanquisher of Satan.⁴

Occasionally we find kil (Gaelic *kil*, a cell or church) prefixed to the archangel's name, as in Kilmichael, of which several examples are to be found. Six of these are in the mainland of Argyll. One was Kilmichael, an ancient parish in Kintyre now included in Campbeltown. Its church stood near the present farm of Kilmichael. Its stones are said to have been removed at the end of the eighteenth century to build dykes in the neighbourhood. The foundations of the

¹ Gordon's *Monasticon*, p. 346.

² *History*, vol. i. p. 350.

³ *The Cronykil of Scotland*, book vii. chap. v. p. 175.

⁴ De Gray Birch's *Ecclesiastical Seals*, p. III.

church and some fragments of tombstones alone remain. The burying-ground has ceased to be used for interments. Another is the parish of Kilmichael-Glassary. The present parish church, built in 1827, is believed to occupy the site of St. Michael's Church. The other four Kilmichaels are respectively in the parishes of Kilcalmonell, Killean, Inverchaolain, and North Knapdale. St. Michael's dedication in the last of these parishes stood at Kilmichael Inverlussay, about 300 yards from the influx of the Kilmichael burn into the sea. In connection with his visit to the place, Colonel T. P. White¹ says: "On the hillside, a little to the north of Inverlussa, is the site of the ancient chapel and burying-ground of Kilmichael. The visible remains here are no more than the nearly effaced outline of some building standing east and west, which I roughly ascertained, by pacing, to be about 24 by 13 feet." A seventh Argyll Kilmichael is on the island of Islay, between Nerabols and Kinloch-in-Dail, where there is the site of St. Michael's Chapel in a now disused burying-ground.

A chapel to St. Michael anciently stood at Kilmichael in Glencloy in Arran, where its foundations were visible till early last century. Another stood at Kilmichael, near Drumnadrochit in Urquhart and Glenmoriston parish, Inverness-shire. In its burying-ground was a bell which was held in reverence in the district, and was believed to ring of its own accord to announce an approaching funeral.² There is a Kilmichael in Bute, but the Rev. Dr. J. K. Hewison thinks that its church was under the invocation, not of the archangel, but of St. Maccaille, a disciple of St. Patrick, who died towards the end of the fifth century.³

St. Michael's parish church at Linlithgow is a well-known example of the archangel's Scottish dedications. The Rev. Dr. John Ferguson is of opinion that there was a church at

¹ *Archæological Sketches* (Knapdale), p. 100.

² Mackay's *Urquhart and Glenmoriston*, p. 387.

³ *Bute in the Olden Times*, vol. i. p. 112.

Linlithgow prior to the reign of David I., though the present church belongs to a period considerably later than his reign. Of the existing structure the earliest portion is the nave, which was probably built during the first half of the fifteenth century. Regarding the fabric of the church, Messrs. Mac-Gibbon and Ross¹ remark: "St. Michael's consists of a choir, 53 feet from east to west, by 65 feet from north to south, including two aisles, and a three-sided apse at the east end; a nave, 95 feet in length by 65 in width, including two aisles; two chapels inserted in the place (on the north and south) usually occupied by the transept; a square tower at the west end; and a south porch giving access to the nave." A crown, similar to that of the church of St. Giles in Edinburgh, adorned the tower, but was removed in 1820 for structural reasons. On the exterior of the church, at the south-west corner, is a figure of St. Michael, which escaped destruction at the Reformation crisis, though it shows signs of the stoning it then received. One of the bells, which was recast in 1773, was of pre-Reformation date, and bore the inscription: SANCTO MICHAEL ARCH-ANGELO. ORA PRO NOBIS. T. N. M. ME FECIT ANNO DOMINI MCCCCLXXXIII.²

Linlithgow is noted for its wells. One of these has the quaint motto: "Saint Michael is kinde to straingers." The well was built about 1720; and it has been conjectured that the figure of the archangel which adorns it was removed from the neighbouring Cross-Well when the latter was restored about that date. The archangel's influence was still further felt in the burgh. Dr. de Gray Birch³ remarks: "In Linlithgow was a leper-house dedicated to St. Michael, the seal of which exhibits a representation of the archangel piercing with his spear a prostrate Satan, and holding a shield of the Royal Arms of the kings of Scotland.

¹ *Ecclesiastical Architecture of Scotland*, vol. ii. pp. 455-457.

² *Ecclesia Antiqua*, p. 99.

³ *Ecclesiastical Seals*, p. 100.

Though this is a very late shield in point of workmanship, it preserves the national taste for rhyming verse and its legend propounds the following wish,—COLLOCET. IN. CÆLIS. NOS. OMNES. VIS. MICHAELIS.”

Many of St. Michael's churches were built on high ground.¹ A notable example of this was the picturesquely situated church of St. Michael and All Angels in Inveresk parish, Mid-Lothian, on a site anciently occupied by a Roman encampment. The present building with its conspicuous spire, which forms a landmark for mariners at sea, is the successor of an earlier structure removed in 1804. St. Michael's Well is a copious spring in the grounds of the neighbouring Inveresk House.²

Another of the archangel's hill-dedications was the church of the parish of St. Michael of Tarvet in Fife, united to Cupar in 1618. The church stood on a rising ground, on the opposite side of the Eden from the burgh of Cupar; but there are now no remains of the building, and even its burying-ground has disappeared.³

The parish church of Dallas, close to the Lossie in Elginshire, the seat of the sub-chanter of Moray, bore the name of St. Michael, whose statue was at one time to be seen on the exterior of the building. Regarding the statue, the writer of the parish article in the *Old Statistical Account of Scotland*⁴ remarks somewhat cautiously: “Towards the top of the east gable of the church, in a niche on the outside of the wall, stands a stone weather-beaten effigy, of about 4 feet high and 2 broad, of a saint, called Michael, to whom the church is said to be dedicated.” In 1842 the statue lay in a mutilated

¹ In her *Studies in Church Dedications* (vol. i. p. 39), Miss Arnold-Forster remarks: “There is an old saying that churches to St. Michael should by rights be situated on the crown of a hill, or at least on rising ground. This point must not, however, be pressed too far, for churches in honour of St. Michael are to be found in every county in England without exception, and level Lincolnshire can boast more of them than hilly Cumberland.”

² W. C. Maughan's *Picturesque Musselburgh*, pp. 36, 37.

³ *N. S. A. Fife*, pp. 1, 5.

⁴ Vol. iv. p. 108.

state at the foot of a cross in the centre of the churchyard.¹ There is a spring in the parish bearing the archangel's name.

The church of South Queensferry in West Lothian had St. Michael as its patron, having originated in a chapel in his honour which was made parochial in 1635. The church of Covington in Lanarkshire was under the same invocation, and stood with its Kirktown near the tower of Covington.²

According to Chalmers, who follows M'Ure, Glasgow had anciently a church named after St. Michael. In this both, however, were mistaken. I am indebted to Mr. Robert Renwick for the following: "There is no trace of a church of St. Michael in Glasgow, though in the cathedral there was an altar dedicated to that saint. John M'Ure, in his *History of Glasgow*, published in 1736, says that the Collegiate Church in Trongate was dedicated to the Virgin Mary and St. Michael, and that Dr. William Elphinston was the first provost. This statement seems to have misled subsequent local historians and also the author of *Caledonia*. The Collegiate Church was dedicated to St. Mary and St. Anne, her mother, and was founded in the reign of James V. subsequent to the death of Bishop Elphinstone. M'Ure's information on subjects within his knowledge is valuable; but he goes far astray in some of his comments on pre-Reformation times. There can be no doubt that Chalmers and he are wrong in stating that there was a church of St. Michael in Glasgow."

The pre-Reformation church of Mauchline in Ayrshire owed allegiance to the archangel, whose memory is still kept alive in the district in the name of a spring known as St. Michael's Well.³

The church of Dailly in the same shire was formerly known as that of St. Michael of Dalmakeran. It was granted by Duncan, first Earl of Carrick, to the monks of

¹ *N. S. A. Elgin*, p. 198.

² *O. P. S.*, vol. i. p. 141.

³ Edgar's *Old Church Life in Scotland*, p. 360.

Paisley, but at a later date was transferred to Crossraguel Abbey, and continued to belong to it till the Reformation.¹

The ancient parish church of Dumfries, situated in the south-east of the burgh, was under the invocation of St. Michael. "St. Michael's burial-ground," remarks Mr. William M'Dowall,² "is very old, as venerable for age nearly as the town itself." The church erected in 1745 was built close to the site of the pre-Reformation structure, which was then removed.³

The bell belonging to St. Michael's Church in pre-Reformation times now hangs in the steeple of the Tron Church in High Street, and until recent times was rung to give the alarm of fire. The inscription, which is in Latin, tells that the bell was made in 1433 in honour of St. Michael, and was the gift of William de Carlyle, Lord of Torthorwald. On the back of the provost's chair, of date 1726, is a rudely carved figure of the archangel holding a spear, which he thrusts into the open jaws of a dragon. Mr. Alexander Porteous remarks: "The common seal of the burgh bears a representation of the Archangel Michael. In the seal he is represented with only one wing, and bears a crozier in his hand. On the official notepaper, however, and on the Burgh Arms he is represented with two wings, holding in his left hand a crozier and standing on a dragon, while above is the motto of the burgh, *A' Loreburn.*"⁴ Dalgarnock parish in the same shire, suppressed in 1697 and annexed to Closeburn, had its church under the invocation of St. Michael. Chalmers⁵ says: "The old church of Dalgarnoch stood, where its ruins still stand, on a large and beautiful plain upon the eastern side of the Nith, whereon there are still many woods. The church of Dalgarnoch was granted to the monks of Holyroodhouse, by Edgar,

¹ *Caledonia*, vol. iii. p. 537.

² *Mems. of St. Michael's*, p. 1. *History of Dumfries*, p. 21.

³ *N. S. A. Dumfries*, p. 13.

⁴ *Town Council Seals*, p. 97.

⁵ *Caledonia*, vol. iii. p. 170.

the son of Duvenald of Stranith; and this grant was confirmed by William the Lion. The monks of Holyrood continued to hold this church till the epoch of the Reformation, and the cure was served by a vicar."

St. Michael presided over the church of Kinkell beside the Don in Aberdeenshire, a couple of miles from Inverurie. The church, which is now a ruin, contains a pre-Reformation Calvary crucifix and a sacrament house, both bearing the initials "A. G.," being those of Alexander Galloway, who was parson of Kinkell in the first half of the sixteenth century, and devoted much attention to the study of architecture. On the right side of the crucifix the Virgin is represented, and on the left St. Michael, kneeling and holding a chalice, out of which smoke rises.¹ The ancient parish of Kinkell was in 1754 annexed partly to Kintore, but mainly to Keith-hall. Near the burying-ground is St. Michael's Well, and a fair known as Michael Fair has long been held in the parish.²

St. Michael's Church of Birse, anciently Brass parish, of the same shire, stood on the south bank of the Dee. Mr. Andrew Jervise³ remarks: "The church of Brass is mentioned in one of the earliest charters (1157) of the bishopric of Aberdeen. It was the seat of the Chancellor of the diocese, and the vicarage and teinds are valued at 12 merks in the Old Taxation."

The church of Glenbervie, in the neighbouring shire of Kincardine, was in pre-Reformation times a prebend of the cathedral of Brechin, and was also under the patronage of St. Michael. A fragment of the old kirk is still to be seen among venerable trees in its secluded burying-ground on the north bank of the Bervie, close to the mansion-house of Glenbervie. Mr. Jervise⁴ remarks: "Michael Fair, which has been long held at Drumlithie, and which had doubtless been

¹ *Trans. Scot. Eccles. Soc.*, 1908, p. 337.

² Jervise's *Epitaphs*, vol. i. pp. 304, 307.

³ *Ibid.* vol. ii. p. 43.

⁴ *Ibid.* vol. ii. p. 344.

previously held at the church of Glenbervie, preserves the name of the patron saint."

The churches of Sprouston and Maxwell in Roxburghshire, likewise claimed the archangel as their titular. The former was bestowed on Kelso Abbey by David I. Regarding the ancient parish of Maxwell, now united to Kelso, Prof. Cosmo Innes remarks: "The church, deriving its name from the early settlement of Maccus, was dedicated to St. Michael, and was situated in the haugh of the Tweed near the confluence of the Teviot, where vestiges of it are said to be visible in the field called Bridge-end Park. A few monumental stones, with inscriptions tolerably legible, mark the site of its churchyard."¹ St. Michael's Church of Gordon, Berwickshire, and St. Michael's Church of Innerwick, Haddingtonshire, were both consecrated by Bishop David de Bernham in 1242, the one on the 28th March and the other on 17th October.²

St. Michael was popular among the western isles, for several chapels were built in his honour. Dr. Carmichael³ mentions a Hebridean tradition to the effect that three brothers landed on South Uist to christianise the island. One of these built a chapel on a peninsula still known as Aird Mhicheil, where there is a ruin evidently of ecclesiastical character and of great age. North Uist had also a dedication to the archangel, locally styled "Teampull Mhichael." Captain F. W. L. Thomas remarks regarding it: "The south-west extremity of Grimsay, North Uist, is called Ru' Mhechael, *i.e.* St. Michael's Point; and about 500 yards from the shore is the ruin of a small chapel, dedicated, as I was informed on the spot, to the saint. It is a simple rectangle $23\frac{1}{4} \times 14$ feet inside; and the walls are $2\frac{1}{2}$ feet thick. It is greatly dilapidated, the east wall

¹ *O. P. S.*, vol. i. pp. 445, 446. *Vide* also Sir W. Fraser's *Book of Carlaverock*, vol. i. p. 11.

² *P. S. A. Scot.*, vol. xx. pp. 196, 197.

³ *Carmina Gadelica*, vol. ii. p. 309. Appendix DD.

being quite gone, and the south side, in which was the door, is but 3 feet high. There is 9 feet of the west wall left, in which is a splayed straight-lined window.”¹ The chapel is said to have been erected by Amie Macruari, who was married in 1337 to John of Isla, Lord of the Isles, and to have been built as an oratory for herself when storms detained her on the island.²

There were two chapels to the archangel on the mainland of Lewis, and one in Little Bernera, which forms part of Uig parish. Of the mainland examples, one was at Tolsta, 13 miles north of Stornoway, and the other at Kirvig at the head of Loch Carloway, where there are some slight traces of the chapel in an ancient burying-ground.³ Kilmichael in Islay has already been referred to.

There were various chapels to St. Michael throughout the mainland of Scotland. One was near St. Duthac’s Chapel in the neighbourhood of Cromarty, and another stood at Inverness. Connected with the latter was a manse for the chaplain, situated in the Eastgate.

At Coul, near Laggan Bridge in the same shire, is the site of another chapel to St. Michael near an ancient burying-ground of small dimensions; while at Beaully once stood a chapel in his honour, on the spot where the priory was afterwards built.⁴ Regarding the Laggan example the Rev. Odo Blundell⁵ observes: “About a mile distant (from Rabellick) is St. Michael’s Chapel, as the next oldest burial-ground is called in Gaelic. This is undoubtedly a very old site, and the burial-ground is filled with the oldest possible looking tombstones, many of them with rude inscriptions, not now decipherable.” Within the enclosure is a stone, which was at one time rudely cruciform, but which had one of its

¹ *Archæologia Scotica*, vol. v. p. 244.

² *P. S. A. Scot.*, vol. viii. p. 277.

³ Muir’s *Ecclesiological Notes*, p. 41.

⁴ *P. S. A. Scot.*, vol. viii. p. 432.

⁵ *The Catholic Highlands of Scotland*, pp. 123-125.

arms broken off. The tradition of the district is that this broken portion, though removed to any other part of the graveyard, returns of itself to the stone. Mr. Blundell remarks: "Where the chapel itself stood is a matter not so easy to determine; but after careful examination one is forced to the conclusion that it stood on a flat-topped knoll called the 'Spardan,' about fifty yards from the burial-place. There are distinct traces of the foundation of an oblong building at this point, and the door appears to have been on the south side, near the west end, which would point to the probability that the altar stood at the east end, as was usual in these old churches."

The archangel had an aisle or chapel at Fearn Abbey in Ross-shire. When describing the abbey Messrs. MacGibbon and Ross remark: "The most important of the additions made to the main building is the south wing or chapel, which was dedicated to St. Michael. This chapel is said to have been erected by Abbot Finlay M'Fead, who died in 1485. It is 32 feet long by 23 feet wide, and has been connected to the church by an archway 14 feet in width. The walls of the aisle are now reduced to about 5 feet in height, and contain a doorway in the west side and an ambry on the east side. In the south wall is the monument to Abbot Finlay M'Fead." The arms of the abbot—a stag behind a tree, with three stars in chief, and a crozier above—are to be seen on a shield above the centre of the arch.¹

St. Michael had a chaplainry in Elgin Cathedral, with lands and a manse attached,² and he had a chantry in the church of St. Nicholas at Aberdeen, founded in 1440 by Augustus Adamson, a burghess of Aberdeen and chaplain of St. Nicholas's choir.³

The archangel had a chapel at Tulligrey in Udny parish, Aberdeenshire, but there are now no traces of the

¹ *Ecclesiastical Architecture of Scotland*, vol. ii. pp. 544, 546.

² *Cramond's Records of Elgin*, vol. i. p. 149.

³ Kennedy's *Annals of Aberdeen*, vol. ii. p. 22.

building. St. Michael had three dedications in Angus. One of these was at Dundee, and consisted of an oratory attached to the mansion of the Lindsays, Earls of Crawford, which, with its garden, stood between the Nethergate and the sea.¹ The other was close to Brechin, and was named in a deed of 1442, dated "apud capellam Sancti Michael, juxta civitatem Brechinensem."² The chapel has disappeared, but there are still St. Michael's Mount³ and Michael Den in the grounds of Brechin Castle. The third was at Arbroath, and was attached to the eleemosynary, or almshouse, connected with the abbey, so called from the alms distributed there to the poor. Referring to it, Ouchterlony of Guinde, in his "Information anent the Shyre of Forfar," written about 1682, remarks: "The Almshouse Chappell is now possess'd by James Philp of Almyrclose, his house built of the stones thereof, and has all the apartments belonging thereto; the fabrick was great and excellent, having many fine gardines and orchards now converted to arable ground, about which is a high stone wall and now by the Kings gift belongs to the Bishop of Brechine."⁴

Bede⁵ tells us that when St. Wilfrid was returning to Britain through France, he became seriously ill at Meaux and was thought to be dying, but suddenly recovered after a vision in which he saw a certain person remarkable for his white garments, who told him that he was St. Michael the Archangel, and promised to the sick man a prolongation

¹ *Lives of the Lindsays*, vol. i. p. 110.

² Jervise's *Memorials*, p. 426. Vide also D. H. Edwards' *Around the Ancient City*, pp. 19, 20.

³ There is a St. Michael's Mount in Coldingham parish, Berwickshire, not far from the priory. Graves have been discovered in its neighbourhood; but if there ever was a chapel on or near the knoll, the building has left no trace of itself. Mr. A. Thomson says: "We read of boys loitering in 'Michael's Yard' when they should have been at school."—*Coldingham: Priory and Parish* p. 44.

⁴ Macfarlane's *Geog. Colls.*, vol. ii. p. 46.

⁵ *Ecclesiastical History*, p. 274.

of life. In gratitude, St. Wilfrid founded a chapel to St. Michael at Hexham; and when Bishop Acca, after his flight from that place, arrived in Fife, he is said to have built at St. Andrews a chapel in honour of the archangel¹

St. Michael had chapels at Cambusnethan in Lanarkshire, Faslane in Row parish, Dumbartonshire, and Hillside in Dryfesdale parish, Dumfriesshire. Reference is made, under date 2nd November 1598, in the *Exchequer Rolls*² to a chapel to St. Michael at Dunkeld—"de capellano altaris et capellanie Beati Michaelis Archangeli in Dunkeld."

St. Michael's chapel in Dunfermline parish is believed to have occupied a site near Broomhall. The Rev. P. Chalmers³ remarks regarding the chapel: "It stood probably at Bells-hill, a height about a quarter of a mile east from Broomhall Lodge, on the sloping bank of which the foundations of an ancient edifice have been traced."

In Melrose Abbey was a chapel believed by Mr. P. Macgregor Chalmers to have been under the invocation of the archangel. Mr. Chalmers⁴ says: "The fifth chapel from the transept, on the south side of the nave, was also built for Abbot Hunter. His arms are carved on the buttress on the exterior. The beautiful window closely resembles the window in the transept. The vault in the interior is richly moulded and carved. The centre boss is somewhat decayed, but I believe the figure represented is that of St. Michael, and it was probably to this Saint that the chapel was dedicated." The burgh of Roxburgh had anciently a chapel to St. Michael.

Near Barnsoul in Kirkmabreck parish, Kirkcudbrightshire, is a site known as the Angel Chapel, and in a

¹ *P. S. A. Scot.*, vol. iv. pp. 312, 313.

² Vol. xxiii. p. 490.

³ *History of Dunfermline*, vol. i. p. 160.

⁴ *Scots Lore*, p. 355.

neighbouring hollow is the Angel Well. These names possibly point to an ancient dedication to St. Michael.¹

A figure of the archangel is built into the wall of an ancient burying-ground at South Sannox in Kilbride parish, Arran, and is the only reminder of a chapel in his honour that once stood within the enclosure.²

¹ *P. S. A. Scot.*, vol. xxvii. p. 112.—The English coin known as an angel was so named from having on it a representation of St. Michael. *Vide Macdonald's Coin Types*, p. 254.

² *N. S. A. Bute*, p. 25.

CHAPTER XXI.

THE HOLY ROOD.

The Cross in Mediæval Times.—Festivals of the Invention and Exaltation of the Cross.—The Holy Rood as a Charm.—Fragments of the True Cross.—The Order of the Cross.—Black Rood of Scotland.—Holyrood Abbey.—Other Edinburgh Dedications to the Holy Rood.—Stenton.—Seaton.—Horndene.—Chapel, Melrose.—Chapel of Cross, Cavers.—Cross Kirk, Peebles.—Chapel, Dumfries.—Cross Kirk, Mennock.—Holy Rood Chapel, Perth.—Cross Chapel, Dunblane.—Rood Yard, Dundee.—Rood Chapel and Rood Fair, Montrose.—Chapels, Banff, Gycht, and Elgin Cathedral.—Chantry, St. Nicholas's Church, Aberdeen.—Chapels, Inverness and Beaully.—Cross Kirk, Thurso.—Teampull na Crò Naomh, South Galson.—Dedications to the Holy Rood in Orkney and Shetland.

DEDICATIONS to the Holy Rood¹ derived their importance from the reverence paid to the cross² in mediæval times. Two festivals were instituted in its honour, viz., one on 3rd May, known as the Feast of the Invention of the Cross, to commemorate its reputed discovery at Jerusalem by St. Helena in 326 A.D., and the other on 14th September, styled the Feast of the Exaltation of the Holy Cross, or Holy Rood Day. The latter is commonly said to have been instituted to celebrate the recovery of the cross from the Persians by the Emperor Heraclius in 629 A.D., but there is reason to believe that it originated at an earlier date.

Certain superstitions connected with the former festival were at one time practised in Scotland. Mr. G. F. Black remarks: "In Angus, on the evening preceding Rood-day (May 3rd), a piece of a branch, cut and peeled and bound round with red thread, was placed over the byre-door, to

¹ For a reference to the rood in church, *vide* Chapter XVII. and Appendix U.

² Appendix EE.

avert the evil eye; and in Aberdeenshire, in 1862, crosses of rowan-tree were similarly placed on the same evening as a protection against evil spirits and witches.”¹

At Lucca in Italy, the festival of the Exaltation of the Cross appears to have been held in special regard, for it was only on Christmas, Easter, and the feast in question that the curtain screening the Volto Santo in the cathedral was withdrawn to allow that most carefully preserved relic to be seen by the people.² Both the May and September festivals were in repute as occasions for visiting buildings dedicated to the Holy Rood.

In pre-Norman times in England the Holy Rood was appealed to as a charm in connection with a ritual which was used to free land from the supposed effects of witchcraft. Four pieces of turf were cut from different parts of the land. These were taken to church, and masses were said over them by the priest, the green surfaces being turned towards the altar. The Benedicite and the Magnificat were sung, and the land was commended “to Christ and to St. Mary and to the Holy Rood, for love, and for reverence and for grace for him who owneth the land, and all them who are subject to him.”³

Fragments of what was believed to be the wood of the true cross were much prized in mediæval times. A portion presented to St. Radegund of France by Justin II., Emperor of the East, was carried with much solemnity into Poitiers in 580. The hymn “Vexilla Regis” was composed by Venantius Fortunatus for the occasion.

The Chronicle of Lanercost mentions that King Edward I. of England transported from Wales to London a portion of the Holy Rood, one of the treasures of the principality which, according to tradition, had been brought to Britain

¹ *P. S. A. Scot.*, vol. xxvii. p. 478. *Vide* also Jamieson's *Scottish Dictionary*, s. v. “roun-tree.”

² *The Reliquary*, October 1908.

³ *Leechdoms, Wortcunning, and Starcraft of Early England*, vol. i. p. 401.

by the Empress Helena herself.¹ St. Helena is credited with having on one occasion allayed a storm in the Adriatic by throwing overboard a fragment of the cross.²

Reverence for the Holy Rood led to the institution of an order of chivalry in mediæval times. Mortillet³ remarks: "The Order of the Cross, originally a spiritual order of knighthood, sprang up in Palestine in the time of the Crusades, and was then called the Bethlehemite Order. Pope Gregory IX. confirmed the Order in 1238. Its principal seat was in Bohemia."

One of the most cherished of our mediæval reliquaries was the Black Rood of Scotland brought by St. Margaret when she arrived as a fugitive upon our shores. Mr. George Watson thinks that it contained the reputed portion of the true cross given by Pope Marinus to Alfred the Great about a couple of centuries earlier.⁴

This reliquary was bequeathed by the queen to her sons, and was specially prized by the youngest of them, David I., who reverently gazed on it when dying in Carlisle in 1153. It has been stated by more than one writer, that the Black Rood of Scotland was connected with the abbey of Holyrood near Edinburgh, founded by David in 1128. But, as Mr. Watson points out, "it admits of little (if any) doubt that the Cross or Rood in honour of which David founded this monastery was simply and solely the Rood upon which our Saviour suffered, without reference to any particle—such as the Black Rood—which may have been left by his mother. The earliest known seal of Holyrood Abbey is one attached to the foundation charter of Newbattle Abbey, dated 1141. Upon this seal there is a representation of a curious old building, above which is a Greek cross, without any image thereon as the Black Rood had, which in itself goes far to

¹ *Scottish Historical Review*, January 1909.

² Jones' *Credulities*, p. 72.

³ *Legends of the Saints of Middle Europe*, p. 72.

⁴ *Trans. Scot. Eccles. Soc.*, 1907, pp. 27, 29.

prove that it was not the Rood of St. Margaret, but the Cross itself, in honour of which that monastery was founded." ¹

In the foundation charter of the abbey we read: "In the name of our Lord Jesus Christ, and in honour of the Holy Cross, the Blessed Virgin Mary, and all Saints, I, David, by the Grace of God, King of Scots, by Royal Authority and consent of Henry my son, etc., do grant and perpetually confirm to the Church of the Holy Cross at Edinburgh the several things hereafter mentioned." ²

Tradition says that David founded the abbey on the spot where, when hunting on Holy Rood Day, he was attacked by a stag and might have been killed had not a crucifix miraculously slipped into his hand and frightened the stag away. ³

The house was colonised by canons regular of the order of St. Augustine, who were brought thither from the priory of St. Andrews. The editor of the *Liber Cartarum Sancte Crucis* ⁴ observes: "The convent is said to have been placed at first within the fortress of Edinburgh Castle, which was then, and probably for some time before, a royal residence; and some of the earliest possessions bestowed by the saintly founder on his new Monastery were the church of the Castle, and the church of St. Cuthberts, under the Castle wall, with all their dependencies and pertinents, among which one plot of land that had very recently before been given by the King to the latter church, is meted by 'the fountain which rises near the corner of the King's garden, on the road leading to Saint Cuthbert's Church.'" ⁵

Messrs. MacGibbon and Ross ⁵ remark: "The abbey church was a structure of great size and of beautiful architecture. It consisted of the usual divisions, having nave, choir and transepts, with aisles and probably a lady chapel to the east, two western towers, and a tower over the crossing.

¹ *Trans. Scot. Eccles. Soc.*, 1907, pp. 36, 37.

² J. C. Carrick's *Ancient Abbeys of Scotland*, p. 166.

³ Appendix FF.

⁴ Pref. pp. x., xi.

⁵ *Ecclesiastical Architecture of Scotland*, vol. ii, p. 53.

But of all that splendid structure there now only remain the ruins of the nave and one western tower."

Holyrood Palace, annexed to the abbey, was begun by James IV. in 1501; and, after various vicissitudes, was rebuilt on a new plan by Charles II. John Taylor, the Water Poet, who visited Holyrood in 1618, says: "I was at his Majesties palace, a stately and princely seate, wherein I saw a sumptuous chappell, most richly adorned with all appurtenances belonging to so sacred a place, or so royall an owner."¹

Sir Daniel Wilson is of opinion that Queen Margaret's oratory in the Castle, though afterwards bearing her name, was originally a rood-chapel.² There were other Edinburgh dedications to the Holy Rood. One of these was a chapel which stood in the lower cemetery of the church of St. Giles, between that building and the Cowgate. Arnot³ says: "In the lower part of the old churchyard of St. Giles, presently called the *Back-stairs*, stood the chapel of Holyrood, built in commemoration of Christ crucified. It was not demolished till the end of the sixteenth century." Within St. Giles itself there were, as Sir Daniel Wilson points out, three rood altars, viz. those of the Holy Cross, of Sancte Crucis de Locano, and of the Holy Cross of the Body and Blood of Christ. One of these stood in Holy Cross aisle, where a chaplainry was endowed in 1480 by Thomas Lauder, bishop of Dunkeld. Another Edinburgh dedication to the Holy Rood was situated on the lands of Greenside, and near it was a cross known as the Rood Cross. The lands of Greenside, with the chapel or kirk of the Holy Cross, were granted in 1518 by the provost and bailies of the burgh to the then provincial of the Carmelites and his successors.⁴

The church of Stenton in East Lothian was in all probability dedicated to the Holy Rood, if we may judge from

¹ Hume Brown's *Early Travellers in Scotland*, p. 111.

² *P. S. A. Scot.*, vol. xxi. pp. 298, 299.

³ *History of Edinburgh*, p. 246.

⁴ Wilson's *Memorials of Edinburgh*, p. 411.

its proximity to an ancient circular stone-built well bearing the same name. The well is about 200 yards from the church, and there is a paved path leading from the one to the other, and suggesting a connection between the two. There is a tradition in the parish that the Gothic finial which now surmounts the well, and probably dates from the fourteenth century, was brought to it from the church within comparatively recent times.¹ The church, which measured some 65 feet by 18 feet, is now a ruin, but its two-storied tower at the south-west corner is still complete. The tower is lighted by a round-headed window in each face, and has a saddle-backed roof and crow-stepped gables.² Reference was made in Chapter VI. to the collegiate church of Seton, founded in 1493, in the same shire, which was under the joint invocation of the Virgin and the Holy Rood.

Berwickshire had a dedication to the Holy Rood in the ancient parish of Horndene, united to Upsetlington at the time of the Reformation to form the parish of Ladykirk. The writer of a "Geographical Description of Lady Parish in the Merse, 1725," says regarding it: "Belonging to the said parish (Ladykirk) stands Horndean, a village N.E. be N. from the church, a pleasant countrey village, at or about the time of the Reformation ane Independent Parish, and there is still in it a litle towards the E. the remains of an old chapele called the Rood Kirk, and a small peice of ground surrounding it used as yet for a burial place."³

There were two similar dedications in Roxburghshire. "The Holy Rood," as Mr. J. J. Vernon tells us, "was the name of a chapel and altarage at Melrose;"⁴ and a building known as the Chapel of Cross is believed to have stood in Cavers parish.

¹ *P. S. A. Scot.*, vol. xvii. p. 167; *N. S. A. Haddington*, p. 58.

² *Ecclesiastical Architecture of Scotland*, vol. iii. pp. 609-611.

³ Macfarlane's *Geog. Colls.*, vol. i. p. 379.

⁴ *Trans. Scot. Eccles. Soc.*, 1909, p. 369.

The Cross Kirk of Peebles was founded by Alexander III. in consequence of the discovery of a cross there in 1261. The circumstances of the discovery are thus narrated by Fordoun: "On the 9th of May 1261, in the thirteenth year of King Alexander, a stately and venerable cross was found at Peebles, in the presence of good men, priests, clerics and burgesses. But it is quite unknown in what year and by what persons it was hidden there. It is, however, believed that it was hidden by some of the faithful, about the year of Our Lord 296, while Maximian's persecution was raging in Britain. Not long after this, a stone urn was discovered there, about three or four paces from the spot where that glorious cross had been found. It contained the ashes and bones of a man's body—torn limb from limb, as it were. Whose relics these are, no one knows as yet. Some, however, think they are the relics of him whose name was found written in the very stone wherein that holy cross was lying. Now there was carved in that stone, outside, 'Tomb of the Bishop Saint Nicholas.' Moreover, in the very spot where the cross was found, many a miracle was, and is, wrought by that cross; and the people poured, and still pour, thither in crowds, devoutly bringing their offerings and vows to God. Wherefore the king, by the advice of the bishop of Glasgow, had a handsome church made there, to the honour of God and the Holy Cross." ¹

The Cross Kirk was placed under the charge of friars of the order of the Holy Trinity; but it was not till 1473 that a well-equipped monastery belonging to that order was founded in connection with the church. Prof. Cosmo Innes remarks: "The church measured 102 feet in length, by 32 in width; the side walls were 24 feet in height, and three feet thick. In the fore-wall of the church, which had five windows, there was a small aperture and arch between the third window and the door, so constructed as to make

¹ *Scotichronicon*, vol. ii. pp. 294, 295.

it probable to antiquaries of the last century, that the reliques of St. Nicholas and the Holy Cross had been deposited there, so that they might be seen as well from without as from within the church. The cloisters were on the west side of the quadrangle, and measured 22 feet in width. The buildings on the other sides were 14 feet in height, 16 feet in width, and vaulted.”¹

The building contained an altar dedicated to the Black Rood. When at the time of the Reformation St. Andrew's Church ceased to be used as the parish church of Peebles, the Cross Kirk was made parochial, and remained such till 1784, when it was in turn deserted. There are, however, still some remains of the structure.²

Dumfriesshire had two dedications to the Holy Rood. One of these was at Dumfries itself. The history of the building is thus narrated by Chalmers³: “At the entrance into the shire town, Christian Brus, the king's sister, founded a chapel, on the fatal site of her husband's execution; and, in December 1324, Robert I. granted a hundred shillings, yearly, out of the barony of Caerlaverock, to a chaplain, for performing prayers, within the chapel, that his sister, Christian, had founded, ‘in honorem crucis dominice,’ for the soul of Sir Christopher Seton, who had been *killed in his service*. The walls of this chapel are said to have been appropriated, in 1715, to the fortifications of the town against the rebels.” The chapel stood on what is known as the “Crystal Mount.” Traces of its foundations were discovered when excavations were being made in 1838 in connection with the erection of St. Mary's Church. Some stones that belonged to the chapel are still preserved in the burying-ground.⁴

The other Dumfriesshire dedication was the Cross Kirk

¹ *O. P. S.*, vol. i. p. 230.

² *N. S. A. Peebles*, p. 8.

³ *Caledonia*, vol. iii. p. 156.

⁴ M'Dowall's *Guide to Dumfries*, pp. 47, 48.

of Mennock in Sanquhar parish. "The actual site of this interesting relic," remarks Mr. F. R. Coles, "is on a plateau near the base of Auchengruith Craig, 700 feet above sea-level, on the north bank of the Mennock, east of the Beer Burn, distant by road from Wanlock Head 3 miles."¹ The spot where the building is thought to have stood is marked by a large cross formed of stones and earth.²

Sometimes the name of Cross Kirk was given to a church to indicate the cruciform shape of the building, without any reference to the Holy Rood. Thus, as previously indicated, the parish church of Perth, which owed allegiance to the Baptist, was occasionally styled the Kirk of the Holy Cross of St. John the Baptist. When describing Perth Jean de Beaugué says: "As to St. Johnston, it is a very pretty place, pleasant and well fitted to be the site of a good town, which might be rendered secure for its inhabitants, by building a citadel where is now the church of the Holy Cross."³

Perth had a genuine dedication to the Rood in the Chapel of the Holy Cross. The building, according to Cant in his notes to *The Muses Threnodie*,⁴ by Henry Adamson, stood "at the south street port on the north side." But Mr. Fittis⁵ has discovered from documentary evidence that it was situated "near Potterhill and the east end of the bridge of Perth." In the lordship of Dunblane the lands of Cross Chapel are mentioned in the sixteenth century, pointing evidently to some building named after the Holy Rood.

The small burying-ground on the east of Dundee, known as the Roodyard, derived its name from a chapel to the Holy Rood, alternatively styled the chapel of St. John of the Sklait Heuchs, from an altar in it dedicated to St. John the Evangelist. The headland on which the chapel stood

¹ *P. S. A. Scot.*, vol. xxxiii. p. 353.

² Brown's *History of Sanquhar*, p. 35.

³ Hume Brown's *Early Travellers*, p. 66.

⁵ *Ecclesiastical Annals of Perth*, p. 288.

⁴ Vol. i. p. 154.

was at one time called Corseness, signifying the promontory of the Cross.¹

Montrose had a dedication to the Holy Rood. The probable site of the building is discussed by Mr. J. G. Low,² who remarks: "Occasional references are made to a chapel, named the 'Rood Chapel.' Whether this chapel stood adjacent to the Parish Church, or was erected in that portion of the common links now covered by streets and houses, and extending between the foot of the School Wynd and the south end of the Pier Wynd, is now a matter of conjecture. Certain it is, that in this district various places bore names indicative of the proximity of a building dedicated to the Holy Rood. Between the points mentioned we find the 'Rood hill,' which from early times was crowned with the 'Rood mill,' and which stood in the neighbourhood of Hill Street. At the foot of Lady Balmain Street stood the 'Rede wallie,' or Rude well, for supplying the burghers with water before the introduction of water from Glenskaino." A Rood Fair is still held at Montrose in May. Mr. Low says: "The fair was originally held on the Toun's Muir, on what is now the lands of Rosemount, and lasted for a week, the provost and magistrates accompanied by halberdiers and town's drummers marching from the town to the moor, where a tent was erected in which were collected the dues and customs. This important fair began to fall off about 1780, and was afterwards held at the Market Cross of Montrose, and has now given way to a hiring or feeing fair for farm-servants."

Near the castle of Banff stood a chapel to the Holy Rood; and Mr. Jervise thinks that the Holyrood Fair long held at Fochabers in the same shire perhaps points to an altarage in the chapel of Gycht, near Gordon Castle, or to a separate chapel in honour of the Rood.³ In the Register of the Great

¹ Maxwell's *Old Dundee*, p. 54.

² *The Church of Montrose*, pp. 26, 27.

³ *Epitaphs*, vol. i. p. 15.

Seal, under date 1630, allusion is made to a chaplainry of the Holy Cross in Elgin Cathedral.¹

When referring to the chantry of the Holy Cross or Le Broun Croyce in the church of St. Nicholas at Aberdeen, Kennedy² says: "In the year 1357, Alexander Williamson, burgess of Aberdeen, founded this chantry on the north side of the west end of the church, and adorned it with the image called *Le broun croyce*, placed over the altar. He presented to it a silver gilt chalice, missal, sacred utensils, and other ornaments; and constructed, with square stones, a pavement and cemetery near it, in which he was afterwards interred. In the year 1498, John Pratt was chaplain of this chantry, at which time there belonged to it one silver chalice, two sacerdotal vestments, complete; one corporale, three towels, three volumes of missals, and two stone candlesticks." Another Aberdeenshire dedication in honour of the Cross was the chapel of the Holy Rood at Newburgh in Foveran parish. The Rev. Dr. Temple³ remarks: "In the Newburgh there was a cross, and mention is made of the lands of the Holy Cross. Also the Church of the 'Holy Rood,' which had the lands of the Holy Cross. There was also Monks-home, a small residence of the monks of Deer, and the church may have been in connection with it. The site of the church may still be seen in a small churchyard on the southern bank of the Ythan. This churchyard has been recently enclosed."

In an instrument of sasine, of date 22nd October 1619, mention is made of a rood of land belonging to the chaplain of the Holy Cross at Inverness. In 1623 Simon, son of Lord Lovat, was interred in St. Catherine's aisle in the Rood Kirk of Inverness, but this was evidently the parish church dedicated to St. Mary.⁴

¹ *R. M. S.*, 1620-1633, p. 538.

² *Annals of Aberdeen*, vol. ii. pp. 17, 18.

³ *Thanage of Fermartyn*, p. 597.

⁴ *Wardlaw MS.*, p. 246.

Attached to the priory of Beaully was the chapel of the Holy Cross, styled alternatively, as indicated in an earlier chapter, the chapel of the Holy Ghost. It was built by Hugh Fraser, who became Lord Lovat about the year 1417. The author of the *Wardlaw Manuscript*¹ remarks: "He was at the expence of building the north work of the church at Beuly, erected that edifice called the Chappell of the Holy Cross, called vulgarly Sheppin Croish Nev, and got the right of a faire there May 3. called usually Cross fare. He also erected a famous cross bewest Beuly, above halfe a mile one the rode, which afterwards was translated to the town, where we now see it standing."

On the north coast, some miles west of Thurso, is an ancient place of worship styled Cross Kirk, giving name to Cross Kirk Bay and Cross Kirk farm. The ruin of the building, with low door and thick walls, is still to be seen in its ancient burying-ground.² There was a dedication to the Holy Rood at South Galson in Barvas parish, Lewis. The ruin is thus described by Mr. T. S. Muir³: "At South Galson, in an open burying-ground beautifully situated on the shore, is Teampull na crò Naomh, or Holy Cross, internally 18 feet 7 inches long, and 12 feet wide; the walls nearly entire, but wanting the gables. The windows are flat-headed, and placed, one in the east end, and one towards the east end of each of the side walls; the west end blank; the doorway, broken, is south-west." The building has given name to the district of Cross.

In conclusion, it only remains to trace the dedications to the Holy Rood among the islands of Orkney and Shetland. An ancient building on the Orcadian island of Westray has given name to the parish of Cross. It is probably to this building among others that Barry⁴ refers when he speaks of "the remains of some papish chapels, for which the people till lately showed no small degree of veneration." The

¹ P. 97.

² *O. P. S.*, vol. ii. p. 748.

³ *Ecclesiological Notes*, p. 42.

⁴ *History of Orkney Islands*, p. 59.

south-western portion of Sanday Island formed a parish also called Cross. It is now united to Burness.

There was a Cross Kirk on Fair Isle lying midway between the Orkney and Shetland groups; but it is not certain whether the building was so called from its cruciform shape or its dedication. If not cruciform, the chapel probably recalled the Holy Rood; but if cruciform, it may have been under some other invocation. In Chapter XIII. the suggestion was made that St. Peter may have possibly been its titular.

There was also a Cross Kirk on the Shetland islands of Whalsay and Fetlar, and at Quendale in Dunrossness parish on the mainland. It has been suggested that the last mentioned may have derived its name from its cruciform shape rather than from its dedication. There is some reason to believe that at one time it was under the invocation of St. Matthew; but the problem is not free from uncertainty. The building was used as the parish church of Dunrossness till 1790, when it was deserted for a new structure. Church and graveyard have both disappeared, and their site is now covered with turf.¹

There was a dedication to the Holy Rood in Northmaven parish on the north of the mainland. Regarding its situation the Rev. George Low² remarks: "In a well-cultivated hollow observed the ruins of Cross-kirk, an old Popish Chapel, much frequented by the superstitious of old, now in ruins."

In the neighbourhood of Haroldswick in the island of Unst are the scanty remains of a chapel known as Cross Kirk or St. Cruz. The building consisted of chancel and nave, 10 and 35 feet in length respectively in external measurement. According to a local tradition, it was reared as a thankoffering by some sailors who were saved from

¹ *P. S. A. Scot.*, vol. xli. p. 173.

² *Shetland*, p. 135.

shipwreck near the spot. The building was at one time held in much reverence, and was frequented by pilgrims. Writing about 1700, Brand¹ says: "Mr. Hercules Sinclair, minister, in his zeal against superstition, rased Cross-Kirk in this parish; Because the people superstitiously frequented it: And, when demolished, behind the place where the Altar stood, and also beneath the Pulpit, were found several peices of Silver in various shapes, brought thither as offerings by afflicted People, some being in the form of a Head, others of an Arm, others of a Foot, accordingly as the offerers were distressed in these parts of the body." Even as late as 1840, the ruin was the resort of pilgrims, by whom it was reckoned a holy place.

¹ *A Brief Description of Orkney, Zetland, Pightland Firth, and Caithness*, p. 95. *Vide also County Folk-Lore*, vol. iii. : Examples of Printed Folk-Lore concerning the Orkney and Shetland Islands, collected by G. F. Black, edited by Northcote W. Thomas.

APPENDIX.

A. TRINITY SUNDAY.

MISS F. ARNOLD-FORSTER remarks: "About this time (*i.e.* the time of the Domesday Survey) the question of instituting a separate festival in honour of the Trinity was under consideration at Rome, but was discouraged by the then Pope, on the ground that such a festival was needless, the doctrine being recognized by the daily use of the *Gloria Patri*.

"Eighty years or so later, however, Becket, having himself been consecrated on the Sunday after Whitsunday, appointed that henceforth in the churches under his jurisdiction that same Sunday should be regarded as the Feast of Trinity. The Archbishop's order doubtless gave a great impetus to the English commemoration of this mystery, and tended largely to increase the number of churches built in honour of the Trinity. In this matter English usage was in advance of the rest of Christendom, for in other parts of Europe the Festival was observed indifferently—if at all—on the Sunday next before Advent, or on the octave of Pentecost; and it was not until more than a century and a half later that an order from Rome authorized the long-existing English practice by enforcing the universal observance for this purpose of the first Sunday after Whitsuntide."—*Studies in Church Dedications*, vol. i. pp. 25, 26.

Mr. A. Burton, in his *Rush-Bearing*, p. 151, remarks: "At first the feast was regularly kept on the day in every week on which the church was dedicated. Many of the churches being dedicated to the Holy Trinity, Trinity Sunday was the principal day throughout the country for holding these festivals."

Mr. Sidney Lee, in his *Stratford-on-Avon*, p. 29, says: "The choice of Trinity Sunday for the earliest of the Stratford fairs was doubtless due to the facts that the parish church was dedicated to the Holy Trinity, and that Trinity Sunday being the 'festival of the church's dedication,' had at Stratford, as in other parts of the country, long been celebrated by a 'wake,' which brought many neighbouring villagers to the town. The spiritual side of mediæval life had a tendency to merge itself in the worldly side, and there is nothing exceptional in a Sunday of specially sacred character being turned to commercial uses."

Pennant, in his *Tour in Wales*, vol. ii. p. 210, describes an ancient custom at Clynng in Carnarvonshire on Trinity Sunday, in connection with the cultus of St. Beuno, the local saint. He says: "The

offerings of calves and lambs, which happen to be born with the *Nôd Beuno*, or mark of St. Beuno, a certain natural mark in the ear, have not yet entirely ceased. They are brought to the church on Trinity Sunday, and delivered to the churchwardens; who sell and account for them, depositing the money in a great chest, called *Cyff St. Beuno*, made of one piece of oak, secured with three locks. From this, the Welsh have a proverb for attempting any very difficult thing: 'You may as well try to break open St. Beuno's chest.' The little money resulting from the sacred beasts, or casual offerings, is applied either to the relief of the poor or in aid of repairs."

The Rev. T. F. Thiselton Dyer, in his *British Popular Customs*, p. 294, quoting from Timbs' *Something for Everybody*, p. 83, remarks: "On Trinity Sunday, formerly, processions of children, with garlands of flowers and ribbons, were common."

The Rev. Hilderic Friend, in his *Flowers and Flower-Lore*, p. 259, observes: "Trinity Sunday reminds us that there is a plant, generally known among us by the popular name of Pansy, which is sometimes called Herb Trinity, from its having three colours in one flower; the same name being also given to the Anemone, on account of its having three leaflets combined in one leaf. But these flowers are not associated particularly with Trinity Sunday, otherwise than in name."

According to the Rev. Mackenzie E. C. Walcott, the *fleur-de-lis* was reckoned a symbol of the Holy Trinity. The well-known story regarding St. Patrick and the shamrock as typifying the mystery of the Trinity is a late invention.

B. TURGOT.

TURGOT was an Englishman by birth, a native of Lincolnshire. He was appointed prior of Durham in 1089, and bishop of St. Andrews in 1109. He resigned his see six years later and returned to Durham, where he died three months after his arrival. In the Chronicle of Lanercost (Sir Herbert Maxwell's translation in *The Scottish Historical Review*, January 1909, p. 182) we read: "At the feast of Holy Trinity (4th June 1284) Robert de Coquina, Bishop of Durham, died, and when he was about to be interred in the chapter house of that place, those who were making the grave impinged upon the tomb of a bishop unknown to them, Turgot, who had been Prior of Durham, and afterwards Bishop of St. Andrews in Scotland, but returning to Durham, ended his life in that place. By this time he had lain in the depth of the earth eight score and nine years, yet he was not only found entire in his body, but also in his vestments, the diggers having accidentally broken the case containing his pastoral staff. Having therefore shown the unchanged remains of this venerable man to several persons, they filled in the place with the earth that had been thrown out, and prepared elsewhere a grave befitting such remains."

C. HOLY TRINITY CHURCH, ST. ANDREWS.

IN connection with the excursion of the Ecclesiological Society of Scotland on 17th June 1905, Mr. P. Macgregor Chalmers, to whom the restoration of the Church of the Holy Trinity in that city was entrusted, gave an account of the history and architecture of the building. The following are some extracts from his paper: "The church was surrounded by a cemetery, enclosed by walls. It was 160 feet long, and divided into three aisles by arcades of nine arches carried upon circular pillars. There was a low clear storey above the arches. The side aisles are said to have been vaulted in stone, but no evidence of this work has yet been discovered. The three aisles were continued in an uninterrupted line the whole length of the church. There were no transepts. The large porch on the south side near the west end was probably of two stories, for there are many references in the Kirk Session Register to the Consistory House above the porch. The clock tower and spire were erected over the western bay of the north side aisle. It remains perfect to this day, and it is one of the most picturesque of the many interesting Fifeshire steeples. It was used as a prison in the year 1576. A cross aisle was added on the south side of the church opposite the fifth and sixth bays of the main arcade from the west. This aisle had the appearance of a transept externally; but there was no interruption of the main arcade nor of the clear storey. The building stood attached to the church solely by its north gable. This part, which corresponds with similar aisles in other Scots churches, was known, after the Reformation, as the Communion Aisle. A building corresponding to this aisle, and known as the North Aisle, was erected on the north side of the church. . . . One of the old plans of the church shows a small chapel on the west side of the communion aisle. King James IV. on the 4th May 1497, offered xiiij^s 'on the Trinitee brod (*i.e.* the Altar of the Holy Trinity) in Sanctandrois in the parisch kyrk.' There were many altars in the church.

"A choir was appointed in the year 1527 for singing psalms at five o'clock in the morning in summer, and at six o'clock during winter, and a mass at one o'clock every day. . . . The Church having become greatly decayed at the beginning of last century, men of skill were consulted with a view to its restoration. The result was that the greater part of the mediæval structure was taken down to the level of the ground, and the present structure erected. Only the clock tower and part of the west end were spared. The side walls, and the clear-storey walls and arches, and three of the main pillars on each side were destroyed. It is now proposed to restore the church, the intention being, so far as that is possible, to restore it to its original condition. . . . The only part of the proposed scheme of restoration which is not warranted by ancient conditions is the south-east chapel. But as it was decided to abandon the use of galleries and to provide accommodation on the ground floor only, an area larger than that of the original church was necessary.

“The marble pulpit in the restored church will be erected as a memorial of the late Very Rev. Dr. A. K. H. Boyd. The two oak stalls, of the beginning of the sixteenth century, which are now preserved in the church, will be placed at the side of a new Holy Table. They bear the arms of King James IV. and of Archdeacon Gavin Dunbar, afterwards Bishop of Aberdeen.”—*Transactions of the Scottish Ecclesiological Society*, 1905-6, pp. 249-252.

D. TRINITY FRIARS.

ABBOT GASQUET, in his *English Monastic Life*, p. 245, says: “These religious were founded by SS. John of Matha and Felix of Valois about A.D. 1197 for the redemption of captives. They were called ‘Trinitarians,’ because by their rule all their churches were dedicated to the Holy Trinity, or ‘Maturines,’ from the fact that their original foundation in Paris was near St. Mathurine’s Chapel. The Order was confirmed by Pope Innocent III., who gave the religious white robes, with a red and blue cross on their breasts, and a cloak with the same emblem on the left side. Their revenues were to be divided into three parts; one for their own support, one to relieve the poor, and the third to ransom Christians who had been taken captive by the infidels. They were given the lands and privileges of the Canons of the Holy Sepulchre on the extinction of that Order. According to the *Monasticon*, they had, in all, eleven houses in this country; but these establishments were small, the usual number of religious in each being three friars and three lay brothers. The superior was named ‘minister,’ and included in his office the functions of superior and procurator; and the houses were united into a congregation under a *Minister major*, who held a general Chapter annually for the regulation of defects and the discussion of common interests.”

A Spanish order, styled “The royal military religious Order of Our Lady of Mercy for the redemption of Captives,” was instituted at Barcelona in 1223 by St. Peter Nolasco, and confirmed at Rome two years later by Pope Gregory IX. The order was the outcome of the saint’s pity for Christians who had been made prisoners by the Mohammedans. Alban Butler (in his *Lives of the Saints*, *sub die* 31st Jan.) remarks: “The Moors at that time were possessed of a considerable part of Spain, and great numbers of Christians groaned under their tyranny in a miserable slavery both there and in Africa. Compassion for the poor had always been the distinguishing virtue of Peter. The sight of so many moving objects in captivity, and the consideration of the spiritual danger to which their faith and virtue stood exposed under their Mahometan masters, touched his heart to the quick, and he soon spent his whole estate in redeeming as many as he could. By his discourses he moved others to contribute large alms towards this charity, and at last formed a project for instituting a religious order for a constant supply of men and means whereby to carry on so charitable an undertaking.”

Alban Butler adds : "The religious chose a white habit, to put them continually in mind of innocence ; they wear a scapular, which is likewise white ; but the king would oblige them, for his sake, to bear the royal arms of Arragon, which are interwoven on their habit upon the breast."

E. ST. SALVATOR'S COLLEGE, ST. ANDREWS.

SLEZER, in his *Theatrum Scotiæ*, published in 1693, p. 20, says : "The College of St. Salvator, commonly called the Old College, was founded by James Kennedie, Bishop of St. Andrews, together with a Church beautified with a high tow'ring Steeple all of hewen Stone, in which his Monument of curious Workmanship is yet to be seen. Mr. Skene, Doctor of Divinity and Principal of the College, has of late repaired and augmented the Fabrick thereof, having made a Collection for that End. He has also founded a Library, which by the Donations of Learned Men is now very well furnished with good Books." Lindsay of Pitscottie, in his *Chronicle of Scotland*, vol. i. p. 154, says : "He (Bishop Kennedy) foundit ane trewmphand colledge in Sanctandrois callit Sanct Salvatouris colledge, quhairin he maid his lair verri cureouslie and costlie; and also he biggit ane schein callit the bischopis Bairge. Quhen all thir thrie was compleit, to wit, (the) colledge, the lair and the bairge, he knew nocht quhilk of the thrie was costliest, ffor it was raknit be the honest men of consideratioun beand for the tyme, the leist of the thrie cost ten thousand pund sterling."

F. THE VIRGIN AND LILIES.

THE Rev. Hilderic Friend says : "One of the flowers specially devoted to 'Our Ladie' was the beautiful White Lily (*Lilium Candidum*). It is considered an emblem of purity and beauty, two traits specially characteristic of the Virgin, as people like fancifully to paint her.

'The lady lily, looking gently down,'



is scarcely less a favourite with the poets than the Rose itself, and has generally been regarded as the latter flower's nearest rival. The common White Lily is generally, though doubtfully, regarded as a native of the Holy Land, and it is therefore but natural that it should be looked upon as peculiarly appropriate for the Virgin's use.

"During the twelfth and thirteenth centuries many 'Lady Chapels,' dedicated to the Virgin Mary, were erected in England. The Lily was especially the Virgin's flower, and from this time appears as a striking architectural ornament. The Cistercians, who, not less than the children of St. Dominic, regarded the Virgin as their patroness, adopted this emblem in their churches ; and their 'carved work of open Lilies,' still

graces with its mournful beauty many an ancient aisle and cloister which is fast crumbling into dust.”—*Flowers and Flower-Lore*, pp. 102, 507.

On a runic primstaff described by Dr. J. Barnard Davis in *Archæologia*, vol. xli. p. 468, the festivals of the Virgin—the Purification, February 2, the Annunciation, March 25, the Visitation, July 2, the Assumption, August 15, and the Nativity, September 8—are all marked by a triple branching device, probably intended to represent a lily.

The order of Our Lady of the Lily, otherwise styled the order of Navarre, was founded in 1048 by King Garcia of Spain as a thankoffering to the Virgin for her supposed help in the time of his sickness. When referring to the institution of the order, Favine (*Theatre of Honour*, book vi. chap. iii. p. 111) says: “In the same time of his sicknesse was discovered in the city of Nagera (where ordinarily hee kept his court) an image of the Virgin Mary issuing forth of a Lilly and holding her Sonne between her armes. Upon the Invention or finding of this Image, the King very sodainly recovered his health, by the Vertues supposed of the Virgin mother, whom the Scripture tearmeth, *The Lilly of the Vallies, Lillium convallium*. In honour of whom, in the same place where this Image was found, King Garcia caused to bee builded a Church and Monastery of Royall structure, wherein he placed the Monks of Clugny, and the church was called *Sancta Maria Reale de Nagera*, in memory of the occasion and place.

“Moreover to perpetuate his devotion to the Virgin Mary, said to bee Queene of Heaven, and Lady of the Angels, he instituted in his Kingdome the said Order of Knights of St. Mary of the Lilly, whereof he would bee Founder and Sovereigne Great Maister, and after him, the Kings of Navarr his Successours. He composed this Order of Eight and Thirty Knights, the chiefest Gentlemen of Ancient Families in Narvarre, Biscay, and Old Castile, who at receiving the said Order, must vow and sollemnly swear in presence of the King, to expose their goods and persons, for conservation of the Crowne of Navarre, and expulsion of the Moores. Each of these Knights weareth on his Brest a Lilly, embroydered in Silver, and on sollemne Feast daies, a double chaine of gold enterlaced with Letters M after the manner of the ancient Gothish . At the end of this Chaine, hangeth in a wattled Oval, Un lys d’Or Esmaille de Blanc Sortant d’une Terrace, portant  une d’Or Coronnee.”

G. THE BASILICA OF SANTA MARIA MAGGIORE AT ROME, AND SNOW.

THE Rev. Robert Owen remarks: “At Rome, on the Esquiline hill, the dedication of the basilica of S. Mary of the Snow, (now called S. Maria Maggiore), which was built in consequence of a miracle of snow that fell there in great quantity on the fifth day of August. Hence it has become customary to dedicate chapels in honour of our Lady of the Snow in the Alpine districts of Italy and Switzerland. At Rome the fall of snow was yearly commemorated by letting fall

white jessamine leaves from the church-roof to imitate a snow-shower. In the Sarum Rite, the day is called the Festival of the Snow."—*Sanctorale Catholicum*, pp. 335, 336.

According to a Norman legend, Our Lady of the Snows at Havre (Notre Dame des Neiges) on one occasion sent a snowstorm to conceal some blockaded vessels, and so prevented them from falling into the hands of the enemy.

H. THE ORDER OF THE VIRGIN MARY OF MOUNT CARMEL.

THE names of both St. Lazarus and the Virgin appeared on the seal of the Order, which bore the inscription: SIGILLUM ORDINIS ET MILITIAE BEATE MARIAE VIRGINIS DE MONTE CARMELI ET S^TI. LAZARI IN HIERUSALEM. The Virgin, however, was the saint principally commemorated, as indicated by Favine, who in his *Theatre of Honour* remarks: "King Henry the Great, Fourth of the Name, having in his life time alwayes particular trust and confidence in the succour and prayers of the Sacred Virgin, instituted a new Order, in honour of the Virgin Mary of Mount Carmell, and composed it of an hundred Gentlemen, all Frenchmen, of remarkable Houses, to wait and attend about his Person in following times, if occasion should call him to any warre; as a small Battalion of choyce men, and well deserving to be trusted. . . .

"The Knights of the said Order shall have for their Patron, the Sacred Virgin, called of Mount Carmell, whose Feast they are to celebrate yearely, the Sixteenth day of the Moneth July. They shall abstaine from eating Flesh on Wednesday in every weeke: and daily say the Office of the Virgin Mary, or (at least) their Chaplet of Beades. They shall weare on their Cloakes, and on the left side, a Crosse of Tawney Velvet or Sattin. In the middest whereof, and in a roundell, shall bee the Image of the Virgin Mary entoured with Beames of Gold, all wrought by embroyderie. About their neckes they shall weare an Ancred Cross of Gold, and in the middest thereof (both on the one side and other) the Image of the Virgin Mary, enamelled, hanging at a Riband of Tawny Silke."—Book iii. chap. x. p. 448.

I. PARDON AT ST. ANNE D'AURAY.

"THE morning of the 26th July is bright, and the gilt statue of St. Anne glitters above the trees. If at this moment we could look down from the spire of its church upon the country around, we should see on every road and across the open land little dark specks which are pilgrims all tending

one way—to the shrine. They have been coming all through the night, camping in the fields and sleeping at the roadside. The broad Roman road from Vannes is covered with carts and carriages, and more people are arriving by the river.

“The crowd that has assembled in the open square near the church of St. Anne at six in the morning numbers several thousands, and increases every hour. They are pilgrims of every grade, from the marquis and his family, who were driven from Vannes the evening before and stay comfortably at the large hotel, to the solitary herdsman in goat-skin coat and wooden shoes stuffed with straw, who has walked for two days and nights from his home in the Montaignes Noires. But they have come on the same errand, and will stand side by side before an altar in one of the side chapels, and burn their candles together. They both believe, or are taught to believe, in a legend that some time in the seventeenth century (in 1623) a saint appeared to one Nicolazie, who rented a farm near this spot, and commanded him to dig in a field for her image, and to erect a chapel to her memory. They both have heard of the miraculous cures at the well of St. Anne, and believe that no household can prosper, no ships are safe at sea, no cattle or crops can thrive, unless once a year at least they come to burn candles to St. Anne; and they both have wife, mother, or sister christened Anne, the name in fact of nearly every child we see to-day. . . .

“The procession is a long one, gay with the green and gold embroidered vestments of the priests, and bright with the white robes of the acolytes with their crimson sashes; a quickly-moving procession of bare-headed men singing the litany of St. Anne, with banners (representing different departments and communes) waving above them, and silver crosses and relics carried high in the air. The crowd presses forward to see, and forms a narrow lane to let them pass to the Scala Santa, where the head of the procession comes to a standstill, and as many of the priests and attendants as can crowd on to the steps stand as a sort of a bodyguard, whilst the bishop addresses the multitude in the square beneath.

“In the streets and round the open square there are booths for the sale of trinkets and toys, rosaries, tapers, statuettes and medals of St. Anne, besides the more common objects for sale at a country fair. In the roadway women cook fish and cakes (galettes) at charcoal fires; there are itinerant vendors of gigantic wax candles, there are peep-shows and other amusements, skittles and games like quoits played with leaden counters of the size of a five-franc piece. There is every kind of amusement in honour of St. Anne, and the family meetings and gatherings that take place round the cafés and in the open fields suggest a picnic more than a pilgrimage.”—Blackburn’s *Artistic Travel in Brittany*.

Another pilgrimage centre in Brittany is the church of St. Anne-de-la-Palude in the neighbourhood of Châteaulin in Finisterre. Anatole Le Braz, in *The Land of Pardons*, pp. 253-255, says regarding it: “After all the marvels that had been told me of this place of pilgrimage, I could not

help feeling a strong sense of disappointment. I was about to turn away, when a little tremulous cough made me look back, and I saw at the foot of a pillar on the south side a human figure, bent almost double. It was one of those poor old women whose type is fast disappearing, and who are now but rarely to be met with, save now and then, beside the sacred fountains. She was praying before an image that I had not perceived till-then. On a pedestal was this inscription :—

SAINTE ANNE, 1543.

All kinds of extraordinary, ex-voto offerings hung from and leaned against the wall—crutches, woollen epaulets, stained bits of linen, wax legs. . . . I was struck by the resemblance between the suppliant and the saint, the one half-petrified, the other stone. They had the same features, the same attitude, and in their faces there was the same hopelessness. . . .

“The poor old woman got up at my approach, holding some birch twigs tied together with a bit of tough bark, with which she began carefully dusting the stone floor.

“‘Do you know,’ said I, ‘that you and Saint Anne are as alike as two sisters?’

“‘I am a grandmother, as she was,’ answered she ; ‘and then, thank God, she was also a Breton.’

“‘Saint Anne a Breton ! Are you sure of that, my old godmother?’

“‘Why, yes, of course Saint Anne was a Breton. . . . Go to the Château Moëllien, and they will show you the room that she lived in when she was queen of this country. For she was a queen ; she was even a duchess, and *that*, let me tell you, is a very grand title.’”

J. MARTYRDOM OF ST. ANDREW AT PATRAS.

DR. SKENE remarks : “When I visited Greece in the year 1844, I was desirous of ascertaining whether any traces of this legend still remained at Patras. In the town of Patras I could find no church dedicated to St. Andrew, but I observed a small and very old-looking Greek monastery, about a mile to the west of it, on the shore of the Gulf of Patras ; and proceeding there I found one of the Caloyeres, or Greek monks, who spoke Italian, and who informed me that the monastery was attached to the adjacent church of St. Andrew built over the place where he had suffered martyrdom. He took me into the church, which was one of the small Byzantine buildings so common in Greece, and showed me the sarcophagus from whence, he said, the relics had been removed, and also, at the door of the church, the spot where his cross had been raised, and a well called St. Andrew’s Well. I could find, however, no trace of St. Regulus.”—*P. S. A. Scot.*, vol. iv. p. 304.

K. ST. PETER AT ROME.

WHEN describing the Festival of St. Peter ad Vincula, or St. Peter's Chains, 1st August, Alban Butler says: "His (the Emperor Justinian's) ambassadors begged and obtained a small portion of St. Peter's Chains, which were kept at Rome with great devotion in the ancient church which is known by that title, at least ever since the fifth century. The popes were accustomed to send the filings of these chains as precious relics, to devout princes, and they were often instruments of miracles. The pope himself rasped off these filings, which he enclosed in a cross or in a golden key, as appears from St. Gregory, who says in his letter to King Childebert, to whom he sent one of these keys, that many persons, out of devotion, hung such keys about their necks as preservatives from dangers. St. Cæsarius says that the chains with which this apostle was bound in his last imprisonment before his martyrdom, were preserved by the faithful, and honoured at Rome in his time. It is said that Eudocia, the wife of Theodosius the Younger, in 439, brought from Jerusalem two chains with which St. Peter had been bound in that city, and having given one to a church in Constantinople, sent the other to Rome to her daughter Eudoxia, who was married to Valentinian III., and who is said to have built a church on the Esquiline hill, in which it was deposited. The iron chains of this apostle have been esteemed as more precious and valuable than gold, says St. Cæsarius."—Pages 3, 4.

Miss F. Arnold-Forster in her *Studies in Church Dedications*, vol. i. p. 55, says: "Nine at least of our English churches commemorate by their dedication-name the festival of St. Peter ad Vincula. The most famous of them all is the well-known church within the precincts of the Tower of London."

In *The Bells of England*, p. 274, the Rev. Canon Raven refers to a custom that formerly prevailed at Congleton in Cheshire in connection with the festival of St. Peter ad Vincula. He says: "As in the days of Aaron, small bells, closed or open, have had their ends to serve, and these two notices of them may be acceptable. The first is from Congleton, Cheshire, and I cannot do better than give it in the words of Mr. Tyack—'A curious custom formerly prevailed . . . on the Eve of Lammas Day, or St. Peter's Chains (Aug. 1). The chapel of the place—the parish church being at Astbury—was dedicated in the name of St. Peter *ad Vincula*, and consequently the local wake took place on that day; though (as is the case in so many instances) the alteration in the calendar has never been accepted there so far as this name is concerned, so that Congleton wake now takes place on the 12th of the month. For a long time it was customary for three acolytes to parade the town at midnight on the vigil, girt about with leather belts to which were hung a number of globular bells. The ceremony was known as "ringing St. Peter's chains," and ended with an address at the Market-cross on the duties of the coming festival. The bells or "chains," fell afterwards into lay hands, and were used in a fashion more provocative of tipsy jollity than of devotion; so

that finally the town authorities interposed, and took possession of the bells. They are now preserved at Congleton, among other relics of the past, by the corporation.’”

Two festivals were set apart to commemorate St. Peter's Chair, viz. the festival of St. Peter's Chair at Rome on 18th January, and that of St. Peter's Chair at Antioch on 22nd February. Under the latter day, the Rev. Robert Owen in his *Sanctorale Catholicum*, p. 97, remarks: “The festival of the Chair of St. Peter at Antioch, so called, St. Austin tells us, because Peter the first of the Apostles is related to have this day received the chair of the episcopate. Hence our English ancestors called it ‘The Chairing of Saint Peter the apostle’; and still earlier in the British or Welsh church it was set apart specially for the consecration of bishops, being regarded as the birthday of the episcopal dignity.”

In 1867 the traditional Chair of St. Peter was publicly exhibited, not, however, on 18th January, but in connection with the apostle's own festival, 29th June. Mr. W. Beatty-Kingston in his *Monarchs I have Met*, vol. ii. pp. 106, 107, says: “For a week after Canonization Day (June 29, 1867), St. Peter's Chair was exhibited in one of the chapels of St. Peter's. This chair is believed by the faithful to be a genuine relic of the eminent fisherman, and is invested with a peculiar sanctity which it has the faculty of communicating to any object rubbed against it. All day long therefore relays of dealers in curiosities and manufacturers of rosaries, crucifixes, and the like, poured into the little chapel, laden with their wares for the purpose of having them rubbed by the attendant priest against the sacred seat, and thereby adding a considerable percentage to their market price.” For a description of this chair, *vide Barnes's St. Peter in Rome*, pp. 78-82.

St. Peter is said to have met his death by crucifixion in A.D. 67. Barnes remarks: “The apocryphal Acts of St. Peter and St. Paul are full of details as to their condemnation and death, but most of these are only imaginations of the romancers of the fifth and sixth century. One or two traditions stand out, however, as beautiful in themselves, and as having, not impossibly, a historical foundation. Of these perhaps the best known, and certainly not the least beautiful, is a story which attaches itself to the little oratory of the *Quo Vadis* on the Via Appia, and which was known to St. Ambrose in the fourth century. It tells how, when the persecution was raging, and special search for St. Peter was known to be being made, the faithful came to him and begged him to save himself by flight. ‘O truest of fathers, remember the words you said so often, that you were willing to lay down your life for our safety; may we not ask you for the sake of our salvation to be willing to bear yet for a little longer the burden of life?’ So he bade them farewell, and blessed the brethren, and started off alone to seek safety without the walls. And when he had scarcely passed the city gates he saw Christ coming to him, and he fell down and worshipped Him, and said to Him, ‘Lord, whither goest thou?’ and Christ said to him, ‘I come to Rome to be crucified once more.’ And Peter said to Him, ‘Lord, wilt Thou be crucified afresh?’ and the Lord said to him, ‘Yea, I shall be crucified afresh.’ And Peter said, ‘I

will turn back and follow Thee.' And when He had so spoken the Lord ascended into heaven. And Peter followed Him with longing eyes, and sweet tears, and then, when he had come to himself, he understood that it was spoken of his own passion, and that the Lord was to suffer afresh in his person, for so He does suffer in all the chosen, by the compassion of His mercy and the power of His glory. And Peter turned back and went into the city with joy, glorifying God and telling the brethren how Christ had met him and had declared to him how that He was in him about to be crucified again." Barnes adds: "There can be but little doubt that it was in the Circus of Nero that the crucifixion of the great Apostle took place."—*St. Peter in Rome*, pp. 94-97.

In his *Early Christian Symbolism*, p. 317, Mr. J. Romilly Allen says: "The martyrdom of St. Peter, crucified head downwards, is sculptured on the side of the shaft of the cross at Aycliffe, co. Durham, being the only instance of a legendary scene, with which I am acquainted, on a pre-Norman monument."

L. ST. PETER AS GUARDIAN.

MR. LEOPOLD WAGNER in his *Manners, Customs, and Observances*, p. 167, remarks: "St. Peter is the patron of fishermen, because he himself was a fisherman. His attributes are the keys, in allusion to his custody of the portals of Heaven, and a book or scroll. The cross keys constitute the arms of the Archbishop of York, and also, when one is of gold and the other of silver, the Papal insignia. The church of St. Peter-upon-Cornhill has a gilt key for a vane. The usual weathercock on church steeples was adopted at an early period of Church history as an emblem of clerical vigilance, in commemoration of the cock that crowed thrice after St. Peter denied the Saviour during His passion."

St. Peter was also reckoned the guardian of fishmongers. "According to tradition, it was a haddock in whose mouth St. Peter found the stater (or piece of money), and the two marks on the fish's neck are said to be the impressions of the apostle's finger and thumb." Brand, in *Popular Antiquities*, vol. i. p. 338, says: "In an old Account of the Lordship of Gisborough in Cleveland, Yorkshire, and the adjoining coast, printed in the Antiquarian Repertory from an ancient manuscript in the Cotton Library, speaking of the fishermen, it is stated, that 'upon St. Peter's Daye they invite their friends and kinsfolk to a festyvall kept after their fashion with a free hearte, and noe shew of niggardnesse: that daye their boates are dressed curiously for the shewe, their mastes are painted and certain rytes observed amongst them, with sprinkling their prowes with good liquor, sold with them at a groate the quarte, which custome or superstition suckt from their auncestors, even contynueth down unto this present tyme.'"

In Perth St. Peter was adopted by the butchers as their patron saint. When enumerating the altars in the parish church, Mr. R. S. Fittis

observes regarding St. Peter's Altar : "This was the altar of the Flesher Incorporation, and had evidently been founded by them. It was established before 1503-4, as on 5th February that year a grant of 26s. 8d. annually was made to it by John Rattray of Leitchhill and his son David. On the 4th January, 1524-25, Sir John Tyrie, Provost of Methven, granted 10s. annually out of a tenement in the Kirkgate of Perth to the Chaplain. In October 1532, a legal process was instituted before the Perth Burgh Court by Sir John Mathieson, Chaplain of the Altar of St. Peter, regarding a land on the south side of the Southgate. In support of their altar, the Fleshers levied a tax on all cattle slaughtered within the burgh, which was formerly known as 'Patie's Altarage Penny.' This impost continued to be levied by the Trade, and applied to their own purposes, for a whole century after the Reformation, until the Town Council, under Provost William Gray, caused its abolition in 1760."

M. ST. JAMES'S DAY.

CHAMBERS, in his *Book of Days*, vol. ii. p. 122, says : "There is some folk lore connected with St. James's Day. They say in Herefordshire :—

'Till St. James's Day is past and gone,
There may be hops or there may be none ;'

implying the noted uncertainty of the local crop. Another proverb more general is : 'Whoever eats oysters on St. James's Day will never want money.' In point of fact, it is customary in London to begin eating oysters on St. James's Day, when they are necessarily somewhat dearer than afterwards ; so we may presume that the saying is only meant as a jocular encouragement to a little piece of extravagance and self-indulgence. In this connection of oysters with St. James's Day we trace the ancient association of the apostle with pilgrims' shells. There is a custom in London which makes this relation more evident. In the course of the few days following upon the introduction of oysters for the season, the children of the humbler class employ themselves diligently in collecting the shells which have been cast out from taverns and fish-shops, and of these they make piles in various rude forms. By the time that old St. James's Day (the 5th of August) has come about, they have these little fabrics in nice order, with a candle stuck in the top, to be lighted at night. As you tread your way through some of the denser parts of the metropolis, you are apt to find a cone of shells, with its votive light, in the nook of some retired court, with a group of youngsters around it, some of whom will be sure to assail the stranger with a whining claim—*Mind the Grotto!* by which is meant a demand for a penny wherewith professedly to keep up the candle."

In Germany St. James's Day is reckoned inauspicious. The Rev. T. F. Thiselton Dyer mentions that in that country it is counted dangerous

to climb a cherry tree on St James's Night, as the climber is then thought to run a special risk of breaking his neck.—*The Folk-Lore of Plants*, p. 230.

ST. JAMES SQUARE, EDINBURGH.

ST. JAMES'S SQUARE in Edinburgh (now written St. James Square) had no connection with any dedication to the Apostle. It derived its name from Captain James Ferguson, R.N., brother of Walter Ferguson, to whom the ground belonged when the square was laid out by Thomas Hill, architect, in 1779. A bronze medalet of the size of a halfpenny was struck in connection with the formation of the square. On the obverse it bore the words GEORGIUS III. REX along with a bust of the King, and on the reverse the inscription, "St. Jameses Square was founded by Thomas Hill, Architect. Edinr. May 29th A.D. 1779." The medalet was presented to the Society of Antiquaries of Scotland by Dr. T. H. Pattison in 1877.—*P. S. A. Scot.*, vol. xii. p. 184.

N. ENGLISH DEDICATIONS TO

ST. THOMAS THE APOSTLE AND ST. THOMAS THE MARTYR.

IN her *Studies in Church Dedications*, vol. i. p. 80, Miss Arnold-Forster remarks: "Few apostolic dedications are more characteristic of modern times than St. Thomas; few were regarded with so little favour in pre-Reformation days. There are about thirty ancient churches bearing his name, but the strong probability is that most of these were originally dedicated not to the apostle but to 'St. Thomas the Martyr,' otherwise Thomas Becket. There are close upon seventy ancient churches dedicated to Thomas Becket; it would be difficult to find seven unmistakably dedicated to his greater namesake. There are, indeed, about thirty more which are known simply as 'St. Thomas,' and at first sight it would seem natural to assign these to the Apostle, but experience shows that 'St. Thomas' is usually only a shortened form for 'St. Thomas of Canterbury,' the last half of the name having been at some time or other tacitly dropped, and probably nearly the whole thirty ought to be added to the account of Becket. In 1537 the name of Thomas Becket was blotted out of all church service books. Like other of Henry VIII.'s arbitrary changes of the same nature, it was but partially successful; many churches clung to their old dedication, but a certain number obeyed the proclamation and dropped the prescribed portion of their names."

O. THE SYMBOLS OF THE EVANGELISTS.

MRS. ARTHUR BELL, in *The Apostles, Evangelists, and Early Saints in Art*, pp. 28-30, remarks: "It was not until comparatively modern times that any attempt was made at what may be called idealized human

presentments of the Evangelists, who were for a considerable time indicated exclusively by symbols or emblems, which later became associated with them as mere accessory attributes. Most ancient of these attributes were the four scrolls of the Gospels, generally placed in the four corners of a Greek cross, which were, however, soon superseded by the more visionary and poetic four rivers, emblematical of the waters of life which should flow throughout the world from the teaching of the Evangelists. In the Catacombs, and on old Christian tombs preserved in the Vatican and elsewhere, are many examples of streams flowing from the Lamb, the well-known symbol of Christ Himself, or from the mount on which He stands.

“Sometimes the place of the Lamb is taken by a palm-tree, from the roots of which escape four rivulets ; and in later times the same idea was suggested by the association with the Ascension of Christ of four rivers, the work of the successors of the great Master having begun at the close of His earthly career.

“Far more important and significant than the scrolls or the rivers were the four Symbolic Creatures which gradually became accepted as types of the Evangelists, although it is impossible to fix any date for their first introduction. Founded on the descriptions in Ezekiel and the Revelation of St. John of the winged figures which stood about the throne of the Most High, they were peculiarly fitted to express the characters of the writers of the Gospels, who were brought into immediate touch with the very spirit of the Saviour’s teaching.

“The Cherub with the face of a man was chosen as the symbol of St. Matthew, the Evangelist of the Hebrews, because he began his Gospel with the genealogy of Christ, and dwelt in his record rather on the human than on the divine side of the Master’s character. To St. Mark, who wrote specially for the Romans, was assigned the Lion, because he lost no opportunity of proclaiming the royal dignity of the Master, and also because he began his record by an allusion to ‘the voice of one crying in the wilderness,’ the desert being always associated in the Hebrew mind with the lion, or the king of the beasts. In course of time the Lion became typical of the Resurrection, and early writers explain the association of ideas by allusions to the popular belief that young lions are born dead, and are brought to life on the third day by their father breathing over them. Occasionally, as by St. Justin, the lion is assigned to St. Matthew because he proclaimed the royal genealogy of Christ ; but examples of this are rare in art.

“St. Luke, the Evangelist of the Greeks, who precluded his narrative by an account of the vision of St. Zacharias in the Temple, and brought out in his Gospel the priestly mission of Jesus, is symbolised by the Ox, or, rather, the Calf, which was the emblem of sacrifice amongst the Jews ; whilst St. John, the teacher of the whole world, who made no distinction between Jew or Gentile, bond or free, and whose noble eloquence is as essentially human as it is visibly inspired, has for his emblem the royal Eagle, which can gaze unblinkingly at the sun.”

P. ST. MARK AT VENICE.

THE Rev. Dr. Alexander Robertson in his *Bible of St. Mark*, pp. 61-63, 68, says: "It was probably not till the thirteenth century that his symbol was used by the Venetians on their banners, and not till the beginning of the fourteenth that it appeared on their coins. Previous to these dates, he was always represented standing, holding in his right hand his *labarum*, and in his left his gospel. The present Lion of St. Mark was only put up in 1826, the ancient one having been destroyed at the fall of the Republic. On the pages of the Gospel in the paw of the Lion are the words, *Pax tibi Marce Evangelista Meus* (Peace to thee, O Mark, my Evangelist), which salutation tells us of an interesting traditional incident in the life of the Evangelist, which linked him prophetically with Venice. The story is that St. Mark, as the companion and amanuensis of St. Peter, was sent by the Apostle on a missionary journey round the eastern and northern coasts of the Adriatic. The Evangelist, accompanied by his friend and companion St. Hermagorus, reached Aquileia, then a flourishing maritime city and a favourite residence of the Roman emperors, where he must have spent some time, for there are to this day many traditions regarding him, one of which is that it was at the request of the Aquileians that he compiled his gospel. On leaving *Roma Secunda*, as Aquileia was then called, the ship that carried the Evangelist was caught in a storm, and driven westward and southward amongst the islands of the lagoons, where it ran aground on the one on which now stands the church of *San Francesco della Vigna* (St. Francis of the Vineyard), which would be one of the first reached coming from the north-east. There, as he lay in the boat asleep, waiting for the rising tide to float it off, he received a vision. An angel appeared and addressed to him the salutation that appears on the open pages of the book, 'Peace to thee, O Mark, my Evangelist,' adding 'A great city will arise here to thy honour.' Four centuries passed, and the prophecy received a partial fulfilment, when the Goths and Vandals, and finally the Huns, under Attila, by burning Aquileia, Altinum, Concordia, Padua, and other mainland towns, forced their inhabitants to fly for dear life to the lagoon islands, where, building for themselves new homes, they founded the great city of Venice. Another four centuries passed, and then the prophecy received a complete fulfilment in the dedication of the city to St. Mark.

The body of St. Mark has had five resting-places in Venice, one in the Ducal Palace, and four inside the church. It was deposited in the palace when first brought from Alexandria, and there it remained three years, till the church was ready to receive it."

ST. MARK'S EVE.

CHAMBERS, in his *Book of Days*, vol. i. pp. 549, 550, remarks: "In the northern parts of England, it is still believed that if a person, on the eve of St. Mark's Day, watch in the church porch from eleven at night till

one in the morning, he will see the apparitions of all those who are to be buried in the churchyard during the ensuing year. . . . St. Mark's Eve appears to have enjoyed among our simple ancestors a large share of the privileges which they assigned to All Saints' Eve (the Scottish Halloween). In *Poor Robin's Almanack* for 1770, occurs this stanza :—

‘ On St. Mark's Eve, at twelve o'clock,
The fair maid will watch her smock,
To find her husband in the dark,
By praying unto good St. Mark.’

We presume that the practice was to hang up the smock at the fire before going to bed ; the rest of the family having retired, the anxious damsel would plant herself to wait till the resemblance of him who was to be her husband should come in and turn the garment. The divination by nuts was also in vogue. A row being planted amongst the hot embers on the hearth, one from each maiden, and the name of the loved one being breathed, it was expected that if the love was in any case to be successful, the nut would jump away ; if otherwise, it would go on composedly burning till all was consumed.”

Q. ST. LUKE AS ARTIST.

MRS. JAMESON, in her *Sacred and Legendary Art*, vol. i. p. 155, remarks : “In the legend of St. Luke we are assured that he carried with him everywhere two portraits, painted by himself ; one of our Saviour, and one of the Virgin ; and that by means of these he converted many of the heathen, for not only did they perform great miracles, but all who looked on these bright and benign faces, which bore a striking resemblance to each other, were moved to admiration and devotion. It is also said, that St. Luke painted many portraits of the Virgin, delighting himself by repeating this gracious image ; and in the church of Santa Maria in Via Lata, at Rome, they still show a little chapel in which, ‘as it hath been handed down from the first ages, St. Luke the Evangelist wrote, and painted the effigy of the Virgin-Mother of God.’

“On the strength of this tradition, St. Luke has been chosen as the patron saint of painters. Academies of art are placed under his particular protection ; their chapels are dedicated to him, and over the altar we see him in his charming and pious avocation, that of painting portraits of the Blessed Virgin for the consolation of the faithful.”

Mrs. Arthur Bell, in her *Apostles, Evangelists, and Early Saints*, p. 49, says : “As a matter of course, St. Luke is the patron of doctors and of artists. It is easy to understand how, by a natural transition, his protection was extended to all who make art a profession, including workers in stone, in marble, or in metal, painters on glass, makers of embroidery, etc. ; but that binders, especially those of Flanders, should appeal to him for aid is less easily explained, unless it be because the

animal assigned to him as symbol is the ox or calf, calf-skin being largely used in bookbinding."

One of D. G. Rossetti's sonnets, entitled "Saint Luke the Painter," is as follows:—

" Give honour unto Luke Evangelist ;
 For he it was (the aged legends say)
 Who first taught Art to fold her hands and pray.
 Scarcely at once she dared to rend the mist
 Of devious symbols : but soon having wist
 How sky-breadth and field-silence and this day
 Are symbols also in some deeper way,
 She looked through these to God and was God's priest.

And if, past noon, her toil began to irk,
 And she sought talismans, and turned in vain
 To soulless self-reflections of man's skill,—
 Yet now, in this the twilight, she might still
 Kneel in the latter grass to pray again,
 Ere the night cometh and she may not work."

R. TRADITIONS REGARDING ST. JOHN THE EVANGELIST.

THE following are the traditions as given in *Saints and their Symbols*, pp. 110-112, 73: "Beyond what is recorded of St. John in the New Testament, legends add that he took care of the Blessed Virgin, who had been confided to him by our Lord, till her death, and then travelled, generally with St. Peter, preaching the Gospel, and founded the Seven Churches of Asia Minor. During the persecution under Domitian he was sent to Rome, and cast into a cauldron of boiling oil, but it failed to harm him. He also drank of a poisoned cup uninjured, having first made over it the sign of the cross, which caused the poison to issue forth in the shape of a serpent. Accounts differ as to whether this was the sacramental cup, or was given him by order of the Emperor, or whether he was challenged to drink it by the high priest of Diana to prove the truth of his teaching. These miraculous escapes caused him to be accused of magic, and he was exiled to the island of Patmos, where he wrote the Book of the Revelations. On the death of Domitian he was released from Patmos and returned to the Church at Ephesus, where he formerly had lived the most. As he was entering the city he met a funeral procession, which was that of Drusiana, a woman in whose house he had lodged, and who was famed for good works. He made the bearers set down the bier, and prayed earnestly that God would restore Drusiana to life. His prayer was heard; she arose and returned to the city, and St. John once more lodged with her. Now before his exile St. John had taken charge of a young man of great promise, whom, on his departure, he had confided to the care of a bishop. But in the absence of the saint the young man fell into evil ways, till he finally became the leader of a band of robbers. When St. John returned he was filled with grief at

learning what had happened, and at once set off in search of his former disciple. The robbers took him, and brought him before their leader, who, recognising his old master, would have fled, but St. John pleaded with him to stay and hear him. Then he spoke so lovingly and earnestly that the robber was quite melted, and with tears declared his true repentance and prayed for forgiveness. St. John comforted and encouraged him, and he became entirely converted, and never returned to his former sinful life.

“Another legend relates that two young men, who had given up all they possessed for Christ, afterwards repented. St. John, knowing their thoughts, made them collect a heap of stones and faggots, and turning these into gold bade them take back their riches since they preferred enjoying them on earth instead of in heaven. St. John remained at his Church of Ephesus for the rest of his life; but accounts differ on the subject of his death. According to some he has never died, but only laid himself in the grave to sleep till just before the second coming of Christ, when he will rise and preach, with Enoch and Elijah, against Antichrist.

“Others say that he died without pain or change, and arose immediately with his body, and ascended into heaven. He is said to have appeared twice after his death. The first time was to the Empress Galla Placida, in the following manner. She was on her way from Constantinople to Ravenna by sea, when she was overtaken by a fearful storm, and in great terror vowed to build a magnificent church to St. John the Evangelist if she arrived in safety. She did escape the storm, and fulfilled her vow, but was greatly distressed at having no relics of the saint with which to consecrate the church. One night, when she was earnestly praying, St. John himself appeared to her, and as she fell at his feet to embrace them, he left his sandal and disappeared. This sandal was preserved as a relic in the church for many years.”

St. John's second appearance was to St. Edward the Confessor. “One day, as King Edward was returning from hearing mass in honour of St. John the Evangelist, a pilgrim begged from him, and he gave him a ring from his own finger. Twenty-four years after, two English pilgrims, returning from the Holy Land, met another pilgrim, who told them to go and salute their King, and thank him for the alms he had given a poor pilgrim many years ago. He also gave them the ring to take back to Edward, with the message, ‘In six months thou shalt quit the world, and remain with me for ever.’ The astonished pilgrims asked who he was; and he replied, ‘I am John the Evangelist,’ and then vanished. The pilgrims delivered the ring and the message to the king, who prepared joyfully for his departure, and died on the following Epiphany.”

S. KILLEAN, KINTYRE.

T. S. MUIR, in his *Characteristics of Ancient Church Architecture*, pp. 51, 52, remarks: “Killean was probably one of the high churches—

a mother-church perhaps—of the country, for the details are more elaborated than is customary, and there is the rarity of what seems to be either a sacristy or chantry chapel on the north-east. There is also, besides the south-west doorway, another one on the south near the east end ; and there are probably other indications of a more than usually distinguished chancel existing in the interior, but of these nothing can be said, as the east end of the building, with the sacristy, is enclosed for burial. All the walls are nearly perfect except the west one, and contain narrow round-headed lights on both sides, with moulded rear arches. In the east end is a very long couplet, formerly separated by a buttress : these have a row of the tooth ornament carried round the edge of the external openings, and a moulded label, which after descending in steps to the spring of the gable and there curving into a quasi-capital to a corner nook-shaft, is returned along the side walls in a cornice.”

T. THE CONVERSION OF THE CELTIC COMMUNITY AT INCHAFFRAY INTO AN AUGUSTINIAN MONASTERY.

BISHOP DOWDEN, in *Charters of Inchaffray Abbey*, intro. pp. xxiv., xxv., remarks : “ The process of the gradual extinction of the religious communities, which had their origin in the ancient Celtic Church of the country, had been going on during the twelfth century. It was ordinarily effected in no violent way, but by a system of absorption into the religious communities which were being introduced from England and France on the swell of the high tide of Anglo-Norman opinion and sentiment, which at this period so profoundly affected the civil as well as the ecclesiastical life of Scotland.

“ The stronger Celtic communities, as, for example, the Keledei of St. Andrews, continued, though with ever diminishing powers, to survive for many years side by side with the newly established communities destined eventually to absorb them. Inchaffray shows no sign of having been other than a small and uninfluential brotherhood ; and the will of the powerful Earl of Strathern was able to convert it at one stroke into a priory of Canons Regular. It seems to me that the first of the bulls of Innocent III. (No. viii.) suggests that the intentions of the earl had been known to the members of the old community, and that they sought to obtain protection against the change from the Apostolic See. The brethren of Inchaffray do not say that they feared the action of Earl Gilbert, but only petitioned to be taken under the protection of the Pope and confirmed by him in the possession of their property, and more especially of the benefactions of the earl. Their petition to the Pope was (as I venture to conjecture) an effort, feeble though it might be, to secure papal protection for the old Celtic house. The bull, dated December 4, 1200, was probably granted after Earl Gilbert’s Foundation Charter of the Priory had been executed, but before the earl’s doings

were known at Rome. Explanations, however, must have been made to the Pope, and the recalcitrant brethren of the old foundation either reconciled or silenced. That the negotiations took some time we may perhaps infer from the fact that the papal confirmation of Earl Gilbert's new foundation was not issued till nearly three years later."

U. ROOD-LOFTS.

MR. FRANCIS BOND, in *Screens and Galleries*, pp. 107-109, remarks: "Lofts seem not to have come into use in the parish churches (of England) till long after they were employed in the collegiate, cathedral, and monastic churches; in these last no doubt they were required by an elaborate ritual which was not in use in parish churches. They hardly appear in large parish churches before the fourteenth century, and in small ones not for another century. After the Reformation few lofts were put up; a fine and late example remains at Rodney Stoke, Somerset. In France the rood screen with loft is called the 'Jubé'; from the first words uttered by the gospeller: 'Jube, Domine, benedicere.'" In *English Church Furniture*, pp. 82, 83, Messrs. Cox and Harvey observe: "England was pre-eminently, above the rest of Western Christendom, the land where the chancel or rood-screen most predominated, and whose surviving examples are far more numerous and beautiful than in other countries. During the later Middle Ages almost every church in England was provided with a screen to separate the chancel or the quire of the clergy from the laity, and in parish churches this screen supported a towering Rood. In a few instances the screen was absent, and the rood was carried by a simple beam, the rood-beam; but the exceptions were so few that the screen may be considered a necessary part of the church furniture; even the smallest church now remaining, that at Culbone, has a well-developed chancel screen. At the time of the Reformation the removal of the Rood was ordered and invariably carried out. Its removal usually involved the destruction of the rood-loft; nevertheless the screens were, for the most part, retained, and although through neglect or wanton destruction they have ever since been disappearing, yet many hundreds still exist."

V. ST. STEPHEN'S RELICS.

DR. BREWER, in his *Dictionary of Miracles*, p. 260, quotes the following from Father Benedict's *Life of St. Gerard*, of date 1700: "St. Gerard, bishop of Toul, asked Theodoric, bishop of Metz, to assist at the dedication of his cathedral. Theodoric not being able to attend, Gerard went to Metz, and asked him to give him a piece of the stone which had been cast at St. Stephen, for which the cathedral of Metz was celebrated.

Gerard took up the stone, kissed it, and let his tears fall on it. As he did so, the part he touched separated of itself from the rest of the stone; and Theodoric, looking upon it as the work of God, in honour of His saint, could not do otherwise than allow St. Gerard to take it away with him (A.D. 994). This relic was enclosed in an image of St. Stephen given by Nicholas de Sane, archdeacon of Toul, and enriched by Antoine, duke of Lorraine, in 1540." William the Conqueror, as a proof of his devotion to St. Stephen, built the church of St. Etienne at Caen in Normandy. Mrs. Macquoid, in her *Journey through Normandy*, p. 346, remarks: "William bequeathed to the church of St. Etienne his body, his sceptre, the crown he wore upon extraordinary occasions, his hand of justice, a cup made of precious stones, and his golden candlesticks. He also purchased for the monastery the skull of St. Stephen and several other relics of the protomartyr."

W. ST. STEPHEN'S DAY.

BRAND, in his *Popular Antiquities*, vol. i. p. 532-534, says: "Hospinian quotes a superstitious notion from Naogeorgus, that it is good to gallop horses till they are all over in a sweat, and then bleed them, on St. Stephen's Day, to prevent their having any disorders for the ensuing year; thus translated by Googe:—

'Then followeth St. Stephen's Day, whereon doth every man
His horses jaunt and course abrode, as swiftly as he can,
Until they doe extremely sweate, and than they let them blood,
For this being done upon this day, they say doth do them good,
And keepes them from all maladies and sicknesse through the yeare,
As if that Steven any time tooke charge of horses heare.'

"The following is from Copley's *Wits, Fits, and Fancies*, 1615: 'On S. Steven's Day it is the custome for all horses to be let bloud and drench'd. A gentleman being (that morning) demaunded whether it pleased him to have his horse let bloud and drencht, according to the fashion? He answered, No, sirra, my horse is not diseased of the *fashions*.' Aubrey, in the *Remains of Gentilisme*, MS. Lansd. 226, says: 'On St. Stephen's Day the farrier came constantly and blouded all our cart-horses.' In Nichols's *Illustrations*, p. 294, among the 'Receipts and Disbursements of the Canons of St. Mary, in Huntingdon,' 1517, we have the following entry: 'Item, for letting our horses blede in Chrystmasse weke iij.d.' Douce says the practice of bleeding horses on this day is extremely ancient, and appears to have been brought into this country by the Danes.

"Among the Finns, upon St. Stephen's Day, a piece of money, or a bit of silver, must be thrown into the trough out of which the horses drink, by every one that wishes to prosper.

"Bishop Hall, in his *Triumphs of Rome*, p. 58, says: 'On St. Stephen's Day blessings are implored upon pastures.'

"A memoir on the manner in which the inhabitants of the North Riding of Yorkshire celebrate Christmas, in the Gentleman's Magazine for May, 1811, informs us that 'on the Feast of St. Stephen large goose pies are made, all of which they distribute among their needy neighbours, except one, which is carefully laid up, and not tasted till the Purification of the Virgin, called Candlemas.'

"There is an old proverb preserved by Ray, which I think is happily expressive of the great doings, as we say, or good eating at this festive time: 'Blessed be St. Steven, there's no fast upon his even.'"

St. Stephen's Day in Sweden commemorates both the Deacon and St. Stephen, otherwise St. Staffan, the Apostle of Helsingland, who was a great rider, and was afterwards considered the guardian of horses. Like the Deacon he was stoned to death, and on the spot where his body was buried a church was built, which became a place of pilgrimage. Mr. L. Lloyd, in his *Peasant Life in Sweden*, p. 206, says: "St. Staffan being looked on as the patron of horses, many customs in reference to those animals, as well as to the Saint himself, are still maintained, not only in Helsingland—the chief scene of the missionary's labours—but in several other parts of Sweden.

"At an early hour of the morning, for instance, the peasant cleans out the stable of another, feeds, waters, and rubs down his horses; and this oftentimes at a distant hamlet, or it may be parish, to the great astonishment of their owner, with whom the man subsequently sits down amicably to breakfast.

"On this morning also people treat their horses to the ale that was left on the preceding evening, and not unfrequently open a vein in their necks, as well for the purpose of protecting them from sickness as to insure their good condition.

"Another of their customs is for the youths to ride what is called 'Staffan's-skede,' a sort of race commemorative of the rapid progresses the patron saint was accustomed to make in Helsingland. Those who take part in the pastime are called 'Staffan's men,' and are all mounted. They arrange themselves in a sort of procession representing the missionary and his followers, and in imitation of the former, always set out long before dawn. The cavalcade proceeds from village to village and from house to house, and at the door of each sing some stanzas of a popular ballad, called 'Staffan's Visa,' which evinces the same fresh northern spirit as Staffan himself. . . . Formerly, to ride 'Staffan's-skede' was not confined, I should add, to the custom in question; for after divine service on St. Stephen's Day the race used to be run from the church itself, but the practice is now for the most part laid aside."

X. ST. CLEMENT'S DAY.

JOSEPH STRUTT, in his *Sports and Pastimes of the People of England*, pp. 319, 320, remarks: "The Anniversary of St. Clement, and that of St.

Catherine, were formerly particularized by religious processions which had been disused after the reformation, but again established by queen Mary. In the year she ascended the throne, according to Strype, on the evening of St. Catherine's day, her procession was celebrated at London with five hundred great lights, which were carried round St. Paul's steeple; and again three years afterwards, her image, if I clearly understand my author, was taken about the battlements of the same church with fine singing and many great lights; but the most splendid show of this kind that took place in Mary's time was the procession on St. Clement's day, exhibited in the streets of London: it consisted of sixty priests and clerks in their copes, attended by divers of the inns of court who went next the priests, preceded by eighty banners and streamers, with the waits or minstrels of the city playing upon different instruments."

The Rev. T. F. Thiselton Dyer, in his *Popular British Customs*, pp. 423 *et seq.*, observes: "The festival day of St. Clement was formerly considered as the first day of winter, in which were comprised ninety-one days. From a State proclamation in 1540 it appears that processions of children were frequent on St. Clement's day; and, in consequence of a still more ancient custom of perambulating the streets on the night of this festival to beg drink for carousing, a pot was formerly marked against the 23rd of November upon the old runic or clog almanacs; but not upon all."

Y. CHILDERMAS.

CHAMBERS, in his *Book of Days*, vol. ii. p. 776, says: "This festival, which is variously styled Innocents' Day, The Holy Innocents' Day, and Childermas Day, or Childermas, has been observed from an early period in the history of the church, as a commemoration of the barbarous massacre of children in Bethlehem, ordered by King Herod, with the view of destroying among them the infant Saviour, as recorded in the Gospel of Saint Matthew. It is one of those anniversaries which were retained in the ritual of the English Church at the Reformation.

"In consequence probably of the feeling of horror attached to such an act of atrocity, Innocents' Day used to be reckoned about the most unlucky throughout the year, and in former times, no one who could possibly avoid it, began any work, or entered on any undertaking, on this anniversary. To marry on Childermas Day was especially inauspicious. It is said of the equally superstitious and unprincipled monarch, Louis XI., that he would never perform any business, or enter into any discussion about his affairs on this day, and to make him then any proposal of the kind, was certain to exasperate him to the utmost. We are informed, too, that in England, on the occasion of the coronation of King Edward IV., that solemnity, which had been originally intended to take place on a Sunday, was postponed till the Monday, owing to the former day being in that year the festival of Childermas. This idea of the inauspicious nature of the day was long prevalent, and is even yet not wholly extinct.

To the present hour we understand the housewives in Cornwall, and probably also in other parts of the country, refrain scrupulously from scouring or scrubbing on Innocents' Day.

“In ancient times, the ‘Massacre of the Innocents’ might be said to be annually re-enacted in the form of a smart whipping, which it was customary on this occasion to administer to the juvenile members of a family. We find it remarked by an old writer, that ‘it hath been a custom, and yet is elsewhere, to whip up the children upon Innocents’ Day Morning, that the memorie of Herod’s murder of the Innocents might stick the closer, and in a moderate proportion to act over the crueltie again in kinde.’ Several other ancient authors confirm the accuracy of this statement.”

Z. THE BOY BISHOP.

JOSEPH STRUTT, in his *Sports and Pastimes of the People of England*, pp. 305, 306, says: “The election and the investment of the Boy-Bishop was certainly derived from the Festival of Fools. In all the collegiate churches, at the feast of St. Nicholas, or of the Holy Innocents, and frequently at both, it was customary for one of the children of the choir, completely apparelled in the episcopal vestments, with a mitre and crozier, to bear the title and state of a bishop. He exacted a ceremonial obedience from his fellows, who, being dressed like priests, took possession of the church, and performed all the ceremonies and offices which might have been celebrated by a bishop and his prebendaries. Colet, dean of St. Paul’s, though he was ‘a wise and good man,’ countenanced this idle farce; and, in the statutes for his school at St. Paul’s, expressly orders that the scholars ‘shall, every Childermas, that is, Innocents-day, come to Paule’s church, and hear the Childe-Byshop’s sermon, and after be at hygh masse, and each of them offer a penny to the childe byshop; and with them the maisters and surveyors of the schole.’ After having performed the divine service, the bishop and his associates went about to different parts of the town, and visited the religious houses, collecting money.

“These ceremonies and processions were formally abrogated by proclamation from the king and council, in the thirty-third year of Henry the Eighth; the concluding clause of the ordinance runs thus: ‘Whereas heretofore dyvers and many superstitious and chyldysh observances have been used, and yet to this day are observed and kept in many and sundry places of this realm upon St. Nicholas, St. Catherines, St. Clements, and Holy Innocents, and suchlike holydaies; children be strangelie decked and apparayled to counterfeit priests, bishops, and women, and so ledde with songs and dances from house to house, blessing the people, and gathering of money; and boyes do singe masse, and preach in the pulpits, with such other unfittinge and inconvenient usages, which tend rather to derysyon than enie true glorie to God, or honor of his sayntes.’”

In his *Plays of Our Forefathers*, p. 56, Dr. C. Mills Gayley remarks : "From the beginning of the thirteenth century at York certain duties are recorded as imposed upon the leader of the boys, the Little Bishop, Scholars' Bishop, or Boy Bishop. From the same century copies survive of the service performed by the Boy Bishop and his child dignitaries in French churches on the third day after Christmas ; and from the fourteenth century we have the ritual as practised in Salisbury Cathedral. There was a Boy Bishop there before 1222, and at St. Paul's before 1225.

"Nothing can be found of the puerile or irreverent in the ceremonies and processions as first provided by the church for the festival of Holy Innocents. But on the Continent, and in a much milder sense in England, abuses from without invaded the celebration,—turbulence, disguisings, profane plays, and mockery of divine worship. As a whole, however, the reign of the Boy Bishop was less obnoxious to criticism than that of the Lord of Asses, or Abbot of Fools ; and it certainly preserved in England, France, and Germany, for a longer period, the integrity of its original religious tradition."

AA. ST. TEAR'S CHAPEL.

MASTER JAMES FRASER, in the *Chronicles of the Frasers, Wardlaw MS.*, p. 113-114, says : "The very same yeare (1479), in August, the groweing dissentions and competitions in Cathnes betuixt the Bethes and Clangun came to that consistency that a meeting was appointed for their reconciliation, and the Chappell of St. Tayre, uppon the coast near Girnego, to be the place, and twelve horse on each side to be the stint of their number on each side, which they could not exceed, *sub pœna causæ*. One Cruner Gun, the cheefe of that clan, with the most of his sones and cheefe kinsmen to the number of twelve persones, came first to the Chappell, and, finding none there before them, they went in to their devotion. In the meantime, while they are within the church, the Laird Dunbeth of Invering and Acrigill alighted with twelve horse also, and two men riding uppon each horse, each rider haveing one behind him, thinking it no breach of paction to come 24 men, seing they had but 12 horse according to appointment, a meere trappan. The clan Gun bein within the chappell, the 24 gentlemen rushed in uppon them, invading the Cruner and his company at unawars, rudly and inhumanly. They nevertheless made manly gallant resistance and defence, yet after a bloody conflict the Clangun were all slain, and the Baiths to sex who went away wounded, and, as it is averred by eye wittness, their blood is to be seen yet upon the chappell walls of St. Tyre where they were slain."

In a "Geographical Description of the Parish of Week in Caithness, 1726, by Mr. Oliphant, present Minister," quoted in Macfarlane's *Geographical Collections*, vol. i. p. 159, we read : "Betwixt Castle

Sinclair and Airgill at equal distance from both houses stands an old chappel called by the common people St. Tears, but thought to be in remembrance of Innocent day, the commons frequenting that Chappell having their recreation and pastime on the third day of Christmass."

Much ingenuity has been shown in trying to explain the name of St. Tear's Chapel. The explanation offered by the Rev. Archibald Black Scott, as quoted in the Rev. D. Beaton's *Ecclesiastical History of Caithness*, p. 314, is as follows: "When we link up the Tears legend of Drostan's Church at Westfield, the name of this church at Ackergill, and the legend of S. Drostan's 'tears' in the Book of Deer, we feel that there must be some rational explanation of the repeated association of Tears with the Saint's name. What is it? *Drost* or *Drust*, in the Celtic spoken by the Picts, means *dear*. But the meaning of *Drust* became very debased; and there is another Celtic word *daor* which means *dear*. Is it possible that out of pure delicacy the Celtic converts interchanged *Daor* for *Drust*, and spoke of Drostan as S. Daor or S. Taor, which would account for the Caithness 'Tayre'; and that later Celts, like the Gaelic scribe in the Book of Deer, misled by pronunciation or spelling or folk-etymology, conceived that *Daor* was *Dear*, which means *Tear*?"

BB. ST. JOHN'S EVE.

MR. JAMES NAPIER, in his *Folk Lore in the West of Scotland*, p. 174, remarks: "On the eve of St. John's Day, people went to the woods and brought home branches of trees, which they fixed over their doorways. Towards night of St. John's Day, bonfires were kindled, and round them the people danced with frantic mirth, and men and boys leaped through the flames. Leaping through the flames is a common practice at these survivals of sun festivals, and although done now, partly for luck and partly for sport, there can be little doubt but that originally human sacrifices were then offered to the sun god.

"There was quite a host of curious superstitions connected with this midsummer feast, especially in Ireland and Germany, and many of these were similar to those connected with the feast of *Halloween* in Scotland. In Ireland, in olden times, it was believed that the souls of people left their sleeping bodies, and visited the place where death would ultimately overtake them; and there were many who, in consequence, would not sleep, but sat up all night. People also went out on St. John's Eve to gather certain plants which were held as sacred, such as the rose, the trefoil, St. John's wort, and vervain, the possession of which gave them influence over evil. To catch the seed of the fern as it fell to the ground on St. John's Eve, exactly at twelve o'clock, was believed to confer upon the persons who caught it the power of rendering themselves invisible at will."

The following from Stow, regarding St. John's Eve in London, is quoted by Hone in his *Every-Day Book*, vol. i. p. 827: "On the vigil of St. John Baptist, and on Sts. Peter and Paul the apostles, every man's doore being shaddowed with green birche, long fennel, St. John's wort, orpin, white lilies, and such like, garnished upon with garlands of beautifull flowers, had also lamps of glasse, with oyle burning in them all the night; some hung out branches of iron curiously wrought, containing hundreds of lamps lighted at once, which made a goodly show, namely in new Fish-street, Thames-street, &c.

"Then had ye, besides the *standing* watches, all in bright harnesse, in every ward and street of this city and suburbs, a *marching* watch, that passed through the principall streets thereof, to wit, from the little conduit by Paul's gate, through West Cheape, by the Stocks, through Cornehill, by Leadenhall to Aldgate, then backe down Fen-church-street, by Grasse-church, about Grasse-church conduit, and up Grasse-church-street into Cornhill, and through it into West Cheape again, and so broke up."

CC. ST. GABRIEL AND THE ANNUNCIATION.

AMONG Mrs. Jameson's remarks on this subject in her *Sacred and Legendary Art*, vol. i. pp. 119-121, are the following: "The subject called the Annunciation is one of the most frequent and most important, as it is one of the most beautiful, in the whole range of Christian Art. In the early representations of the Annunciation it is treated as a religious mystery, and with a solemn simplicity and purity of feeling, which is very striking and graceful in itself, as well as in harmony with the peculiar manner of the divine revelation. The scene is generally a porch or portico of a temple-like building; the Virgin stands (she is very seldom seated, and then on a kind of raised throne); the angel stands before her, at some distance: very often, she is within the portico; he is without. Gabriel is a majestic being, generally robed in white, wearing the tunic and pallium *à l'antique*, his flowing hair bound by a jewelled tiara, with large many-coloured wings, and bearing the sceptre of sovereignty in the left hand, while the right is extended in the act of benediction as well as salutation: 'Hail! thou that art highly favoured! Blessed art thou among women!' He is the principal figure: the attitude of the Virgin, with her drapery drawn over her head, her eyes drooping, and her hands folded on her bosom, is always expressive of the utmost submission and humility. . . .

"The two figures are not always in the same picture; it was a very general custom to place the Virgin and the Angel, the 'Annunziata' and the 'Angelo Annunziatore,' one on each side of the altar, the place of the Virgin being usually to the right of the spectator; sometimes the figures are half-length: sometimes, when placed in the same picture, they are in two separate compartments, a pillar, or some other ornament, running up the picture between them; as in many old altar-pieces, where the two

figures are placed above or on each side of the Nativity, or the Baptism, or the Marriage at Cana, or some other scene from the life and miracles of our Saviour. . . .

“From the beginning of the fourteenth century we perceive a change of feeling, as well as a change of style ; the veneration paid to the Virgin demanded another treatment. She becomes not merely the principal person, but the superior being ; she is the ‘Regina angelorum,’ and the angel bows to her, or kneels before her as to a queen.”

DD. ST. MICHAEL AND ST. GABRIEL IN HEBRIDEAN FOLK-LORE.

DR. ALEXANDER CARMICHAEL has gathered together various incantations in which the names of St. Michael and St. Gabriel occur. Thus the former archangel was invoked at nightfall in connection with the Bed Blessing :—

“ God and Mary and Michael,
And the cross of the nine angels fair,
Be shielding me as Three and as One,
From the brow of my face to the edge of my soles.”

In a Death Blessing the Holy Michael, king of Angels, is represented as meeting the soul when it passes into the Unseen. The following is a charm used in time of sheep-shearing :—

“ Be the lovely Bride thee endowing,
And the fair Mary thee sustaining.
Michael the chief be shielding thee
From the evil dog and from the fox.”

In a Hunting Blessing occur the lines :—

“ In name of Michael, chief of hosts,
In name of Ariel, youth of lovely hues,
In name of Uriel of the golden locks,
And Gabriel, seer of the Virgin of grace.”

In connection with the marking of the lambs, which is always done on Thursday (because that day is sacred to St. Columba), a charm is uttered to ensure the well-being of the flock. Among the lines in this charm are the following :—

“ The name of Ariel of beauteous bloom,
The name of Gabriel, herald of the Lamb,
The name of Raphael, prince of power,
Surrounding them and saving them.”

The following is the translation of a portion of a Gaelic charm :—

“ Valiant Michael of the white steeds,
 Who subdued the Dragon of blood,
 For love of God, for pains of Mary’s Son,
 Spread thy wing over us, shield us all.”

St. Michael’s Festival, the 29th of September, was a specially favourite one among the Western Isles. Dr. Carmichael describes the various customs, social, ceremonial, and religious, that were linked with it. One of these customs was to gather wild carrots, a triangular space being made in the earth, and a small three-pronged mattock used to remove them from the soil, the space and the mattock typifying respectively the three-cornered shield and the three-pronged trident of the archangel.

It was also customary in connection with Michaelmas to bake a cake for each member of the family, and to kill a male lamb without blemish, styled in Gaelic “Uan Micheil,” *i.e.* the Michael Lamb.

Athletics and horse-racing formed an important part of the festival, which would not have been complete without what was known as “cuart claidh,” *i.e.* the circuit of the burial-ground, or “cuart Mhicheil,” *i.e.* Michael circuiting. This consisted of a solemn procession sunways round the burying-ground. In South Uist the last circuiting accompanied by a religious service took place in 1820, round Cladh Mhicheil, *i.e.* the burying-ground of St. Michael near the centre of the island.

The Harvest Moon is known among the Gaelic-speaking inhabitants of the Western Isles as “gealach fin na Feill Micheil,” *i.e.* the fair moon of the Michael Feast.—*Carmina Gadelica*, vol. i. pp. 89, 119, 297, 315, 295, 193, 200 *seq.*, and vol. ii. p. 254.

When referring to the circle of stones on Cnoc-nan-Aingéal in Iona, Pennant, writing in 1774, remarks: “Bishop Pocock informed me, that the natives were accustomed to bring their horses to this circle at the feast of St. Michael, and to course round it. I conjecture that this usage originated from the custom of blessing the horses in the days of superstition, when the priest and the holy-water pot were called in; but in later times the horses are still assembled, but the reason forgotten.”—*Tour in Scotland*, vol. ii. p. 259.

In the Museum of the Society of Antiquaries of Scotland in Edinburgh is a sculptured baptismal font that once belonged to the ancient chapel of St. Malrubha, at the head of Lochaoineart in Skye. One of the panels bears a representation of St. Michael. “To the right (of the Crucifixion) is a figure of St. Michael slaying the dragon. The figure of St. Michael is winged; he holds a sword erect in his right hand, and standing with one foot on the back, and the other on the neck of the dragon, plants with the left hand the lower extremity of the long limb of a cross in its open mouth.”

Many years ago some South Uist fishermen who landed at the chapel removed the font in their boat, but as the weather became stormy they returned to the chapel and deposited the font on its old site, where it

remained till removed at a later date. — *Proceedings of the Society of Antiquaries of Scotland*, vol. viii. pp. 237-239.

EE. THE CROSS.

THE legend of the cross has thus been summarised in *Saints and Their Symbols*, pp. 64-66: "When Adam was sick unto death he sent his son Seth to the Gate of Paradise to pray for him. There an angel gave him three seeds to put under his father's tongue after his death, or according to other accounts the branch of a tree, to plant upon his grave. On his return Adam was dead, and Seth obeyed the commands of the angel. A tree grew and flourished from the tomb of Adam, and it was with a branch of this that Moses turned the waters of Marah sweet. In the days of Solomon, it was cut down for the building of the temple; but the workmen were unable to make use of it, and it was thrown away into a pond or stream, where it served as a bridge. The Queen of Sheba coming to visit Solomon would have crossed this bridge, but having a vision of the Son of God crucified upon it, she fell down and worshipped it. Solomon hearing of this buried it in the ground, and the spot became afterwards the Pool of Bethesda, whose healing powers came from the sacred wood as well as from the angel. At the time of Our Lord's Passion it floated on the surface of the water, and was taken to make the Cross. After the Crucifixion it remained buried for three hundred years, till it was discovered by St. Helena, the mother of Constantine, together with the crosses of the two thieves, under a temple of Venus. As they did not know which was the cross of Christ, they were all taken to a sick woman, and when she touched the true cross she was immediately healed. St. Helena then divided it in halves, one of which she left at Jerusalem, the other she carried to Constantinople, and part of this latter was sent to Rome, where the Church of Sta. Croce in Gerusalemme was built to contain it. In 615 Chosroes, King of Persia, carried away the part of the cross left at Jerusalem, and building a great tower placed it there beside himself, and desired all men to worship him as King of kings. This aroused the indignation of the Emperor Heraclius, and he went against Chosroes with an army, and defeated him, and recovered the True Cross. He brought it back to Jerusalem with great rejoicing, but, as he was about to enter the city, the wall closed up and prevented him. Then an angel appeared, and reproved him for daring to enter that gate in pomp and splendour through which his Lord had passed barefoot and riding upon an ass. Heraclius at once dismounted, and taking off all his royal robes he took the Cross on his shoulder, and walked barefoot up to the wall, which then parted and let him enter, and he restored the holy relic whence it had been taken."

Regarding the crucifix Mr. F. E. Hulme, in his *Symbolism in Christian Art*, p. 44, remarks: "Christ as the sufferer on the cross of shame is not found at all until the fifth century. Though the cross itself

early appeared as a symbol of the crucifixion, it was nearly five hundred years after the event commemorated ere it became the crucifix."

Regarding the nails used at the Crucifixion, Mr. Andrew M'Cormick, in *The Tinkler-Gypsies of Galloway*, p. 28, remarks: "There is a widely spread superstition that a gypsy forged the nails for the Crucifixion, and that henceforth his race has been accursed of heaven."

Dr. Alexander Carmichael refers to the cross as found in Hebridean folk lore. He quotes a Beltane Blessing in which protection for the flocks is invoked. It contains these lines:—

Be the Cross of Christ to shield us downward,
 Be the Cross of Christ to shield us upward,
 Be the Cross of Christ to shield us roundward,
 Accepting our Beltane blessing from us,
 Accepting our Beltane blessing from us.

—*Carmina Gadelica*, vol. i. p. 189.

When alluding to the passion-flower, styled in Gaelic, ceus-chrann, *i.e.* the crucifying tree, he says: "The people say that drops of the sacred blood fell upon the plant at the foot of the Cross, and that hence the semblance of the cross on the flower and the name given to the plant."
 —*Ibid.* vol. ii. p. 244.

Miss Arnold-Forster, in her *Studies in Church Dedications*, vol. i. pp. 31, 32, observes: "The Eastern Church has a commemoration of the Cross peculiar to itself, which furnishes a clue to the true origin of our 'Holy Cross Day.' It takes no notice of the Invention or Finding of the Cross as it stands in our Western Kalendars, but four days later, on May 7, it commemorates the 'Labarum,' that is, the sign of the Cross, which appeared to Constantine in the sky (October 23 A.D. 312), and which henceforth he adopted as his symbol, together with the ever-memorable words, 'In this conquer.' When we consider the momentous effect upon the history both of the church and of the world at large of this vision of Constantine's, it seems fitting enough that it should have been held in thankful remembrance; but possibly this ought to be regarded as a third festival, distinct from the two days devoted to the honour of the sacred relic discovered by Helena. We have abundant evidence that Constantine was always ready to show reverence to every manifestation of the Cross, and there is considerable reason to think that the September festival, as well as the May festival, date back to the lifetime of the first Christian Emperor. But the event which gave to the already existing feast of the 14th of September its peculiar glory, was neither the commemoration of the Labarum, nor the Finding of the Cross by the Empress Helena, but the triumphant recapture of the precious relic by the Christians under the Emperor Heraclius (A.D. 628), and its subsequent solemn restoration to Jerusalem after it had been for fourteen years in the hands of the Persians.

"The whole question of these various commemorations of the Holy Cross is highly involved, but we shall probably be right in regarding the day which our Prayer-book Kalendar emphatically calls 'Holy Cross Day,'

as having a triple signification, and being intended as a general thanksgiving : in the first instance, for the vision vouchsafed to Constantine ; then, again, for the wondrous discovery of the Sacred Wood, made by his mother ; and, last of all, for the recovery of that relic from the heathen Persians."

Miss Arnold-Forster adds : " In England we have over sixty ancient dedications to ' Holy Cross,' or ' S. Cross,' and twenty more in the distinctively English form of ' Holy Rood.' The number is comparatively small, but the dedications are very evenly distributed throughout the whole island, from Northumberland to Cornwall, only five counties being without this dedication in one form or the other."

FF. THE FOUNDING OF HOLYROOD ABBEY.

BELLENDEN, in his *Croniklis of Scotland*, book xii. chap. xvi., thus describes the encounter between King David and the stag : " About this castell wes ane gret forest, full of haris, hindis, toddis, and siclike maner of beistis. Now was the Rude Day cumin, callit the Exaltation of the Croce ; and, becaus the samin wes ane hie solempne day, the king past to his contemplation. Eftir that the messis wer done with maist solempnite and reverence, comperit afore him, mony young and insolent baronis of Scotland, richt desirus to haif sum pleseir and solace, be chace of hundis in the said forest.

" Now was the king cumin to the fute of the crag, and all his noblis severit, heir and thair, fra him, at thair game and solace ; quhen suddantie apperit to his sicht, the farest hart that evir wes sene afore with levand creatour. The noyis and din of this hart, rinnand, as apperit, with aiful and braid tindis, maid the kingis hors so effrayit, that na renyeis nicht hald him ; bot ran, perforce, our mire and mossier, away with the king. Nochtheles, the hart followit so fast, that he dang baith the king and his hors to the ground. Than the king kest abak his handis betwix the tindis of this hart, to haif savit him fra the strak thair of ; and the holy croce slaid, incontinent, in his handis. The hart fled away with gret violence, and evanist in the same place quhare now springis the Rude Well. . . .

" Sone efter, the King returnit to his castel ; and in the nicht following, he was admonist, be ane vision in his sleip, to big ane abbay of channonis regular in the same place quhare he gat the croce."

In his article on the Black Rood of Scotland referred to in Chapter XXI., Mr. George Watson remarks : " Many seals of Holyrood Abbey from the reign of James I. of Scotland downwards, as also the burgh seal of the Canongate, bear upon them a stag's head with a cross displayed between its antlers. This feature was seen also on St. John's Cross in the Canongate, and at the present day there is a stag's head and cross surmounting the front gable of the Canongate Church."

Père H. Delehaye, in his *Legends of the Saints*, p. 28, remarks : "Many striking episodes which an inexperienced reader would be tempted to take for original inventions are mere reminiscences or floating traditions which cling sometimes to one saint, sometimes to another. The miraculous crucifix which appeared to St. Hubert between the antlers of a stag, is in no sense the exclusive property of this saint."

Sir Herbert Maxwell, in his *Official Guide to Holyroodhouse*, pp. 74, etc., remarks : "The convent was formed of Augustinian Canons Regular brought from St. Andrews, and the first site chosen appears to have been upon the Castle Rock of Edinburgh, where it is hardly possible that the adventure attributed to David could have taken place.

"Alwin, the king's confessor, was appointed the first abbot, and held office till 1150 when he resigned in favour of Osbert, who died the same year. By that time, so far as can be gathered from the scanty records, a fresh site had been chosen for the Abbey—that on which Holyroodhouse now stands,—a fair new church of the Holy Rood had arisen, and the canons had found roomier quarters than could be provided for them within the precincts of the Castle. Between the years 1143 and 1147, King David had granted to the canons a foundation charter, still extant, securing them in possession of this church of the Holy Rood of Edwinesburg (Edinburgh) as well as of their old church of the Castle, of St. Cuthbert's church and parish, and extensive property in lands, fishings, etc. in various parts of the realm ; together with all the right of trial by duel, and of ordeal by fire and by water, 'so far as pertains to the ecclesiastical dignity.'

"Now of the original church of the Castle, it is probable that a representation has been preserved in a seal appended to a notification by Abbot Alwin dated 1141. It shows a curious wooden building, of the kind still to be seen at East Grinstead in Essex, made in the primitive manner of massive slabs of oak hewn from the neighbouring forest."

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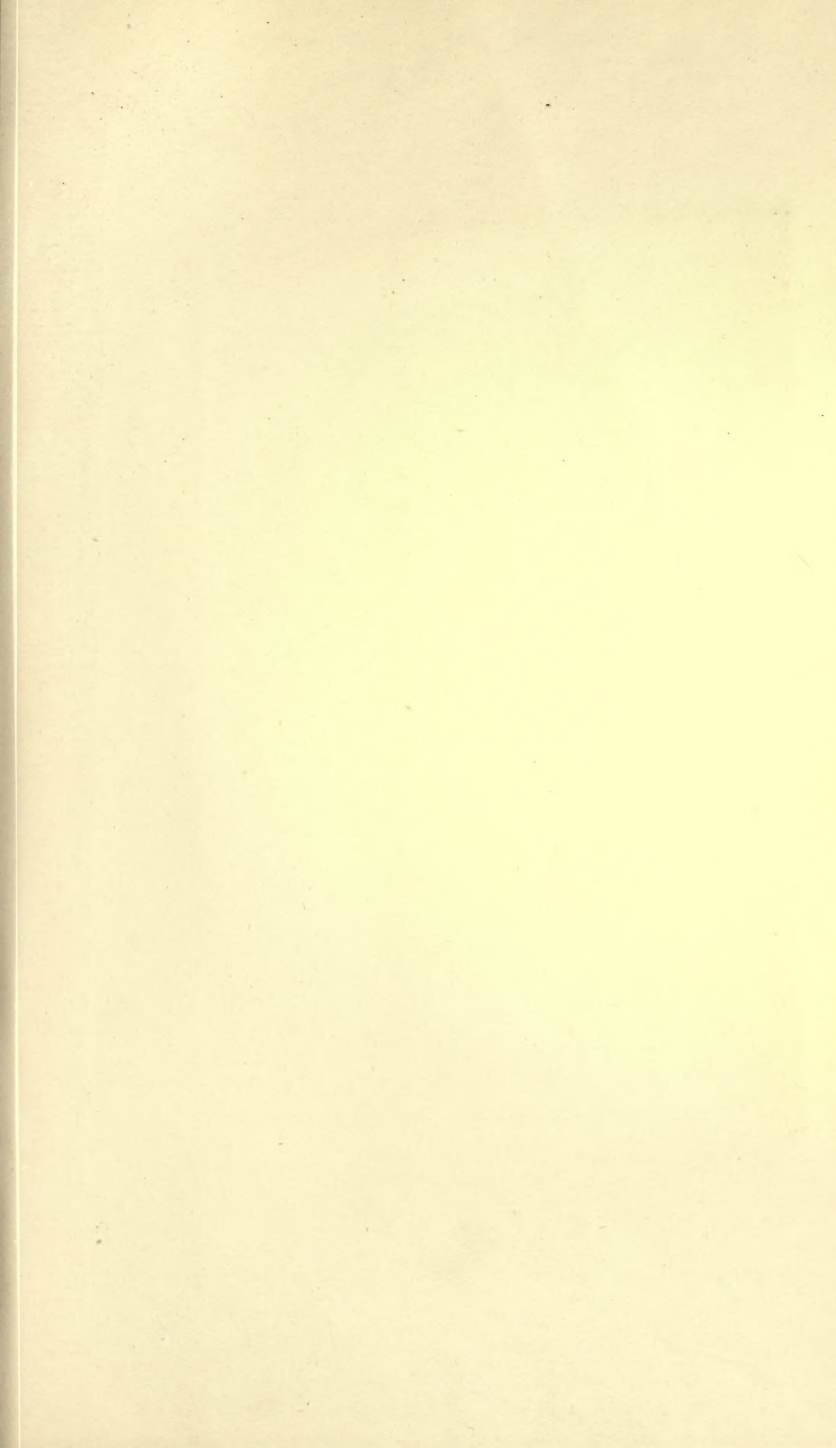
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