

MEMORIALS
OF
DUNDRENNAN ABBEY

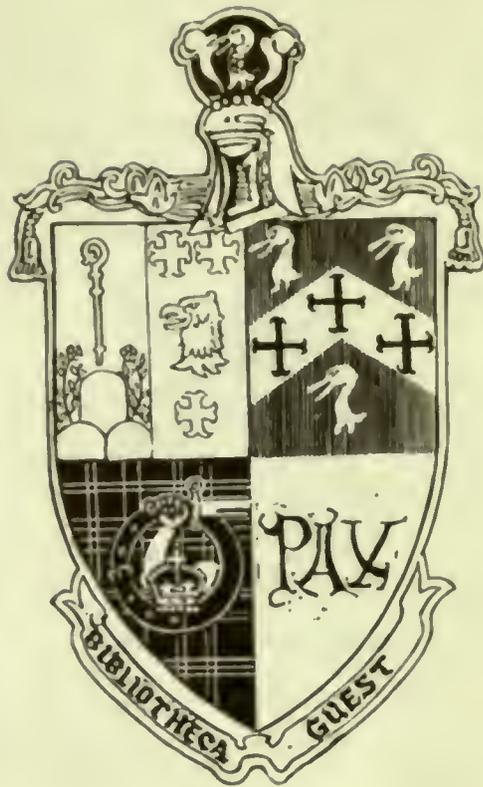


BY
REV. A. B. HUTCHISON, B. D.

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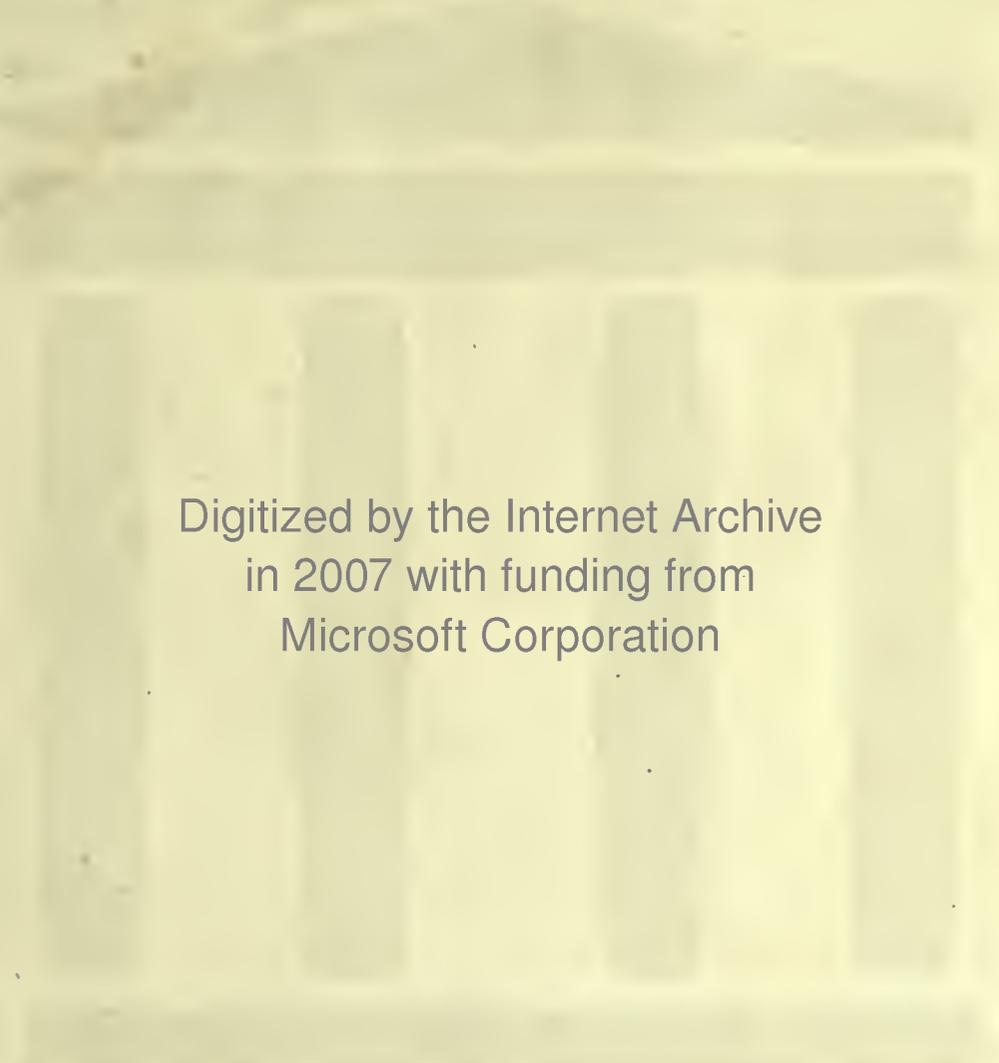


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Presented to
Mrs. Hutchinson
of Fincham, Norfolk
with the affectionate love of her dutiful son
the Author

S. James
Devonport
20 Jan 1858





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DUNDRENNAN ABBEY.

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MEMORIALS

OF

ABBEY OF DUNDRENNAN.

IN GALLOWAY.

By the Rev. James MacGillivray, M.A., Secretary of the Society of Antiquaries of Scotland.

ADAM & CHARLES BLACK, EDINBURGH, PUBLISHERS.



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MEMORIALS
OF THE
ABBEY OF DUNDRENNAN,
IN GALLOWAY,

The last resting place in Scotland of Mary Queen of Scots,

BY

ÆNEAS BARKLY HUTCHISON, B.D.,

OF QUEENS' COLLEGE, CAMBRIDGE; PERPETUAL CURATE OF S. JAMES, AND CHAPLAIN TO H. M. DOCK-YARD, KEYHAM,
DEVONPORT. SURROGATE FOR THE CHANCELLOR OF THE DIOCESE OF EXETER, AND FOR THE ARCHDEACON
OF TOTNES. VICE PRESIDENT OF THE EXETER DIOCESAN ARCHITECTURAL SOCIETY.



"Hanc antiquam Scotorum Religionem sat indicat templorum magnificentia, ac splendidissimus eorum apparatus, in ipso Scotiæ regno, ut res fere fidem superet, tot et tam illustria ædificia, actam bene instructa, in tam angusto regno potuisse; cujus tamen rei testes esse possunt multi qui ea oculis suis aspexerunt, et qui ea non viderunt, ex ruderibus, quanta ædificiorum magnificentia extiterit facile conjiciant."

GEO. THOMSONUS, *De Antiquitate Christianæ Religionis apud Scotos.*

EXETER :

PRINTED, FOR PRIVATE CIRCULATION, BY W. POLLARD,

MDCCCLVII.



TO
ROBERT HUTCHISON,
OF LIVERPOOL,

AND

DAVID HUTCHISON GORDON,
PROCURATOR-FISCAL OF THE STEWARTRY OF KIRKCUDBRIGHT,

The following Pages
ARE AFFECTIONATELY DEDICATED;
IN REMEMBRANCE OF MANY PLEASANT HOURS PASSED IN THEIR
SOCIETY, IN THE NEIGHBOURHOOD OF THE SPOT
DESCRIBED.

MEMORIALS OF THE ABBEY OF DUNDRENNAN IN GALLOWAY,

THE LAST RESTING PLACE IN SCOTLAND OF MARY QUEEN OF SCOTS.

BY THE REV. ÆNEAS BARKLY HUTCHISON, B. D.,

PERPETUAL CURATE OF ST. JAMES, AND CHAPLAIN TO H.M. DOCKYARD, KEYHAM, DEVONPORT; A VICE PRESIDENT,
AND HONORARY SECRETARY OF THE PLYMOUTH BRANCH, OF THE SOCIETY.

READ AT THE COLLEGE HALL, JULY 30, 1857, BEFORE THE EXETER DIOCESAN
ARCHITECTURAL SOCIETY.

Having sought, in the autumn of last year, a little relaxation from the pressing duties of a populous parish, by a fortnight's visit to my relatives in Galloway, I had frequent opportunities of exploring the very interesting ruins of the "old abbey"¹ of Dundrennan, and having recently heard from our worthy Secretary, that although so remote from the scene of our Society's more active labours, a paper on the subject would not be unacceptable; I have ventured, too presumptuously, as I fear the sequel will shew, to make my first attempt at an antiquarian and architectural description of a place which is not without its points of interest in the history of our country, and of which no full and faithful record exists.

To describe the position of the Abbey topographically, I must begin by saying that it is situated in the modern parish of Rerrick,² in the Presbytery of Kirkcudbright, and Synod of Galloway. The parish, it appears,

¹ Still called "old abbey," locally, to distinguish it from "Sweet-heart," or "new abboy," a Cistercian house in the same Stewartry; founded in the beginning of the thirteenth century, or some seventy years later than Dundrennan, by Dervorgilla, daughter of Allan, Lord of Galloway.

² "The parish first obtained its present name towards the close of the seventeenth century, when a new Church was erected upon the lands of *Rerwick*, forming part of the estate of Orroland." (*Statistical Account of Scotland*.)

has borne, at different times, besides its present appellation, the names of Monkton and Dundrennan; the former from the Monks who dwelt at the Abbey, and the latter from the Irish or Celtic words *Dun-Drainan*, or hill of thorns.

The parish of Rerrick is ten miles long, and the average breadth is about six miles.³ Its surface is generally broken and varied. Towards the North it assumes a highland appearance, with a frontier of pretty considerable mountains; the most remarkable of which, both in height and picturesque character, is *Bengairn*. This mountain, covered by heath, and surmounted by a cairn of almost druidical antiquity, rises to a height of 1,200 feet above the level of the sea, and overlooks the Solway frith in all its length, commanding a view which, in variety, magnificence, and extent, is scarcely to be surpassed on the most romantic shores of Scotland.

As describing more minutely the situation chosen by the Monks for the site of their Monastery, further particulars may not be uninteresting.

From the base of the hills on the North, the parish tends towards the South and West, exhibiting, as it approaches the sea, a series of bold and lofty headlands, and terminating in an iron-bound coast, of which it is enough to say, that it furnished to the author of *Waverley* the materials for much of the scenery of *Ellangowan*. In the romance of *Guy Mannering*, the shores of Rerrick are delineated by the hand of a master.

The traveller, who desires to visit this locality to advantage, should approach it from the village of Dalbeattie, on the East. Few places in the South of Scotland are richer in natural beauty than this. It is situated upon a deeply-indented bay of the Solway, and surrounded on the East and West by the wooded promontories of Torr and Almorness. Towards the North, again, it is encompassed by an amphitheatre of hills, the most striking of which are *Skreel* and *Bengairn*. If the traveller has time, it will repay his trouble to witness, from the summit of either of these mountains, the rising of the summer sun over the Skiddaw and the Cumberland range. At such a moment, the broad and still waters of the Solway, reflecting the dark and rocky shores of the Scottish coast, form a picture worthy of the pencil of *Claude*.

Besides the ancient cairn, which I have mentioned as existing on the

³ For these particulars, vide *Statistical Account of Scotland*.

summit of *Bengairn*, the traces of two druidical temples, and of no less than twelve camps, Saxon, Danish, and Roman, are extant within the parish. But, beyond all question, the most remarkable and interesting remain of antiquity in Rerrick is the ABBEY OF DUNDRENNAN.

Its situation *in valle reductâ* has much natural beauty, independent of historical associations, to recommend it to the attention of the traveller or the archæologist.

The building is now greatly dilapidated ; but enough still remains to indicate its former splendour. It is almost entirely covered with a pale, gray-colored moss, which gives a character of peculiar and airy lightness to the lofty columns and Gothic arches, many of which, in the transepts, are entire.

Placed upon a gentle eminence, on the bank of a rocky and sparkling burn, and surrounded on all sides, except the South, by a range of hills, Dundrennan forms an exception to the usual aspect of abbey scenery. There is little old wood near it, save in the dark and devious glens which intersect the adjacent grounds of Mr. Maitland, of Dundrennan ; but the neighbouring *braes* are generally clothed with copse, and afford, from many points, extensive views of the Solway and of the mountains of Cumberland.

It now only remains for me, before proceeding to give an account of the ruins of the Abbey, as they at present exist, to furnish such slight notices of its foundation and history as my researches have enabled me to procure.

The reign of David I. (A.D. 1124 to 1153,) has been truly described as “the great age of religious establishments in Scotland.”

Holinshed, in his *Historie of Scotlande*, published in 1577, page 263, says :

“He buglded the number of xv Abbeyes, part of them in the beginning of his raigne, before the warres were begon which he had with the Englishe men, and part after the same warres were ended.

The names of those Abbeyes are as followeth : Holy Roode house, Kelso, Jedburgh, Melrosse, Newbottell, Holmceultrane, Dundreanane, Cambuskenneth, Kynlois, Dunfermling, Holme in Cumberland: also two Nunries, the one at Carleil, and the other at North Bartwike: with two Abbays beside Newcastle, ye one of S. Benedict's order, and the other of White Monks.

He erected also foure Bishoprikes within his Realme, Rosse, Brechin, Dunkeld, and Dublane, endowing them with riche rentes, fagre landes, and sundrie right commodious possessions.”

Notwithstanding this assertion of Holinshed, Chalmers does not scruple to assign the honour of founding Dundrennan to another. He says,⁴ "Fergus, Lord of Galloway, who was by marriage allied to the throne, emulated royalty in the munificence of his foundations, one of the most remarkable of which was Dundrennan."

The historical notices of this Abbey are extremely meagre. The *Chronicle of Melrose*, the compilation of which has been frequently, but perhaps erroneously, ascribed to an Abbot of Dundrennan,⁵ contains only this slight mention of the Abbey:

"Anno **MCLIIK.**" • • • "Eodem anno fundata est Abbatia de Dundragan in Galwaga."⁶

Nor does Dempster⁷ give much additional information. He says:

"*Dundran in Galvecia*; Fundat Cistersiensi ordini S. David Rex. Hect. Boeth. Lib. XII. Historiæ Scotiæ, pag. CCLXXIV. Ex hoc S. Richardus Sacrista fuit, et Thomas Abbas Pontificis elector Concilio Constantinensi, MCCCCXXXIX, qui Donduno male ab Onufrio dicitur apud Joannem Gualterium Chron. Chronicorum, Demochares a Dundraina vocat."

From a copy of *Fordun*⁸ in the British Museum, I have been able to glean the following notices, as given in a *Tabula Monasteriorum Scotiæ*.

"Anno MCXL,⁹ Et anno sequenti rex David fundavit monasterium de Dundranan ordinis Cistertii."

"Anno¹ præcedenti, scilicet millesimo centesimo sexagesimo sexto, obiit comes Marchiæ Cospatricus; cui successit Walthus filius ejus. Anno sequenti obiit bonæ memoriæ Aldredus, sive Baldredus, tertius Abbas Reyvallis, qui composuit vitam Sancti David Scotorum regis; cui successit Silvanus Abbas de Dundranan."

⁴ *Caledonia*, vol. iii., p. 301.

⁵ Stevenson's *Preface to Chronica de Mailros*.

⁶ The Cistercian Abbey of Dundrennan in Galloway, was founded by David. (*Fordun*, vol. i., p. 296; vol. ii., p. 538.)

It may be added that *Fordun* and the *Hart. MS.* 2363, fol. 46 b, place the foundation in 1141.

This entry in the *Chronicle of Melrose* is in a hand a little later. (*Chronica de Mailros*. Edinburgi typis Societatis, Edinburgensis, A.D. 1835, p. 72.)

⁷ *Apparatus ad Historiam Scoticum*, by Thomas Dempster, Bologna, 1622. Lib. i., cap. 15.

⁸ *Johannis Forduni Scotichronicon Abreviatio*; ed. Goodal, Edinburgh, 1759.

⁹ *Ibid*, vol. i., p. 296.

¹ *Ibid*, p. 459.

“Dundranan² in Galweia, ordinis Cistertii : cujus fundator rex David.”³

Spottiswood’s⁴ account of the Abbey is equally short and unsatisfactory ; but he also gives the honour of founding it, not to King David, but to his noble kinsman, Fergus, Lord of Galloway ; who is said to have filled it with Cistercian Monks from the Abbey of Rievall,⁵ in England.⁶

² *Ibid*, vol. ii., p. 538.

³ Sir James Balfour also mentions David I. as the founder of this Abbey. See “Account of the Bishopricks and Monasteries of Scotland and their Founders, and time of foundation ;” (*MS. Advocates’ Library*.)

⁴ *Notes on Hope’s Minor Practicks, and an Account of all the Religious Houses in Scotland, at the Reformation*, by John Spottiswood. Edinburgh, 1734.

⁵ River olim Rievall or Rivaulx. This was the first Abbey of the Cistercian order in Yorkshire, being founded by Walter Espec, A.D. 1131, and commended to the patronage of the blessed Virgin Mary. (Tanner’s *Notitia Monastica*. Yorkshire, CI.)

⁶ “The Cistercians were a religious order, begun by Robert, Abbot of Molesme, in the Diocese of Langres, in France, in the year 1098. These Monks were called *Monachi Albi*, White Monks, for distinguishing them from the *Benedictines*, whose habit was entirely black ; whereas the Cistercians wore a black cowl and scapular, and all other cloaths were white. They were named *Cistercians* from their chief house and first Monastery, *Cistercium* in Burgundy ; and *Bernardines*, because *S. Bernard*, native of Burgundy, fifteen years after the foundation of the Monastery of *Oiteaux*, went thither with thirty of his companions, and behaved himself so well to their humour, that he was some time after elected Abbot of *Clairvoux* [*Abbas Clarevallensis*.] This Bernard founded above 160 monasteries of his order ; and because he was so great a propagator of it, the Monks were called, from his name, *Bernardines*. They were divided into thirty provinces, whereof *Scotland* was the twenty-sixth, and had thirteen monasteries in this country, situate at the following places : i. Melross ; ii. Newbottle ; iii. Dundrenan ; iv. Holme or Holmcultram ; v. Kynloss or Keanloch ; vi. Coupar ; vii. Glenluce ; viii. Saundle ; ix. Culcross or Kyllenross ; x. Deer ; xi. Balmerinach ; xii. Sweetheart ; xiii. Machline.” (Spottiswood’s *Account of Religious Houses in Scotland*, p. 254.)

The Cistercians, according to the rules of their order, were obliged to perform their devotions together seven times every four and twenty hours. “The *nocturnal*, the first of these services, was performed at two o’clock in the morning ; 2. *Matins*, or *Prime*, at six o’clock ; 3. *Tierce*, at nine o’clock ; 4. The *Sexte*, at twelve o’clock ; 5. The *None*, at three in the afternoon ; 6. *Vespers*, at six o’clock in the evening ; and 7. The *Compline*, which was said after seven. As the Monks went to bed at eight, they had six hours to sleep before the nocturnal service began. If they betook themselves to rest after that service, it was not reckoned a fault ; but after matins they were not allowed that liberty. At the tolling of the bell for prayers, they were immediately to leave off whatever business they happened to be engaged in ; and even those who copied books, or were engaged in any kind of writing, if they had begun a text letter, were not allowed to finish it. They were to fast every day

Sir Robert Sibbald, in his manuscript collections, preserved in the Advocates' Library at Edinburgh, describes Dundrennan merely as a

in Lent till six in the evening. During meals, the Scriptures were read to them by one of the brethren, who performed this, and certain other offices, by weekly turns. After the compline, they were not allowed to talk, but went to bed immediately. They all slept in the same dormitory, which was a long room, not divided into separate cells; and each Monk had a bed to himself, furnished with a mat, blanket, coverlet, and pillow, which was prescribed to be only a foot and a half long. When any of them went abroad, they were obliged always to go two together, to guard and witness each other's conduct, and to prompt each other to good thoughts." (Hutchison's *History of Durham*, ii., 67.)

At a general Chapter of the Cistercian order, held in the year 1134, it was resolved, that the rules of S. Benedict, with regard to food, clothing, morals, and divine service, should continue to be observed; and at the same time, many new regulations, which afterwards proved ineffectual, were added, with a view to suppress and prevent luxury.

It was directed that their monasteries should be situated in the most retired and solitary places. The Monks were to live by the labour of their hands, in cultivating the earth and keeping cattle. They might, therefore, possess lands, water, woods, vineyards, and meadows; with sheep, oxen, horses, and other domestic animals; but they were not allowed to have deer, bears, or such other animals as are kept for mere amusement. They were forbidden to possess tithes, advowsons and revenues of Churches, dues of ovens or milns, bond-servants, or even rents of lands. The reason of this was, that they might not live by the labor of others; yet, upon the pretext of enabling the Monks to live in greater retirement and abstraction from the world, they were allowed to admit into their community a certain number of lay brethren, sometimes called converts, whose office consisted in managing the secular business of the convent, including the cultivation of their land, in which they might also be assisted by hired servants. These lay brethren did not take the monastic vow; but in every other respect they were treated exactly like the Monks.

The dress of the Cistercians was a white cassock, with a narrow scapulary, over which they wore a black gown when they went abroad, but a white one when they went to Church. They also wore hoods of plain cloth, fustian, or linen. The sumptuary regulations extended even to the ornaments of their Churches, and the vestments of the ministers. The Altar cloth, the alb, and the amice, were to be of plain linen. The stole and maniple, which at first were of cloth, were afterwards allowed to be of silk. Palls, capes, dalmatics, and tunics, were forbidden. The crosses were to be of wood, painted; and it was forbidden to have them of carved wood, or silver, or gold. The chalice and fistula might be of silver gilt, the candlesticks were to be of iron, and the censers of iron or copper. Pictures and painted glass were not to be allowed in their Churches. All the Churches in Monasteries of this order were dedicated to God, under the invocation of the Virgin Mary.

With respect to their food, variety of dishes was forbidden. Flesh was allowed only to the sick. Even fish, eggs, milk, butter, and cheese, were not to be used on common days, but

large abbey, in the parish of Rerrick, "wherein the wizard, Michael Scott, lived."⁶ For this tradition, however, there does not appear to be any higher authority.

It is impossible to furnish a complete list of the ABBOTS of DUNDRENNAN; but the following notices, the earlier names being copied from *Cardonnel*⁷ and *Murray*,⁸ may not be without interest.

were only allowed on particular occasions, as *pittances*, or dainties. None but their guests and the sick were allowed any other than brown bread. They might use the common herbs of the country; but pepper and other foreign spices were forbidden.

No convent was permitted to send forth a colony to found a new monastery, unless the community consisted of at least sixty Monks, and unless licence was also obtained, both from the general Chapter, and from the Archbishop or Bishop. The monastery was to consist of at least twelve Monks and their Superior. Before they could be brought to their new residence, the buildings required for their immediate accommodation were to be provided; namely, an oratory, a refectory, a dormitory, a strangers' cell, and a porter's lodge. The books required in divine service were to be got ready. The Superior of the new establishment was bound to pay a visit to the parent monastery once a year; and the Abbots of all the monasteries of the Cistercian order were obliged to attend the general Chapter at Cisteaux; except those who were excused on account of sickness or distance. Abbots in Scotland, Ireland, and Sicily, were obliged to be present only every fourth year. In some cases it was even allowed to send delegates.

No person desirous of becoming a Monk was suffered to enter upon his noviciate under fifteen years of age. At the conclusion of a year, when it was considered that he had had sufficient trial of their discipline and manner of life, he was again formally interrogated; and if he persisted in his request, he was then allowed to make his profession, and became a regular Monk of the order.

The Cistercians took considerable pains to cultivate and promote learning. The transcribing of books was one of the principal occupations in all their monasteries. A certain number of the brethren were constantly employed in the Scriptorium, or writing room, in making copies of the most esteemed works, to furnish and augment the common library. None, however, were permitted to write new books, without first obtaining a licence to that effect from the general Chapter. In the principal monasteries a chronicle was kept, in which the Monks recorded, in the Latin language, the most remarkable events, both of general and local interest, that occurred within their knowledge. (Vide *Annales Cistercienses*, quoted in Morton's *Monastic History of Teviotdale*.)

⁶ Sibbald's MSS., W. 5, 17 Adv. Lib.

⁷ *Picturesque Antiquities of Scotland*, etched by Adam de Cardonnel. London, 1802, 2nd. ed.

⁸ *Literary History of Galloway, from the Earliest Period to the Present Time*, by Thomas Murray, LL.D. Edinburgh, 1822.

SILVANUS was the first Abbot. He was afterwards made Abbot of Rievallie; and died at Dundrenan² in 1188.

GAUFRIDUS was Abbot in 1222, who dying, was succeeded by ROBERTUS MATWISAL, Sub-prior.

JORDANUS, Abbot in 1236 was then deposed, and

LEONIUS, a Monk of Melrose, chosen in his place.

RICARDUS, Prior of Melrose, succeeded him in 1239.

ADAM, who was Abbot in 1256, was upon his death succeeded by

BRIANNUS, a Monk of the same house.

There is a chasm of many years in the history of this Abbey, which no learning or research can now fill up.

In the beginning of the fifteenth century,

THOMAS was Abbot. "He was a man who was an honour, not only to his country, but to the age in which he lived."³ He was a member of the two celebrated Councils of Constance and Basil. He and Bishop Kennedy, of Dunkeld, represented the Scottish Church in the Council of Constance; while, if we credit so fabulous a writer as Dempster, he held a more dignified rank in that of Basil.¹

Dr. Mackenzie,² who is remarkable for anything but accuracy, has ignorantly placed the meeting at Basil before that of Constance, and has spoken of this Abbot as living in 1470. It is not likely that, when chosen to represent the Scottish Church in 1414, he was so young that he can be expected to have been alive sixty years after that period. It is evident, indeed, that he survived the Council of Basil, which met in 1431, only a very short time, for in a few years after this period, another ecclesiastic, as shall soon be shewn, filled the Abbot's chair of Dundrennan.

Part of the *Chronicle of Melros*³ was composed, it is said, by an Abbot

² "He died at Belleland, 7 mo. Id. Octobris, Anno 1189." Spotiswood's *Religious Houses in Scotland*, p. 225.

³ *Statistical Account of Scotland*, vol. xi., p. 45.

¹ Dempster's *Apparatus ad Historiam Scotiae*, Lib. i., p. 69; Mosheim's *Ecl. Hist.*, Cent. xv., part ii.

² Mackenzie's *Lives of Scottish Authors*, vol. i., p. 319.

³ "The Chronicle of Melrose Abbey, or rather a considerable portion of it, was fortunately preserved from that destruction to which so many of the books found in monasteries were consigned at the Reformation, and is considered as one of the most authentic sources

of this place;⁴ and it is supposed, by Dr. Murray, that the ecclesiastic of whom we are speaking was the writer of it.⁵ From the celebrity which he acquired, it is not at all improbable; but the truth of this conjecture we have no means to ascertain. The observations of *Geddes*, quoted by *Mackenzie*, while without much change they admit of a very general application, are extremely just as regards the case before us. "So transient a thing is fame and reputation, that he who in one age was esteemed the man of the first and most distinguished merit of a whole council, is so forgotten in the next, that even those who have laboured much, and with great success, Buchanan especially, to raise the value of their country, have not mentioned a man that was so great an honour to it, and that within the memory of the time in which they wrote."⁶

HENRY, who succeeded Thomas, was Abbot of this place before the year 1437; for at that date a charter, granted by him to Henry Cutlar of Orroland, was confirmed by the Pope.⁷

In the time of Innocent VIII., who wielded the papal sceptre from 1484 till 1492, the general Chapter at Cisteaux, by his injunction, commissioned John Schanwell, Abbot of Cupar, to visit and reform the Cistercian Monasteries of Scotland; when, from some cause, not specifically recorded,⁸ he deposed the Abbots of Melros, Dundrainan, and Sweetheart Abbeys.⁹

of Scottish history; but it is written in a barbarous style, and with too great brevity, except towards the end. It commences with the year 735, and breaks off abruptly in 1270. The early part of it is said to have been written by an Abbot of *Dundrainan*. It is probable that when he wrote it he was a Monk of Melros, and that he was afterwards appointed to preside in the Abbey of Dundrainan, in Galloway.

"Sylvanus, the first Abbot, who was afterwards Abbot of Rievale, in Yorkshire, appears to have been the writer, as the events which it records previous to his time belong rather to general history, and are entirely gathered from other monkish writers; while the succeeding portion has evidently been written from original information, and gives some account of local affairs." (Vide Morton's *Monastic Annals of Teviotdale*, p. 201.)

⁴ Nicholson's *English Historical Library*.

⁵ At the end of the Chronicle is this note:

"Hæc est vera copia antiquæ Cronicæ de Melross in Scotia, inchoata per Abbatem de Dundranan ab anno 735, continuata per varios ad annum 1270."

(Mackenzie's *Lives*, p. 409.)

⁶ Mackenzie, ut supra.

⁷ *Statistical Account of Scotland*, ut supra.

⁸ Henry, *Hist. Eccl. Liv.*, xciv., 47.

⁹ *Harl. MS.* 2363.

There is no precise date to this transaction, in the record where it is incidentally mentioned, and the names of the deposed are not given.¹

JOHN MAXWELL appears to have been Abbot in the year 1525; and the unscrupulous and simoniacal manner in which his advancement was sought to be procured, is thus noticed in the *History of the Abbey of Melros*:

"In the meantime, Margaret, the Queen Dowager, the Earl of Angus's wife, was endeavouring to procure this rich benefice [the Abbacy of Melros,] for John Maxwell, Abbot of Dundrainan, brother to the Lord Maxwell; an agreement having been made, that an annual pension of a thousand pounds Scots money should be secured to her out of the revenues of the the Abbey, if she procured his appointment. For this end she caused letters to be written in the name of her son, James V., then under age, and likewise urgently solicited both her brother, Henry VIII., and Wolsey, to forward the same by their interest at the Papal Court.

"She did not conceal her own selfish views in this transaction, but urged them as a motive for greater diligence in the cause."²

Of this Abbey I have learnt nothing from the period just mentioned till the middle of the sixteenth century, when another person of the

¹ Vide Morton's *Monastic Annals of Teviotdale*, p. 238.

² *Monastic Annals of Teviotdale*, by Rev. James Morton, B.D. Edinburgh, 1832 (p. 239.)

"On the 23rd of January, 1525, she thus writes to King Henry: 'Item, gif it please your grace to remember that I have writen of before, for the expeditionne of the bullis of Melros, for quhilk I will have sped to me ane pensioune of £M. yerlie, quhilk will help me in sum part, richt humblie beseking your grace to help me to the furthering of that promotioun to my Lord Maxwel's bruder, for quhill the said promotioun be sped, I will not get the said pensioune. Tharfore, I desire hartlie that your grace ger answer Maister John Lauder, my servand, being with the ambassator now in London, of the somme of iiij^e Li. Scottis money, for the expeditionne of the said pensioune.' [Cotton MS., Calig. Bi. 215.]

"On the 12th May, she thus addresses Wolsey: 'My Lord Cardynal, I commend me hartly to you, and wold be glad to here fro you, and of your good helth. My Lord, I trust zo remember that I dyd vryt to the Kyng's grace, my brothar, for the expedyeyon of Mellorz, and according to his gracys request it is sped, whareof I thank his grace humbly, and you, my lord, for your part, prayeng you hartly that ze desyr the Kyng's grace, my brothar, to vryte to the Pape that no uthier be sped in the cause, for and it be, it wyl dysaventache me a thowsand pound that I suld have yerly.'" [Cotton. MS., Calig. Bi. 203].

name of HENRY appears as a member of the Privy Council, under the designation of Abbot of Dundrennan.³

EDWARD MAXWELL, son of John Maxwell, Lord Herries, was Abbot here in the time of Queen Mary. This ill-fated woman, after the battle of Langside, fought on the 13th of May, 1568, fled, at the recommendation of Lord Herries, who accompanied her to Dundrennan; which thus had the honour of affording an asylum to this beautiful and interesting princess.

Edward Maxwell, along with his relations, Lord Herries and Lord Maxwell, as also Gordon of Loehinvar, McLellan of Bombie, and many others connected with this district, subscribed a bond immediately before the battle of Langside, obliging themselves to protect and defend their unfortunate Queen.⁴

Here she remained till the 16th of May, attended by Lord Herries, Fleming, and others; when, notwithstanding every entreaty to the contrary, she got into a fishing boat, with about twenty of her train and attendants, and landed at Workington, in Cumberland, from whence she was conducted to the Castle of Carlisle.

“GAVIN HAMILTON, son to John Hamilton, of Orbiston, who was slain on the Queen’s side at the battle of Langside, then Minister at Hamilton, was promoted to the See of Galloway in 1606; and because the revenue

³ Keith’s *Hist. of the Church*, App., p. 50.

⁴ Keith’s *History*, p. 480-2; Mackenzie’s *Lives*, vol. iii., p. 307. “A consultation having been held as to what step should be adopted, she resolved, contrary to the advice and remonstrance of Lord Herries and her other friends, to throw herself into the arms of Elizabeth: and accordingly sailed from a small port in the neighbourhood of Dundrennan, called ever after Port Mary, and arrived, with some difficulty, at Mary Port, on the opposite shore, in a fisher’s boat, attended by eighteen or twenty persons.”

This nomenclature has been, however, recently controverted by Miss Agnes Strickland, who has investigated the matter. She says: “*Port Mary*, on the Scottish coast, has been latterly pointed out as the place where Mary embarked, and *Mary-port*, on the opposite shore, as that where she landed, with the confident assertion that these places derived their names from these circumstances; but this is a vulgar error of modern times. The names of both are of recent date, and have no reference to the Royal voyager. Maryport, which was called Ellensport till nearly the close of the last century, received its present name from a rich merchant of that place, who made the harbour, and named it after his daughter.” (*Lives of the Queens of Scotland*, Edinburgh, 1856, vol. vi., note at p. 102.)

was but small, King James had given him, by letters patent, 6th February, 1605, the Abbey of Dundrennan.⁵ He was consecrated at London, with two others, viz, John Spottiswood, Archbishop of Glasgow, and Andrew Lamb, Bishop of Brechin, the 20th October, 1610, according to the form of the Church of England. He had likewise a grant from the King of the Priory of Whitern, annexed to the See of Galloway. Here he sat till his death, in the year 1614. He was an excellent good man.”⁶

King James VI. in 1621 annexed this Abbey to his Royal Chapel of Stirling.⁷ This annexation was ratified by Parliament in that year, and again in 1633.

Symson,⁸ writing in 1684, says, “The Bishop of Dunblaine, as Dean of the Chapel Royal, is patron of the parish of Rerrick, or Dundrennan, and hath a part of his revenue paid out of the lands of that Abbacy. He hath also a bailerie here, heritable exerc’d by the Earl of Nithsdale, whose jurisdiction reacheth over the whole parish, except one baronie called Kirkcastel, belonging to the Laird of Broughton.”

The ruins of the Abbey, after having served for two centuries as a quarry for the neighbouring cottages and homesteads, were repaired about the year 1842 by the Commissioners of Her Majesty’s Woods and Forests, in whom is vested the proprietorship of almost all the ruined Cathedrals and Religious Houses in Scotland.

The accumulated debris was then entirely removed, the pavement and precincts restored to their original level, and the ancient monuments, and many curious fragments, cleaned and tastefully disposed; the whole exhibiting one of the most beautiful specimens of monastic antiquity now remaining in Scotland.

⁵ Registers of Privy Seal.

⁶ Keith’s *Catalogue of Bishops of Scotland*, p. 166.

⁷ Of the revenue of this Abbey, £500 only are accounted for at the Reformation. The sources of this income are not specified. (Keith’s *History*, App., p. 184.)

⁸ Symson’s *Description of Galloway*, p. 15.

Writing of James Wedderburn, Keith (note at p. 108,) observes that “he was Dean of the Chapel Royal only as he was Bishop of Dunblane; and this Deanery was annexed to this Bishoprick only by King James VI., whereas it was formerly in the See of Galloway.”

The CHARTULARY of Dundrennan does not appear to be extant,⁹ or at least accessible. The Rev. James Thompson, the present much respected minister of the parish, informed me that it was supposed, that on the suppression of the Monastery, the Charters were removed to France; and that some years ago, it is said, they were offered for sale to a member of the Maitland family, (the present possessors of the Dundrennan Estate,) but not purchased, as the price asked was considered to be too high.

A fragment of a Charter, or Homage Deed, is preserved in the Chapter House at Westminster, with seals of the Abbeys of Dundrennan, Holm, and Coupar, in a state of very perfect preservation.

Although the building has suffered much from the devouring hand of time, and still more from dilapidation, for the purposes of building cottages in the neighbourhood, the remains are still very considerable, and the original form and extent of the Abbey admits of being easily traced.

The Church of the Monastery, dedicated to S. Mary the Virgin, as were the Churches of all Cistercian Houses, was in the form of a cross, with, it is said, a central spire, which tradition represents to have been 200 feet high.

Adjoining the Cloisters, still further to the South were the lodgings of the different officers of the Monastery, occupying a space of nearly 300 feet square. At the South end, again, of the Western side of these buildings, was a small projecting erection, in the shape of a cross, and very similar to the Church, but inverted; those portions¹ which pointed to the East in

⁹ In answer to an inquiry respecting the Charters, I received the following courteous reply from S. Halkett, Esq., dated—

“Advocates’ Library, Edinburgh, 22nd April, 1857.

“SIR,—In reply to your letter of 18th instant, I have to state that I find no copies of the Charters of Dundrennan Abbey in the *Macfarlane MS.* I have also examined the *Hutton MS.* without success; but as that is not fully catalogued, it is possible that there may be some notices which have escaped me. I cannot think, however, that they are either numerous or important.

“I am, Sir, your obedient Servant,

SAML. HALKETT,

“To Rev. Æ. B. Hutchison, B.D.”

Keeper of the Advocates’ Library.

¹ *Statistical Account of Scotland*, vol. xi., p. 363. Edinburgh, 1845.

[The account of the parish of Rerrick, in this most interesting and useful work, is commonly attributed to the pen of the late Thomas Maitland, Lord Dundrennan.]

one facing the West in the other. Nothing, however, of these buildings now remains.

An inspection of the annexed ground plan,¹ (see Plate,) will shew that Dundrennan Abbey was built conformably to the usual arrangement of Cistercian Houses. The portions, of which traces more or less distinct remain, and of which I have made measurements, are the following :

	Length.		Width.	
	Ft.	In.	Ft.	In.
A. Nave of the Church	130	6	30	0
B B. Aisles	130	6	15	6
C C. North and South Transepts : North, 41 ; Choir, 26 ; South, 40	107	0	28	0
D D. Eastern Aisles to Transepts, used as Chapels	40	0	15	6
E. Choir, in Cistercian Houses called the Sanctuary	45	0	26	0
F. Archivum				
G. Chapter House	51	6	35	0
H. Probably the Refectory				
I I I. Probably Penitential Cells				
K. Principal Gateway to Cloister			4	6
L L L. Cellars under Lay Brothers' Dormitory No. II., 9 feet to crown of arch	22	0	16	6
M. Cloister quadrangle, and Cemetery for the Monks	108	0	104	0

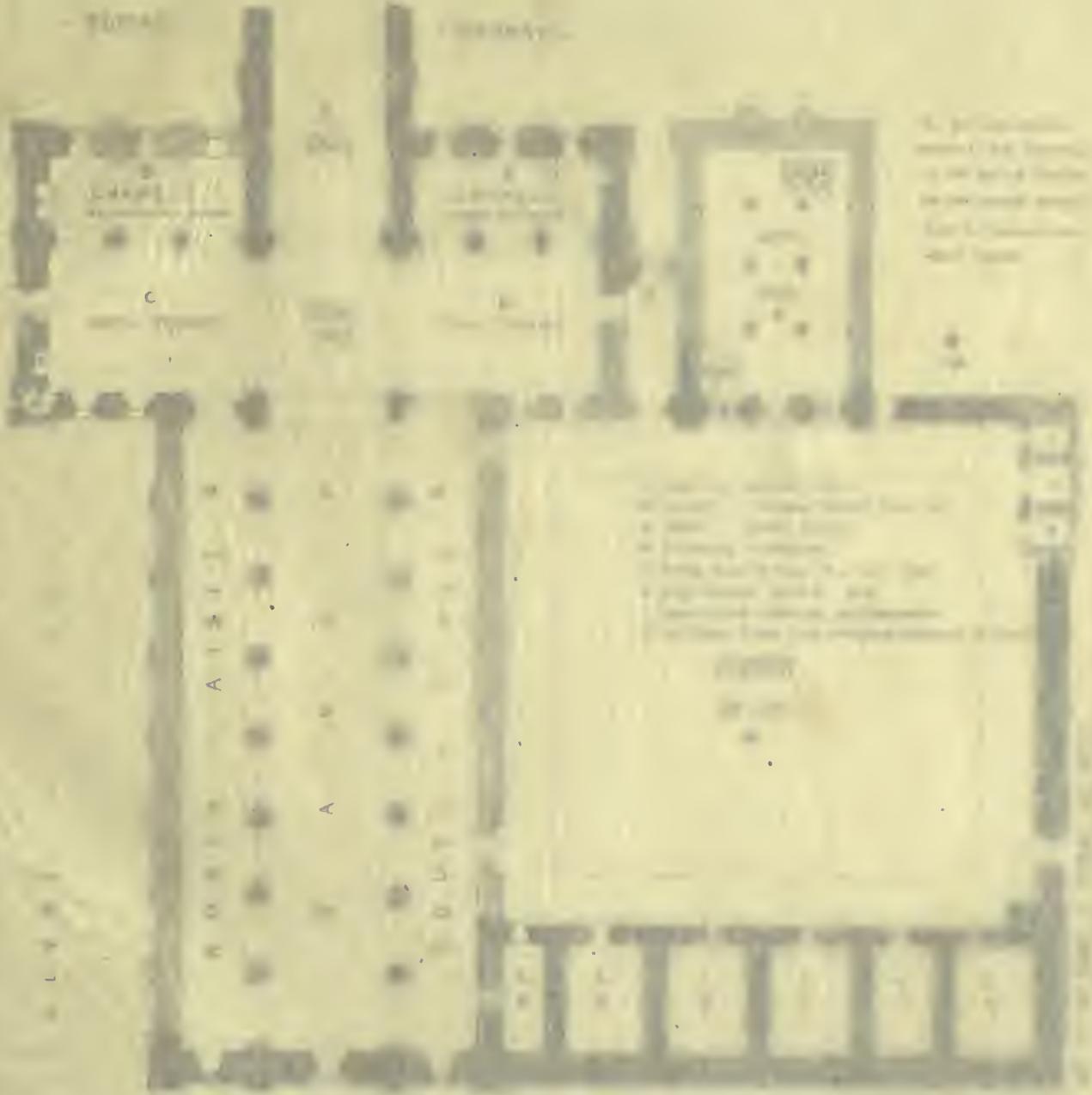
The situations of the TOMBSTONES are marked in numerals on the ground plan.

At Entrance to Chapter House.

No. 1. Prior de Blakomor	See Plate.	Described at Page 79
<i>In the Chapter House.</i>		
2. Cellarer Douglas	See Plate.	Page 82
3. Abbot	See Plate.	Page 80
4. Sir William Livingstone	See Plate.	Page 83
<i>In Eastern Aisle of South Transept.</i>		
5. Incised slab in garb of a Nun	See Plate.	Page 84
<i>In Northern wall of North Transept.</i>		
6. Allan, Lord of Galloway	See Plate.	Page 86
8. Rev. Robert Bowis	See Plate.	Page 89
<i>In Eastern Aisle of North Transept.</i>		
7. Elizabeth Vans	See Plate.	Page 88
<i>In Church-yard.</i>		
9. Lord Dundrennan's Mausoleum	See Plate.	Page 91

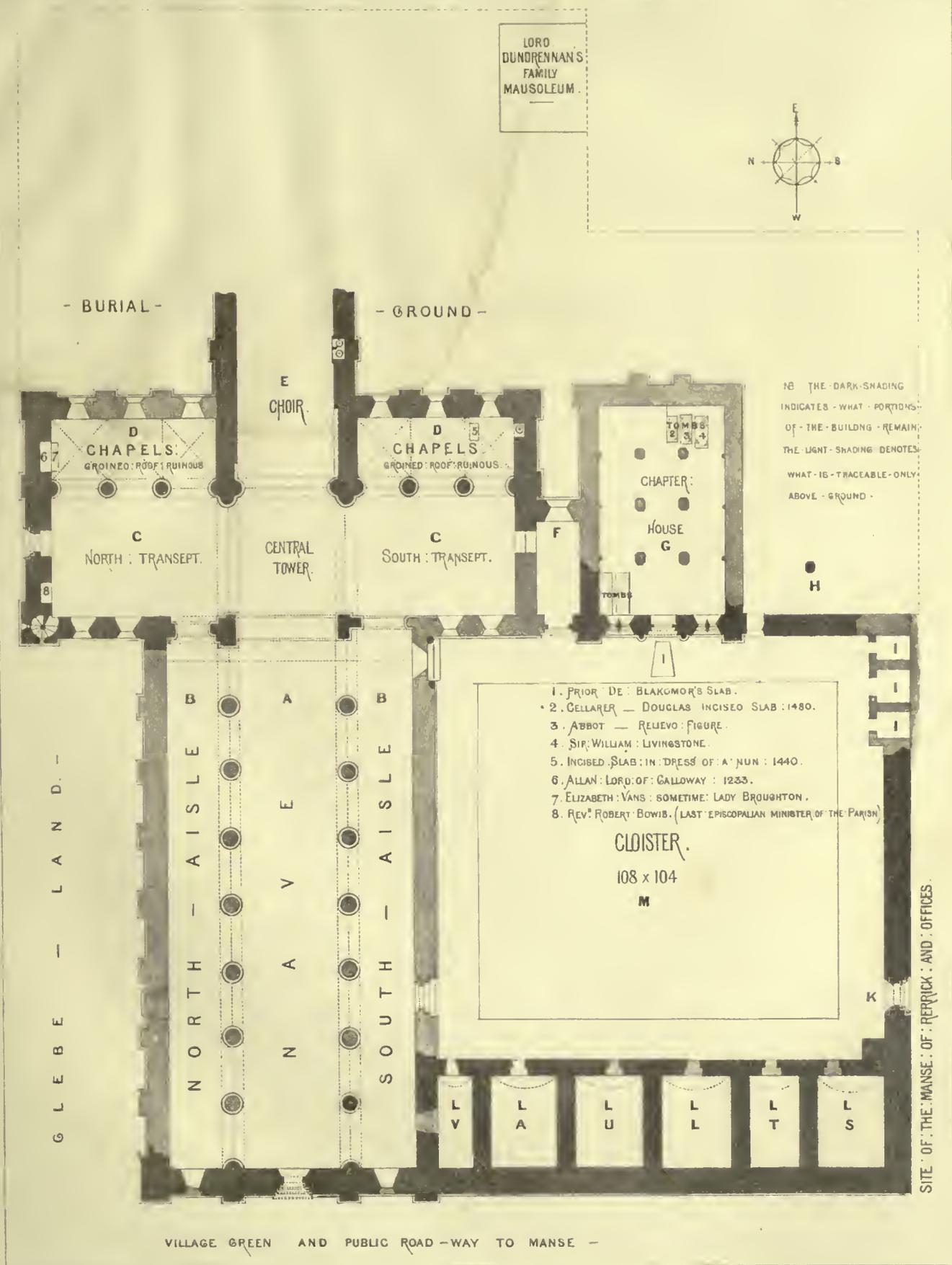
¹ Great similarity may be noticed in the ground plan of this Abbey and that at Dryburgh, in Roxburghshire, founded temp. David I., for Canons of the Premonstratensian order ; and also in that at Kirkstall, in Yorkshire, founded in 1152, for Cistercian Monks.

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Architectural drawing showing the floor plan of the building.

Architectural drawing showing the floor plan of the building.



A. B. Hutchison del.

Palmer & Stone Lith.

DUNDRENNAN ABBEY.
GROUND PLAN OF THE RUINS.

The RUINS, which I shall now attempt more particularly to describe, are at present entered by the great Western door of the Church, which remains in a very perfect state.

This door externally is formed by an Early English arch, with four sets of plain mouldings, supported on either side by single shafts, with rounded heads and square caps; a small dog-tooth ornament appearing on outer and inner edge of caps, and on the upper side of first inner moulding. The shafts, with one exception, have disappeared.

The inner arch is supported on either side by a cluster of three shafts. The door is finished internally with a plain round moulding.

The principal dimensions having been previously given, I will not unnecessarily encumber my paper with figures.

On entering the Church, on the South side of the South aisle, eight feet from the West end, is a blocked door leading to the cellars, six feet wide; and 20 ft. 8 in. from this is another door leading to the Cloisters.

The base of the South-west pier in the nave is the only one which remains, and has supported a cluster of twelve shafts. The bases of the wall piers in the West wall also remain.

On the West side of the North aisle are two plain Norman windows, reaching, internally, from the plain lower string-course, to within three feet of the upper string-course. These windows are not much splayed, and are finished without mouldings.

The nave is entirely destroyed, except the East side of the Easternmost window of the North aisle, which indicates a plain Norman window of large size (similar to those which are perfect in the North of the North transept,) with single plain moulding. There are remains of a label of two mouldings, springing, at a distance of three feet from the window, from the square caps of the North-west pier of the transept arch, and also the remains of a rib of the groining of the North aisle, which is moulded square.

The base and a few feet of the South-west pier of the central tower remain; as also those of the North-west pier; the unequal dimensions of which are shewn in the ground plan, (see *Plate*,) and are remarkable.

Proceeding onwards to the choir, we notice the entire destruction of the East wall.

In the South wall, 4 ft. 4 in. from the floor line, under a string-course of a single moulding, is the West side of a double piscina; both the basins are destroyed. The heads have been plain trefoils, under a single moulding; the internal breadth of the two is 5 ft. 8 in., and the greatest height 3 ft. 6 in.

To the West are the three plain triple-moulded arches which have covered the sedilia, the seats of which have disappeared; and beyond and adjoining these is a trefoil headed doorway (part of an arcade which formerly adorned the Cloisters,) which was inserted during the repairs undertaken about the year 1840, by the Earl of Selkirk. I cannot say whether or not there was originally a doorway here. The heading is filled, in the thickness of the wall, with three of these elegant fragments.

The upper stage of this wall contained three large deeply-recessed circular-headed windows (the Easternmost destroyed,) splayed inwards, without mouldings, divided internally by clustered columns of three shafts, with square capitals, from which a plain double moulding appears formerly to have sprung. These shafts rest upon an upper string-course, and upon foliated corbels.

The Western-most window appears to have been blocked at about half its external height, by the triforium gallery; the arches of this are square, and formed of a single slab.

The North side of the choir is similar to the South; it has a string-course 6 ft. 9 in. from the ground, and against the Western pier a small modern doorway has been inserted, similar to that on the opposite side, and of like materials. The two remaining windows rest, like the opposite ones, on an upper string-course, and are divided by shafts of the same character. Over the windows there are remains of another string-course, which appears to have been square.

The North transept is divided from an Eastern aisle by two early English piers, with twelve clustered columns, like the nave, and plain square-headed caps.

The Eastern wall of this aisle is nearly all destroyed, but appears to have been four feet thick. From the remains of one next the choir, the windows appear to have been round headed, deeply splayed inwards

on all sides, to have had a plain round moulding, and also a string-course at the foot.

This aisle has been vaulted; ribs being formed of a triple round moulding, with plain bosses. One perfect rib on the North and one on the South remain, with the half circle running into the angles.

In the North-east angle is a single Norman shaft, with square cap, divided at half its height by a string-course. In the North end is a single round-headed window, six feet wide internally, splayed on all sides to about half its size externally; a single round moulding running all around it.

Beneath this window, but adjoining the West pier, in the wall, is a tomb under a Norman arch, with single round moulding, squared on outer edge, encircling a mutilated effigy, said to be that of *Allan, Lord of Galloway*. This is more fully described at page 86.

In the North end of the North transept is a plain Norman door, the string-course continued round it.

On the West side of the door is a pointed arch, 5 ft. 3 in. from the floor to point, with six inner mouldings, with a water label of two mouldings extending beyond the face of the wall; both together measuring 1 ft. 3 in. deep.

A flat stone under this covers the grave of the Rev. Robert Bowis, which is described at page 89.

The second stage of the North wall contains two round-headed recessed windows, deeply splayed inwards with simple round moulding, reaching to the top of the triforium passage, which passes below them. They are divided internally by a cluster of three plain round shafts, with square caps; the bases extending about three feet below the upper string-course, and terminated by a corbel similar to those in the choir.

At the East and West sides, two outer arches are supported on single shafts, with square heads.

On a third stage are two lancet-shaped windows, the Western-most partly destroyed. These are deeply splayed, and without mouldings.

Above these, in the angle of the roof, has been a small window, which is figured in *Cardonnel* as oblong and square headed, but which was destroyed by a storm on the 7th of January, 1839.

Above the piers on the East side of the North transept, the pointed arches are finished with three sets of plain round mouldings, having outer labels terminating above the piers, in elegant Early English corbels, and the small one terminating on the South, is cut short by the piers of the Chancel arch. That on the North runs sharply into the wall.

Above is a plain single moulded string-course, on which rests an arcade of blank lancet-shaped triforium arches, in three groups of four, extending along the wall from North to South.

The arcade is not pierced for the triforium. The mouldings are plain, without labels, and the shafts are clusters of three, finished with square caps.

Above these are three Norman clerestory windows, deeply splayed, at equal distances, and placed over the centre of each group of the arcade: above is a plain string-course, with chamfered edge.

The South-east pier of the choir arch in the South transept is faced towards West, with clustered columns; larger ones at three of the cardinal points; and between these, on the South-west and North-west, four smaller shafts. On the North-east and South-east, there are only two shafts. The East adjoins the wall, and the modern doorway (described in account of choir,) cuts into the lower part.

This transept is separated from an East aisle by two piers (similar to those in North transept,) finished with square caps, much plainer than those in North transept. The mouldings are less sharp, and the arches are out of shape. The labels are terminated without corbels, on the square cap of piers, and run, without any finish, into the South wall and North pier.

Above is a plain string-course, on which are six pointed arches, pierced through the entire thickness of the wall, in groups of two over each lower arch, resting on Early English shafts, plainer than those in the North transept. Above is another plain string-course, and above this three Norman windows, deeply splayed, and similar to those in the North transept.

These pointed arches have been covered externally by the South transept aisle roof, under which would be a passage connecting the triforium gallery of the choir, with that in the South and North transepts.

In the South-east angle, on a level with the triforium, is a plain round column, with part of a square-headed arch springing from it (giving indication of a similar window to that in the North transept.) Under this, in the splay of the window, is a square-headed door, in the triforium passage. With the exception of about five feet, the wall to the West has been destroyed.

In the East aisle of this South transept, in the South wall, is a single piscina, under a trefoil arch, the basin of which has been removed. Above it runs a plain string-course, which also divides the South wall pier.

The East wall, which appears to have been standing in *Grose's* time, has been destroyed, with the exception of a portion about two feet high. This aisle has been groined, as in the North transept aisle; three ribs, with plain triple round moulding, remain at the North end.

On the South side of the South transept is a modern doorway, inserted probably in place of an old one, leading to what was most likely the *Archivum*, through which again was a communication with the Cloister on the West, whilst at the East was a window.

Adjoining this, and entered from the Cloisters by a cinquefoil doorway of elegant construction, supported on each side by a series of five principal columns, which are divided by smaller ones in clusters of three; and beyond these, on either side, by recessed windows of two lancet lights, divided by a central column, now destroyed—under a double string-course, and beneath two Early English arches, with rich mouldings—is the

CHAPTER HOUSE.

This measures internally: Length, 51 ft. 6 in.; breadth, 35 ft. The floor, or roof, over it has been supported by six fluted octagonal columns, measuring in the greatest diameter 1 ft. 5 in. Portions, in height about three feet, of two of these very elegant pillars remain.

In this building are three tombs, which will hereafter be described; and in the North-west corner are two large slabs, from which, apparently, brasses have been removed.

A portion of a slab, from which a brass inscription has been removed, remains also in the East aisle of the South transept, between the South pier and the piscina.

To the South of the Chapter House, in what was probably the Abbot's apartments, is the base of a plain octagonal shaft; and beyond this, considerably to the Eastward, what appears to have been a cell.

Returning to the Cloister, on the South side are traced the outlines of three cells of small dimensions; and 8 ft. 8 in. from the West wall of the Cloister is a doorway, 4 ft. 6 in. wide on the inside, supported by two Early English pillars, with a round moulding between each. This is splayed outward to 5 ft. 7 in., and externally presents the unusual feature of a round-headed arch combined in the same wall with a pointed one; this side of the pointed arch being plain, and formed of blocks of dressed stone. It is now blocked with modern work.

This appears to have been the principal door to the Cloister; and, judging from the masonry on the South side, which is of a very rude description, I should consider this to be one of the earliest portions of the building now remaining.

The entire West side of the Cloister is occupied by a series of six vaulted cellars of unequal dimensions. The second from the Church can easily be entered by a modern door, and measures: Length, 22 feet; breadth, 16 feet; height, 9 feet to crown of arch. The rest are nearly blocked up, and are so overgrown with thorns as to be almost inaccessible.

The North side of the Cloister has been rebuilt, to the height of about four feet, and on its face have been inserted the remains of a beautiful arcade of trefoil arches, which probably existed in the original structure, supported on Early English corbels.

To the South-west of the Cloisters, and only separated by a road which leads to the farm and out-buildings, is the MANSE, which was built in 1790, enlarged in 1811, and repaired in 1844. It is a plain, but convenient building, doubtless built of the stones from the Abbey. In many parts these have been placed conspicuously. Thus the lintel of the kitchen window is formed by a large grave-stone, with bevelled edges, on which is incised, on nearly its entire length, a plain sword, the hand-guard being slightly curved towards the point, and the hilt being square. It is probably of the twelfth, or beginning of the thirteenth century.

On another part of the wall is a small pointed shield, bearing *two*



✠ PRAESEN
PRIOR: BUTV
S: OEBLTHROOR
DOOR

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PLATE 100. MINERALOGY

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chevrons; this has been accidentally inverted. Close to this is a round ornament, with four trefoils incised.

Another shield appears, but so filled with whitewash as not to be readily traceable. It is said to bear the escutcheon of the Stuarts of Galloway, which was a *fess chequè*.

There is also a shield built into the South wall of the nave, which bears a *Saltire*. Of course it is difficult to connect it with a particular individual; but it may be interesting to state that a shield thus charged was the bearing of Robert Bruce, sixth Lord of Annandale, who died in 1295, and was buried at Gysbourn, in Yorkshire.

Having traced the remains of the various buildings, it now becomes necessary to say a few words respecting the remaining

TOMBS AND MONUMENTS.

By far the oldest is a slab of hard stone, measuring 5 ft. 9 in. in length, 2 ft. at the top, and 1 ft. 8 in. at the bottom. (See *Plate*.)

It is broken across the middle, and a small portion is lost. The following inscription, however, is plainly legible:

✠ FRATER S : DE : BLAKOMOR
PRIOR : HUIV[s] DOM'

The letters are incised, of irregular size, and in a Lombardic character; and the slab may probably be referred to the thirteenth, or early part of the fourteenth century. I have vainly endeavoured,—and in the search I have been kindly assisted by several friends,—to find some trace of this good “brother” in history.

On the North side of this slab is a much smaller one, measuring only 2 ft. 7 in. in length, 10½ in. broad at the top, and 8½ in. at the bottom. The inscription on this appears to have been in two lines, and the letters are of the same character as the last; only four or five, however, are legible.

On entering the CHAPTER HOUSE,² the most interesting monument is

² “Chapter Houses were formerly consecrated parts of Religious Houses, and were consequently deemed suitable places of interment for persons of distinction. Indeed the Chapter House, in most of the Cistercian Abbeys, was always regarded as a part of the Church, received the same peculiar consecration, and was honoured with the interments of patrons

that of an Abbot in basso relievo. It measures 6 ft. 9 in. long, by 1 ft. 9 in. at the top, and 1 ft. 4 in. at the bottom. It is embedded considerably in the soil, but on making a slight excavation, I ascertained the depth to be 2 ft. 6 in. (See *Plate*.)

The figure is represented with shaven crown, with a forelock, and a tuft of hair on either side. The right hand is raised, open, upon the breast; the left arm is extended, the hand resting open on a pastoral staff, the crook of which is on a level with the head of the figure, and turns inwards. Over the right shoulder, and filling a similar space to that occupied by the head of the staff, is a double rose of six petals.

The figure appears to be dressed in a cowl and hood, which was not only the dress the Cistercians³ used when they went abroad, but was

and other great persons. To these considerations, probably, it was owing, that the Cistercian rules, which restricted the use of architectural ornaments about their Churches, generally allowed a more enriched and elaborate character to be given to the Chapter House." (*History of Salley Abbey*, p. 70.)

Besides the purposes before-named, elections were always made here; hence all processions commenced after elections; and here all acts of *discipline* were performed. This last use is humorously alluded to in the complaint of the merry and mischievous Friar Wrath, in *Piers Plouman*, fol. xxiii.

"For they ben mang tel frets my fetys to spy,
Both prior and subprior and our pater Abbas;
Ane if I tel any tales they taken hem togethers,
And do me fast Fridays to bred and to water,
I am chalenged and chiden in Chapter House, as I a chold were,
And belaced on the bare —, and no breech between."

³ "Their habit was a white robe, in the nature of a cassock, with a black scapular and hood; their garment was girt with a black girdle of wool. In the choir they had over it a white cowl, and over it a hood, with a rochet hanging down round before to the waist, and in a point behind to the calf of the leg; and when they went abroad they wore a cowl and a great hood, all black, which was also their choir habit. The Lay brothers were clad in dark colours; their scapular hung down about a foot in length before, and was rounded at the bottom. Their hood was like that which the priests wore over their cowl, excepting the difference of the colour. In the choir they wore a cloak or mantle, reaching to the ground, of the same colour as the habit. The novices, who were clerks, wore the same habit in the Church, but it was all white. Their scapular was not of the same length in all places; for sometimes it reached only half-way down the thigh, in others to the mid-leg, or even to the heels." (Fosbrook's *British Monachism*.)





DUNDREHAN ABBEY.
FIGURE OF ABBOT IN CHANCEL HOUSE

The first of these is the fact that the jury was not sworn by the judge, but by the clerk of the court. It is suggested that this is a violation of the rules of the court, and that the verdict is therefore void.

The second of these is the fact that the jury was not sworn to return a true verdict according to the law. It is suggested that this is a violation of the rules of the court, and that the verdict is therefore void.

The third of these is the fact that the jury was not sworn to return a verdict according to the evidence. It is suggested that this is a violation of the rules of the court, and that the verdict is therefore void.

The fourth of these is the fact that the jury was not sworn to return a verdict according to the law and the evidence. It is suggested that this is a violation of the rules of the court, and that the verdict is therefore void.

It is suggested that the jury was not sworn to return a true verdict according to the law and the evidence, and that the verdict is therefore void.

The fifth of these is the fact that the jury was not sworn to return a verdict according to the law and the evidence. It is suggested that this is a violation of the rules of the court, and that the verdict is therefore void.





E. D. Johnston del.

J. Walker & Stone Lith.

DUNDRENNAN ABBEY.
FIGURE OF ABBOT IN CHAPTER HOUSE.

also their choir habit. The garment appears to be open in front, and therefore the scapular has been laid aside.

On the left breast, after a very close inspection, I discovered what I think an unusual emblem, and which I believe had previously escaped the notice of visitors at Dundrennan, namely, a short dagger. I have not been able to account satisfactorily for this, though some friends have suggested, that probably the Abbots formerly exercised temporal sovereignty over life and limb. The emblem is roughly cut; and, though certainly more like a dagger, or short sword,⁴ than anything else, might have been intended for a *cross fitché*. Crosses in this position, though of what is now called the Maltese shape, were borne both by the Knights Templars and Hospitallers.

The Abbot's feet rest upon a semi-nude human figure, lying on its back, inclining slightly towards the left, and embracing the Abbot's right foot with its left arm; the sharp point of the pastoral staff is piercing its head. The figure is dressed in a sort of kilt, whilst round its loins appears a cord twisted into many coils. The knees approach to the upper edge of the stone, over which the legs turn; these are bare, and the feet are enclosed in long pointed shoes.

Treading or standing upon a figure indicates the Saint's spiritual triumph over it; as S. Catherine treading upon the Emperor Maximian,⁵ S. Barbara treading upon her father Dioscorus,⁶ &c. In the like manner, treading upon a dragon or serpent signifies the overthrow of sin, or heresy, or paganism; as S. Margaret, S. Hilary, S. Patrick,⁷ &c. Psalm xci., 13; "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under thy feet."

S. Pancras, whose day of commemoration is the 12th of May, is repre-

⁴ "A SWORD, when denoting the manner of martyrdom, signifies a judicial death, (as S. Paul and S. Catherine,) in distinction to the dagger, which signifies assassination, or the spear and club, which signify murder. It is sometimes the emblem of the soldier of Christ, and does not always denote martyrdom, or death by beheading. It occurs so often by itself, that it is a very uncertain sign when not accompanied by other emblems." (*Calendar of the Anglican Church Illustrated*, 1851, p. 345.)

⁵ See figure in stained glass at West Wickham, Kent.

⁶ See MS. in the Bodleian Library.

⁷ *Calendar of Anglican Church Illustrated*, p. 346.

sented as carrying a book and a palm branch, and treading upon a Saracen, or heathen, symbolical of his triumph over their persecution. He was martyred A.D. 304, and in 656 Pope Vitalian sent some of his relics to Oswy, King of Northumbria, who, according to Bede, was "educated by the Scots,"⁴ and seems to have exercised much influence in that kingdom. "Italy, England, France, Spain, &c., abound with Churches which bear his name ;"⁵ and we may presume that he was well known in Scotland, and that possibly some connexion may yet be traced between this Saint and the figure under consideration.

In endeavouring to fix the date of this effigy, which is without any inscription, it may be useful to quote a passage from *Gough*.¹ "On a tomb at Citeaux, 1301, was represented a religious, with the ancient habit of the Cistercian order, the cowl and the hood all of one piece. All the Abbots in the Chapter House to 1387 have the same. The first who wears the chaperon separate is in 1419, which shews that the order did not change their habit till within about 300 years."²

From this account we gather that it was common to bury the Abbots in the Chapter House ; and from the dress and execution of this effigy, I think it may fairly be referred to the middle of the fourteenth century.

Placed by the left of this effigy is a very low relievo slab, much mutilated, and at present measuring 5 ft. 6 in. long, and 2 ft. 9 in. broad. (See *Plate*.) It represents a Monk with shaven crown, and very prominent ears, hands clasped in prayer, dressed apparently in a cowl, with the hood thrown back. From the inscription we learn that he was the Cellarer³ of the Abbey. Over the head, on dexter side, is a mutilated rose, and on sinister side an oak leaf. The space over the

⁴ Bede, lib. iii., c. 29.

⁵ Butler's *Lives of the Saints*, vol. ii., p. 361.

¹ Gough, vol. ii., part cexviii.

² *Voy. lit. des deux Bened.*, i., 227.

³ The Cellarer was an officer who ranked next to the Sub-Prior, and whose duty it was to superintend the business of the storehouse, cellar, kitchen, and refectory, and to see that nothing that belonged to them was wanting. The officers employed in monastic communities have been classed as follows: 1. The Lord Abbot; 2. Prior; 3. Sub-Prior; 4. Cellarer; 5. Refectioner; 6. Chamberlain; 7. Sacrist, or Secretarius; 8. Almoner; 9. Infirmarer; 10. Hospitaller; 11. Chantor, or Precentor; 12. Librarian; 13. Baillic, Seneschal, or



CELLARER DOUGLAS IN DUNDRENNAN ABBEY
DISTRICT OF GALLOWAY. SCOTLAND.

INCISED SLAB 3 FEET 0 IN BY 2 FEET 0 IN

doublet of blades, one above and one below the other, and on the similar side also one or two leaves. These leaves are all small, which are down to the base of the stem, when they please to be more remote of one another, when with the stem is bending, and which are engaged to the center by small, or several, ribs.

A single specimen of a very tall and beautiful raised diamond, was found in the above. It is provided on the top corner on the lower side with a portion of the middle on the narrow side is long. At the top corner on the upper side, several fine leaves, and by the bottom corner on the lower side, one or two ribs. The diamond is much to be supported by a stem. The inscription may be conveniently read as follows:

♦ ♦ ♦
 MICHIGAN UNIVERSITY LIBRARY
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 1880

On the upper part of the stem of the diamond is a small, irregularly shaped, and is much resembling a diamond.

The diamond is much to be supported by a stem. The inscription may be conveniently read as follows:

MICHIGAN UNIVERSITY LIBRARY
 ANN ARBOR, MICHIGAN
 1880

To the lower part of the stem on the upper side, the diamond is much to be supported by a stem. The inscription may be conveniently read as follows:

The diamond is much to be supported by a stem. The inscription may be conveniently read as follows:



tacet

viva viva

viva viva

viva viva

viva viva

shoulders is filled, on dexter side with five palm leaves, and on the sinister side with five oak leaves. These spring out of shafts, which run down to the feet of the figure, where they pierce the open mouths of two serpents, upon which the Monk is standing, and which are conjoined in the centre by *nowed*, or twisted, tails.⁴

A border inscription of a very bold and beautiful raised character, runs round the whole. It is mutilated at the top corner on the dexter side, and a portion of the middle on the sinister side is lost. At the top corner, on sinister side, appear three leaves, and in the bottom corner, on dexter side, an eagle, or other bird. Each principle word is separated by a rose. The inscription may be continuously read as follows :

[✠ *Hic*] · jacet ·
 Dominus · pa[tricius · D]ouglas · quondam · cellerarius
 De Dundragan · qui
 Obiit · anno Dni MCCCCXXIII——orate——

On the right hand of the figure of the Abbot is a stone, measuring 6 ft. 3 in. by 3 ft. The inscription, which is in incised Roman letters, irregularly arranged, may be read continuously as follows :

“HEIR . LYIS . ANE . RIGHT . HONORABLE . [M]AN . SIR . WILL[IAM LI]VINGSTOUN .
 OF . CULTER . KNIGHT . BROTHER . TO . THE . NOBLE . EARLE . OF . LINLITHGOW .
 QUHA . DIED . 2 . MAY . ANNO . 1607 .

CHRIST AI ON[LY] LYF
 AND DEATH IS OUR GAINÉ.”

In the lower portion of the slab are two shields of arms, one under the other ; the lower one is much mutilated, and a portion of the lower sinister corner alone remains ; three stars of five points may be traced on it. The upper shield, which is of a very obtuse shape, is perfect ; and bears, Quarterly ; first and fourth, three cinquefoils, for Livingstone ; second and third, a bend between six billets, for Callendar. The letters S. V. L. appear on the top, dexter, and sinister sides of this shield respectively. Similar arms, but with the addition of the double tressure in the first and fourth quarters, appear to have been borne by the Steward ; 14. Treasurer ; 15. Porter ; 16. Kitchener ; 17. Master of the Novices ; 18. Lay Brethren ; 19. Hebdomadaries ; 20. Master Builder. (Fosbrook's *British Monachism*.)

⁴ Two snakes *nowed*, appears to have been the crest of William Livingstone, of Balcastell. (Laing's *Catalogue of Scotch Seals*, p. 92, No. 535.)

Livingstones from early times.⁵ A seal with this bearing occurs on the Melrose Charters, and another of date 1445, in the General Register House, Edinburgh.

The Alexander here mentioned was the first Earl of Linlithgow, created in 1603, upon King James VI.'s accession to the crown of England.

The next tomb that will claim our notice is an incised slab in the East aisle of the South transept, (see *Plate*,) and represents in bold outline the figure of a Nun,—we may fairly suppose, of the Cistercian order.⁶ The hands are clasped in prayer; the folds of the white wimple are most clearly traced, and the black veil is thrown back, falling on the shoulders. The feet are resting on two lambs, couchant, placed tail to tail. "The lamb was used to designate the meek and faithful Christian, and is also an emblem of purity."⁷

The slab is broken into six fragments, some of which have been apparently misplaced. The portion of the legend remaining may be read thus:

HIC JACET . . CHEA . V SI . . DOMINA PR . UONDAM .
 . BIIT ANO. D . MCCCC XL°

Its present length is 5 ft. 6 in., and breadth, 2 ft. 10 in. The angles are filled (except the top of sinister side, which is lost,) with plain quatrefoils. The figures XL° of the date are crowded out of the margin, and are placed on the top, within the border.

Considering the strict seclusion from female society in which the Cistercians lived, it is difficult to account for the presence within the precincts of a Monastery, even in death, of one of the opposite sex. This strictness is shewn in a curious document found among the charters in the Cottonian Library, and relating to the admission of women to Kirkstall Abbey, in Yorkshire, on certain days. A translation has been given by Dr. Whitaker, in his *History of Craven*, and runs thus:⁸

"To all to whom these presents may come, Brother Robert, Abbot of the Monastery of

⁵ Laing's *Catalogue of Scotch Seals*, p. 92.

⁶ *Dress of Cistercian Nuns*.—"A white tunick, a black scapular and girdle. In the choir, most of them wore cowls, others only mantles. The habits of the Lay Sisters were of a dark colour. The Noviciates were clad in white. [add a black veil and white wimple.]" (Fosbrooke's *British Monachism*.)

⁷ *Calendar of Anglican Church illustrated*, p. 322.

⁸ *History of Kirkstall Abbey*, London, 8vo., Longman, 1827, p. 112.





EFFIGIES OF A NUN IN DUNDRENNAN ABBEY.
DISTRICT OF GALLOWAY, SCOTLAND.



the Blessed Mary, at Kirkstall, health and faith in the following. Though by the institutes of our order the admission of *women* is prohibited, under heavy penalties, within the precincts of Cistercian Abbeys; we nevertheless, being desirous of the health of souls, which undoubtedly will be obtained, as well by women as by men, who on certain days in the year happen to visit the Church of the said Monastery of Kirkstall, and which visits, moreover, are clearly allowed in some indulgences granted by Pope Boniface the Ninth, we hereby tolerate, *pro tempore*, on the above mentioned days, the admission of women into the said Church solely, provided, notwithstanding, that such women be not introduced into any other apartment within the confines of the said Monastery, neither by the Abbots nor by any of the Monks, under the penalties awarded by the aforesaid ordinance; which penalties we by these presents decree, and without remission enforce, as well against the Abbots as the Monks of this Monastery, if they shall be found to transgress what is permitted them.

“Given at our Monastery of Fountaynes, A.D. 1401.”

This strictness with regard to the presence of women was not confined to the Cistercian Houses; for it appears, from a document still extant, that Lady Hungerford, heiress of Bottreaux, in Cornwall, received a special licence to *attend prayers* in the Benedictine Priory of Tywardreth, in this Diocese. Of course, instances might be cited, from Westminster and elsewhere, of females having been interred within the precincts of Monasteries; but I suppose that cases of such interments are rare.

Gough, in his *Sepulchral Monuments*,⁹ quoting Grose's *Antiquities of Scotland*,¹ repeats twice over the following passage, after speaking of the tomb of Alan, Lord of Galloway, at Dundrennan: “It is said that the tomb of Alice, Prioress of Emanuel Nunnery, Stirlingshire, 1296, was to be seen here, on which was her figure, with a *distaff*, undoubtedly mistaken for a crozier.”

This paragraph, I am inclined to think, must have been misplaced in Grose, and Gough carelessly twice copied the mistake of his predecessor.

On referring to *Cardonnel*, under the head of “Manuel Priory, Plate I.,” I find that “In the year 1296 [the year mentioned by Grose and Gough,] Alice, Prioress, also swore fealty to Edward I.” And under Plate II., the view of which was “taken in 1739,” it is said, “This view, taken nearly fifty years ago, exhibits the state of the building as it stood at that time. At the East corner was a vault, wherein was the tombstone of

⁹ Vol. ii., part 1 (British Museum, 351h,) London, J. Nicholls, 1796, fo. p. cix., and again at p. ccxxviii.

¹ Page 183 and p. 236, respectively.

Alice, Prioress before mentioned, in which was her figure, with a distaff, and a dog at her feet. At the Reformation this Priory was given to a predecessor of the Earls of Linlithgow, in which family it remained for a considerable time."

The date given, to say nothing of the distaff, of which I can find no trace, proves, I think, that this stone is not identical with that which now remains; still it is not impossible that some relative of the Earl of Linlithgow, whose brother, as we have seen, lies buried at Dundrennan, should have removed the monument of Prioress Alice for security, and that, though existing in Grose's time, it should have been afterwards destroyed.

I have lately read, in an *Historical Account of the Cistercian Abbey of Salley, in Yorkshire*,² a curious statement of the examination, by Mr. J. Garstang, F.R.C.S., on the 29th of March, 1853, of the bones contained in a stone coffin found in the Chapter House of that Abbey; in which he says: "From the examination made of the pelvic bones, and the small size of the cranium and lower jaw, I consider the skeleton to be that of a *female*." The examination was undertaken in consequence of a pair of shears being incised on the dexter side of a large cross, on a stone monument, which is the only one found on the Abbey precincts. If this opinion is correct, we must add this as another instance of the burial of a female within monastic precincts.

In the North wall of the East aisle of the North transept, under a Norman arch, before described, is the tomb, containing a much mutilated figure, now said to be that of Alan,³ Lord of Galloway, and Constable of Scotland in 1233, who was buried in the Abbey of Dundrennan, of which Fergus, his great grandfather, was the reputed founder. The effigy is

² By J. Harland, London, 8vo., J. R. Smith, p. 71.

³ "This lord was a man of the most amiable disposition. Anxious only for the welfare of his people and the improvements of his dominions, he spent his time in reforming laws and advancing the best interests of religion. His bounties to Monasteries were very considerable; for he either granted or confirmed many of their charters, and relieved Galloway from the demands of the Monks of Kelso. He was distinguished by the epithet of "the Great." Alan was the last in the male line of the ancient princes of Galloway. Before this period the Galwegians had lost the designation of Picts. So late as the battle of the Standard, they still retained the name of Picts. Richard, Prior of Hexham, who was an eye-witness, says,

much mutilated; arms, legs, and face are lost; it is enveloped in a *hauberk* of chain mail, covered partially by the *surcoat*. A belt passes round the waist, buckled and looped on the left side, divided by bands at regular intervals; a similar belt passes over the right shoulder, and is also divided by bands. The hilt of the sword, which appears to have been a very ponderous one, is lost. Around the head, (which is covered

‘*Picti, qui vulgo Galweyenses dicuntur,*’ formed a part of David’s army. ‘*In fronte belli erant Picti.*’” (R. Hagustald.)

“HENRY DE AUBLEY, a Monk of Dundrennan Abbey, wrote the following encomiastic lines upon him:

‘*Certa Dei ratio totum componderat orbem
Et varios fines diverso numere ditans,
Non omnes uni dat opes, non omnibus unum.
Ditat lana Seres, ebur Indos, thus Sabathæos,
Argentum Assyrios, electrum Discones, aurum
Chaldæos, gummi Sabæos, jaspis Achivos,
Gemma Viennenses, seges Afros, vina Latinos :—
Francia Pipinis, Brabantia milite signi,
Anglia Richardo, Galwidia gaudet Alano.
Cuique terræ suum bonitas divina valorem
Indidit et nullam voluit, sic esse priorem,
Quin et posterior esset, vel sic meliorem,
Quin et deterior. Quarum Galwidia pene
Pauperior, nimium deserta, parumque diserta;
Nec vino, nec fruge ferax, nec gente, nec armis
Bellica, nec censu, nec cerere prædita: cunctis
Subjicitur terris. Sed mira redemptio! si quem
Defectum patitur Galwidia, supplet Alanus.’”*

(Nicholson’s *History of Galloway*, vol. i., Appendix 10.)

“Alan, Lord of Galloway, was three times married. By his first wife, Margaret, daughter of David, Earl of Huntingdon, and uncle of William the Lion, he had an only child, who subsequently married Roger de Quincy, Earl of Winchester. By the second wife he had a son, who died without any offspring, and two daughters. One of these daughters, Christian, left no issue, and the other, Dervorgilla, married in 1228, John Baliol, of Bernard Castle, Yorkshire. By his third wife he had no children.”

“David, Earl of Huntingdon, had three daughters, the eldest, Margaret, was married to Alan, Lord of Galloway; the second, Isabella, to Robert Bruce; and the third, Ada, to Henry de Hastings.” (*Ibid*, vol. i., p. 184.)

“He was considered a person of the greatest importance, both in Scotland and England. *Buchanan* speaks of him as ‘*Scotorum longe potentissimus.*’” (*Ibid*, vol. i., p. 179.)

by a *coif-de-mailles*;) at the temples, is a band charged at equal distances with small plain "heater-shaped" shields. The head rests on a plain square pillow, and the entire effigy on a pallet, edged, six inches deep, with a round moulding; in the dexter top corner of which is an hexagonal socket, five inches from side to side, and a base of 10 inches, chamfered on the edge. The figure measures five feet from the crown of the head to the bottom of the surcoat, at the knee; and 1 ft. 10 in. from shoulder to shoulder, in the broadest part. The crown of the arch over the effigy is 4 ft. 6 in. from the upper line of the pallet on which it rests. The effigy has undoubtedly been cross-legged, which adds much to its interest; especially if Mr. Boutell has good ground for his assertion, that cross-legged effigies are restricted to England, with the exception of one at Dublin and four at Cashel, (of which three are females,) in the Sister Island.⁴ The attitude is erroneously supposed to indicate that the deceased had been in some way connected with a Crusade. It is much more likely that this disposition of the limbs indicated founders and great benefactors of Churches or Religious Houses, and was used solely as an expressive token that the departed warrior, having lived a true son of the Church, died professing the Christian faith.

Nicholson,⁵ in his *History of Galloway*, says, "There are some doubts respecting the origin of this effigy; for, about one hundred years ago, we are told that the words 'Patricius M'Clellan' were apparent above it." Some confirmation of this is to be found in a book called, *A Journey through Scotland, in Familiar Letters from a Gentleman here to his Friend Abroad*, by the Author of *A Journey through England*.⁶

"*Dumfries*."—"Kirkcudbright is an ancient town, with the prettiest navigable river I have seen in Britain. There is a monument of freestone, with a statue as big as life in the Abbey Church of Dundrennan, near this town, with this inscription in great Roman capitals:

'HIC JACET VIR HONORABILIS DOMINUS PATRICIUS MACLOLANUS DOMINUS DE WIGTON ET VICE-COMES GALLAVIDLÆ QUI ORIIT ANNO DOMINI MILLESIMO QUADRAGESIMO QUINQUAGESIMO SECUNDO CUJUS ANIMA REQUIESCAT IN PACE M'CLELLAN.'

⁴ Boutell's *Monumental Brasses and Slabs*, page 30, note *m*.

⁵ Vol. i., page 182.

⁶ London, 8vo., 1722-3, vol. iii., page 6, Letter 1. (British Museum, 567c.)

It is difficult to reconcile these statements, without supposing that another monument was formerly in existence; as the chain mail and surcoat of the present effigy by no means agree with the date, 1452, on M'Clellan's epitaph, by which time plate armour was universally used.

Adjoining this tomb, to the South, and on the pavement of the transept aisle, is a flat stone, measuring 6 ft. 8 in. by 2 ft. 9 in., with an inscription in Roman letters, part of which is illegible.

“ ELIZABETH . VANS . SOMETIME . LADY . BROVGHTOVN .

QWHAV . DEPARTED . THIS . * * * * * HIR . AGE . 63.”

In the upper part is a, rudely cut, debased sort of shield. The bearings, as nearly as I can make them out, are, Party per pale, a flower (like a teazle,) with four leaves, between two saltiers. On the sinister side, a star of five points within a circle. The letters E. W. appear on the sinister side of the shield.

Under a pointed arch, on the West side of the North door in the North transept, is a slab, on which is the following inscription, very legible, in Roman capitals:

“ HEIR . LYIS . MARGARET . LUNDIE .

LATE . SPOUSE . TO . MASTER . ROBERT . BOWIS . MIN^R . AT . RERICK .

WHO . DEPARTED . SEPT . 21 . 1681 . ÆTAT . 45.”

This slab also covers the remains of her husband, who was the last “Episcopalian” Minister of the parish. I have not ascertained in what year he died, but his name appears frequently in an interesting book, published by J. Nicholson, of Kirkcudbright, in 1856, called, *The Register of the Synod of Galloway, from October 1664, to April 1671*; on the twenty-seventh day of which latter month, he is mentioned as being present at a Synod “holden at the Kirk of Wigton.” The regularity with which the Presbyters attended these Synods is very remarkable, considering the difficulty of travelling at that time. Thus the Synod Clerk records on “Die Martis Aprilis 28, 1668. None absent out of the Presbytery of Wigtowne. Absent out of the Presbytery of Kirkcudbright, Mr. Robert Steel, Minister of Kells. Absent also, Mr. Robt. Bous, Minister of Rerrick, who was excused for his absence, by his letter, being sick.” This difficulty of travelling is made apparent by a minute on the 28th April, 1669. “Reported by Mr. James Hutcheson [Minister of Inch,] that he

could not keep the diet appointed the last Synod, by reason of the greatness of the waters."

The patronage of the advowson of the parish belongs to the Crown; and it is a remarkable fact, (shewing, moreover, the healthiness of the country, which is also attested by the gravestones in the cemetery,) that there have been only four incumbents of Rerrick since the Revolution. The first, Mr. Alexander Telfair,⁸ from 1690 to 1732, when he died, aged 78. There is an Altar tomb inscribed to his memory, in the Kirk-yard of Rerrick. Second, Mr. William Jameson,⁹ who died in 1790. Third, Mr. James Thomson, who died in 1826. Fourth, Mr. James Thomson, the present incumbent, who was appointed helper and successor to his father in 1818.

There are some modern tombstones in the choir; the inscriptions on two of which I now give. A flat stone measuring 3 ft. 8 in. by 1 ft. 6 in., has the following inscription, in rude Roman capitals:

"HEIR LYIS EDWARD CULTANE, SOMETIME MALSTER IN BURN,
WHO DEPARTED THIS LIFE THE 19 DAY OF SEPTEMBER,
AND OF HIS AGE 60,
AND THE YEIRE OF GOD 1667."

On an upright stone raised against the South wall of the Choir, is the following inscription:

⁸ "Mr. Alexander Telfair, Minister of Rerrick, wrote a curious pamphlet entitled, "A True Relation of an Apparition, Expressions and Actings of a Spirit, which infested the house of Andrew M'Kie, in Ringcroft of Stocking, in the parish of Rerwick, in 1695." The truth of the various circumstances of this relation is attested by a number of the ministers of the Presbytery and others. Mr. Telfair was most probably related to the Telfairs of Hesselfield. In 1687 he was engaged as Chaplain by Sir Thomas Kirkpatrick, of Closeburn, but shortly after, proposing to go to England, he came and stopped in the neighbourhood of Auchoneairn, where he exhorted and preached to the inhabitants. The Curate of Rerwick at this time was greatly disliked by his parishioners; and they, upon receiving news of the revolution, rose in a body, and having ordered him to leave the manse within twenty-four hours, immediately put Mr. Telfair in possession of it, and chose him as their minister." (*Minute Book of the War Committee of the Covenanters in the Stewartry of Kirkcudbright, in the Years 1640 and 1641, note at page 13.*)

⁹ Mr. Jameson was the author of an ingenious "Essay on Virtue and Harmony," published in 1749.

“Here lies the body of Samuel Bell, who died y^e 20th of December, 1775, aged 71 years; and also Margaret Dunbar, his spouse, who died 19th Dec^r 1793, aged 80 years.

“Farewell frail world, I’ve seen enough of thee,
 Nor do I care what thou canst say of me.
 Thy smiles I court not, nor thy frowns I dread,
 My heart lies easy, and at rest my head.
 Grieve not for me, my wife nor children dear,
 For ’tis the will of God that I lie hear.”

In the South-east corner of what is now the burial ground, is an enclosed mausoleum, 30 ft. by 18 ft., in which are planted four Irish yews, belonging to the family of Maitland, of Dundrennan. In the centre is a slab, “Sacred to the memory of Thomas Cairns, M.D., of London, born 20 Sep. 1728. Died 31 March 1800,”—whose niece, Stuart Macwhan, married Adam Maitland, the grandfather of the present possessor of the Dundrennan estate, and brought him that property, which had before that belonged to a Mr. Corrie. Thomas, the eldest son of Adam Maitland, assumed the title of Lord Dundrennan on being made a Scottish Judge; and his shield of arms is placed at the head of a series of epitaphs to various members of the family. It is, quarterly, first and fourth, within a double tressure, flory counter flory, a lion rampant. Second and third, two arches and other fragments of a Church in ruins. Crest, a demi figure clothed, holding in right hand a Latin cross fitché. Above is the motto, “Esse quam videri.” Within the burial ground, and not far from the South-east wall of the choir, is a very ancient yew tree of large dimensions, the trunk of which I found measured the unusual circumference of 5 ft. 6 in.

In connection with the external parts of the Abbey, it seems right to mention the existence, at the distance of two small fields to the North, of a very

ANCIENT BRIDGE,

which I should think was coeval with the Abbey. It is supported on two square ribs of very solid work, which form a nearly perfect round arch. It seems originally to have been built about ten feet wide at the water’s edge; but it has a modern addition of about five feet on the North side. Probably it was originally only a horse bridge; but as the road over it now leads to Orroland House,¹ and the parish Kirk, it has been

¹ The seat of Cutlar Fergusson, Esq. The family of Cutlar is of very old standing in the
 N²

found necessary to increase its breadth. It is called in the neighbourhood *Bow Bridge*, probably from its construction.

Hearing that a SEAL of the Abbey was in existence in the Chapter House at Westminster, (now used as the General Record Office,) I put myself in communication with Joseph Burt, Esq., of that department, who replied to my inquiries in the most courteous manner; and my good friend, Mr. Charles Spence, (one of this Society's most active and useful members,) was, by the kind permission of Sir Francis Palgrave, allowed to take an impression of the seal in gutta percha. This I now lay before you, together with impressions of the counter seals of the Abbeys of Holm and Coupar. I have since obtained an impression in sulphur from Mr. H. Laing, of Edinburgh, the author of a valuable work on Scottish seals, which has been of some use to me in preparing this paper, and whose courtesy I desire to acknowledge.

Besides these gentlemen, I have to thank in especial manner my friend Lieut.-Colonel Harding, who has not only sent me numerous extracts from books difficult of access, but has also given an useful opinion respecting the inscriptions on the tombs, and procured a very beautiful drawing to be made of one of Cardonnel's views of the Abbey. This I now exhibit, together with six well executed *fac similes* of engravings of the Abbey,²

parish of Rerrick. According to tradition, the first of the family who came to that parish was employed in sharpening the tools of the masons engaged in the erection of *Dundrennan Abbey*, and that he thereby acquired the name of *Cutlar*. William Cutlar, of Auchnabanie, is mentioned in the Register of Deeds in 1587. In the minutes of "The Committie of the Stewartrie of Kirkeudbright, halden at the foirsaid Cullenoch, callit Claunchanepluk, xiii Julii, 1640," is given a 'Deposition of allegit monied men.' "The persons underwritten being put upon thair oathe, gif they have any monie to lend upon suiretie, to the use of the publick, depones as follows: They are to say—John Greggane, eldir, in Newabbey, hes onlie i^c merks monie of the realm. * * * Ordaines, the Minister of Newabbey, to tak John Briges oathe, what monie he may spare. * * * *Johne Cutlar*, in *Dundrennan*, nihil. *Johne Cutlar*, younger, hes xxi lib. * * * *Thomas Telfeir*, in Heselfield, ii rex dollars." * * * (See *Minute Book kept by the War Committee of the Covenanters in the Stewartry of Kirkeudbright, in the Years 1640 and 1641*. Kirkendbright, Nicholson, 1855, page 12.)

² The following are the only engravings of the Abbey which have come to my knowledge: In Cardonnel's *Antiquities of Scotland*, there are three views of the Abbey, taken A.D. 1788. Plate I., South-west view; Plate II., North-east view; Plate III., door and four windows in the East wall of the Cloisters.

by my young friend, Mr. W. H. Hallam, of Devonport. The Rev. John Sime, V.D.P., and Sub-Morning Lecturer at the Tron Kirk, Edinburgh, has in the most courteous manner, given me much useful information.

The following account of the seal may not be uninteresting :

“Chapter House, Westminster, 8th May, 1857.

“My dear Sir,—The Dundrennan Seal is very slightly attached to the slip of parchment, to which are also fastened the Holme and Coupar Seals. So decayed, in fact, is the parchment, that none of the three seals can hardly be said to be *now* attached to it. The Dundrennan Seal is the last of the three, reckoning from left to right; the first being Holme (counter); second Coupar (counter.) But before that of Holme, there is a piece of a label, shewing, evidently, that another seal had at some time been there attached.

“Very truly yours,

(Signed,)

JOSH. BURTT.

“To Charles Spence, Esq.”

The seal annexed, consists of the full length figure of an Abbot, vested in a chasuble, mitred,³ and holding a cambuck or pastoral staff, with

In Grose's *Antiquities of Scotland*, A.D. 1789, there are two views of the Abbey. Plate I., South-east view; Plate II., North-west view.

In Johnston's *County Map of Kirkcudbright*, there is a Plate of the North-west view, apparently copied from Grose.

All these plates represent the ground about the ruins as covered with debris, in which the Western façade of the Chapter House is half buried.

³ I have not been able to ascertain when the privilege of wearing a mitre was granted to the Abbots of Dundrennan; but a similar distinction was conferred upon John, Abbot of Kelso, and his successors, by Pope Alexander III., in 1165. They were allowed to wear it on fit occasions, during the celebration of Mass in the Church, in processions in the Cloister, and when assisting at the Pope's Councils. I append the Pope's Bull issued on this occasion, as a document of some curiosity, and illustrating the manner in which, probably, a like honour was conveyed to some distinguished Abbot of Dundrennan. From it we learn that the Monastery, being free from subjection to any other ecclesiastical authority, was considered as in immediate dependence on the See of Rome. “Alexander episcopus, servus servorum Dei, dilecto filio Johanni, Abbati de Calkou, salutem et apostolicam benedictionem: Devotionis tuæ sinceritatem, et quem circa nos et ecclesiam Dei geris affectum, diligenti studio attendentes, et quod ecclesia tuæ gubernationi commissa *Romanæ ecclesiæ filia specialis existit*, nihilominus, considerantes honorem et gratiam tibi, et eidem ecclesiæ tuæ in quibus cum Deo possumus libentius exhibemus, et prompto animo quantum honestas permiserit honoramus. Inde siquidem est, quod ad postulationem tuam, *usum mitræ* tibi, et successoribus tuis duximus indulgendum, auctoritate apostolica statuentes ut ad honorem Dei et ecclesiæ

crook turned outwards, in his left hand. In his right hand he holds what appears to be a book. On either side, on the background, appears a rose or cinquefoil. The figure stands, apparently, upon some animal. The following inscription is very legible:—

✠ SIGILLUM ABBATIS DE DUNDRAVAN.



This and the two following seals are of the oval, or *vesica piscis*, shape. The seals before-mentioned, as attached to the same parchment, may be thus described.

HOLM,⁴ a small counter seal, with a vested hand, issuing from the lower sinister side of the seal, holding a pastoral staff, crook turned towards the dexter side of seal. Two roses, with stems and leaves, on the sinister, and one on the dexter side, and a cinquefoil on either side. The point of the staff pierces to the outer edge of the inscription, which is

✠ CONTRA SIGILLUM DE HOLMO.

COUPAR,⁵ (in Angus, Abbot of,) a small counter seal, but larger than that of Holm, with design of a vested hand, issuing from the middle of the sinister side of the seal, holding a pastoral staff, with crook turned towards the dexter side of the seal, between two fleur-de-lis. The point of the staff, the ferule of which is marked, only extends to the inner side of the inscription, which is thus read:

✠ CONTRA SIGILLUM ABBAS DE CUPRO.

A.D. 1292 (or 21st Edward I.,) is given in Mr. Laing's book on Scottish Seals, as the date of this last seal. This may probably be assumed as the date of the whole.

Whilst making some research amongst a few seals belonging to the Plymouth Committee of this Society, I most unexpectedly came upon one,

tue decorem, in solemnibus missarum ea congruis temporibus utendi in ecclesia tua, et in processionibus in claustro tuo, et in concilio Romani Pontificis facultatem liberam habeatis."
(*Cart. de Kelchou*, fol. 170, v.)

⁴ Holm Cultram, in Cumberland, a Cistercian Abbey, founded by Henry, Earl of Huntingdon, anno 1150.

⁵ Coupar, in Angus-shire, a Cistercian Abbey, founded by King Malcolm IV., anno 1164.

presented by some unknown contributor, the back of which stated that it was copied from a seal found attached to an old deed belonging to the Abbey of Dundrennan, and was in possession of Lord Dundrennan. I made inquiry on the subject; and, from a very courteous letter received from his lordship's brother, Mr. David Maitland, of Barcaple, I find that such a seal is in possession of Mr. A. S. Maitland, of Compstone Castle, and another copy had been made for the writer, of which he kindly sent me an impression. This I now exhibit: it is not a perfect copy of the original, for the mitre and head of the pastoral staff are omitted, and the seal is enriched behind with tracery of a modern character.

It is impossible to tread this classic spot, (says the writer of the *Statistical Account of Scotland*, before quoted,) without carrying back our recollections to the period when the Abbey of Dundrennan afforded a temporary shelter to the unfortunate Mary Stuart, during the last hours she spent in Scotland. Tradition has traced, probably with more of fancy than accuracy, her course from Langside to the scene of her embarkation for England. It has hitherto been supposed that, passing through the wildest recesses of the Glenkens, she reached Queenshill, (so-named from her resting some time there,) at the head of the vale of the Tarf. Proceeding in the direction of Tongland, she is said to have crossed the Dee by an ancient wooden bridge, which then spanned the river about a mile above that place. But this traditionary account of the Queen's progress from Langside to Dundrennan, has been recently discredited by the publication of historical memoirs of her reign, by Lord Herries, the companion of her flight. His account is,⁶ that "so soone as the Queen saw the day lost, she was carried from the field by Lords Herries, Fleming, and Livingstone. Prettie George Douglas and William the Fundlin escapt also with the Queen. She rode all night, and did not halt until she came to Sanquhir. From thence she went to Terregles, the Lord Herries' hous, where she rested some few dayes, and then, against her friends' advyce, she resolved to go to England, and commit herselfe to the protection of Queen Elizabeth, in hopes, by her assistance, to be repossessed again in her kingdome. So she embarked at a creek near Dundrennan, in Galloway, and carried the

⁶ *Historical Memoirs of Mary, Queen of Scots*, by Lord Herries. Edinburgh, 1836, p. 103.

Lord Herries to attend her with his counsel, and landed at Cockermouth, in Cumberland. Here she stayed, and sent the Lord Herries to Londone, in hopes to be received with honor." Mary arrived at Dundrennan in the evening, and, according to general belief, spent her last night in Scotland beneath the walls of the Monastery, then a magnificent and extensive building, and of which Edward Maxwell, a near relative of Lord Herries, was at that time Abbot.

Miss Strickland gives the following interesting account of these proceedings: "At the farm of Culdoach, Queen Mary probably obtained a fresh horse, for she was quickly in the saddle again, and resuming her journey, was conducted by Lord Herries to Corrah Castle, his own fair, newly-built house, in Kirkgunzeon, where she reposed herself for awhile. The route she travelled appears to have been angular and circuitous, but it was necessary to avoid Threave Castle and Castle Douglas, which belonged to Morton's nephew, the Earl of Angus. From Corrah Castle, Lord Herries brought her that night (May 15th,) to Terregles, near Dumfries. While there she appears to have adopted the fatal resolution of seeking refuge in England, and throwing herself on the protection of her royal kinswoman, Queen Elizabeth. Lord Herries, after vainly endeavouring to dissuade her from this rash course, took the precaution of writing to the Deputy-Governor of Carlisle, Sir Richard Lowther, to request permission for the Queen, his mistress, to cross the Border, and to ask whether he could insure her safety. Lowther returned a civil but evasive answer, which, if Mary had received, would have warned her not to put herself in so false a position as to claim hospitality in that quarter; but she was too restless to await the return of Lord Herries's messenger. The news of the arrival of Archbishop Hamilton, and other fugitives of her party, at *Dundrennan Abbey*, induced her to retrace her steps through Kirkgunzeon, and hasten thither to inquire the fate of her other friends, and the state of affairs in general. She had there the anguish of hearing that fifty-seven gentlemen of the name of Hamilton alone, with many of her bravest friends, were slain, and the rest dispersed; that her faithful and devoted servant Lord Seton, who had never failed her in the time of need, was dangerously wounded and a prisoner, with many others, whose lives were in the greatest jeopardy. Such tidings

were indeed calculated to overwhelm her with grief and despondency. Unfortunately, the token-ring which Queen Elizabeth had sent her, had been restored to Mary by Sir Robert Melville, and was now in her possession. This romantic toy, which she regarded in the same light as one of the fairy talismans in tales of Eastern lore, was actually the lure which tempted her, in this desperate crisis of her fortunes, to enter England, under the fond idea that its donor could not refuse to keep her promise. She therefore sent it to her by an *avant courier*, together with the following letter :

“ You are not ignorant, my dearest sister, of great part of my misfortunes, but these which induce me to write at present have happened too recently to have reached your ear. I must therefore acquaint you, briefly as I can, that some of my subjects whom I most confided in, and had raised to the highest pitch of honour, have taken up arms against me, and treated me with the utmost indignity. By unexpected means, the Almighty Disposer of all things delivered me from the cruel imprisonment I underwent ; but I have since lost a battle, in which most of those who preserved their loyal integrity fell before my eyes. I am now forced out of my kingdom, and driven to such straits, that, next to God, I have no hope but in your goodness. I beseech you, therefore, my dearest sister, that I may be conducted to your presence, that I may acquaint you with all my affairs. In the meantime, I beseech God to grant you all heavenly benedictions, and to me patience and consolation, which last I hope and pray to obtain by your means.

To remind you of the reasons I have to depend on England, I send back to its Queen this token⁷ of her promised friendship and assistance.

Your affectionate sister,

‘ From *Dundrennan*. ’ ”

M. R.’

⁷ The memorable ring, thus referred to by Queen Mary, is described by Aubrey, the great antiquary, to have been a delicate piece of mechanism, consisting of separate joints, which, when united, formed the quaint device of two right hands supporting a heart between them. This heart was composed of two separate diamonds, held together by a central spring, which, when opened, would allow either of the halves to be detached. The circumstance of the ring is further verified beyond dispute, by Mary herself, in a subsequent letter to Elizabeth, in which she bitterly reproaches her with perfidious conduct. “ After I had

"If Mary Stuart at five-and-twenty were not past the age of romance, Elizabeth, who was very considerably turned of thirty, had certainly outlived every sentiment likely to interfere with political expediency. She took no notice either of the pledge,⁸ or the allusion to her former professions. Buchanan wrote one of his caustic Latin epigrams on the incident.

"Though Mary is generally supposed to have passed her last night in Scotland in Dundrennan Abbey, local histories and traditions assert that she did not sleep there, but retired to Hazlefield, the mansion of a loyal family of the name of Maxwell, relations of Lord Herries, where she was honourably received. It is also said that she was much attracted by their beautiful baby-boy, on whom she lavished many caresses, and begged that he might be permitted to share her bed. Mary was always passionately fond of children, and was probably reminded of her own infant by little Maxwell. She presented the infant heir of Hazlefield, at parting, with a small ruby ring from her finger, which, together with the chair in which

escaped from Lochleven," she says, "and was nearly taken in battle by my rebellious subjects, I sent you by a trusty messenger, the diamond you had given me as a token of affection, and demanded your assistance. I believed that the jewel which I had received as a pledge of your friendship, would remind you, that when you gave it to me I was not only flattered with great promises of assistance from you, but you bound yourself, on your royal word, to advance over your Border to my succour, and to come in person to meet me, and that, if I made a journey into your realm, I might confide in your honour." (Gilbert Stuart, vol. ii., p. 232.)

⁸ The following lines are said to have accompanied the jewel, and to attest her learning :

"Quod te jam pridem fruitur, videt ac amat absens,
Hæc pignus cordis gemma, et imago mei est.
Non est candidior, non est hæc purior illo :
Quamvis dura magis, non magis firma tamen."

Which, in the same work, are thus attempted in English :

"Me, absent Princess! once your smiles have blest,
Who *still adores* what her *fond eyes* possess,
This jewel, madam, which I here impart,
Is the dear pledge, the image of my heart.
Hard as it is, bright as its rays do shine;
Yet is it not so clear or firm as mine."

Historia Compendiosa Anglicana, by Thos. Gent. York, 1741, p. 222.

she sat, and the table-cloth which was used on that memorable occasion, were preserved as heir-loom by his descendants.⁹

“Mary sat for the last time in council within the walls of *Dundrennan* Abbey, with the faithful friends who had escorted her from the battle-field of Langside, Hamilton, Archbishop of S. Andrews, and many other loyal gentlemen, who had secretly convened to meet their unfortunate Sovereign, for the purpose of deliberating on what plan she ought to pursue under her present melancholy circumstances. Opinions, of course, varied. Lord Herries advised her Majesty to remain in her present safe retreat, engaging to defend her for at least forty days from the hostile attempts of the rebel party.¹ Others suggested that it would be better for her to remove to one of the strong fortresses in that neighbourhood, which would offer greater means of holding out till the loyal portion of her subjects could rally for her deliverance. The rest urged her to retire to France. They represented to her that the place she had once occupied in that realm, the influence of her uncles, and her own possessions there, together with the natural disposition of the people to succour unfortunate princes, would insure a favourable reception for her.² Mary refused to adopt any of these counsels. “It was impossible,” she said, “for her to remain safely in any part of her realm, not knowing who to trust; that as to retiring to France, she would never go as a fugitive, without a retinue, into a country of which she had worn the crown-matrimonial with so much *éclat*.” In short, Mary, like many others, had taken her resolution, before she asked advice which she did not intend to follow. She could see the English mountains on the other side of the Bay, and a strange infatuation came over her. She determined to cross the gulf, and throw herself upon the friendship of her royal kinswoman, Queen Elizabeth, who had made her so many flattering promises of assistance.

“Lord Herries and Lord Fleming, finding that they could not prevail on their unfortunate Sovereign to give up her rash purpose, determined to share her perils. She was also accompanied by Lord and Lady Livingstone, Lord Boyd, George Douglas, Willie Douglas, and other devoted followers,

⁹ Nicholson's *History of Galloway*.

¹ Teulet's *Pièces et Documents*, vol. ii., p. 234.

² *Marie Stuart, Roynne d'Escosse, Nouvelle Historique*. Printed at Paris, 1675.

amounting in all to sixteen. Not one of the party had made the slightest preparation for the voyage, and the only vessel that could be obtained for the Queen's use was a common fishing-boat.³ The place where Queen Mary embarked was the Abbey Burn-foot, the picturesque and secluded little bay where the beautiful rivulet that flows past Dundrennan Abbey, after winding its way over a rocky bed for nearly two miles through a long grove of ash and alder trees, rushes into Solway Firth at the point of Dun-fin. The Archbishop of S. Andrews, with several ecclesiastics and gentlemen, followed their luckless Sovereign to this spot, with earnest entreaties for her to remain, where she might either be defended or concealed till her friends had time to rally; and when he saw her actually step into the frail bark in which she was about to expose herself to the contingencies of a perilous voyage, to encounter still greater perils if she succeeded in reaching the English shore, he rushed mid-waist deep into the water, and grasping the boat with both hands, conjured her not to trust to the pretended friendship of the Queen of England.

“Unfortunately, Mary had so much cause to distrust this prelate, that she did not place any reliance on his sincerity at this time, when he was ready to sacrifice his life for her sake, in the strong revulsion of penitential remorse for his past offences against her. There was something withal of resentful bitterness of heart in her obstinate determination to withdraw from Scotland. Calumniated, insulted, and betrayed, as she had been by self-interested traitors, her keen sense of the injurious treatment she had received, goaded her into the imprudence of acting with the pique of an offended woman, instead of the political equanimity of a sovereign. She flattered herself with the notion that, if she proudly withdrew herself from the realm, her value would be perceived, and that she would be implored by all parties to return, as the only means of composing the distractions of contending parties, and restoring public tranquillity. When the boat had laboured through the surf, which is always very heavy at the *embouchure* of the Abbey creek, and pushed out in the broad expanse of waters, and Queen Mary looked back on the land she was leaving, it presented a frowning

³ *History of Galloway, and Traditions of the Country.*

prospect of broken rocks and rugged cliffs, rising like a hostile barrier against her, as if to forbid her return.⁴

“Mary’s mind misgave her when she was fairly out to sea, and under sail for England, and she said she would go to France. The boatmen made an ineffectual attempt to change their course; but the wind and tide were contrary, and carried the little vessel rapidly across the Firth of Solway, and drove her into the harbour of Workington, a small seafaring town on the coast of Cumberland. The voyage is said to have been performed in four hours. The boat was navigated by four mariners, and there were sixteen persons who accompanied the Queen. As it was Sunday evening, (16th May, 1568,) the general holiday of high and low, an unusual number of people assembled to see the Scotch boat come in; no gaily-appointed galley or gilded barge, with the crown and royal lion of Scotland emblazoned on her poop and silken pennons, but one of the rough crafts used by the half-civilized Galwegians in their fishing expeditions, and transporting coals and lime.”⁵

Sir Walter Scott makes so beautiful a reference, in *The Abbot*,⁶ to the closing scenes of Queen Mary’s sojourn in Scotland, that, although my paper has already been extended beyond the limits usually allowed to such productions,⁷ I make no apology for transcribing the passage, forming, as it does, a most appropriate conclusion.

“Many a bitter tear was shed during the hasty flight of Queen Mary, over fallen hopes, future prospects, and slaughtered friends. The deaths of the brave Douglas, and of the fiery but gallant young Seyton, seemed to affect the Queen as much as the fall from the throne, on which she had so nearly been again seated. Catherine Seyton devoured in secret her own grief, anxious to support the broken spirits of her mistress; and the Abbot, bending his troubled thoughts upon futurity, endeavoured in vain to form some plan which had a shadow of hope. The spirit of young Roland, for he also mingled in the hasty debates held by the companions of the Queen’s flight, continued unchecked and unbroken.

⁴ Strickland’s *Lives of the Queens of Scotland*, vol. vi., p. 102.

⁵ *Ibid.*, p. 104.

⁶ *The Abbot*, vol. ii., chap. xviii., p. 342.

⁷ Many passages were omitted when the Paper was read.

“ ‘Your Majesty,’ he said, ‘has lost a battle; your ancestor, Bruce, lost seven successively, ere he sat triumphant on the Scottish throne, and proclaimed, with the voice of a victor, in the field of Bannockburn, the independence of his country. Are not these heaths, which we may traverse at will, better than the locked, guarded, and lake-moated Castle of Lochleven? We are free; in that one word is comfort for all our hopes.’ He struck a bold note, but the heart of Mary made no response.

“ ‘Better,’ she said, ‘I had still been in Lochleven, than to see the slaughter made by rebels among the subjects who offered themselves to death for my sake. Speak not to me of further efforts; they would only cost the lives of you, the friends who recommend them! I would not again undergo what I felt, when I saw from yonder mount the swords of the fell horsemen of Morton raging among the faithful Seytons and Hamiltons, for their loyalty to their Queen—I would not again feel what I felt when Douglas’s life-blood stained my mantle for his love to Mary Stuart—not to be empress of all that Britain’s seas enclose. Find for me some place where I can hide my unhappy head, which brings destruction on all who love it: it is the last favour that Mary asks of her faithful followers.’

“In this dejected mood, but still pursuing her flight with unabated rapidity, the unfortunate Mary, after having been joined by Lord Herries and a few followers, at length halted, for the first time, at the *Abbey of Dundrennan*, nearly sixty miles distant from the field of battle. In this remote corner of Galloway, the Reformation not having yet been strictly enforced against the Monks, a few still lingered in their cells unmolested; and the Prior, with tears and reverence, received the fugitive Queen at the gate of his convent.

“ ‘I bring you ruin, my good father,’ said the Queen, as she was lifted from her palfrey.

“ ‘It is welcome,’ said the Prior, ‘if it comes in the train of duty.’

* * * * *

“She was conducted to her apartment, and in the hurried consultation of her attendants, the fatal resolution of the retreat to England was finally adopted. In the morning it received her approbation, and a mes-

senger was dispatched to the English warden to pray him for safe conduct and hospitality, on the part of the Queen of Scotland.

* * * * *

“Nothing can now be thought of but the fate of the Queen. They soon arrived where she stood, surrounded by her little train, and by her side the Sheriff of Cumberland, a gentleman of the house of Lowther, richly dressed, and accompanied by soldiers. The aspect of the Queen exhibited a singular mixture of alacrity and reluctance to depart. Her language and gestures spoke hope and consolation to her attendants, and she seemed desirous to persuade even herself that the step she adopted was secure, and that the assurance she had received of kind reception was altogether satisfactory; but her quivering lip and unsettled eye betrayed at once her anguish at departing from Scotland, and her fears of confiding herself to the doubtful faith of England.

* * * * *

“The sails were hoisted, the oars were plied, the vessel went freshly on her way through the Firth, which divides the shores of Cumberland from those of Galloway; but not till the vessel had diminished to the size of a child’s frigate, did the doubtful, and dejected Queen cease to linger on the sands; and long, long, could they discern the kerchief of Mary, as she waved the oft-repeated signal of adieu to her faithful adherents, and to the shores of Scotland.”

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Memorials of the Abbey
of Dundrennan in
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MEMORIALS OF THE
OF MEDIEVAL STUDIES
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