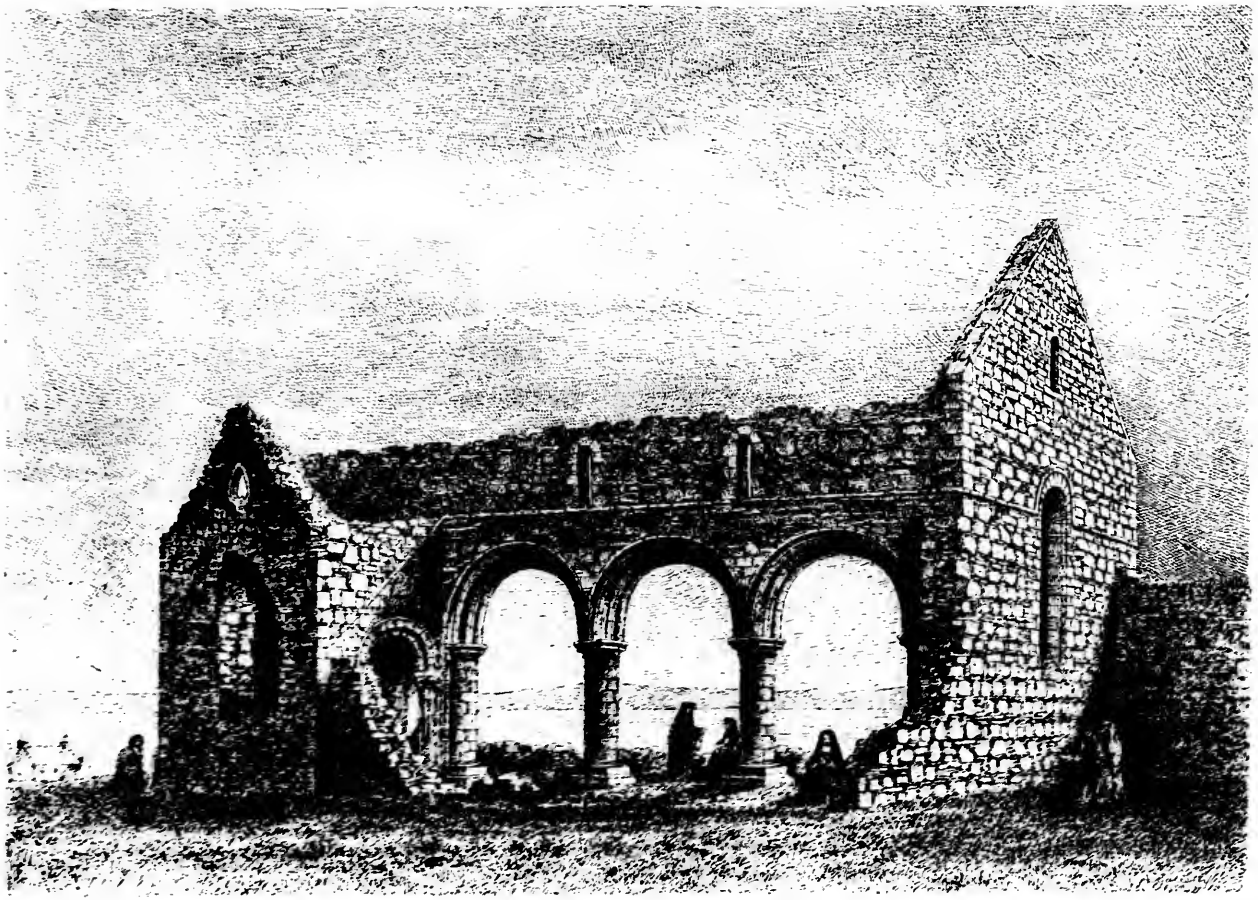

NUNNERY, IONA.

ANCIENT
Towers and Doorways

BEING

Pictorial Representations and Restorations of Masoncraft relating to Celtic and Norman Ecclesiology in Scotland

From Pen Drawings by the late

ALEXANDER GALLETLY

FIRST CURATOR OF THE EDINBURGH MUSEUM OF SCIENCE AND ART

With Appreciation and Descriptive Letterpress by

ANDREW TAYLOR

LONDON: DAVID NUTT, 270-271 STRAND

1896

PREFACE.

AT Mr Galletly's sudden decease in the Spring of 1894, the pen and ink sketches reproduced in the following pages were found to be the most tangible memorials of his busy life. The first Curator of the Edinburgh Industrial Museum sought relief from the multiplicity of objects embracing the whole circle of applied science engaging his official day, in architectural draughtsmanship which was his first love ere beginning what was to be his life work under the late Professor George Wilson; when repeatedly acting as superintending clerk of works—whether in arranging temporary premises, or in the erection through years of the palatial home in Chambers Street,—architectural form became Mr Galletly's ruling passion, dominating alike holiday and leisure time. Minute elaboration of unique architectural features of our old abbeys, rather than their complete delineation, was Mr Galletly's method of work. He left the full completion of the series of drawings to the after years, which he was not permitted to see. The sketches now published, which include elaborate restorations of doorways at Edrom, Kelso, and Jedburgh, given it is believed first here, result from numerous visits, the taking of careful measurements often not without peril, but recorded in over fifty tiny note-books, occasionally beautified by coloured impromptu drawings, and the free use of photography. Many of the negatives thus obtained, as well as copies of the small pen and ink sketches, may be found reproduced in our process blocks. No literary matter connected with these drawings was left, except the half page describing Kirkwall Cathedral; in the circumstances it has been attempted to make them a connected archæological study.

One cannot engage in such a work as this without a reminder that death reigns. Mr James M'Lagan, with the enthusiasm of an artist, and the decision of a business man, gave his judgment, aid, and sympathy in the initiation of this book. In November last Mr M'Lagan was suddenly taken from his business room on a Thursday, and died peacefully on the following Sunday from paralytic shock, in the 50th year of his age.

Amongst the books consulted have been, Muir's "Characteristics of Scottish Church Architecture;" Billings' "Baronial Antiquities of Scotland;" Macgibbon and Ross' "Ecclesiastical Architecture of Scotland," Vol. I.; Miss Stokes' works, specially that on

"Early Christian Architecture in Ireland;" Keane "On Towers and Temples of Ancient Ireland;" Freeman's "Norman Conquest," specially Vols. IV. and V.; Sir Gilbert Scott's "Lectures on Mediaeval Architecture;" "Statistical Accounts of Scotland—Old and New;" Dr Jamieson's "History of the Culdees;" Ebenezer Henderson's "Annals of Dunfermline;" Hill-Burton's "Scotland," Vols. I. and II.; "Proceedings of the Antiquarian Society of Scotland;" Watson's "Jedburgh Abbey;" Jeffrey's "History of Roxburgh;" Metcalfe's "Scottish Saints;" P. Macgregor Chalmers' "St Ninian's Candida Casa;" Dr Don's "Archæological Notes on Early Scotland;" Hay Fleming's "Guide Book to St Andrews," &c.

Mr Inglis, photographer, Calton Hill, Edinburgh, has allowed the use of his plates of St Mary's, Haddington, and Holyrood West Doorway. I have to thank Mr David Douglas for permitting the reproduction of the Celtic Cross, a drawing of which Mr Galletly contributed to Watson's "Jedburgh Abbey."

The vignette, like most of those in the succeeding chapters, has been copied from a pencil sketch of the continental note books, giving the result of architectural studies made during spring and autumn tours from 1883 till 1891.

The Photo-lithographs in some copies do not follow their consecutive numbering, arising from a change of plan in the literary part of the book.

CAPITALS, ETC., OF DOORWAY, ST PIERRE, LYONS.

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*** *The Titles in Italics are separate plates.*

Alex. Galloway

ALEXANDER GALLETLY,

FIRST CURATOR OF THE EDINBURGH MUSEUM OF SCIENCE AND ART:

AN APPRECIATION.

ALEXANDER GALLETLY, eldest son of a Perth builder who had a large family, was born in 1829, and came to Edinburgh in 1848, which then became his place of residence during life. Associated with the Institution of which he was virtually Curator since it began in 1855, he had spent nearly forty years in this department of Government service. He was thus second in command of an establishment which had risen from a storehouse made from a disused chapel to a building occupying several busy streets of the old Edinburgh of half-a-century ago; and the staff of three at the commencement has risen now to the number of seventy. The Edinburgh Museum of Science and Art, surrounded by class rooms for oral teaching, is singular in catering only for the wants of the individual student of things. Thousands of pounds sterling have provided specimens illustrative of Science, Art, and Industry, as well as a thoroughly equipped library; but unlike the neighbouring University or Watt Institution, no bell systematically tolls the hour of lecture. Yet a fit band, though as yet few, grasps the advantages of this Arcana of self-education. Mr Galletly was, except to intimate friends, a silent man hardly known beyond the sphere of his office, which absorbed his days and nights. And it seems fitting to trace his character in the growth of his Institution.

Towards the close of the fifteenth century, and opposite the present site, then garden ground of the new King James' College, stood, on the slope from High Street leading down to the Cowgate, also then green with foliage, the Hall of the just founded Royal College of Physicians, of which Sir Andrew Balfour and Sir Robert Sibbald were leading spirits. The latter, who had taken his degree at Leyden in 1661, and was physician to Charles II., extended his inquiries far and wide after any new thing. The abortive because premature attempt to establish a public bath-house in the Cowgate, as well as the beginning of a Botanic Garden, shows that forward movements are not new to his noble profession. To this busy naturalist, occupying his spare time from practice in inquiries for those royal histories such as that of Fife commanded to be published by the king, news came how a strange Finn-man in a curious canoe had been seen off the Orkney coasts in 1688, followed by a like queer-robed navigator in the succeeding year. This canoe and dress were obtained by the enterprising physician to be presented to the "New College." But how this first gift to its Museum was lost may be found detailed by Mr Macritchie in Vol. 12 N.S. of "Proceedings of the Society of Antiquaries." In

the succeeding century, this specimen was scrutinised by medical students then brought in a rush to Edinburgh by the fame of the two Monroes, Gregory, and others of the new medical school promising to outrival the mediæval word teaching, till then triumphant in the old seminary at Kirk o' Fields. For in 1767 a Museum in an upper storey existed, to which Dr Robert Ramsay was appointed, by his patron King George III., Keeper, as well as Professor of Natural History, at a salary of £70 sterling. He was followed, in 1779, to the new chair, by the Rev. John Walker, D.D., a native of the Canongate, but previously an incumbent of charges, where he was noted specially for enthusiastic herborisings. Indeed, he continued his clerical duties along with professorial labours, first at Moffat, round which he was known as the "mad minister," and to the close of his life at Colinton, four miles from Edinburgh. Like his predecessor, Dr Walker had few lectures owing to lack of students, the class not being made an obligatory one for medical aspirants till the advent of his successor. Yet he was diligent in perfecting his museum, which was of a wide scope. And in these days of biological specialisation it is interesting to note that his lectures overtook meteorology, hydrography, geology, botany, and zoology. Professor Jamieson followed in the same lines, with the result of a race of intelligent observers at home and abroad, also enthusiastic contributors to the Museum, rather than the score or so of specialists resulting from the subsequent spreading of those subjects over many chairs. So prominently had Professor Walker brought forward the industrial aspects of natural science that he was sent by the General Assembly of the Church of Scotland to the Highlands in 1764, to inquire into the state of its population, fisheries, and agriculture. Hence came his posthumous book "On the Economic History of the Hebrides," published in 1808. Walker also delivered a special course of lectures on agriculture with great success, thus originating what was in future to be a distinct chair, as well as its Agricultural Museum, which with that formerly belonging to the Highland and Agricultural Society, is now housed in Chambers Street. William Smellie, printer, F.R.S.E., F.S.A., did much to keep vitality in the Museum during Walker's closing years of weakness. But only at his death in 1804, when Jamieson succeeded to its keepership, did it begin to assume anything like its present proportions. For, during the fifty years of his tenure and professorship, it rose from occupying the disused upper library of the old college, to three storeys of the west front of Adam's new building, whose foundation stone was laid in 1788. The tall, grave, taciturn student of the once celebrated mineralogist Werner, with hair on end, used to be classed by the older inhabitants as amongst the notables of the University. He had as pupils some of the most well known naturalists of this dying century, such as Darwin, Macgillvray, and Edward Forbes, the last his successor in 1854; but all now gone to the majority. Travellers, old pupils too, contributed from the Arctic to Australia and the Tropics. The rich funds from General Reid's bequest were made available, as well as gifts from governors of Colonial dependencies, and dying legacies of mineral and other cabinets. So it came about that when the first section of the Museum at Chambers Street was built, and the housing of rich stores in cellars was thus overtaken, its gallery of natural history possessed a magnificent suite of specimens. The two buildings are still connected with what has been called "The Bridge of Sighs"; and two successive professors used the specimens for class purposes,—a connection which only ceased about 1870. An agitation for a great Scottish Museum like the British one in London, and unlike Jamieson's one, free to all comers, fostered by

town councils and scientific societies, arose after the first Hyde Park Exposition of 1851. Lord Playfair, then at the Board of Trade, bestirred himself in the new movement. In 1852, the Senatus of the University petitioned Government to take over the Natural History Collection. So it came about that George Wilson, M.D., Lecturer on Chemistry, while lying convalescent of a sickness which had threatened death, received the official document declaring him Director of the now contemplated Scottish Industrial Museum. Wilson was already well known as the lecturing star of the old School of Arts in the now almost forgotten Adam Square, a cul-de-sac betwixt narrow North College Street and the South Bridge displaced when Dr Begg's suggested Chambers Street took shape in stone and lime. As the clock hands drew near eight on a Tuesday evening, his little becapped figure, with skye terrier in arms, sought to wedge through the crowd packing lobby and stairs up to the green baize doors of the lecture-hall, already crowded by those eager for the well illustrated introductory on a spunk, or the like. "Turn! Why attempt the impossible?" "Then there will be no lecture to-night." Place, folks, lecturer, platform supporters, such as Sheriff Gordon and Professor Pillans, all gone. Do modern methods excite like enthusiasm? Alexander Galletly mingled in these audiences previously to 1855. Leaving the City Architect's office at Perth, after a four years' apprenticeship, he had mainly come to Edinburgh to gain masoncraft experience, joining with those erecting the façade of the British Linen Company's Bank in St Andrew Square, yet notable for its finely carved figures. He had subsequently gained a prize design for an ornamental four lamps pillar, once standing at the Princes Street entrance of Waverley Bridge, when draughtsman at Shotts' foundry. At an interview in the autumn of 1855, the new director offered him the place of subordinate-in-chief. Hence arose that smooth official connection of only five years, distinguished also by warmest friendship. For Wilson's letters before me speedily diverge from the business "Dear Sir" to "Dear Galletly," "Dear Alexander," "My Dear Alick," "My Dear Lieutenant," "My Dear Heliographer," "My Dear Aide-de-Camp." Congratulations on and suggestions for the comfort of his newly married wife occur more than once. A busy time of travel, correspondence, interviewing, and fighting intervened; for the first grant to the young Institution of £8,000 sterling was only saved by the exertions of the then Lord Provost M'Laren from absorption in the expenses of the Crimean Campaign. The first and last professor of Technology was surrounded by an enthusiastic band of students, merchants, and others eager to speed on his enterprise. Even the general public were beginning to spell technology correctly. When George Wilson, at the opening of his most successful class session in 1859, quietly crept up to his bedroom in Elm Cottage to die, as many as 10,351 specimens and models had been collected.

The eastern buildings adjoining the University began under his successor, Mr Archer. The laying of the foundation stone of this section was the last public function of the lamented Prince Consort, in October 1861, and it was opened as the Edinburgh Museum of Science and Art by Prince Alfred in 1866. After nine years, the large western half, absorbing Argyll Square, displayed the extending treasures on the industrial and art sides of the Institution, specially in the Great Hall, some 240 feet long. When General Sir R. Murdoch Smith had succeeded Mr Archer in 1885, the western annexe, which includes the Library, was added in 1889.

In all those years of parliamentary fighting, building, and increased estimates, Mr

Galletly more and more withdrew within his Museum. Indeed, until his last years, he was little known even in the local scientific associations. He contributed to the "Transactions of the Botanical Society" of 1886. Official duties, as well as self-culture, occupied his days and nights. An annual expenditure of now £12,000 sterling or so, involved no little thought. Yet a book on "Coal," in "Bevans' Manufacturing Industries," and contributions to the *Scotsman*, and "Chambers' Encyclopædia," kept contact with the outside world. During Mr Archer's prolonged official visits to the Continent he was in sole charge. And, latterly, he also made like visits to Amsterdam, Paris, Rome, and other European cities. The plates in this volume are the fruits of vacation tours during the last thirteen years of his life. A fortnight's hard work in Jedburgh, Kirkwall, or Iona, accompanied by Salvo L. Hutchison, the Museum photographer, or his youngest son, was supreme delight to one who spent official days and nights on duty as did the monks of old. His joy in the beauty of flower form was as conspicuous as in old Norman carving. Mr Galletly, Hutchison says, taught him botany.

Since the opening of the Museum casts of carvings of old English churches, made by Sir George Barrie in 1840, to further the ornamenting of the Houses of Parliament then being erected, had lain in it; and to render these more useful, Messrs Galletly and Hutchison had made a tour in Lincolnshire in 1893, the results of which were subsequently published in a handsome quarto by the authorities. It was proposed to effect a like photographic survey of the old churches in Cheshire, Shropshire, Devon, and Dorset, in the spring of 1894; so after a vacation round Cork, Mr Galletly arrived at Nantwich, Cheshire, on the 1st of March of that year: he was found dead in bed on the following morning. He was in his 65th year, and had just reached that time of official retirement he had now anxiously looked forward to, because of heart disease, which latterly overtook him; and also because of the leisure in which he could then perfect his half-completed work on Scottish Ecclesiastical Architecture, only now represented by the accompanying plates. These at least show that infinite capacity for taking pains evidenced all through in Mr Galletly's official career. A suavity of manner along with an unconquerable modesty distinguished this silent man to superiors, visitors, or officers of the great Museum, which his memory and that of George Wilson are linked with. Mrs Sime writes—"Mr Galletly was an object of sincere regard to me, both for his own sake and for his devotion to my brother George, with whom he was in my mind inseparably connected."

Mr Galletly was a widower in the closing years. Five sons, three of whom are medical practitioners, one a solicitor, and one abroad, revere his memory.

CHAPTER I.

RELATING TO HISTORICAL AND COGNATE MATTERS.

MR GALLETLY died ere completing his scheme of a full delineation and restoration of Scottish ecclesiastical architecture. Yet the pen and ink sketches of this volume embrace two great epochs in history during the first twelve centuries. Visions first arise of Ninian, Columba, Blane, or other Irish missionary, crossing stormy sea in frail coracle to tell of Christ to heathen Dalriad and Pict. From the third to the close of the sixth century, Scotland, then called Alban, was literally three kingdoms. This land of mountain, fiord, and valley, formed the battle ground of petty kings, each wrapped up in his own semi-parochial sovereignty. It was also subject to alternate raids from fierce invaders coming across the great mountain boundaries or the stormy sea. In camp and court these friends of God—Cheledei—spread a healing influence. The restored little oratory of the saintly Margaret, Malcolm Canmore's consort, in Edinburgh Castle, forms a modern reminder of a type of cells scattered by hundreds over the islets and moors by Culdees in the earlier centuries. No doubt their dry-stone walls could not bear the rich chevron mouldings of the apse and chancel of this little chapel; but its narrow splayed windows, suffusing what is really a very dim religious light, tell the nineteenth century visitor that its use was prayer. A lesson truly needed in this time of daily newspapers, telegrams, and sensational sermons. No doubt the suppliant and legend teller are much mingled in lives like those of Adamnan and Bede, or in tracts recently published by archæological munificence or Government authority; but the historian has learned that the wildest bardic legend has its basis of naked fact. Then, the Culdee missionaries had constant intercourse with Ireland, at the time in intense intellectual activity, manifesting itself, at least say modern archæologists, in richly illuminated manuscript gospels and beautifully chased gold ornaments. The anthropologists find here no trace of their primitive savage. The humble bee-hive huts and rough stone oratories of these early hermits may simply testify adaptation to building materials at hand. The richly carved doorways and abbey cloisters of southern Ireland, speak of possibilities when suitable materials were at hand. A great mind, capable of showing infinite taste and learning, was content, with the fear of God, to lodge in the simplest dwelling. The monastic element was known in Scotland centuries before King David introduced foreign brethren of the cowl at Dunfermline and Kelso; and, at the same time, that striving for Roman unity, as opposed to the individuality of the Culdees. Iona, Bute, May, Inchcolm, and Lindisfarne had been missionary centres of Christianity, education, medical healing, combined with manual labour, spreading their influence into the very centres of the land, where, again, new colonies for like purposes sprung up. In some the inhabitants lived in their separate cells, and in others in groups of twelve, when engaged in

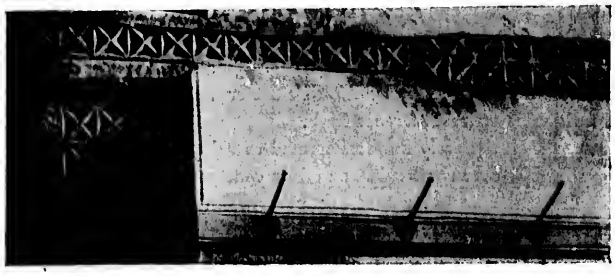
ecclesiastical functions for fixed periods; else living with wife and family—for the superior holiness of celibacy had yet to be discovered. Some possessed goods and property, whilst others, disbursing to the poor, trusted in God's providence for daily wants; all pursued the life of prayer and labour. The gifts of lands, from earls and others, laid a foundation for widely scattered evangelistic efforts from the main centres; while, indeed, they also formed a basis for the future national parochial system. The numerous churches in Scotland called after St Columba, St Peter, and St Andrew, in succession the respective patron saints, were then erected.

With the reign of Malcolm Canmore came Norman influence in Court, State, and Church; to be further intensified in the succeeding dynasties of his sons—especially David I. and Alexander III. Buildings after the new fashion, whether castles or churches, were thickly spread over the land. Scotland at length obtained its present topographical limits; one language supplanted the various hitherto spoken dialects; so writing at length prevailed, making land charters and national history possible. The Chronicles of John of Foredun, our first historian, appeared in 1385.

Just as archæologists now admit the pictured clay cylinders of Babylon and the East, as valuable threads in piecing out the course of ancient history, so may our pictures give valuable aid in tracing the course of affairs in the intermediate centuries. Masoncraft, Freeman well shows, may, combined with writings, be a powerful factor in historic evidence; for the mind of a nation, at successive eras of its existence, is inscribed in its architecture. The testimony of an expert as to the masoncraft of such buildings as the towers of Abernethy, Brechin, and St Regulus, is a new element in assigning a date to their erection. The consensus of various lines of testimony leads to the sure foundation of history—not one or other branch merely. Thus the simplest portions of Durham Cathedral are not the earliest, as we should assign them from their style alone; written documents prove their erection just near the completion of that fane.

Jedburgh and Kelso Abbeys, some portions of which are depicted in this book, were the first of such establishments founded by the pious King David. He added four or five such Scottish abbeys to the list of religious houses of the Culdees during his reign. How far this was influenced by a desire to copy the fashions of the English Court, got when residing there as a hostage for his father Malcolm, with the Conqueror, rather than from his mother Margaret's personal piety, may be questioned. But the erection of such great institutions symbolises the social revolution then passing over Scotland, not only in ecclesiastical matters, but in land settlement and tenure, in the erection of burghs, castles, and towns, together with a new departure in agriculture and commerce. The course of previous events all tended in such a direction. Emigrants from across the border in the previous reign, not merely captives dragged northwards by Malcolm on returning from Durham and York, but noblemen dissatisfied with the anarchy in northern England, occasioned by the ravages of William the Conqueror, now filled Scotland with Norman ideas and practices. The lordly prelates of Durham and York were of a different stamp from their lowly predecessors from Lindisfarne, who had already evangelised southern Scotland. They claimed the power of pit and gallows, assuming an authority nearly equalling the English king. One had already founded Norham Castle. And Kelso, at least, close to the now vanished keep and town of Roxburgh, arose in part as a protest against such lordly assumptions. No doubt these abbeys were the main civilising agencies of the district, turning rough forests into

fruitful fields. But the desire for material wealth, as well as Roman unity, spread an evil leaven in an otherwise admirable organisation. Pity 'tis that the "sair saunct" did not leave well alone, as it was in the old Culdee houses. Bellenden, Archdeacon of Aberdeen, wrote some centuries afterwards—"If King David had considered the manners and nourishing of devout religion, he had neither built the churches with such magnificence, nor endowed them with such riches. For the superfluities of churches (now as they are used) are not only occasions to evil prelates to rage in most insolent and corrupt life, but one sicker net to draw all manner of gold and silver to Rome by their continual promotion." The Reformation of 1560 found not only the old Culdee establishments, such as those of Dunkeld, Dunblane, Brechin, St Andrews, Loch Leven, and Dunfermline quadrupled, but a host of Augustinians, Cistertians, Cluniacs, and the like, living in beautiful edifices richly endowed, to be "dung doun" by Knox's multitudes. But Scotland flourished meanwhile in the reign of David, attaining in the time of Alexander III. previously unheard of material prosperity, and holding close relations with the English Court, architecturally and otherwise, so that in the reign of William the Lion, who succeeded David on the throne, he dedicated Arbroath Abbey to Thomas à Beckett, its then fashionable martyr.



INTERIOR OF LEGERWOOD CHURCH, BERWICKSHIRE.

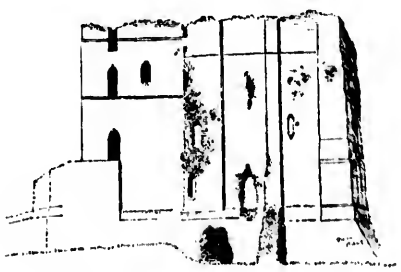
The accompanying sketches only refer to the historic periods just so briefly delineated, and depict ruins. For when restorations of part of such ancient fanes have been made for the purposes of public worship, a later architectural style has usually been taken. Both at Kirkwall and Dunfermline only parts of the building are roofed in. The beautiful mediæval apse at Leuchars has been injured both at the outside and interior by a modern belfry. What remains of the Norman doorway of Stobo Church, as well as other architectural rarities, have been hidden by the improver. When the rooks flew away from the nests of their beautiful structures, razed at the call of John Knox, another as destructive agency to the stability of majestic ruin of abbey and cathedral has been their use as a free quarry for disused stones by enterprising local builders. Quaint gargoyle and gracefully carved finial have thus been systematically appropriated to the decoration of an obscure building in the centre of the diocesan town. This is now stopped in respect to our chief historic remnants of past antiquity; but many a smaller graceful Norman edifice, product of the time when King David scattered such buildings like mushrooms over the land, has been subjected to the fancies of the country builder of a time when art or technical training was unknown. Our

little parish churches have thus mostly been restored in the barnyard style of architecture. A concrete illustration will best evidence our meaning. Witness the preceding interior, from one of Mr Galletly's photographs, of the little Parish Church of Legerwood, in Berwickshire. The picture shows how the plasterer has conspired with the builder to hide part of the fine old chancel arch which stretches over from the roofed-in building to the older unroofed ruin forming part of the walls.

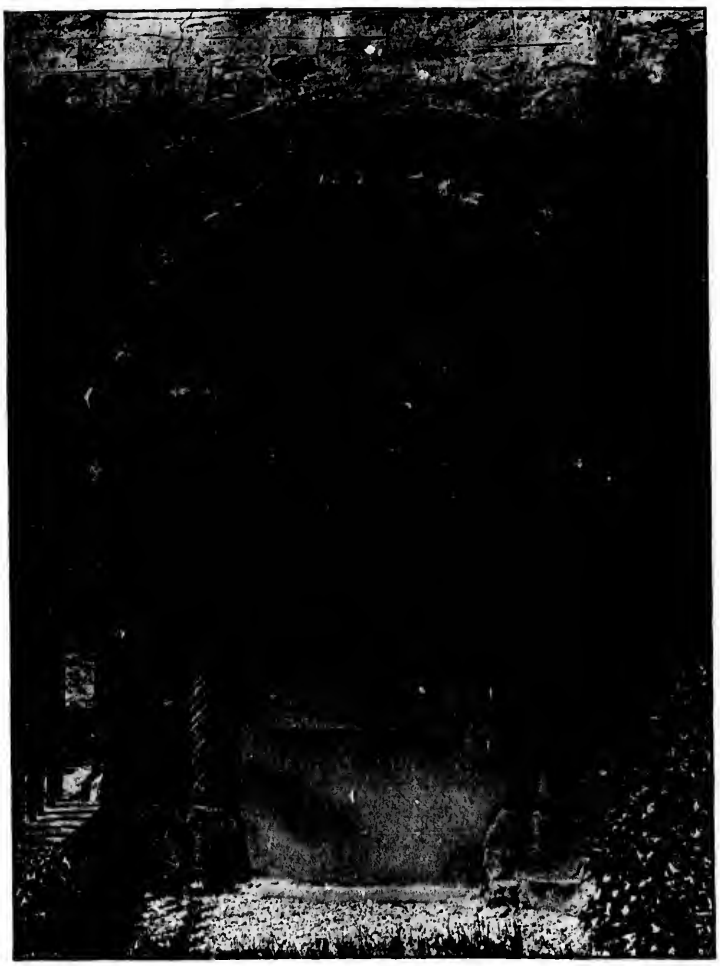
The slow process of atmospheric disintegration has been a worse foe to early architectural remains, such as we treat of, than the rude swoop of the iconoclast. Sandstones, such as those used in the finer carvings of Jedburgh or Kelso Abbeys, may contain a small percentage of iron or lime; given this, and the utter decay of the most graceful carvings is inevitable. Hence a plea for the restorations of this book; for present traces of the past are rapidly disappearing through this agency. Every sandstone whose pliant softness renders it fit for the carver's art is not subject to this decay. The matter rests entirely in chemical composition. Some of the stonework of pre-Norman times is pre-eminently whole from this defect. Norham Castle, which forms our vignette, though of Norman work, stands much as it did when invading Scottish armies gathered round it. Arbroath Abbey, built in the succeeding reign to that of the erector of the Border abbeys, is a crumbling mass of ruins.

The accompanying picture of Duddingston Doorway, taken for comparison with Mr Galletly's restoration, given further on, well shows the present day destructive action of the atmosphere. The elaborate carvings of the arch give, from their very intricacy, centre points for active operation by the enemy. The carvings on the capitals, which are of different material, appear fresh.

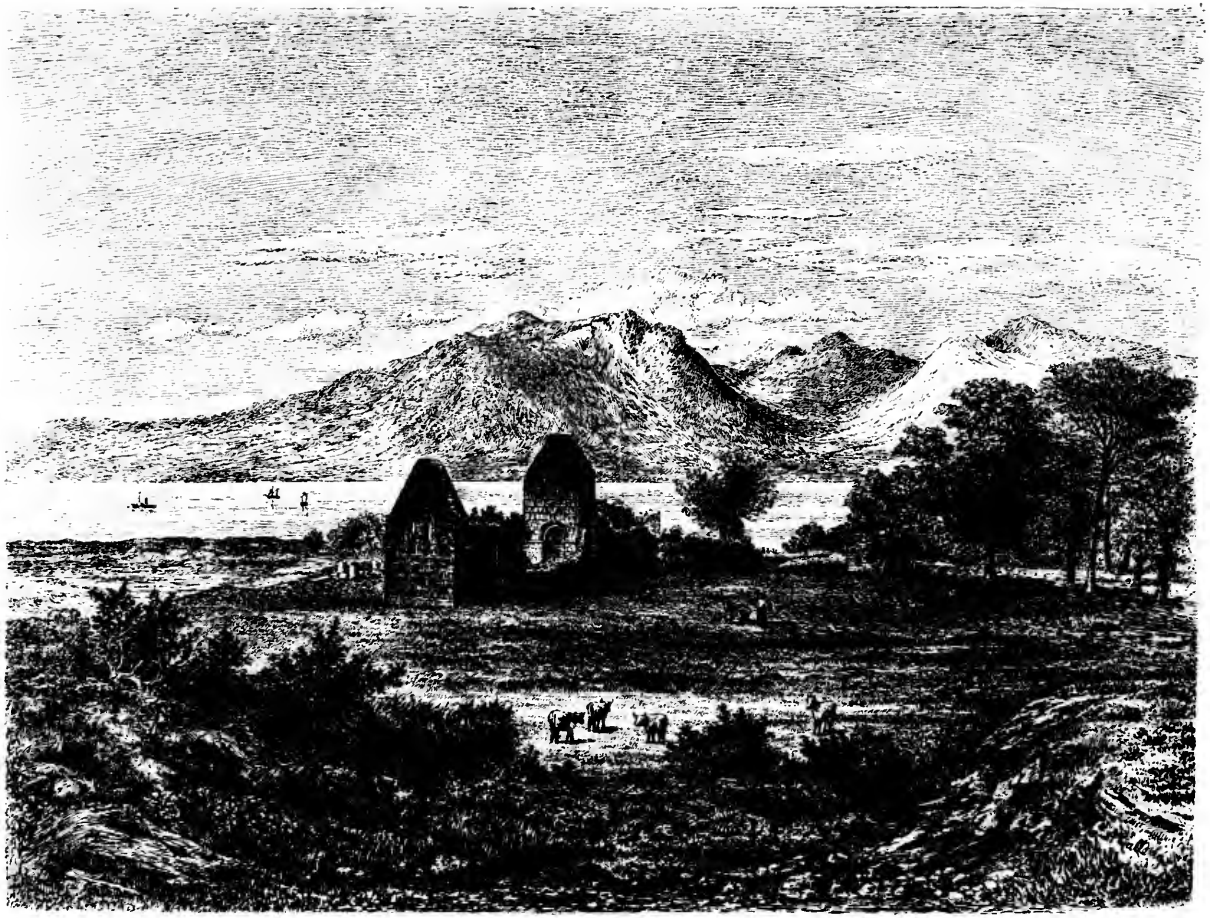
This gate, which the early builders erected as a joyous entrance into the house of God, is now a canopy over the tombstone of a recent parish minister. Modern builders have thus displayed the Scotch characteristic thrift, in adapting a suit of second-hand clothes from the mediæval wardrobe in honour of a modern saint! Had this been done when the dungeons of Norham or Craigmillar Castles were in use, they might have risked serious consequences.



NORHAM CASTLE.



DUDDINGSTON DOORWAY, 1896.



ST BLANE'S, ROTHESAY.

CHAPTER II.

THE CELTIC ISLAND MISSIONS.

ONE about whose birth there might be a mysterious halo, much travelled in foreign courts and countries ere settling down in his rude cell, given to prayer and fasting, and above all, deep study of the Scriptures, but practising miracles of healing, also valiant when occasion called to face hostile heathen kings, either with solemn warning, or the gentler gospel message, such was the early Scottish island missionary Ninian, standing chief amongst others who had brought the Christian story to our islands at an earlier date ; for his father was a king and a Christian, when he landed, about 397 A.D., with two French masons to build the Candida Casa or the White Stone Church on the isle of Whithorn, in Southern Galloway. Wherever its site may be, only shapeless ruins now meet the gaze of the archæologist. It was the first of its kind, for wood and wattle were the prime material for at least two centuries after in all the erections of the missionary island settlements, whether the church, president's hut, those of the monks, refectory, kitchen, library, hospital, guest chamber, workshop, within the walls, or barns and other out-offices without. Such a colony doubtless encompassed the new stone edifice centuries before David founded the priory near the town —of whose Norman architectural remains more anon. The kingdom of Strathclyde, from Dumbarton to the shores of the Dee, was evangelised from this centre, and a college sprung up to train assistants. This must have been of some size, as it is told in the life of St Ninian by Ailred, how a garden was attached to it. Holy Ninian had also flocks and herds, with huts for shepherds ; these could not have been on the few acres of the isle. Further, he wrought a miracle, restoring the chief of a robber band, gored by a bull, in attempting to lift the flocks in contemptuous disregard of Ninian's invisible fence, caused by the encircling of the flock with his bishop's staff. Doubtless the area of the colony widened as it grew. The cave on the shore line, whose numerous primitive crosses marked out on its walls now attract the eye of the tourist, would also be utilized. Pupils came from Ireland across the narrow sea. Amongst them was Finan, or Finian, Abbot of what is now Moville in county Down, content with mother earth for a bed, and a stone for a pillow ; who, in his turn, sent forth such pupils as Brendon the voyager, seeking the isles of Paradise, and Columba of Iona, apostle to the Northern Picts, whose mission seventy years after Ninian's death was limited, as Bede narrates, because the Southern Picts, separated from their northern fellows by lofty and rugged mountains, had long before received the faith from holy Ninian. Both Ailred and Bede say he was buried in Candida Casa below the altar.

Calling at Rothesay on our way to "Colmes Kill," the sacred storehouse of the Scottish kings, we may visit at the western extremity of Bute the ruined Abbey of

St Blane's, another memorial of the island missionaries. The buildings stand a considerable distance from the shore, on a park-like plateau, with an abrupt cliff descent just beyond the ruins. As will be seen on the accompanying view, other plains bounded by like descents succeed onwards to the shore. The ash trees just beyond the ruins indicate a kindly soil, so does the shrub growth at the western hillocks above the grazing cattle; while, just below the church, fuschia bushes, five to six feet high, may be found in the women's burying ground; and beyond this again is a thick wood, part of whose upper foliage appears in our landscape. Indeed, the picture is a geological one, indicating how differently atmospheric influences act on the trap dykes which riddle the strata of this isle, and the neighbouring Cumbraes, from the granitic peaks of Arran nearly opposite the church. A trap-dyke is seen just beyond the walls of the ruined nave of the church; and, according to the testimony of the old grave-digger, the soil of the men's burying ground to the west of this is not made up, but a hard, dry, natural one, evidently produced by rock decomposition. Across a high hill on the left hand corner of the landscape, and on the return way to Mount Stuart, lies the little hamlet of Kilchattan, now exhibiting no trace of the hermit cell of Catan, a pupil of St Patrick, who afterwards set him apart as a bishop. The somewhat monotonous life of Catan, and his sister Ertha or Bertha, who accompanied him, held on its even way, till varied by the mishap of the birth of Blane. Aidan, the Dalriadian king, it was said, was the culprit with Ertha. In any case, according to the custom of those days, mother and child were placed in a skiff without oars and sails, which was drifted to the north coast of Ireland, to the great monastery of Bangor. The boy was loved and watched over in his new home for his uncle Catan's sake. Most of the three thousand pupils of his foster institution were zealous to carry the doctrines of the Cross far and near. So, after seven years' careful training, a walk on foot was taken to Rome by Blane, where he remained some time, perfecting himself in mind and spirit. He returned to his reconciled uncle by slow stages, as time was not then at its nineteenth century value. He did much temporary mission work in England, specially in the north, as well as in Dumfriesshire, as witnessed by churches now bearing his name. On his arrival at Kilchattan cell, he found that a settlement similar to Iona, now in active work, had been planned in South Bute, with the needs of central and southern Scotland particularly in view. Catan had obtained ground for this from a native chief, from sea to sea. As "The Deil's Cauldron," with "The Dreamin' Tree," as well as the old fort, are within the boundaries of St Blane's Abbey, it was probably the seat of former Druidical worship. But this was just doing as in other early Christian settlements—meeting Satan in his seat. St Blane's shared most of the devotions and labours of nephew and uncle. St Blane's was only a centre for evangelising, spread far into Scotland, and likewise the Western Isles, where many small ruined churches bear the name of Catan. Dunblane alone testifies to the external labours of the Abbot. As the phrase meant in those days, "the parish," or spiritual care of Blane, extended from Dunblane to Dumfries and Lindisfarne.

The tall gables of the roofless chancel of St Blane's Church, with their regular ashlar masonry, and internal chancel arch, at once strike the eye. The walls of both chancel and nave diverge many inches from the upright. Despite the thorough repair given it by the Marquess of Bute some years since, the whole place seems

decaying. The settlement contained other buildings, besides those in ruins. We need not repeat the equipment of such a colony. Some of the three stone walls which marked its various boundaries may yet be traced. This, in Blane's day, was no quiet eremite retreat, but a scene of noise and bustle. Morning and evening, anthem and chorale in full harmony reached the skies. Then followed the clangs of the boat builder's hammer, the drummings of small querns or hand mills, the lowing of cattle, crowned with the incessant dronings of lessons by pupils in the school-house. Further off, two or three strangers might be standing outside the pilgrim's house near the well, whilst monks might be reaping the corn in the fields. Far away at the Deil's Cauldron was a retreat for the solitary or the penitent. King Aidan, who had the angelic crystal crown at Iona, paid frequent visits. Bangor, in Ulster, not Iona, was the parent house of Blane's Abbey.

Perhaps the conspicuous Norman masonry of the chancel, specially the beautiful arch entering from the nave, to be hereafter specially described, was erected centuries after Blane. But may not he have got from similar richly ornamented structures in Ireland, ideas towards these stone and lime conceptions? The buildings of the settlement, temporary ones of wood and wattle, or at best of undressed stones, would quickly disappear, and as now, leave no trace behind.

In the men's burial ground are found quaint stones, with the letter H turned on them in all ways but the proper one, small erect ones taking form as rude crosses, together with one or two having curious sculpturings of men and animals. All take one back to the rough Celtic time, when it was thought to incur the traditional curse to place one of the opposite sex in a final resting place, out of his or her own place. Seven stone slabs were found close to the altar when the chancel was cleaned out in 1874. Mr Hewitson suggests that they cover the tombs of the seven bishops of this Christian colony, from say 570 A.D. to 790 A.D. Both St Catan and St Blane are reputed, on good authority, to have died in Bute. In 794, the place was razed for a time by the pirate Vikings.

When King David I. feudalised, and at the same time romanised Scotland, St Blane's suffered. In 1204, its lands were disponed to the Cluniac Abbey of St Mirrens at Paisley; in which year, too, the Benedictine Monastery of Iona was erected. Reginald, Lord of the Isles, and superior of Bute, was the prime mover in this, as well as in the erection of the Cistercian Monastery of Saddel, on the opposite Argyleshire coast. The old mission tours ceased, it was now a question of gathering of rents; and the Celtic order and ritual were supplanted. But time, the eraser, had its revenge, as in 1675 it is recorded in the session book of the Reformed Kirk, that the nave of St Blane's fell into ruin.

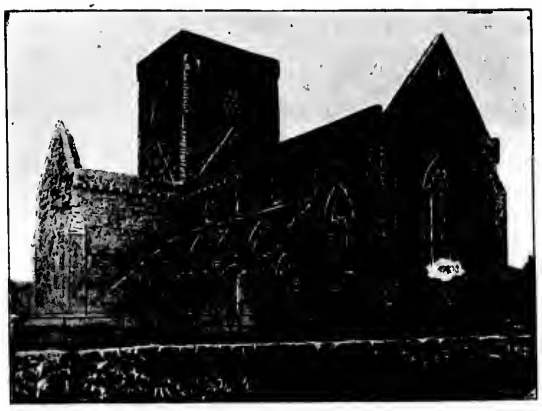
When Columba landed at Iona, probably thirty years and more before Catan had occupied his cave in Bute, he was in full vigour of manhood. Emigrating with twelve companions from Irish Dalriada, he arrived just at the extremes of its Scottish colony, now under a separate king, a fit point of attack on the Druidism of the northern Picts. Of royal lineage through both parents, and previously known in Ireland as the Wolf, he was all eagerness to attack the degrading idolatry, which in some rites immolated a human victim. Some say that, on landing on Iona, the little green island, only three miles long and half a mile broad, there was already there a Druidical college; the rites being performed on one of the hummocky knolls which give variety to the prevalent

flatness of the land. So the Wolf tussled with Satan's allies, and kept his ground. We do not enter into the extraordinary mental characteristics of Scotland's patron saint; his strong taste for art and illuminated penmanship acquired in Ireland, then the source of much brightness abroad, as well in its own green hills and valleys; his power to organise and command; his nights of agonising prayer; and his swift military movements, which gained battles from Pictish hosts. We do not go with him in his solitary journeys across the Grampian Mountains, or in slight skiff to the far-out islands carrying the message of peace. In two vignettes of early Scottish history, the prominent figure is that of this old Abbot, now known as the Lamb. While walking with his servant in the corn fields of the islet, the command is suddenly given, and the small hand-bell rung: "Away to the cathedral for prayer; just now Aidan the Dalriad king engages with the heathen Anglo-Saxon in the south, the battle goes sore against him." That hour, it is said, the tide of warfare turned. Towards their closing years, Columba and Kentigern paid an official visit, exchanging pastoral staves just outside the then Glasgow. But after the early Celtic usage, each had their separate jurisdiction. Whitherne, the centre of Kentigern's labours in the southern kingdom, was thus held many years after, in 678 A.D., as well as the churches of York, Lindisfarne and Hexham under the see of York. Iona, on the other hand, while claiming the Hebrides and islands further north, claimed the lands beyond the Grampians, including under this central Scotland, as its special evangelising field. Its influences were to be more far-reaching in the early centuries, when the smallest of the kingdoms on the Scottish map, Dalriada, was to swallow up that of the northern Picts, as well as Bernicia, and Scottish Cumbria. But we anticipate like island missionary settlements on the Bass, May, and Lindisfarne, whose evangelists proceeded far into the heathen mainland. Columba's missionary settlement in the succeeding centuries carried back blessings to the land of his birth. Repeatedly broken up by the machinations of Pictish kings, or the cruel murders of the pirate Vikings, the followers of the saint sped to Ireland with his bones. This was to the advantage of the green isle in the immediately succeeding years.

The vegetation of the islet is abundant and beautiful. Species of veronica, primrose, orchis, squill, hazel, juniper, willow, foxglove, osmunda, flourish in the meadows. This demonstrates the kind of climate. It was cultivated to its outside limits in the days of Columba. The number of the monks is not mentioned; but in the contemporary lives, we read of shepherd, smith, gardener, baker, cook, rush-gatherer, and rearer of seals. Barley was grown in great quantity; and besides, horse and cart was a common sight, for the saint was conducted in one during his last days on earth to bless the reapers in the field. And the legend goes that his spiritual presence after his death re-invigorated worn-out harvest gleaners.

The islet is now only a conservatory of ruins. Samuel Johnson visited it during last century, thereby running risk and privation; and now, hundreds of tourists "do" it in the summer months. Ruins are the staple of the present day sights seen on Iona; whatever majestic Highland grandeur may be afforded by the neighbouring Mull mountains, encircling lofty Ben More like Titan outliers of a pre-Adamic fortress; or Staffa, meet complement to the higher tower and pointed windows of the Cathedral, though miles away from it.

The present Abbey remains are later developments from the early buildings of



CATHEDRAL.

ST ORAN'S CHAPEL.

GENERAL VIEW.

Columba. These were probably erections of clay and wattle, or later, of oak planks, brought by the boats of the settlement from the neighbouring mainland forests. The general view shows the Cathedral with its tower 75 feet high, and 22 × 26 feet; as well as its pointed main doorway, with St Martin's cross, and adjacent well of water, suitable for pilgrims' lustrations ere entering, and other offices. On the north lie cloister and chapter house, over which was the once famous library of rare manuscripts, subsequently carried to Aberdeen. The refectory is opposite and parallel to the Church, from the east angle of which a covered way led to the shore.

The Cathedral, after the fashion of Scottish ecclesiastical structures of the thirteenth century, is long and narrow. The nave is 64 × 23 feet, of the same dimensions as the choir, and neither have aisles. The transept is 70 × 18 feet. The presbytery, or special place for divine service, is 26 feet 6 inches. The sacristy, where the vessels and

NORTH TRANSEPT OF CATHEDRAL, IONA.

vestments were kept, and the roof of which reclined on the walls of the choir under the clerestory windows, with the diverse traceries of the mullioned windows, as well as those of the tower, strike a stranger. The style of the building itself is a puzzle to archæologists; so many different nationalities having to do with its erection. If Columba and his comrades were at the first unmindful of Celtic examples in Ireland, their successors may not have been; then Norsemen had to do with several rebuildings; besides, the Roman architects of the thirteenth century had to adapt material to hand in an outlying place. Charles I. voted £200 sterling for the restoration of the bells, whose sound had once mingled with those of the Atlantic far down the western coast.

And again, various antiquaries of the seventeenth century record the dispersion, in which some were act and part, of the splendidly polished Skye marble of the high altar.

The outer walls of the Cathedral have a dark grey colour, but this is caused mostly by lichen stains on the red granite of Mull, which forms their chief constituent. The jambs of the doors and windows, the tracery, the columns and arches inside, as well as all the corners and low Norman shaped buttresses, the sloping base like that of the castle of Newcastle, likewise the tower corners, with the corbels of its projecting parapet, are of a light grey sandstone, which was probably brought from Arisaig on the mainland.

The illustration on page 9 depicts how these finely jointed sandstone splayed windows were worked into the native slaty rock and rubble, in one of the arches on the east side of the north transept. But here, the pillar jambs, unlike those of the doorway of St Oran's Chapel, are in one piece.

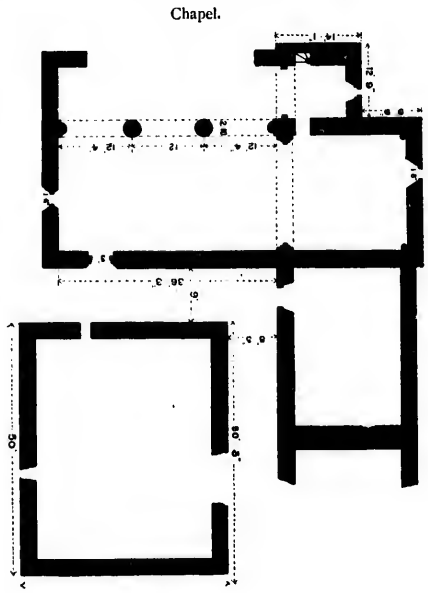
As Mr Muir has shewn, the carved sandstone capitals of the pillars of the Cathedral are unique, and they represent such scenes as the angel weighing the good and evil deeds of a man just deceased, with the devil depressing a scale in the process. The hunting scene on one of them, reproduced below, is evidently of Celtic origin.

DECORATED CAPITAL IN CATHEDRAL, IONA.

The little roofless Chapel of St Oran's is 35 feet × 25 feet 8 inches outside. Its rough, undressed stone walls on all sides but the west one, seem to show the only primitive building of the set surrounding the Cathedral. The two small windows on the north and south walls, splaying out from 6 inches on the outside to 3 feet 3 inches inside, were evidently planned ere glass had come to be used. The legend may have even a grain of truth, that to insure the stability of the walls, constantly falling down when built, Oran the builder allowed himself, according to the Druidic remedy, to be immolated for three days. Columba ordered the earth which had been removed at their expiry to be again spread over the speaking baker, to stop his blabbing about the unseen world, which he said was not so bad. In any case, the Chapel is almost a copy of similar Hebridean ruins after St Patrick's plan. Of course, it alone has the handsome Norman or Celtic doorway depicted in the photo-lithograph at the end of this chapter. The whole west wall with its corner stones are of sandstone blocks, from

5 to 6 feet high, and 12 to 18 feet broad, apparently dressed only by a hammer. So, too, part of the south triple-arched wall rebuilt along with the elegant canopy, one of several interior monuments. This, with the Relaig Orain, comprising the immediately surrounding ground, became a sought-for burial place of Irish, Scottish, and Norse kings. No wonder then that architectural art was called in to decorate the place of their obsequies. Mr Galletly places a monk with the Roman tonsure holding a lamp torch at the door; but such instruments were also used by Columba's monks, whose pates were shaved from ear to ear. In any case, the doorway was built on a regular plan. The upper label stands out 3 inches from the wall level, whilst the ornamented arches are respectively 6, 7, and 8 inches broad, and carry pointed knobs with birds' heads and a chevron moulding. The two jamb posts on either side of the door, each about 5 inches in diameter, are in several pieces, breaking band with the sandstone joints. The abaci are plain, but all is in set proportion to the 3 feet 9 inch width at the inner entrance.

The accompanying ground plan of the Nunnery, which is several fields nearer the usual landing place than the Cathedral, shows the size of the church, of which a restoration of the nave by Mr Galletly is also given.



GROUND PLAN OF NUNNERY, IONA.

The Nunnery dates from 1203 A.D. It continued until the fifteenth century. It was richly endowed with lands in Mull and neighbouring isles. Originally a quadrangle of 68 feet square, the chancel is the highest of the buildings now standing, the rest are only 2 or 3 feet high; otherwise, the open view shown in the accompanying

sketch would have been covered in by them. Mr Galletly has removed the walling from the arches which are now built in. Behind was the nave. The small building to the left was a sacristy, or Lady Chapel, which has an altar and piscina, with some curious mural slabs. A staircase led through the north wall, probably to a priest's chamber in the upper storey. The nuns had a separate burial place from the Relaig Orain, and they could only see funerals there, from an enclosure in their own establishment.

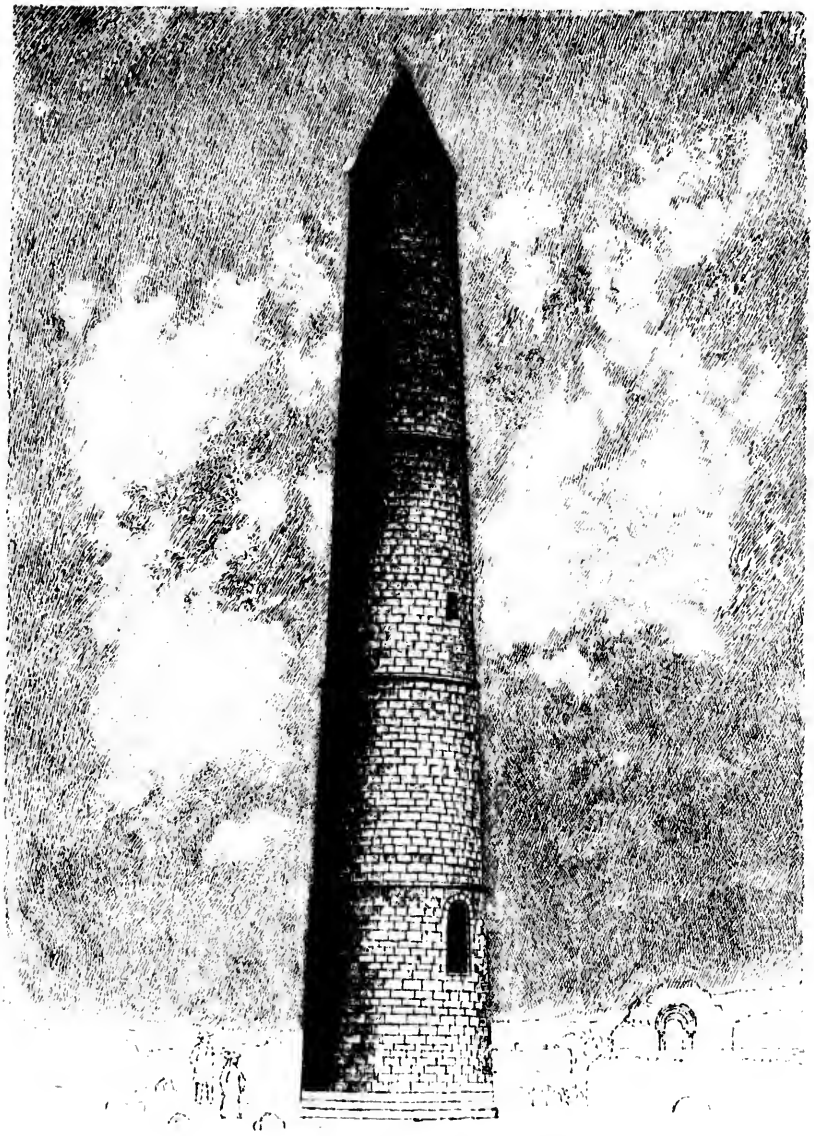
One of the accompanying blocks shows Mr Galletly studying a slab in the Lady Chapel; in the other he is seen surveying the arches and doorway just below the great Tower in the Cathedral.

As our view of the Nunnery shows the past female population of this islet, so the vignette, taken in a corner of the Cathedral, demonstrates the continuity of this element of its society.

SMALL WINDOWS IN CATHEDRAL, IONA.

CHAPEL OF NUNNERY, IONA.

IN THE CATHEDRAL, IONA.



ARDMORE TOWER, IRELAND.

CHAPTER III.

SPECIALLY ABOUT IRISH ROUND TOWERS.

THE Irish Round Tower, "structure strange and column lithe and high," is still the puzzle for the traveller, antiquary, and peasant. What its use was, whether as a place of defence, a lighthouse, like its modern architectural representation, a bell-tower, or a monument and protection of surrounding graves, are all problems of moot controversy not yet proved. When was it built? Some say in the eleventh and twelfth centuries, though others pre-date this by two centuries. Is it a monument of the Norman conquest of England? The peasant may still put in the claim of Gobban Saer, "the rusty, large, black youth," celebrated for the crosses, as well as towers, he quickly erected in very primitive times; for these rose in a night. Another archæologist questions, Is the tower a relic of pagan times, subsequently adapted for church use by the early Christian missionaries? The round tower was distinctly not a military erection, though used as a place of defence. And its Celtic architectural character, as decisively pourtrayed in the accompanying reproduction of Mr Galletly's pen and ink sketch of Ardmore, is different from the English round church bell towers of Norfolk and Suffolk. From this it will be seen as answering to the description of Geraldus Cambrensis, who, writing in 1187, speaks of such "ecclesiastical towers which, in a style and fashion peculiar to the country, are narrow, high, and round."

Ardmore (*i.e.*, by some the high place of the Great God), one of the forty-six complete towers still remaining in Ireland, is five miles east from Youghal railway station, on the Irish Sea. Close to it, for these towers are built some twenty yards west from the door of a church, is St Declan's Oratory, on the ruined arches of which are sculptures judged pre-Christian by some. On the beach is St Declan's Stone, said in legend to have swum before the Saint with a bell he had forgotten when starting from Rome.

The tower is 95 feet high, with a stone-capped pyramid for a roof. This is the crowning point of every perfect erection of the class. It is 45 feet in circumference at the base, a diameter of 15 feet internally. Its round doorway, 15 feet from the ground, with peculiar mouldings, is also distinctive of thirty-four like standing towers; for the other twelve have square-headed or quadrangular doors. The perfect ashlar work, and fine joints of the masonry, the grey sandstone, which, though weather-worn in some places, still maintains the lasting characteristics of Irish building stone, are all to be noted.

The doorway is about 5 feet high, and, with the peculiarity of like structures, the jambs slope inwards from the arch; and they admit of the entrance wall broadening during its ascent to that point. For the breadths are 1 foot 10 inches at sill, and 2

feet 2 inches at strike of the arch. Brackets of stone, as well as sockets or swivels, admitted of two doors being securely fastened inside. The inner door, probably of iron, was thus not swung, but bolted by these fastenings from the interior. Right above the doorway is the first of four projecting ornamental belts, at each of which there is an intake in the circumference in the interior. At these points, flooring supported by intakes or corbels divided the building into storeys or flats, entrance to which could be obtained by a ladder, afterwards to be pulled up; so with the hole in the floor shut down, it was impregnable to attack. A tower like this could hold sixty or eighty persons in safety, with suitable stores of provisions. It was often so used during the Danish pirate invasions. But such beleaguered refugees did not escape fire; it is told in several accounts in "The Annals of the Four Masters," of cruel burnings in these towers by the Vikings who ravaged Ireland in the ninth century.

About two feet or so above the external intake in each storey was a small window, which thus commanded an alternate side of the building in the general ascent. If, as likely, these were loopholes mainly for defence, all sides of the beleaguering enemy could thus be assailed by missiles thrown from the sloping sills. The arrows of the foe could, on the other hand, find scant entrance to the besieged.

At the top of the tower, four triangular-topped windows faced either quarter of the horizon. Of course, a more general and safer onslaught by the besieged might be made here. But if this was used as a bell tower, and the groovings on the outside of the doorway of Ardmore confirm this, when did sweet sounds come down the valley and out seawards? The illuminated manuscripts testify that for many centuries small bells in ecclesiastical use were like those that used to grace our modern dinner tables, and were struck by the hand. It was only after 1200 A.D. that large bells began to be founded. *Cloich Teach*, now translated bell-house, is held by some Celtic scholars to have first meant only stone-house, and was applied to the round towers when subsequently used for housing bells near the roof. Indeed, some towers so used were entirely built of wood. But the practice never took root in Ireland. If Ardmore was so used, it was only at a late and limited time.

The traveller from Ardmore to Cork may pass on the way two like structures, Cloyne and Kinneth, with square-headed doors, and generally built in a more primitive fashion.

In the Cloyne Round Tower may be seen "cyclopean masonry," as it is termed, that is, great stones 3 feet to 2 feet 3 inches broad, and 8 inches to 16 inches high, with no mortar in their joints, which, though wonderfully fitted together, are jagged and uneven; and no pointing, but the stones all the while shaped to the round. There is no string externally. The upper part is said to be modern. The jointing at the square doorway, and at the upper triangle-headed window, is both fine and peculiar; its irregular bands of small stones alternating with more even ones of larger ones, give a powerful resistance to lightning shocks, planned before conductors came into use.

Kinneigh or Kinneth Tower, county Cork, rises from an octagonal base. This, too, is cyclopean in its lower part, up to the door sill. The door is 4 feet 9 inches high, with fine joints at its bottom and top, and is 2 feet 4 inches, and 2 feet 1 inch respectively, broad. There are two intakes for floors within. Its height is 70 feet, and the internal diameter at the door level is 9 feet, with 4 feet 5 inches of thickness of wall. This is associated with the name of Gobban Saer as a builder, one of whose castles was said to be

not far away; he, again, is connected by some with certain Danaan mysteries of the race preceding the Celts in invading Ireland. There are underground passages near.

The round towers, in truth, appear to have been always more or less in active building or repair till the beginning of this century, when the 118 then said to exist fell gradually into the hands of the improving destroyer. Besides those forty-six more perfect ones already mentioned, the stumps of twenty such once high spires now lie near the surface. If, as local authorities think, Kinneigh, too, has been thoroughly repaired in recent times, it is not singular. Indeed, if we rely on traditional story, Columba's prayer for angelic deliverance to the monk falling from the Round Tower of Durrow, as well as the help yielded by similar means to the tired monks when working as masons, may be put in here as proofs of adroitness in stone work of the early Celtic monks at the time of St Patrick and Columba. So, too, may the round towers on the Continent, by missionary monks from the great seminary at Bangor, in Antrim. Though that,

TOWERS, WEST SIDE, GERNRODE, HARTZ.

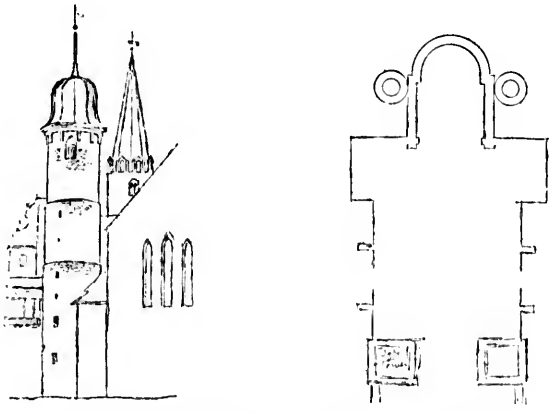
when first started, was only a series of buildings of oak and withes, a style of building continued even so late as the twelfth century, when an improving bishop, meaning to re-build in the Norman style just introduced in England, was sternly rebuked. Why did he not adopt the earlier materials? It was thus, too, in military structures. For Cambrensis, in A.D. 1185, writes, "that the Irish built erections of osiers, and the woods gave planks, &c., for fortifications, whilst morasses were sufficient for entrenchments." It was only in or about this time that the prophecy of the Druids, quoted by the late Professor Kelly, of Maynooth, as occurring in the older lives of St Patrick, came to be fulfilled, "that a foreigner would come to substitute quadrangular for the round Pagan buildings."* Such a square bell-tower of stone was built in 1331 for Christ's Church in Dublin.

* "Dissertation on Irish Church History," p. 176.

There are nine instances in Ireland where the tower forms part of the church buildings. Similar examples in Scotland and its isles fall to be noted in next chapter. Both Italy and the Rhine countries show numerous like examples. The double towers at St Gall, near Lake Constance, St Michael, and St Gabriel, recall the connection of the founder of the monastery at Bobbio with Columbanus, who had been trained at the Irish Bangor. Mr Galletly selected two illustrations of this type of tower building from a work by L. Pultrich, and G. W. Geyser, Leipzig, 1841.

The west end of the Church of Gernrode in the Hartz is guarded by two Romanesque round towers, shown in the preceding page. The apse or circular termination is also repeated at the east end ; there are remains of cloisters, which, if on south side, make the round towers at the west end.

In the accompanying view and plan of Des Doms zu Merseburg, the Romanesque round towers are capped with different spires, whilst more windows are also given. The plan shows the round towers, touching but not part of the apse, whilst the square ones at the entrance form an integral part of the building.



DES DOMS ZU MERSEBURG, SOUTH SIDE, THURINGIA.

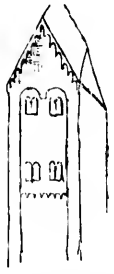
At St Gertrude, Nivelles, in Belgium, the north-west tower, as Mr Galletly measured it, is 18 feet in diameter about six feet from the street ; but it has several telescopic inlets in its upward ascent. The stones are roughly cut with a chisel, much better than at Maestricht. The towers here, like those there, are not complete circles, but have a square part absorbed in the wall masonry of the main building. The masonry of these Romanesque piles does not equal that found in similar structures in Scotland. In all these erections the cathedral roof is nearly as high as the towers. In this respect they differ from those of Ireland and Scotland ; but in these countries very small churches served for ecclesiastical uses. Great piles were characteristic of the Romanesque architectural movement from North Italy to the Rhine and Gaul. Ravenna and Pisa are the homes of the round towers, specially associated with its

cathedral structures. If both those, like the Romanesque buildings, suggest that, though differing in details, the Celtic forms sprang from an Eastern source, is it then unreasonable to state that round towers, almost copies of the Irish ones in details of masonry, found and described in Persia and Hindostan, may also have been built by early men coming from a common aboriginal centre?

The people of the round towers erected simultaneously cashels or stone fortresses, cists, and cist-like sepulchres. Ardmore has been assigned by some as the spot where both Milesians and Danaans landed in their long journey from the Danube; thence spreading through Ireland, and appearing again some centuries afterwards as Scots and Picts. The cyclopean monuments of the Mediterranean islands and Spain seem to indicate the path of the westwards migration; though tribal government did not crystallise on the route in time to admit of the erection of the round tower out of raths or circular earth fortresses, of which there are the remains of forty thousand in Ireland.

Now, in the planning of these, as Giraldus Cambrensis quaintly noted, the manner of the country prevailed. For is there not an analogy, if not identity, in circular forts 114 feet or so in diameter, enclosing similar circular erections, mostly concentric, and for the purposes of defence with the round tower?

On the shore at Ardmore a crannog, or lake fortress, was disclosed by a high tidal wave. Thus this tower, like others, was associated with the fortunes of a local chieftain.



TOWER, ROMANESQUE CHURCH, DIETKIRCHEN, NEAR COBLENTZ.

CHAPTER IV.

THE BEGINNINGS OF ABERNETHY AND RESTENNET TOWERS. A.D. 650-724.

TWELVE years after landing on Iona, Columba had well nigh accomplished the tasks for which he left Ireland. At the close of the first two years, A.D. 565, with two companions he had made the sign of the Cross on the closed doors of the fort at Inverness; engaged in fierce controversy with the Druid priests of the demonaic forces in earth, sea, sky, and tempest, first made a friend and then a Christian of King Brude, his relative, to be soon followed by the conversion of his people, the Northern Picts. The boundaries of Dalriada were recognised by the Irish king of the time. Besides, the colony on Iona exerted a powerful Christian influence on the surrounding districts, and solitary missionaries had indeed left the green island to found like retreats for prayer and evangelising in the neighbouring western islets. Indeed, it is reported that when at court in Inverness he addressed King Brude, in presence of the ruler of the Orkneys, to carefully instruct the latter that no evil befell the brethren of Iona should they voyage north. During the nine succeeding years Columba was labouring with the Picts east of the Drumulban range. Amongst these missions were those to Aberdour and Deer, in Buchan. Bede, the Pict, Mormaer of Buchan, gave them a dun or fort in both places, though the latter was not at first handed over freely. It was usual for a circular fort to be thus made the centre of a Christian colony, and the missionaries worked amongst no painted savages; that legend is now relegated to the limbo of modern historic myths,—all northern tribes painting their bodies in war time. For two hundred years and more had these tribes kept back the Roman legionaries within their own skilfully-planned wall. The Picts were now in a high civilisation, evidenced by war chariots and falchions of keenest temper, as well as exquisite gold ornaments. Their buildings lacked polished masonry, but the Jews were strictly forbidden to erect altars of hewn stone, and this race here, as elsewhere, adapted its erections to the natural supplies of their district. Huts of wood and wattles were no doubt constructed, but so were the circular under-ground houses and many chambered towers or burghs, showing most skilful engineering for shelter or defence. Again, such long hill earth ramparts as the Cattheruns of the valley of Strathmore, near Brechin, more than once baffled Roman and Saxon army. The querns now found in these hill-forts two miles long, and 900 feet high, in which the women of the tribe ground oats and bere, tell of sedulous cultivation in the valleys. So it was through Northern and Southern Pictland. Rosemarky, on the northern shores of the Moray Firth, and Mortlach, in the vale of the Fiddich, were also Columbian missionary centres, as well as Kildonan, in Sutherlandshire. But in the previous centuries missionaries like Pulladius

had proclaimed the Evangel to the extreme north of Aberdeenshire. Here and there, as elsewhere throughout these islands, the Gospel had already penetrated. For Tertullian wrote, about A.D. 210, that though inaccessible to the Roman legions, the Britons knew Christ, perhaps aided by Christians in the Roman legions.

In 584 King Brude died, and was succeeded by Gartnaidh, of the nation of the Southern Picts, whose royal seat was at Abernethy, near the junction of the Earn with the Tay. Kincardine, above Brechin, was also a southern capital, while Elgin shared with Inverness the honours of royal residence for the northern nation. Columba now transferred his labours to the southern kingdom, assisted by his friend Cainnech, who was the first founder of the monastery near the Fife Eden, of Kilrimont, or latterly St. Andrews. St Blane, we have already seen, about this time founded the Church of Dunblane. King Gartnaidh, probably instigated by Columba, appears to have rebuilt the Church of Abernethy, founded by an early king, Nectan, who reigned from 457 to 481, rededicating it to St Bridget of Kildare. All this seems to have been directly due to the teaching of Columba amongst "the Tribes of Tir," recalling them to the faith they first professed under Ninian's mission.

The situation of Abernethy was unique for the combination of royal residence, college, library, which held valuable Iona MSS. for many years, mission colony, and nunnery it became in that early age. The boundaries extended at least a mile north. Part of a Celtic Cross, lately exhumed near Carpow, marked one side of the lands dedicated by the king in his time of pious enthusiasm. But, if lovers of learning, the Picts were not a literary people, and any brief documents left were quickly destroyed by successive invaders. For Abernethy was right in the road up the vale of Strathmore to the north,—so both William the Conqueror and Edward First visited it in their raids. The seal of the college has been preserved, a monument of exquisite Celtic ornament, showing St Bridget gently leading the beasts of the forest under her sway. Thus permeated in its reorganisation by Irish influences, it appears not unlikely that the Round Tower, sole remainder of this former magnificence, should have been designed at this early time. When discussing its architectural peculiarities further on, evidence will be led as to this being a building not finished right off, but patched and amended through the centuries. It is the veriest pedantry to suggest either that the original tower was of wood, or that it is referred to in Bede's oft-quoted message of Nectan III. to Monkwearmouth for architects to build him a church after the Roman manner. This, as we shall immediately see, referred to Restennet. There may be after all a grain of truth in the legend which avers the tower to have been built in a night, and the stones carried from a quarry in the Lomond Hills, six miles off, each stone as quarried being handed from man to man till it became part of the tower. The Irish tone of this story may, after all, be confirmation in some kind of its truth. In any case, the first twelve courses of the tower masonry, admitted by all writers to be different from succeeding ones, may testify of this first erection.

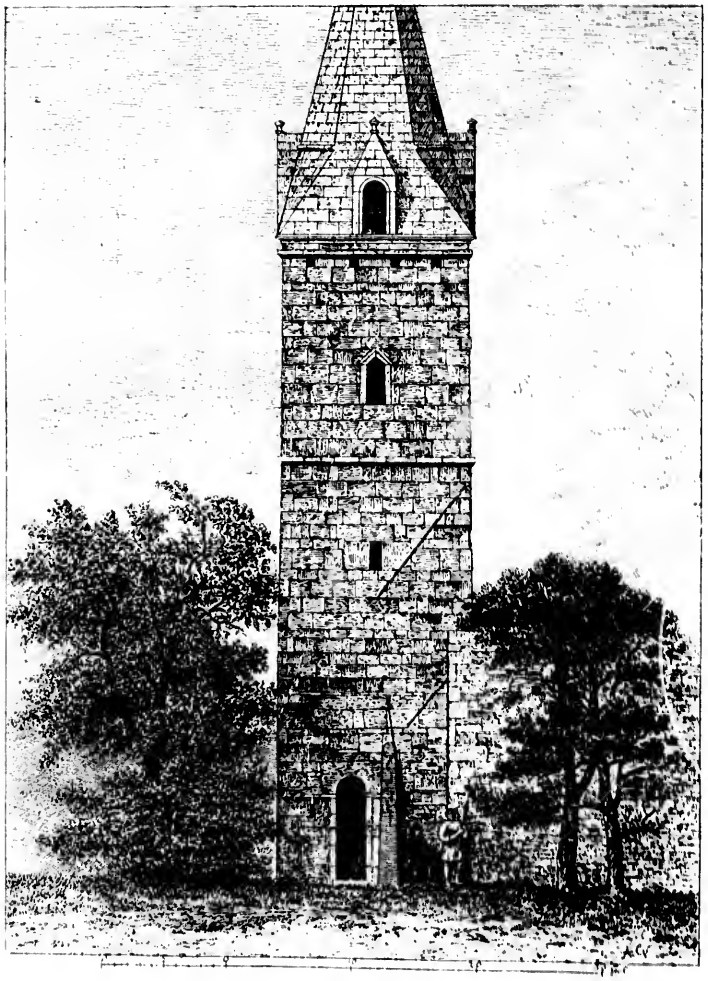
Mr Galletly's picture of Abernethy Tower contrasts markedly with its present-day aspects. It presents no evidence of an adjacent church, though the headstones beside the arches suggest the tower, and its neighbourhood a burial place of the tribe. The very slight batter of the tower, which has on the whole a wavy aspect, demarcates it at once from Ardmore, and others of the Irish type. It is also without a top. The modern tower is in part within the church, and has a flight of three stairs up to

its modern doorway. According to the picture, the tower lies below the wavy slopes of the Ochils in a fertile champaign plain, covered here and there with forest growth. But

ROUND TOWER, ABERNETHY, 1896.

the artistic emergencies of presenting all the peculiar windows, door, and other features of this erection had to be weighed when delineating the surrounding scenery. Captain Grose, in his "Scottish Antiquities," gives a detailed view of the surrounding city of a mile's dimension. In this the tower is as at present, with an encircling rampart. On the neighbouring hills, remains of a burgh or Pictish watch tower are found, as well as the memorials of the prior Roman invaders. From such a coign of vantage as the tower, the fire signal would flash to like alarm posts far up the valley of Strathmore, till the South Picts were up to meet the invader. The suggestion given by the author of "The Old Statistical Account," that from the Round Tower itself worshippers were summoned to meet in the adjacent church by the sound of the horn, which would be heard from that height at a great distance, seems highly probable, for this time was but the infancy of the manufacture of cathedral bells.

The scene now shifts to A.D. 710, to Restennet, on a promontory on one of two lakes called *Nectansmere*, close to Forfar. Modern agricultural improvement has rendered accessible what was of old an impregnable position, held on the one side by steep hills, defended by duns on their top, and on the other by the lochs. The ruined walls and tower of the priory still testify of its being a considerable place in the early centuries. Immediately before the times of the Reformation, the Monks of Jedburgh—it was a cell of their establishment—sent their valuables to be kept in safety from border raiders.



RESTENNET.

Mr Galletly has been at considerable pains to restore the south doorway of the tower, which is now hid in a mass of tangled shrubbery and brushwood. Here lies the main point of archæological interest. The square tower excluding the spire, built at a much later time, shows here many points of analogy to its Irish prototypes. First of all, the doorway is 2 feet 3⅞ inches wide, and has its head in one piece externally. The jambs sloping, the chamfered sills, and the large single blocks forming the foundations, as well as the sides, all point to building after the *more Scottico.* The arch in the east wall, which is 8 feet 5 inches wide, with its accompanying masonry, has all the architectural characters seen at Monkwearmouth and Jarrow. Here lies the interest. For a century had elapsed since Abernethy had been begun, the chief seat of the kingdom had been shifted to Scone, and a new Nectan had arisen, under whom the Columban clergy had banished his kingdom.

Neither stair nor storeys are found inside the tower, and its interior measurements are 10 feet 5½ inches by 10 feet 4½ inches, with walls 2 feet 8 inches thick. The imported architects appear to have changed the nave, which, with a semi-circular apse, formed the original church, into the chancel, at the same time piercing the erst solid wall, for the arch also was built in the Northumbrian fashion. The ruined walls are those of the later choir. Besides the tower, below the string course of the spire, the fragment of a return wall, close to the south door, is all that remains of the early church, whose width was about 14 feet.

Mr Galletly in his notes tells of the masonry being pointed only at the original erection; that the joints are finer than those in Norman work, having been from a quarter to half-an-inch wide; also, that the mortar is finer than the usual pea and bean sort found with Norman masonry. As the veneering ashlar stones of the east wall fall out, an internal rubble is disclosed, not grouted, as in modern contract mason work, but carefully built in. This is composed of small stones, commingled with water-worn boulders of from 8 to 10 inches diameter.

According to legend, Bonifacius started from Rome, accompanied with Benedictus, Servandus, with other bishops, and two virgins, besides an army of deacons, sub-deacons, and other God-fearing men and women, and met Nectan at Restennet at the head of his army. The King was baptised, adopted the Roman computation of Easter, and soon after dedicated this church to St Peter. He shortly after sent letters to Ceolfrid, abbot of Jarrow, requesting architects to build a church after the Roman manner; hence the additions to the tower, which was at first the memorial of a victory gained over Saxon invaders in the latter half of the fifth century. Nectan abdicated in A.D. 724, to become an ecclesiastic; he retired either to Restennet or Scone. He may in the end have made up his quarrel with the Iona monks, for a broad and elevated terrace near the present ruins of that island indicates a burying ground, called Cill-ma-Neachtan, marking the site of an oratory. Bonifacius died when over eighty years of age at Rosmarky, on the shores of the Moray Firth, after having preached for sixty years to the Picts and Scots. But critics have transferred this legend to Bishop Cuiritan, one of the Irish churchmen conforming to Rome, who crossed from Ireland on this northern mission.

CHAPTER V.

ST MAGNUS, EGILSEY.

A.D. 800-1137.

THIS ruined church and attached round tower, the prominent object in a low island about three miles long and a mile wide, stands within an archipelagic circle formed by Pomona, Rousay and Shapinsay, all longer islands. Did the tower, 60 feet high, with its square windows facing the cardinal points of the compass, form a Pharos leading to the church? If so, it had corresponding lights in the double towers of Deerness, on a Brough in Pomona, which Dr Hibbert found in 1832 razed to the level of the ground, though figured in Low's "Travels" of 1772. The chapel on the Brough of Birsay is associated with the murder of Magnus, as is that of Egilsey, for there the remains of the saint were first interred. All this suffices to make clear that, in 1110, the date of this tragedy, many small chapels of the Celtic fashion existed in Orkney, and, indeed, further north in Shetland, where in the isle of Unst alone no fewer than twenty-four such ruins have been identified. Thus, long before the Viking seized the islands, Celtic missionaries coming in their curraghs had found places in them for solitude and evangelising work.

In that morning in Lent, nearly eight hundred years since, two fleets filled the bay beyond the church. The good Earl Magnus had brought, as agreed on with Earl Hakon, two long ships manned with picked braves. But in this he was exceeded by his grasping brother wishing to take all his patrimony, with seven or eight ships manned with armed men as if going to battle. Magnus had been warned the night before of this impending treachery by a deserter from Hako's fleet. He spent the night in the chapel committing all his cares to God, and performing religious rites, asking forgiveness for his enemy eager to grasp that half of the islands which he rightly possessed. Brought out of the church to the shore by four ruffians, he offered his brother to save him from oath-breaking to sail to the Holy Land in two ships; or to go to Scotland with two companions, never to see the Orkneys again; or to be maimed, and his eyes put out, and then kept in a dungeon. "I accept the last," said Hakon. "Nay, nay," replied his desperadoes; "either Hakon or Magnus must now die—both shall not reign in Orkney." The old Saga gives the picture of Magnus praying on the shore, addressing the murderer told off for the crime: "Hew me sharply on the neck; I have prayed for thee."

The date of the erection of this St Magnus Church of Egilsey has been keenly disputed. The story just related has now led several ecclesiologists to connect it with that of Kirkwall Cathedral. But the Saga tells how Magnus spent his last night in a church on the island. Now, in the neighbouring ones of the archipelago small

churches and oratories abound, of the type, both in size and construction, of those found in the Hebrides and Ireland. Egilsey is out and out built thus *more Scottico*, and claims an earlier date than the cathedral of the islands. The Northmen overran the islands in 876, and Sir Daniel Wilson supposes that the island was so named by them because this church was then erected. Egilsey, or Egilshay, is said to come from Gaelic *eæglais*—a church, and the Norse addition of *ey* for an island. Sir Henry Dryden's opinion has been recently published.

"It seems on the whole fair to suppose Egilsey to have been built after the traditional Irish form, but with modifications, and soon after the reconversion of the islands to Christianity in 998. If built before that time, we must refer it to the beginning or middle of the ninth century."*

The church lies due east and west. The grey and yellow lichened walls have a pretty aspect; but the masonry of the island stones shows no freestone keys or corners, and is of the simplest kind; and a pea and bean mortar may be traced in what may be called, in compliment, jointings. The church consists of a nave and chancel, the thickness of the walls of which vary from 2 feet 6 in. to 3 feet. The tower is built of thinner stones, and fits into the nave wall, while it is entered, not from the outside, but by a large circular opening some 5 feet high and 2 feet broad, just below where the roof beams abut on the wall. No stair is found within the tower, though holes at different levels of the wall in its interior may have been to receive beams marking off different floors.

The nave is internally 29 feet 9 in. by 15 feet 6 in., and the chancel is 15 feet by 9 feet 8 in. Thus both here and at Birsay, as well as some of its neighbours, the length and breadth approaches the Irish rule.

The nave gables are cross-stepped, each step being three or four stones high.

The arch-headed windows into the nave and chancel are deeply splayed, 9 inches outside, and from 2 feet 3 in. to 2 feet 6 in. within the building. These windows had no external chamfer, the outer edges of the jambs being acute angles, as is the case in early Irish churches. They probably had a frame covered with parchment.

The chancel is on a level with the nave, and is dark but for a small square-headed window at the east end. It has a barrel arch, and above this was a plain chamber, called by the country folks "a grief house" or penitentiary; but this, as well as chambers in the tower, probably gave accommodation to priests when on duty. For, at the time of Magnus's murder, Bishop Robert was on the island, though he statedly ministered at Birsay. Altogether this primitive edifice may have been first adapted to the building requirements of the situation. Though wood was almost absent then as now in the Orkneys, thin flag-stones form the substrata of the islands. The pictures given supply the lack of further description. Dr Hibbert published an old plate showing tower with a cone-capped roof 60 feet high. Both it and church were roofed with stone-flags. What was the special use of this tower, and its neighbours in Orkney and Shetland? Certainly they were not bell towers, but may have showed lights to boats out at sea, and been places of protection and temporary abode when Vikings were near.

The circular fragment beside the present parish church of Orphir, on Pomona or the Orcadian mainland, formerly called the Gerthouse, had a circular nave and apsidal

* Macgibbon and Ross, "Ecclesiastical Architecture of Scotland," vol. i. p. 135.

chancel 7 feet 2 inches wide, and 7 feet 9 inches long, with wall 2 feet 8 inches thick. From the curvature of the two still remaining parts of the nave wall an interior diameter of about 19 feet is indicated. The stone roof was probably about 15 feet from the floor. A cupola with glazed lantern gave admittance to most of the light. This singular structure was mostly taken down in 1758, to repair the parish edifice of that time. Built of the yellow freestone of the district, this is the smallest example of the circular churches of Britain taken from the type of the Holy Sepulchre at Jerusalem. The beautiful rotundas at Cambridge and Northampton, as well as the remaining original round part of the Temple Church in London, together with Maplestead and the small Norman chapel in Ludlow Castle, complete the list. Earl Hako (son of Paul I.), whose murder of his cousin has just been narrated, had a palace at Orphir. He visited the Holy Land, sent thence from Rome by the Holy Father, probably as a penance for his crime. He there bathed twice in Jordan, and brought away relics from Jerusalem, as well as secured the design of the small circular rotunda, to be erected near his palace on returning to Orphir. Earl Paul II. also had his palace at Orphir, opposite which, according to Torfæus, a temple stood. This unique edifice lies about half-a-mile from the eighth milestone of the road betwixt Kirkwall and Stromness. It may also be seen lying eastward of the Parish Church, going by sea from Scapa to Stromness.

These chaplets and anchorite cells, built either singly or in groups beside the chapel, as at the Brough of Deerness, by wandering *Cheledei*, show the intense longing for solitude, and the belief in the higher spiritual altitude of such a life than the cœnobitic one. Heathen Icelanders thus heard the evangel. Mayhap that lofty tower,

> "Which, to this very hour,
> Stands looking seaward,"

at Newport, Conn., sung of by Longfellow, may have been then built by such wanderers into the Unknown. Viking invaders scattered the mission centres in those northern isles; but a powerful influence began in central Scotland from such solitary caves on the Fifeshire coast, or from rude oratories built, say, in such isolated centres as islets on Loch Leven.

EGILSEY, SHEWING CHANCEL.

CHAPTER VI.

ABOUT ABERNETHY AND BRECHIN ROUND TOWERS.
A.D. 854-1012.

THAT the erection of Abernethy and Brechin round towers, sole representatives on the Scottish mainland of this peculiar type of Celtic architecture, was in consequence of the evangelisings of Columba and his followers, represents the limits of our certain knowledge of the period of their building. In the almost complete lack of written evidence of the chronicles of those three hundred years or so following the decease of the saint of Iona, the darkest period of Scottish history, conjectural dates founded on imperfect evidence have been hazarded. We have already relegated to Restennet the claim asserted by some for Abernethy, that it was built under the direction of Roman architects sent by Ceolford of Bishopwearmouth, at the request of King Nectan. To both the Scottish towers the remarks of Professor Freeman apply, that they can be compared to nothing in the world but themselves. Nothing in England, and even in Germany, is comparable in height and slenderness with the Irish round towers. Abernethy, no doubt, shows distinct Norman features in its windows; whilst the octagon capping the summit of Brechin tower is unquestionably a subsequent addition, as shown both by its design and its distinctive masonry. This is placed by some so late as the sixteenth century. True, Mr Muir, in his "Characteristics of Scottish Church Architecture," p. 24, combats Sir Daniel Wilson's position, that these windows of Norman style and size show them to be interpolations. He says: "I may add, that if we are in any case to assume, without cogent reason for so doing, that windows, doorways, and other such like detail, with features of determinate character, are, or *may be*, insertions of later date than the work in which they are found to exist, it would be easy to make a building of any age we have a fancy for." All very true; but does not this sentence predicate the conclusion that because a building may show certain definite architectural characters, which are manifestly subordinate to its main plan, it must be of the age alone during which the style to which they belong flourished? Granted Professor Freeman's assertion, that Irish round towers have a style of their own, what more probable that an architect, coming by way of Iona, from the Green Island, then a centre of Christian and artistic influence, should have been designer of both? How such towers are esteemed by the tribe of professional architects is in evidence by the proposal of an Edinburgh one at the close of last century, to pull down Brechin tower so that the stones might be utilised in building the cathedral. This was prevented by the threat of two neighbouring heritors, first to hang said architect from the ancient edifice. Both of the Scottish towers show a general conformity, with specific divergencies, from the Irish type. It may reasonably be held, then, that these local peculiarities have to be assigned to different dates from those of their erection.

Both the height and position of the doorway in Abernethy differ from some characteristic Irish towers. Thus the height of the doorway of Glendaluagh, Donoughmore, and Kilmaccluagh are 5 feet 7 in., 5 feet 2 in., and 6 feet 10 in., as against 7 feet 10 in. of the door height under discussion. The doorway of Abernethy is about 2 feet 6 in. from the ground within the cemetery, within which is part of the tower. Now the height of Ardmore tower doorway is 20 feet from the ground, and a like great interval persists in the plan of the Irish towers, for such a distance from the ground and the beleaguering foe was a primary feature in their scheme of being places of refuge. The main doorway at Brechin is 10 feet from the surface.

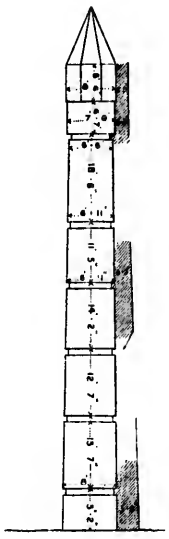
But a small doorway close to the ground, now built up, gave entrance to the lower storey, for here, in the after centuries, "the drunks and disorderlies" of the ancient city were kept in due surveillance. The records of the Privy Council of Scotland for 1617, just published, show a warrant for the conveyance to Edinburgh of a prisoner charged with murder, then confined "in the lower part of the steeple of Abernethy." This, with the jougs still displayed outside this erection, show how both towers were used for civil uses. These at least were alterations from the original design, even if that were, as evidenced by the finding of skeletons at the basements of both, below the abode of the prisoners, a monument to a prince or king. This feature has likewise been discovered in several Irish towers.

The top windows of Abernethy, one of which is depicted in the accompanying plate of details, and which is 7 feet 1 in. high, differ from those of Ardmore, which have triangular heads, and are 3 feet 10 in. by 1 foot 3 in. No doubt the intermediate windows, generally square, on alternate ridges from 2 feet 10 in. to 11 in., exactly parallel those of Ireland. In both the Scottish towers the spectator from the summit looks down into a deep well, with narrow peepholes barely illuminating the darkness.

Abernethy and Brechin differ much in external aspect. The latter has all the symmetry of the Irish towers. There is fully a difference of 2 feet 6 in. between diameter at top and bottom—a proportion more than borne out in the towers at Ardmore, Cloyne, and Kilkenny. The triangular-headed windows, 3 feet high, are, too, in conformity with Irish examples. But Abernethy tower has a very wavy appearance, specially from the north. The diameter at doorway is 8 feet 2 in, while that at windows is 8 feet, and at top 8 feet 7 in.; while the cope at the top of the tower is 2 feet 10 in., making the diameter there to extend to 13 feet 6 in. There appears thus a batter of a quarter of an inch. The breadth of the wall at the door entrance is 3 feet 4 in., while where the windows appear on it, a distance of 56 feet 6 in., it narrows to 2 feet 9 in. Though the octagon at Brechin is admittedly a modern addition, it preserves the ancient capping of the tower after the usual model of the Irish ones. Abernethy shows a castellated top in common with Kildare, Cloyne, and Kilrea towers, which are said to have got such a peculiarity owing to their restoration in mediæval times.

Both the Scottish towers command an elevation of fully one hundred feet. Abernethy, though only seventy-two feet high from the roadway, has besides a natural position of forty feet or so above the plains of the Earn and Tay. From both signals, by fire or horn, could go from one end to the other of the Southern Pictish kingdom. In the internal arrangement of each there is a close parallelism. The following section of the elevation of Brechin tower shows its division into six storeys, by intakes from the interior.

Abernethy is also divided into six internal courses, averaging 12 feet high, none approaching the 18 feet 6 in. of the sixth Brechin story. Allowing for the natural advantages of the size in regard to height, does not this indicate similarity in plan?



SECTIONAL ELEVATION, BRECHIN ROUND TOWER.

According to internal measurements the height is 90 feet 6 in. to the octagon spire, of seventeen corners of sloping masonry, which is a little more than 12 feet high, though Mr Black gives its height at 18 feet 9 in., with 12 in. for spirals.

The walls at the level of the doorway are 3 feet 8 in. thick, while the north and south internal diameter of the tower is 7 feet 11 in.; and the east and west is 8 feet 1 inch.

At the place of insertion of the windows of the tower proper its diameter within 2 feet 6 in. walls is from north to south 7 feet 8 in., and from east to west 7 feet 10 in.; while in the octagon itself the north to south diameter is 8 feet, and east to west 7 feet 10 in., with walls 2 feet 5 in.

The jointing is carefully brought out in the sketch of the tower. Attention is specially called to the character surrounding the doorway, and likewise to the carefully-dressed stones surrounding the square window below the octagon.

Portions of the conglomerate, the characteristic stone of this district, not so roughly tooled as at Abernethy, but apparently taken from what quarrymen call a ready bed, go to make the exterior masonry. The masonry of its interior shows rough stones, with ragged joints 2 feet 6 in. long, and from 15 to 17 in. high.

Mr Brash, architect, Cork, who has made a minute study of Irish towers, finds the one at Clondalkin, county Dublin, coincides with Brechin in height, thickness of wall

at various points and diameter, and other minute details.* So, too, does the tower at Tulloherin, county of Kilkenny.

In the accompanying plate of details, restorations of Abernethy and Brechin doorways, as well as the north window of first tower, with enclosing masonry to scale, are given.

The figures sculptured on the Brechin doorway, specially the top one, representing, according to all the combatants, the crucifixion of the Redeemer, have awakened sharp discussion. Attention has been called to the fact that there is no representation of the cruel tree, but the whole doorway is so much decayed that this, if originally behind the figure, may have been obliterated by the ravages of time. Again, the legs are not crossed, though this is done in a similar rude sculpture on the top of the doorway of Donoughmore Tower, county Meath; whilst the rude cross on the top of Antrim Doorway, the other representation of such sculpture in Ireland, is left in low relief, not quite half an inch, by sinking the centre of the stone all round, though no human figure is there represented. On the left jamb, the figure in relief, much worn, is that of an ecclesiastic with the crooked pastoral staff peculiar to the early Celtic Church; and, on the right jamb, another ecclesiastic, leaning on a cross-headed or tau-staff, bears a book on his breast. Two crouching beasts are on either side of the jambs—one a winged griffin, and the other a nondescript, like animals found carved on such early memorial stones in the Brechin district. Indeed, at St Vigeans, Eassie, ecclesiastics with like staffs to one represented on the jambs, are sculptured on such stones. Then, a pellet border, similar to that surrounding the doorway, is found round a stone at Iona with sculpturings of a Scripture subject. Such peculiarities have raised the question if after all this doorway is not like the octagon, a late insertion on Brechin Tower, the evidence for this heightened by the unique masonry of the jambs. This also holds regarding Abernethy doorway.

To revert to the evidence of historic records, we must be content with general conclusions as to the time of erection of those stone records of Celtic architecture. It was a period of contention for national existence, whether as Picts or Dalriads, and latterly of the separate Scottish nation, known at the time as Alban. So each successive invader scrupulously destroyed any documents bearing on his claims for the supremacy; and thus, in what was at the best an illiterate time, perished all trustworthy guides as to exact dates. Then the contentions betwixt Picts and Dalriads successively restricted or enlarged the influence of Iona on the mainland. When the Picts prevailed, the Culdees became Pictish court favourities. Recent research seems to draw a line betwixt the Cheledei and the Iona missionaries, who, three centuries or so from Columba's death, disappear from the historic horizon. The Culdees, originally Irish authorities, crossed to Alban to live in cells, often by the seashore. The community at Lochleven, founded about this time, lived as anchorites after this fashion. This was subsequently modified into a community of families of thirteen, both of which took root at Abernethy and Brechin, to be increased in succeeding centuries by grants of great territories, which became a bone of contention betwixt them and the ascendant Romish monks, and eventually leading to their extinction. But from Iona came the impulse towards building the Scottish Round Towers. For the

* Proceedings of Soc. of Ant. Scotland, vol. iv. p. 192.

community there had never forgot their founder's conjunction of prayer and labour. Some of their abbots, like Ciline Droichteach, anchorite and bridge builder, A.D. 726-752, distinguished themselves equally as engineers and ecclesiastics. Then the rich golden carved shrine, containing the relics of their founder, were emblems of the high artistic skill of that early time, now beginning to be appreciated by historians. But the cruel Danes, the Vikings, envied this rich treasure; and so, repeated razings of the island buildings, with accompanying massacres. No doubt the Columban family, under such surroundings, transferred most of its influence to Kells, in Ireland; but the old island home still became the scene of repeated rebuildings now in stone. The Viking ravages extended throughout Ireland, and in consequence crowds of clerics and laity fled to the safer shores of the northern kingdom. Thus Cellach, son of Aillel, abbot of Kildare, became abbot of Iona in A.D. 854, ten years after Kenneth Macalpine, a royal Scot by a Pictish mother, had seized the Scottish throne, making one of the two kingdoms. He died in A.D. 865, not at Iona, but in the territory of the Picts. Kildare, like Abernethy, was dedicated to St Bridget; the church there had been burned by the Danes A.D. 836-845, and its vice-abbot slain by the marauders. What more probable then, as Mr Skene suggests, than that this abbot of Iona should have died at Abernethy on his way to Rome? * Here, too, under the reign of Kenneth Macalpine, the bishopric had been transferred from Dunkeld. Is it not likely that at this time the round tower was completed by those Irish clergy? The round tower at Kildare had been built a century before; and it too, like Abernethy, has a castellated top, but both, it is said, owe this to renovations. Three bishops were consecrated shortly afterwards in the church, but in those early Columban times a bishop, like John Wesley, had a diocese at large.

King Kenneth succeeded Cuilean in A.D. 976; and during his reign much was done to promote that fusion of the Scottish and Pictish peoples, which had been slowly eventuating after the fashion of such national movements. Thus, multitudes of Scots emigrated to form mixed communities on that great northern highway leading by the north-east to Aberdeen, and regions beyond, trodden in the preceding ages by Roman and other invaders. The king himself often visited Kincardine, the northern palace of the Southern Picts, now in ruins. Indeed, he is said to have been lured by Lady Finella, when journeying thence to Brechin, into the boudoir of her castle, there to meet his death in the embrace of a beautiful automaton studded with sharp knives. The tragedy owed its inception, it was said, to the rough measures the king adopted in furthering the fusion of the two nations.

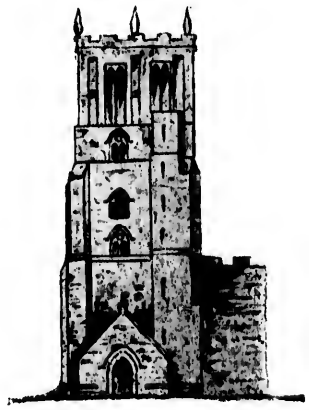
As Abernethy, though originally founded in the sixth century, revived under the Scoto-Hibernian clergy under Kenneth Macalpine, so the same influences came to bear on Brechin under Kenneth II. Mogrum was coarb of Columcille, both in Erin and Alban, so there was free intercourse between the Scotch and Irish Churches. The round tower was probably built betwixt A.D. 970-995, at the same time with the church. The new Iona missionaries found a nucleus of the old monastery side by side with a Culdee college; both had probably begun in the sixth century. The Danes from Ireland were powerful factors in contemporary history. They had invaded northern England, and Alban stood in dread of such visits. Indeed, if the story of

* "Celtic Scotland," vol. i. p. 302.

Hector Boece, written A.D. 1012, be a romance, how the Danes had burned down the city of Brechin and its great church, all except the tower built after the best art, it indicates the purport of the builders of this structure.

For centuries after both towers held their place in history. In 1072 William the Conqueror stayed his march at Abernethy in conference with Malcolm Canmore. The old Culdees of the college were long the custodians of "Beearmen," or sacred banner of Columba, and for a time, till they relinquished the trust to Lochleven and St Andrews, of the valuable illuminated MSS., removed from Iona because of the Danish ravagers. Great properties gradually came into the company from pious donors. William the Lion, about 1177, gave a large portion of these lands to the abbey of Arbroath, just founded. And so began the outsiders' appropriation of such gifts, till in the succeeding centuries, 1273, the Cheledei were politely merged into Canons regular. Notwithstanding, in 1476, Earl Angus, Lord of Abernethy, conferred a Charter of Privileges on the town, constituting a civic council. The birth of John Brown, herd boy at Carpow, on the hills above the town, in 1720, afterwards author of "The Self-interpreting Bible," and founder of the United Secession Presbyterian Church, is the last connection of the district with Scottish national education. The small church beside the tower was taken down in 1802. Repeated attempts have been essayed by townsmen to turn the tower more to secular uses other than a mere clock tower.

Under Brechin Tower, Wallace, Bruce, and Edward I. have stood when attempting to gain the castle. Many listened to John Knox in the neighbouring cathedral. So of the past,—but what future heroes may yet pass under its shadow!



SQUARE TOWER, BEDALE, YORKSHIRE.

CHAPTER VII.

THE TOWERS AT DUNNING, MUTHILL, AND MARKINCH.

ALL these quaint erections mark the site of Culdee settlements, and may be studied without regard to the church buildings with which they are now connected, for those at Dunning and Markinch are of modern date, especially the ugly spire of the latter, disregarded by our draughtsmen, and which hales about ninety years ago. Muthill stands beside a ruin associated with Dunblane, the abbot of which at first had his palace here, and whose Abbey possessed a similar tower, since overcapped with Norman additions. They have many of the characteristic features of the round tower, such as the small square openings here and there throughout their length, while both Markinch and Muthill were entered by small doors above the ground level, and their builders apparently purposed places of defence, rather than campaniles to a neighbouring church. Indeed, the adjustments of both Muthill and Dunblane towers show them originally independent of the church buildings. At Dunning and Markinch the towers have been in great part rebuilt, but they, too, may have followed a like plan, and have been built even before the twelfth century, when all the connecting erections were erected. Dunning, near which St Servanus had a cell; Muthill was long the Moothill of judgment for neighbouring Celtic tribes; whilst Markinch, surrounded by the ruins of neighbouring castles, situated on a promontory, had in early times an intimate connection with the Culdees of Lochleven, though afterwards given up to the Archbishop at St Andrews. If, as Ebrard puts it, the Culdee settlements had a stone church in the centre, these towers may at first have filled that function, stories being added as time rolled on, though no inner divisions are found in any of them; but string courses at varied heights, represented in the drawings, divide the upward taper of the towers. Muthill probably preserves the type of the original plan of all, in crow steps, with a saddle-backed roof. They approximate in height; thus Dunning is about 75 feet from ground to ridge of roof; Muthill is 66 feet 9 in. to the top of the crow steps, and from the ground is 68 feet. The plan of them all is nearly square, with slight divergencies. On the ground plan of Muthill Tower the lengths are 15 feet 1 in. north to south, and 15 feet 3 inches east to west, the walls are 3 feet thick, so that the interior measures diminish from 8 feet 10 in. and 8 feet 9 in. north to south, to 8 feet 6 in. east to west. But just at the string course below the sills of the upper windows the outer measurement diminishes to 14 feet 1 in., with walls 2 feet 6 in., the internal square shows a twist, at the south sill 8 feet 11 in., at the north 8 feet 9 in., which also holds from east to west. At Dunning, the internal dimensions at top and bottom continue the same, though the walls change from 3 feet 6 in. to 2 feet 7 inches in thickness. Again, at Markinch, with lower walls, the inner dimensions are 10 feet 6 in., but they agree with this at top, north to south; and 11 feet 1 in., east

to west ; but here the battlement is a foot over the walls, above the vaulted roof to carry the spire. Restennet has a like internal diameter.

Characteristic rounded Norman windows, above the highest string course, divided by a shaft, distinguish those towers. They usually have small surrounding square holes. At Dunning the centre shaft is much worn. The height up to the square of the round edge is 5 feet, and the breadth at sill is 2 feet 9 in. Muthill has two circular, the north-east and western windows. The north window exhibits a slope from 3 ft. 6 in. to 3 feet 4½ in. in a distance of seven feet, after the Irish fashion. The great difference betwixt this and the west window is still unexplained. It is a square one, 4 feet 1½ in. high, and an outside breadth of 20 inches, with a graded batter of 2 inches between inner and outer walls ; while the south window has a square lintel, 3 feet 8½ in. wide by 4 feet 1 in. high, with a dividing mullion close with the wall.

In the Dunblane Tower, afterwards added to with the growth of the Cathedral, the central pillar of the circular north window is highly ornamental, and the size approaching 6 feet to spring of arch. The orientation of this tower differs from that of the subsequently built Cathedral.

The views given in the photo-lithographs are, one of Dunning Tower from the north-west, with accessaries surrounding the doorway, part of the ancient church removed ; Muthill from the north-west, showing the two circular-headed windows ; the view in the accompanying tailpiece displays the square, west, east, and south windows. Markinch is depicted from the W.N.W. in early times, with inhabitants clothed in the costumes of the period, though the spire and also all of the church above the full Norman string course were of very late erection.

MUTHILL FROM THE SOUTH-EAST.

CHAPTER VIII.

ST RULE'S TOWER.

STRANGERS visit St Andrews because of its numerous towers and spires, which gave it an air of vast magnificence in Defoe's time. But these ruined heaps are now surveyed by tourists delighted with the sights of the Royal Golf Course, or the general amenities of the ancient city transmogrified into a fashionable watering place, and the question is not asked if the state of its more ancient monuments has been caused by a bombardment or an earthquake. The great Tower of St Regulus and its adjoining very small church awakens memories of the earliest times, before the great tragedies of Scottish history became associated with the surrounding ruins. We, standing on the sea-cliff eastward of the castle, and beneath which

> "The long waves of ocean beat
> Below the minster grey,
> Caverns and chapels worn of saintly feet,
> And knees of them that pray,"

observe below all that decay has left of the ocean cave of St Rule, with its outer and inner chamber, and altar hewn out of the sandstone cliff.

Similar in plan to the towers of Brechin, Monasterboice and Kildare, but only with a square instead of a circular girth, St Regulus strikes by its majestic appearance the traveller for miles around, whether by land or sea. It is fully 109 feet high, and differs from the towers just described in Chapter VII. in having only two string courses, besides having a more graceful and almost uniform look. As shown in the plans at top and bottom, given in a separate sheet of details, its popular name of the "Four-nooked Steeple" truly describes it. The ground length of this steeple is 17 feet 6 in., and that of the chancel externally is 31 feet 7 in. It is 26 feet 1 in. inside measurement. The enduring quality of the ashlar stones of church and steeple, as well as a government curatorship of some centuries, account for the perfect masonry as compared with that of the neighbouring cathedral ruins. But as to the date of its erection we are met with a confused testimony, coming from legend, historic document, and marks and character of masonry.

Bishop Robert, Prior of Scone A.D. 1127 and 1144, has the credit of building this edifice, in the reign of David I. Freeman * says it was then "rebuilt in a form savouring even less of foreign fashions than the buildings of an earlier generation at Lincoln. The small church steeple, ruined as it is, and far more perfect than the greater pile which grew up to overshadow it, is primitive in all its features. It still stands by the rocks of the northern ocean, the one perfect portion of that vast group of buildings, church,

* "Norman Conquest," vol. v. p. 637.

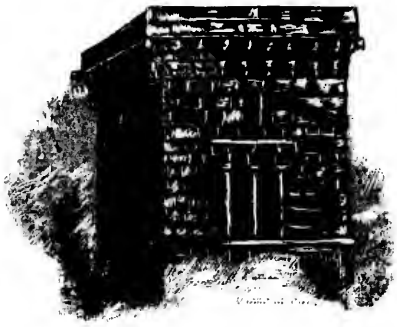
monastery, and episcopal castle, standing in all the simplicity of earlier days, as if to rebuke the worldly pomp of one age and the merciless havoc of another." But the question at once confronts us, Does the present tower and church represent all the original building of Bishop Robert, or only a portion of it? If it was erected after the first fashion, then it conforms to Wearmouth and Barton-upon-Humber; if after the latter, to that of Jarrow Church. A similarity in profile and plan of churches and towers with those of St Regulus prevails in those early Anglo-Saxon examples. So, too, the Tower of Cormac's Chapel at Cashel may be compared with that of the North Sea.

Various pieces of evidence have been brought forward to prove that the present ruins of St Regulus differ from those of the original buildings. Just beyond the eastern doorway of the Chapel, figured in our sheet of drawings, is a tombstone which is also indicated, and is about 19 feet 9 inches from the entrance; when digging here twelve years since, the foundation walls of an apse were disclosed. In Professor Brown's remarks on Mr Martin's "Tract on the History and Antiquities of St Rule's Chapel,"* he says that the foundation of the walls still remained in 1786. Further, Mr Hall, the Government officer then in charge of the works, informed Mr Galletly, in July 1886, that traces of foundations of a chamber or enclosure of some kind, though narrower than the tower itself, extend westward from its west wall. But the main stress of evidence for St Rule's being a central tower of an ecclesiastical building is found in the picture of the Seal of the Chapter, where the tower is given with a conical cap and cross a-top; three large windows, one on top of the other, with a short wall interspaced, diversify the south side, the lower half of which is hidden by a building higher and longer than the chancel, but terminated by a western turret, with two square-topped oblong windows. The circumspection of this oval seal is *Sigillum Ecclesiæ Sancti Andreæ Apostoli in Scotiæ*, with the obverse, St Andrew of Crete, the apostle on a cross. Now, what is the value of this testimony? Was this now lost addition a nave? Did the seal engraver make his pattern from actual inspection, or from the draughts by others, which might only represent what was to be? We all know the good part of the photographer, in curbing the imagination of the landscape painter in his representations of architecture; yet the oldest chapter seal attached to a charter, A.D. 1160, shows central and west towers, nave, and chancel.† But what of the apse, unrepresented in those early muniments? In a bird's-eye view of the town, published in 1530, no western building as depicted is represented. Besides, are the projections on the west end buttresses, or part of this lost nave? And were the old grooves on the west tower wall roof markings? Might these last have been only used to keep rain channels, so as to preserve the carving of the archway underneath? If the nave depicted existed, it must not only have been higher and broader than the chancel, where are the marks of broader foundations? narrower, we have seen to be the verdict of past experience. The chancel and tower are one so far as their masonry goes; the roof corbels of the one, as well as the ashlar work, extend uninterrupted across the tower. What of the additional height of the piece shown in the seal of the nave? Further, the masonry of the west side of the tower, Mr Galletly says, is inferior in regard to jointing of the courses; they form a vertical "raist-band" line in certain places. The piercing of the arch seems to

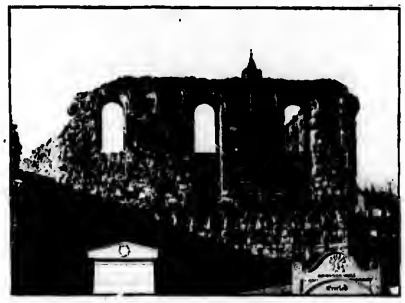
* "Bibliotheca Topographica Britannica," No. xlvii. London, 1787.

† Wilson's "Scottish Archæology," p. 613.

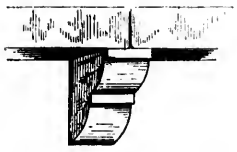
TOWER OF ST REGULUS, ST ANDREWS.



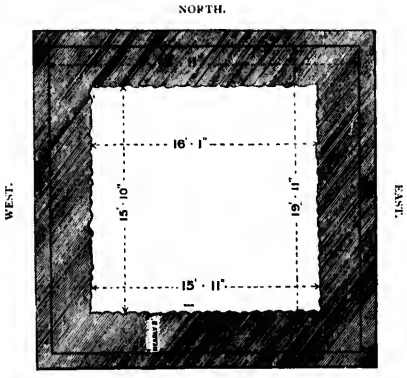
TOP OF ST REGULUS.



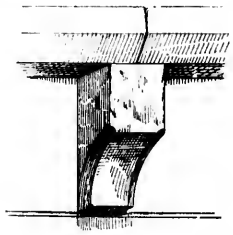
ADJOINING RUINS OF CATHEDRAL.



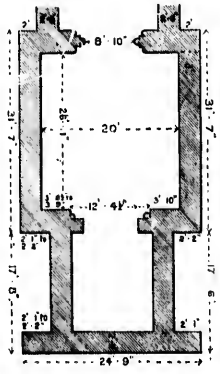
UPPER CORBEL BRACKET AT FIRST ROW.



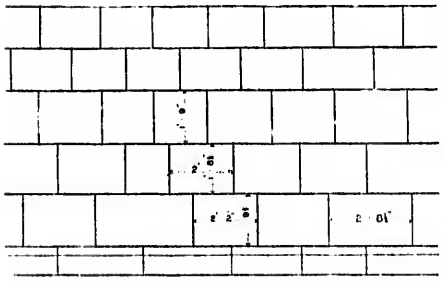
PLAN AT TOP.



CORBEL BRACKET OF SECOND ROW.



GROUND PLAN, ST REGULUS.



ASHLAR WORK, ST REGULUS.

EAST CHANCEL DOOR.

have altered the equilibrium of the tower; hence the buttresses for support. Professor Brown, whose paper is the best description of St Rule published, thinks the Culdees may have erected such a western hall, which would probably be about 15 feet high, but unroofed, for penitents and pilgrims in the first stages of their penance. If, then, we cannot be sure of a western nave, many ingenious speculations as to date of erection fall aside, notably that suggested by P. Macgregor Chalmers:—"The two dates I suggest are, the period between 1028-1055, with Bishop Maelduin the builder of the nave added to the west of the tower, and the years between 970 and 995, with Bishop Cellach the builder of the tower and church which still exist."* Though thus taking "uncertain date" for a motto, we resume the thread of Scottish church history left off at Brechin Tower barely.

Proceeding from the known date of the erection of the Cathedral, some eighteen years after the supposed erection of his basilica of Bishop Robert, we are met with the question, Why St Andrew displaced St Peter as national patron saint? And we are carried down to the middle of the sixth century in our quest. The great height of the tower, with the small size of the adjacent chancel, conveys the idea of a Celtic architect, not of extreme economy to give dignity with slender means on the part of the founder of Canons Regular of St Andrews. Turgot, the biographer of Queen Margaret, and much concerned with the building of Durham Cathedral, had already occupied the Archbishop's chair; which, indeed, had been inaugurated by Cellach, first Bishop of Alban, in A.D. 908. Cainich or Kenneth, the companion of Columba on his missionary visit to the Royal Pictish Dun near Inverness, who died A.D. 600, founded a desert cell at Kilrymont, which may mean St Andrews, or the surrounding district, specially Kennoway. But ecclesiastical strife, which has characterised the ancient city for so many centuries, was to be a main factor in its foundation. Bede records that the Pictish King had no veneration for St Andrew, having put St Peter as national patron saint in 710; but meanwhile the erst banished followers of Columba planned and schemed to regain their lost ground. This came about through the influence of their representatives at Lindisfarne, the Northumbrian colony, founded in A.D. 634. When the Columban party were defeated, in A.D. 664, at the Council at Whitby, by Wilfrid, who had been as a student to Rome, he was made Bishop of York, and his cure extended over Northumbria, then stretching to the shores of the Forth, and likewise into the kingdom of the Picts, on the Fife side of that river. In A.D. 685, when the Northumbrian King was defeated at Dunnichen, in Forfarshire, among the fugitives was the most revered man of God, Trumwin, Bishop of Abercorn, near Dalmeny, on the south side of the Forth, then in the country of the Angles, but who seems to have ventured so far north in his diocese.

The church at Hexham, founded by Wilfrid in 674, was decorated with precious relics of St Andrew, as the saint had been propitious to its founder, who, for like motives, erected simultaneously chapels to St Michael and St Mary. Now Acca, who was living when Bede wrote his history, succeeded Wilfrid, who died in A.D. 719. On the deposition and flight of the former from Hexham, he fled north in A.D. 736, taking the then ferry for Northumbrians, from Gulaneess to Newburn, Earlsferry, and brought the precious relics of St Andrew. He was welcomed by the Pictish king,

* St Ninian's "Candida Casa," p. 11.

at that time at war with the Angles, to the now ancient city of the name; in evidence, the church at Gullane is dedicated to St Andrew. Acca died four years afterwards, having returned to Hexham in the interval. Here comes in the legend of St Regulus; in the one version a vision directs him to carry the precious relics from Patras in Greece, to the King's Mount, Rigmund, on the eastern shore. Another is that Angus or Hungus, king of the Picts, was at war with the Saxon king in East Lothian; when, through a bright light a voice is heard, "Ungus, Ungus, hear me, an apostle of Christ called Andrew, who am sent to defend and guard you;" obedience and victory followed as concomitants. Angus, son of Fergus, founded St Andrews in A.D. 736. St Regulus was probably a contemporary of Columba, coming from an island in Lochderg, Southern Ireland; or on the other hand, Acca may have brought the bones of St Andrew, and the legend of St Rule from France. Be this as it may, there appears to have been another ecclesiastical movement on the fusion of the Scottish and Pictish kingdoms under Kenneth M'Alpin, told in the story of a band of 6,606 confessors, clergy and people settling on the Isle of May, at the entrance of the Firth of Forth; spreading along the shores and inland; to be massacred by the Danes in 875. Critics resolve this into an incursion of Irish clergy, mainly from Kildare, eager to assume the ecclesiastical position from which they were dispossessed, when driven from Abernethy by Nectan. Adrian their leader is designated by some as the first bishop of St Andrews. Chapels in St Andrews were also added in honour of Saints Brigid and Muren of Kildare. The Church of St Monans was dedicated to the companion of Adrian; and that of Leuchars bears the name of St Athernase, an Irish saint. For the next four centuries there were sharp contests for precedence betwixt the Cheledei and Canonical parties; not without weighty interests involved. For the parochia of St Regulus included a considerable slice of the East Neuk cut off at Largo, including nineteen modern parishes. At length a time came when the Cheledei "celebrated their office after a peculiar use in a corner of the church, which was small enough. Mass was only said at St Andrew's altar at the coming of a king or bishop." Now, if we accept the authority of Boethius, the venerable "Church of St Rule," as it was formerly called, was latterly known as "the old Church of St Andrew." * On the flat ground slightly sloping to the sea, and all round St Rule's Tower, stood the Culdee houses; but higher up the hill also was the Chapel-Royal of Kirkheugh, the ruins of whose chancel, transepts, and nave, up to the ground level, were disclosed when digging the foundations for a battery in 1860. It appears to have had a central tower. If this church of St Mary on the rock or the Kirkheugh was that founded by Acca after the order of Hexham, then we need not assign to it the place of the original St Regulus. It seems to have been the centre of much administrative power with lands and chattels over a considerable area by the provost, whose house was said to have been standing in 1683. Indeed, when Constantine the Third, who died in 943, renounced the Crown for a Canonry of this Collegiate Church, he entered a rich foundation. The seal of the chapter, frequently attached by the provost to early deeds, showed the blessed Virgin carrying the holy Babe, sitting in a richly draped portico, with a man worshipping on each hand of the image in a small section on each side, with this circumscription—*S. capituli ecclesiæ Sancte Mariæ capellæ domini regis Scotorum.* On the obverse, was a crowned king in a

* Ib. vi. p. 105.

close antique mantle, with a sword in his right hand and a globe in his left, but surrounded with the same legend. Now, the co-existence of such diverse seals as that of the Canons Regular of St Andrew's Priory and this of Kirkheugh, shows a fierce competition by either corporation for several centuries. Both were powerful. The opponents, with whom Bishop Robert "could not associate for fear of disunion," received the title for their church of Chapel Royal—*Capella Regia*—in the middle of the thirteenth century, keeping it till the close of the fifteenth century, when the title and honour were transferred to Restalrig. For about that time the Reformation Presbytery of St Andrews resolved and declared that "the Lady College Kirk upon the Hauch was ane prophane house, and sa to be haldyn in time caming." The provosts had occupied the highest places of the Scottish State, such as that of Lord Chancellor; likewise repeatedly visiting Rome, trying to gain the Pope's sanction that the ancient Culdees should vote in the election of the Bishop of the See with the new Canons Regular. Bishop Robert was buried in "the Old Church"; so, in later times, was Robert Chambers; while the surrounding ground holds the remains of S. Rutherford, Halyburton, and others.

St Regulus cemetery gradually filled with the remains of individuals of the new Romish fraternities. But the two corporations had barely clashed swords when the erecting of the adjoining Cathedral and other buildings made a stir in the mediæval city. Collections were made for it throughout Europe, while a canon, as master of works, superintended brother canons toiling as masons, joiners, and other branches of handicraft needed in erecting the great fane. What wonder if amidst all this industry a young canon, skilled in draughtsmanship, should have designed the seal of his corporation, putting in as decided improvements, to be realised in the future, the great central windows of pointed architecture in the south side of the tower? Seals of the Priory are attached to documents of 1251 and 1450, displaying the west chapel; besides that already quoted from Sir Daniel Wilson as attached to a charter A.D. 1160, just in the period of great building activity. And the same authority describes the seal of Inchcolm, in the Forth, resembling that of St Andrews, with a nave, central tower surmounted by a spire, and choir. The St Andrews monkish architects, taking advantage of St Rule's, ready to hand, did not erect the usual central tower. But at their settlement of Kirkheugh, just outside the walls of the cemetery, the Culdees appear to have added this to their small chapel, the ruins of which were discovered in 1860, in digging the foundations for a battery. This was probably re-erected from a first site just outside the harbour, now covered by the encroaching German Ocean.* Here, too, in 1860, numerous skeletons were discovered of faithful Cheledei who had elected to lie among their own people; as, also, sculptured crosses, now displayed at other parts of the city. If the first chapel on the Lady Craig was the original one of St Mary founded by Acca, the probabilities lie in the direction of St Regulus being built by the Culdees at an earlier date than the later erection of Kirkheugh, which had several imitations in the successively transferred Collegiate Chapels Royal to Restalrig and Stirling. Turgot brought English architectural notions, such as the primitive type of towers at St Michael's at Oxford, or at Bracebridge, during his short tenure of the See; and there was continued intercourse with Rome and the Continent, bringing, perhaps, plans for

* "Proceedings of the Society of Antiquaries of Scotland," vol. iv., p. 76.

the chancel and west side jamb pillars. Besides, it is recorded that so lately as A.D. 781 the Exchequer granted £111 for repairs in the tower; and this Government supervision continues. At the date quoted a staircase was built up to four feet of the top of the tower. But whether the ancient internal planning was after the fashion of the round towers is a moot point. Mr Galletly, in his minute survey, found in the walls intakes three courses of stone below the small round window in the west side, and partly into the course above it; there are no windows on the north side. An entrance to a prophet's chamber might have been got by a window just below the roof marks of the chancel. But this is a partial solution of mystery; just as the irregular coursing of the ashlar beds around the horse-shoe arch of the west side appears to indicate a subsequent insertion stopped by threatened downcome. A practical difficulty as to the roofing. The narrow chancel, 30 feet broad by 26 feet 1 in. long, and side walls 29 feet 7 in. high,—the apex of the high pointed roof was 55 feet 5 in. from the ground! How reconcile this slope of roof, as high as the surrounding walls, on a breadth of only 20 feet? After all, has another interpretation to be found for the so-called roof marks on east and west walls? What if, in accordance with probability, besides the unglazed, small, but deeply splayed windows of the chancel, pitched high in the wall to prevent the suffering of the ministrants from cold east winds, it had also a canvas or timber roof? St Regulus, if early built, may have had constant additions, till, because of the rise of the Cathedral early in the twelfth century, most of it early became a ruin. The tower itself would serve as a place of defence and lighthouse to mariners on the surrounding treacherous coast for long centuries before the Bell Rock Turret indicated the scene of the tragedy of Ralph the Rover. The second row of tower corbels are the same as those lower ones supporting the one string course of chapel and tower lower down.

The centre plate in the sheet of details is the south window in plan and elevation; that on its right is the west window; while that to the left is the north window. In the centre figure the columns and capitals are of one stone, and groovings may be seen for Venetians or Louvres. In the other two windows only the central columns are of a single stone. The tail-piece, taken from a pencilling in Mr Galletly's continental note-books, shows an unglazed window common in Romanesque towers.

TOWER WINDOW AT COBLENTZ.

LEUCHARS.

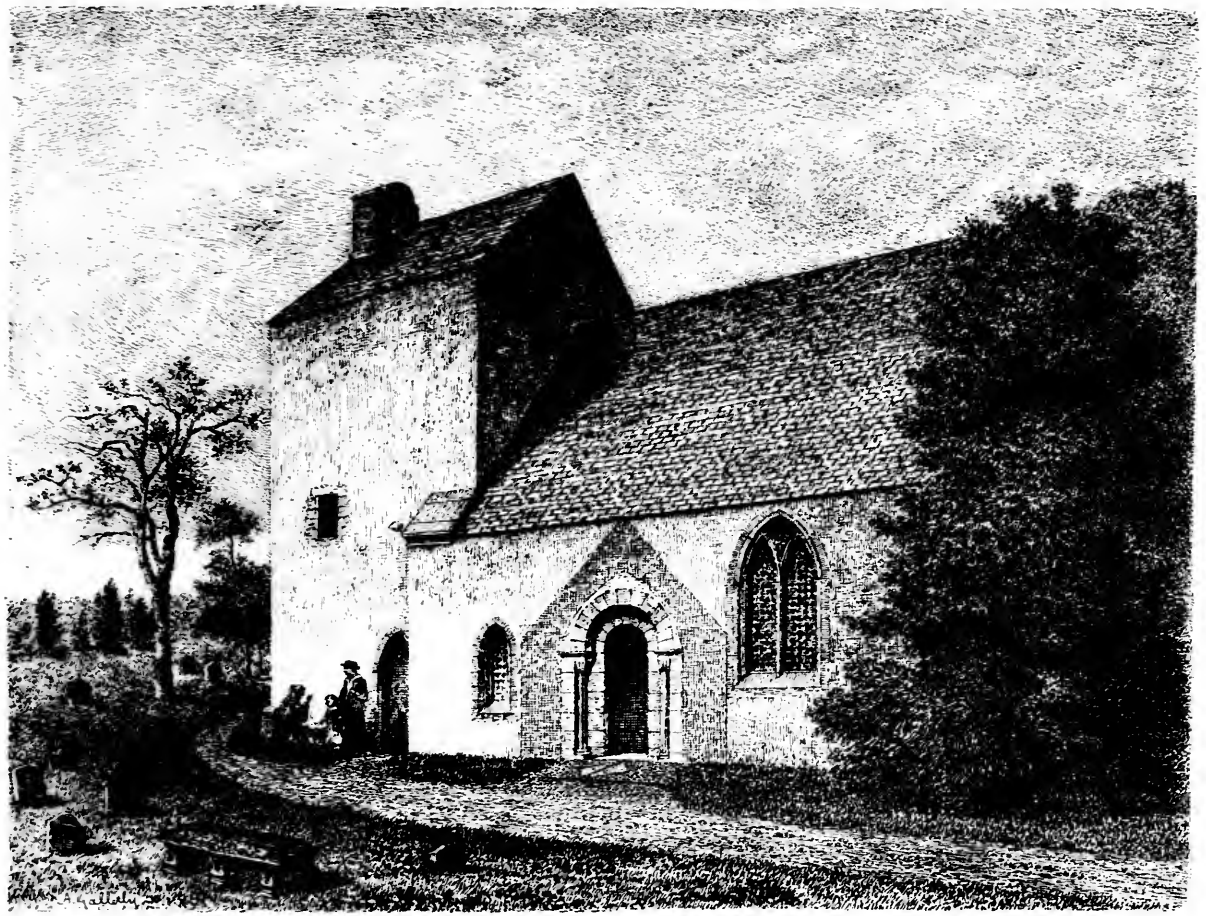
TORPHICHEN.

EGILSEY.

UPHALL.

ST ANDREW'S, PEEBLES.

ST ANDREW'S, PEEBLES.



DOORWAY, STOBO CHURCH.

DOORWAY, STOBO CHURCH.

CHAPTER IX.

ON CHANCEL ARCHES.

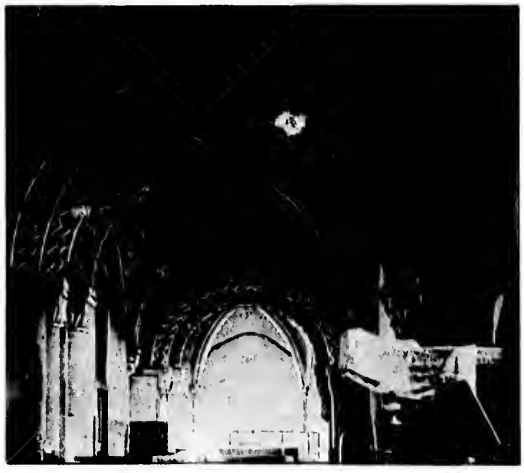
THUS far then have we found at Kirkheugh, chancel, nave, transepts, with central tower indicated in the ruins of a small church. This plan holds good in the majority of Scottish churches, with the variation of a western tower in some cases. In the accompanying sheet, Uphall Church, near Edinburgh, is an example of the latter; the tower, with its chaste Norman doorway, is the burial place of the Earls of Buchan: whilst the quaint one-storied aisle serves a like office for the Shairp family. Torphichen, three miles off, and long the place of worship of the Knights of St John of Jerusalem, is, as at present, an example of Transition architecture. Only the choir remains, with an ornate chancel arch, whilst part of the tower had been latterly used as a residence. The tower of the old Church of St Andrew at Peebles, restored in the style of Muthill and Dunning by the munificence of the late William Chambers, near which that pioneer of this era of cheap literature is buried, has beside it a remnant of the old church, the wall of which contains a doorway indicated by our photographer. This remnant stands at a right angle of 8 feet north of the tower, and is 34 feet in length. St Andrew's dates from at least A.D. 1195. The accompanying plate of the Kirk of Stobo, a few miles further up the Tweed, shows the characteristic Romanesque Tower, with part of the nave. As Mr Galletly's design of the drawing was to show the unique Norman door, removing the present porch for better inspection of this architectural gem, the chancel is not shown.

The view of Leuchars apse and chancel, with its ugly modern spire, given in the sheet of examples, shows, like Dalmeny, the high ornamentation of the thirteenth century. And, for the sake of the general reader, it may be as well now to illustrate Dalmeny chancel arch, extending just from beyond the pulpit. The space betwixt this and the apse arch has its grotesque heads and chevron mouldings sadly disfigured by the rude furniture of modern ecclesiastical taste. The symbolism of the carvings, one of which is seen just in front of the apse arch, as well as on the doorway, will be treated further on. From Mr Galletly's external view of the church may be noted, the relative proportions of apse, chancel, and nave. Indications of an intended tower,—indeed, part of its side walls have been built,—are found at the west end of the nave. This plate is a faithful copy of the unfinished drawing, with windows not filled in.

Egilsey, see sheet of examples, shows chancel and nave; and like structures cited both by the late Mr Muir and Sir Henry Dryden, show it not to be singular in this respect. Ancient Celtic churches, first eremitic oratories, then narrow oblong chambers with unglazed windows, had small additions, usually from seven to twelve feet long or so, added to them. Then buildings with such chambers expressly planned began to be built alike in the Western Isles, and the Orkneys and Shetland. Now how was this?

Were the Celtic missionaries influenced by the desire of making their little edifices counterparts of the Romanesque Basilica? Or have architects wrongly applied, for convenience, the term chancel to a chamber designed for different purposes?

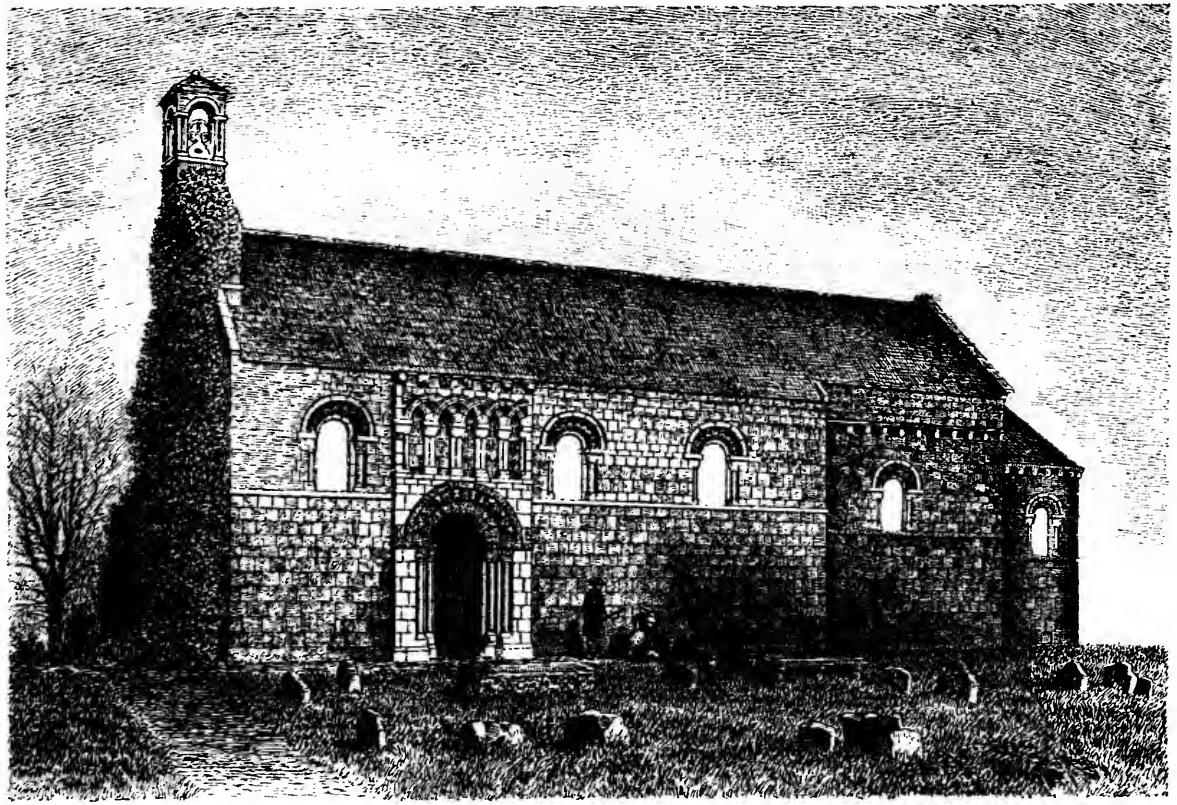
Miss Margaret Stokes has just called attention to the western chambers in primitive Irish churches.* Visiting the Church of St Fursa, near Lough Corrib, in County Mayo, she found this primitive edifice, built of grouting and undressed stone, with its square door lintel and sloping jambs, had no transept or chancel, but a nave and western chamber of two storeys. The nave is 55 feet long by 20 feet wide at broadest part, but it slopes gradually inwards towards the peculiar chamber, 9 feet long by 19 feet wide. This double storied similar arrangement is found at Aranmore, also built by St Fursa. This western chamber or ante-temple was meant by the Irish word *erdam*, used in Adamnan's Vision, where it is said, "The soul was borne in the twinkling of an eye through the golden portico (*erdam*), and through the glassen veil to the land of saints, into which she was first taken when she left her body."



INTERIOR OF DALMENY CHURCH.

Here the veil may correspond to the wood screen dividing off the chancel from the body of the church. It was customary in the early ages to bury persons of rank or sanctity in the church porch, not in the church itself. Thus, according to Bede, King Ethelbert was buried in the portico within the church; so was Archbishop Theodore, A.D. 690, as well as other Bishops of Canterbury. This was also the allotted reception chamber for penitents. The upper chamber seems to have been a muniment room, where relics were kept, as well as the illuminated manuscripts of the gospels. In Adamnan's account of Arculf's travels in the Holy Land, he speaks of the fragments of the lance which pierced our Lord's side being kept in the Portico (*erdam*) of the

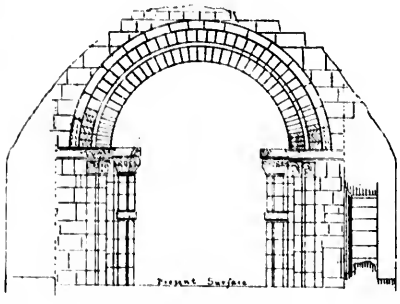
* "Three Months in the Forests of France," &c., Pages 144 and 252.



DALMENY CHURCH.

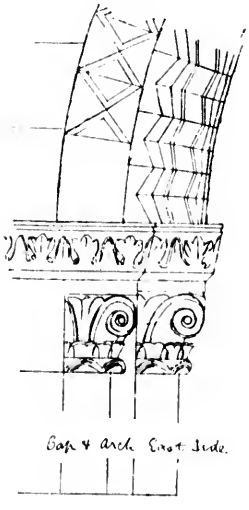
CHURCH OF ST BALDRED, TYNNINGHAME.

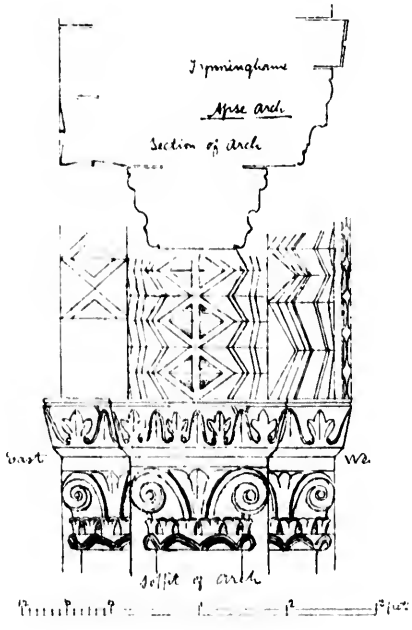
SOFFIT OF WEST END OF CHOIR.

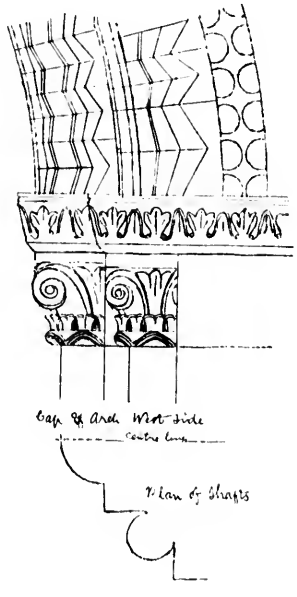


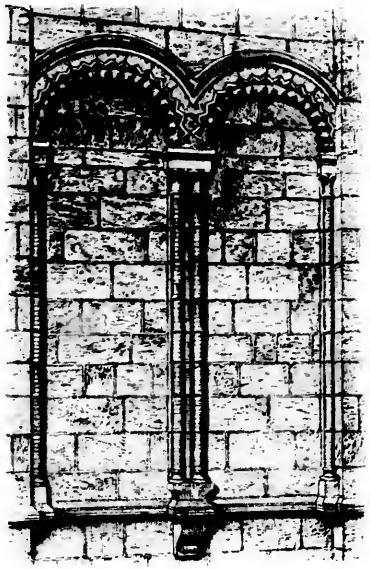
APSE ARCH, WEST SIDE.

SOFFIT OF APSE ARCH.









ARCADE, COLDINGHAM PRIORY.

APSE, BUNKLE.

Martyrdom, a place corresponding to the upper muniment chamber designated by the Irish word. The same peculiarity has been noticed in early German churches built on the plan of the old Benedictine Settlement of St Gallen, also of Irish origin. The Galilees of Ely and Durham Cathedral represent the same idea. So too, does the small church of Eilean Mor, situated on the largest of the group of five small uninhabited islands lying off the Knapdale coast; an oblong, 37 feet 5 in. in length, and 20 feet in width, it has a division of a gabled wall, with an arch opening built of thin flagstones. The smaller chamber-chancel, as well as the larger nave, or penitents' chamber, had a waggon shape vaulting, and an upper storey, lighted by a square shaped window in the west gable of the roof. Now was this a muniment room for St Carmaig, whose tomb is said to be some fifty feet south-east of the church? Was this erection after the Irish model of St Fursa, with penitents' chamber and burial shrine, an effect of the reputation along the Knapdale coast of this saint, who near this had first built with his own hands a small chapel 11 feet 3 in. by 10 feet 10 in., with uncemented walls more than four feet thick? The accompaniments of ruined crosses show this also to have been a centre of devotion. If this be so, perhaps the popular term of Grief-House, or place for penitents, may after all be the proper term for Egilsey chancel. May not, too, the discussion be applied to the uses of St Regulus' Chapel? Might it not have been a Grief-House, entered by the south door of the tower, now built up? The apse towards the east may have been the proper place for the celebrants; Professor Brown's lost western chamber may have been a place for penitents of a later date. Remembering the then scarcity of manuscripts in those early times, these small upper chambers were admirable seclusions for systematic Scripture study, such as St Fursa devoted himself to at this period of his life, and his rule may have been widely followed. Some of these chapels were designed to have chancel, nave, and outer-temple.

Several ruins of like primitive churches are found along the east coast of Scotland, dating from the missionary movements from Lindisfarne in the fifth century, as well as the long labours of St Cuthbert, which they incited. Of the fragment of the once beautiful little church of St Baldred of the Bass, Tynninghame, only the apse and chancel arches of this mediæval priory remain. The Norman mouldings of the three orders to each arch are very rich as is shown in our plate, mainly derived from pen tracings preliminary to a finished drawing. Those demonstrate in the apse banded wall-shafts and voluted capitals of a date when ecclesiastical architects busied themselves with larger made edifices; though the smallness of the plan, consisting of a rectangular choir, 18 feet long by 17 feet wide, with apse 11 feet in diameter, carries us back to the saintly founder, who died in A.D. 606. The enclosed ruins are now carefully preserved as a mausoleum by the Earls of Haddington. The Culdees, we know, had settlements from Dalmeny and Cramond to Prestonpans, adjoining this remnant; and in this connection Mr Muir has noted the little fragment of St Serf's Church,* on St Serf's Isle in Lochleven, Kinross-shire, scarcely 22 feet long, and which likewise terminated in such a semi-circular apse.

As Mr Muir has suggested, the apse now only remaining at Bunkle, Berwickshire, is of an early date. The derivative of the name is *Bona Cella*, or *Kil.* Mr Galletly's sketch, taken with great pains, and made to show how the outside wall of cubical

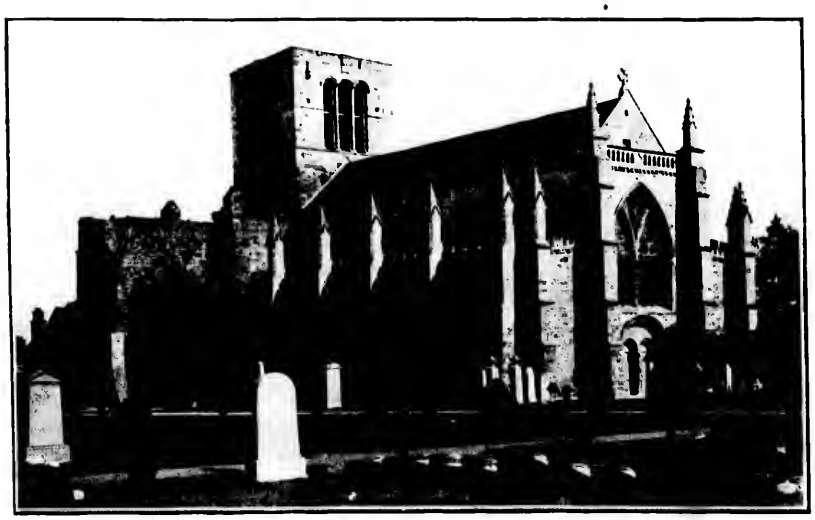
* "Architectural Characteristics," p. 12.

masonry, mixed at random with narrow stones, shows the inside walls to be packed with small rubble and grouted with lime and gravel. Perhaps the more thoroughly tooled apse, jambs, and arch tell of amendments to the plan of the hermit, who, according to the wont of his fellows, settled close beside the once strong castle, now also a ruin. The mediæval reconstruction followed the lines of the original plan, whatever enlargements may have been added. The present apse was left as it is in 1820, when the stones of the rest of the erection were taken to build the present parish church, in which are visible some quaint gargoyles. The apse is 17 feet 6 in. wide, with 7 feet of internal diameter; the breadth of the arch proper is 7 feet 6 in. The small window, which is 14 in. wide, and 2 feet 2 in. high, is deeply splayed to an opening of the 3 feet 3 in. thick wall. The total height to the string course at this point is about 12 feet, that of the apse arch is 12 feet 2 in., but the walls extend considerably below the present surface of the ground. May not this have been at first a primitive church of the sixth century or so?

In the old ruins of St Helen's, which overlook the German Ocean near Cockburnspath, may be found the barrel vault and other peculiarities of the primitive northern oratories. The plan shows a nave 30 feet 9 in. long by 18 feet wide, and a chancel 15 feet 2 in. long by 11 feet 6½ in. wide. Indications of north and south doors, with two narrow though deeply splayed windows on the south or landward side, having deep, shallow recesses underneath, start inquiries if this was not a storehouse and priests' dwelling, as well as a church. The manor, not the church, was granted by King Edgar (1098-1107) to the See of Durham, from which the monastery at Coldingham held. Square holes are seen all over the west gable; a peculiarity, as we shall see, also of St Martin's, Haddington.

Our plate shows this little church, known to be associated with the Cistertian Nunnery, whose stones are not now visible, in contrast with that of St Mary's, called by many, through mistake, "The Lamp of the Lothians," whose great central tower accords with the flamboyant traceried windows of the nave, recently renovated in the decorated style of the fifteenth century; whilst the ruined chancel contains the mortal remains of Mrs Thomas Carlyle. The whole length of the pile is 210 feet; and that of the transept is 110 feet. Against this in St Martin's, we have an oblong 55 feet in length by 16 feet 6 in. internally, with side walls built like those of Egilsey, of rough stones seemingly picked from the neighbouring Tyne river-bed, and grouted with pea and bean mortar. In the Nungate, or slums of Haddington, it stands, a crumbling monument of a time when it had a separate court of criminal jurisdiction, presided over by its own bailie. The mills, of which a very ancient one still enlivens the quiet neighbourhood, with the adjacent lands, belonged to the prioress of the Abbey of Haddington; and at the time of the Reformation, her yearly income amounted to £308, 17s. 6d. Scots. Besides, each inmate of the Nunnery, half a mile down from St Martin's, had for alimental allowance, 4 bolls of wheat, 3 bolls of meal, as well as 8d a day of pocket-money to spend on flesh and fish, as taste inclined; and there were also coming into the common store, grassums, carriages, capons, and poultry, as also an allowance of £4 yearly, for the clothes of each nun. Betwixt the time when Ada, Countess of Northumberland, and widow of the son of David I., founded this institute in 1178, and that when Alexander de St Martin gave it his lands and tenements of St Martinsgate, till the greater part of these were conferred by Queen Mary on William Maitland of Lethington,

ST MARTIN'S, HADDINGTON.



ST MARY'S, HADDINGTON.

INTERIOR, ST MARTIN'S, HADDINGTON.

in 1567, oversight of the fair occupants was held by monks, who, to do this, might have taken a half-mile walk from the old chapel. It might also have been the centre of the office for factorage over so large and multifarious transactions in money and kind. It is still the graveyard of the poor; and in those times, when Haddington was frequently subject to visits of hostile invaders, the last offices might be performed for nuns and others in the district, whose friends did not elect the dangers of a journey across the river to the other cemetery.

The plan is much that of Egilsey and western island churches; thick walls of 4 feet 4 in.; two doors in the north and south walls standing opposite; but one long window in the north wall alternately with two of the same pattern in the south one, all deeply splayed from 9 in. outside to nearly 5 feet within, and probably at first only covered with parchment. In our interior view, showing the north wall in its greater length, the photographer has depicted the present aspect of this ruin. The last south window near its corresponding door, is seen to be at some distance from the north one, whilst its neighbour one is hid by the buttress shown in our external view close to the chancel arch, being placed there to give light for cleansing the holy vessels; for a small piscina is found in the interior, alongside of it. The narrow external westermost window is hid by the buttress, behind which is the south door, whose splay may be judged from its internal aspect, visible in the other view. The three south buttresses are manifest late additions to the first building; as are, too, the fragmentary remains of corresponding ones on the north wall. The present chancel arch, which is well shown in our external view, is 7 feet 2 in. wide. It is built of a sandstone similar to that of the buttresses, as well as that of the south door, at the time of the corresponding renewals of the wall beside it, as well as the western foundations. Some years ago, during excavations, traces of a wall 12 feet square were disclosed, right out from the chancel arch. Was this apse part of the original church, or an appanage of the times of the nunnery? To return within the building; the ragged western opening was originally a square lintelled window, 2 feet 5 in. broad by 3 feet 8 inches high. The narrow opening through which the light streams in our picture, was a staircase to the top storey which ran along the whole length of the building, supported on a barrel vaulting of triangular thin flagged stones, grouted, like the primitive walls, with pea and bean mortar. A pavement levelled by a brownish white cement, and on which grass and shrubs now grow, served for a floor of the priests' chambers. From a re-inspection of our external view which shows the high gables, the intention of the builders to make priests' chambers here is manifest, for a small window with wide splay is shown, though the walls here are only 2 feet 8 in. thick, and a circular headed light also streams into this upper chamber, lower down on the west wall, which is 13 feet from the ground.

Little square holes extend over and through the walls in both drawings. Did they too admit light? Mr Robb's idea of their being foundations for scaffolding when the walls were extended, seems a little far fetched; for the walls were broad, and the building narrow. Such characteristic holes we have also seen in the walls of St Helen's, as well as in those of other primitive churches. Perhaps during the frequent invasions of Haddington by the English and others, throughout the period of the history of the nunnery, scaffoldings were erected outside the building for its defenders with bow and arrow, or weightier projectiles.

The minister of the Nungate, shortly after the Reformation, petitioned the magistrates of Haddington to augment his starvation salary. For as the nunnery had now been removed, the locality afforded neither scope nor remuneration; so he was removed to the burgh church. Ever after, St Mary's has been a collegiate charge.

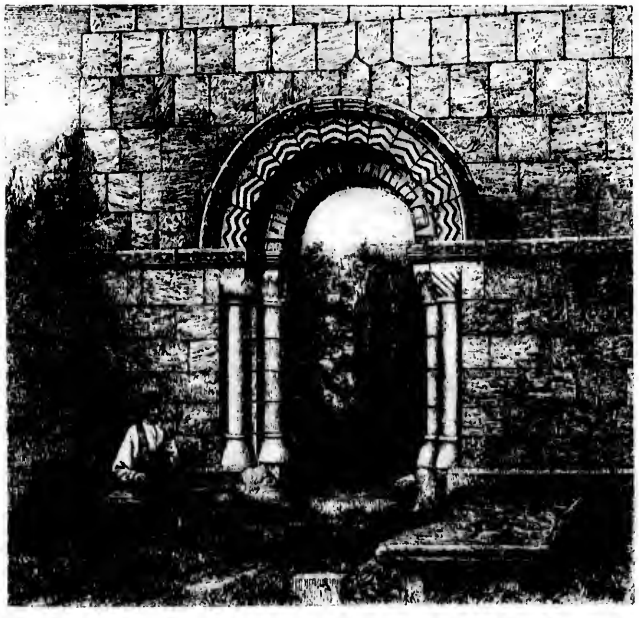
The burial ground enclosing the ruins, specially that part immediately surrounding them, is very flat. In this, too, it approximates to the plan of Egilsey.

The discussion of the plate of the chancel arch of St Blane's, Bute, leads back to already trodden ground. Our picture gives a faithful restoration of this lovely structure, as it forms part of the ashlar wall, some 27 feet high, which still stands out most prominently in the ruins. The representation of the arch is that of it looking into the nave; the chancel side of it is very plain. It is 4 feet 6¾ inches at the spring of the arch; but 7 feet 6½ inches near its centre. From the foot of the nook to height of label is nearly 11 feet. The characteristic ornaments covering the soffits as well as the front of the two arches are, for the inner one, a simple beak head moulding; whilst the zig-zag or chevron ornament of the outer one prominently strikes the eye. The small Greek cross on the centre stone of the label, with abruptly striated lines on either side, is its distinguishing feature. The rest of this outer carving shows lozenge shaped rectangles, prominent by alternate sinkings of the surface of the stone from a triangular form. This ornament continues in the string course running along the nave wall. The inner shafts are half-round, with jointing corresponding to the masonry, and have abaci cut vertically to support a rood screen; sockets for the uprights of which still remain at the base of the columns. Mr Galletly, who spent a fortnight studying the place, makes the shafts of the outer columns, now wanting, of one piece.

The view of the north chancel window given in the sketch, shows how the internal walls, though faced with ashlar, are of rubble trap, which indeed composes, either thus mingled or singly, a considerable portion of the masonry of the abbey.

Though St Michael's little chapel in Rothesay Castle has a double storey, St Blane's shows no trace of such an arrangement. It also differed from the primitive churches already quoted, in having its *desert* or place of penance and eremitic meditation outside the walls of the settlement at "the Deil's Cauldron." Some hold that Catan found this in existence when founding the new establishment. But the principle is demonstrated of having this and the guest-house outside of the church proper, as it was also at Iona and Lindisfarne. The ground plan of the church itself, a narrow oblong, is that of St Patrick's Irish churches. It was thought seeming that just as the women had a distinct cemetery, so they should worship in the nave with other outsiders, whilst the abbot, surrounded by assistant priests and students, conducted the service in the chancel. The times were as yet ignorant of gorgeous processions in long-drawn aisle and fretted choir, as well as of holy cup and wafer, kept mayhap in gold-enriched tabernacle from the polluted common throng. As yet the prominent place was not the altar, but the abbot's chair; so the simple worship here and in smaller fanes in communion was regulated accordingly. The square basilica which was added to the primitive structures, either as a separate chapel or as a chancel, in the eighth century, supplanted the Damhliags of St Patrick's day, built of stones and earth. The latter measured 18 feet long, and 13 feet 6 inches wide. But St Patrick built stone churches. In England the Normans found stone churches, and only altered their elevations, not their ground plans, for we find English parish edifices, which were simple rectangles,

LEGERWOOD CHURCH.



CHANCEL ARCH, ST BLANE'S, BUTE.

with no division of nave, and chancel and roof of one continuous ridge; whilst others, with very small chancels, which had chancel arches, were square ended. In truth, the Norman masonry of the conquerors, so far as parish churches went, did not revolutionise but adapt itself to existing ideas brought down from Roman-Saxon times. So may not the reasonings of Rev. Mr Hewison and Mr Galloway prevail, that St Blane's was not built in Norman times? The latter author holds that the Norman architects sought to preserve the primitive chapel by adding to it.* The minister of Rothesay suggests that St Blane's, as now standing, including the chancel arch, but with slight additions, is to be regarded as a specimen of the Celtic architecture which is known to have flourished ere Norman times.†

Of old Berwickshire was a land of ecclesiastical communities, ranging from the great centres at Coldingham to the smaller abbeys and nunneries of the Merse, and to little chapels like that of Legerwood, close to border towers which have now disappeared. The plate above the chancel arch of St Blane's shows the roofless chancel attached to Legerwood parish church, a comparatively modern erection, rebuilt first in 1717, and afterwards in 1804. Part of the chancel arch as it is now, very shamefully beplastered within the church, has been shown on our third page. The chancel itself is internally 7 feet 4 in. square, and built off by a side stone wall from the church, which the arch, ere hidden in vandal fashion, used nearly to span. In the accompanying plate of Mr Galletly's chancel arch restorations, that of Legerwood is the lowest drawing. The arch had an internal span of 11 feet 6 in. within the columns, whilst the mouldings averaged about 1 foot 5 in. in breadth. Their character, as well as the special ornaments of the capitals of the jamb columns, is duly delineated, both in proportionate and enlarged scale. Red coloured crosses on white grounds are found here and there on the chancel walls. This place was tributary, first to the Arch-Deaconry of St Andrews, and afterwards to Paisley Abbey.

Monymusk, in the valley of the Aberdeenshire Don, was one of the oldest Culdee settlements, also owing allegiance to the Bishop of St Andrews. After a fight of at least nearly a century, the Cheledei were displaced by monks of the order of St Augustine, who became the richer by the neighbouring lands gradually gifted to their predecessors.

The present church is in plan an oblong, 45 feet long and 20 feet 3 in. wide internally, with added side aisles. It is built of a pinkish bastard granite, with a few blue greystones intermixed. The corners, jambs, and rybats are of sandstone. The west tower is 21 feet 10 inches by 18 feet 9 in. externally, with walls 3 feet 6 in. thick, and fully 40 feet high. The lower storey has a stone barrel vault of very rough stones. The second drawing of our plate shows the chancel arch, with relative details of arch and jamb. But within it, on a smaller scale, is the ancient doorway, on the west face of the tower, with irregular courses of masonry abutting on the jamb stones. The chancel arch is much hidden and defaced, and rests on a wooden floor. The shafts seen measure 5 feet 3 in. to the capital, but no bases are visible. The chancel arch is 8 feet 6 in. wide.

The exquisite though plain gem of Norman masonry of St Brandon's, Birnie, was the seat of the Bishop of Moray in the early part of the tenth century. It is about

* "Archæologica Scotica," vol. v., part ii. Edin. 1880.

† "Bute in the Olden Times," vol. i., p. 105.

six miles from Elgin Cathedral; and still holds in its malleable iron and bronze hand-bells, 10 to 12 inches high, memories of older Celtic times. The present building, re-erected from the old ashlar stones, is still notable for close jointing and other signs of early good workmanship in 1734. But the ground plan is on the Celtic fashion: a narrow oblong nave 47 feet long and 24 feet broad externally, and a chancel 19 feet square, with walls 12 to 13 feet high. North and south doors face each other, as in the similar structures already examined; but both of these in the present one appear to be of later date to the walls; so do all the windows, saving those lighting the chancel.

Mr Galletly foreshortens the shafts of the chancel arch so as the more distinctly to delineate the beautiful chancel itself; the shafts, which are 5 feet 7 inches high, would have otherwise encroached on Monymusk Tower door of our plate. The diameter of the chancel arch is 7 feet 6 in., and its spring is 4 feet 7 in. from the wall corners on either side. The almost octagonal semi-cushioned mouldings of the semi-circular jamb is also given in larger detail. Birnie approximates to Jedburgh in this moulding, though again the beading above the cushions may also be seen in our Killarney plate of Celtic carvings on like columns.

The richly ornamental stone font, also distinguishing Birnie, though unfigured in our drawing, stands at the base of the right jamb pillar. The irregular octagonal plinth surrounds a semicircular area of the bowl 6 in. deep, and 15½ in. in diameter. It slopes outside for 14 in. to the spiral column, on which it rests,—a beautiful and pleasing church ornament.

Bonifacius may have come to the northern angle of Aberdeenshire to found the now ruined St Peter's, Peterhead. Old Deer Abbey stands close to Maud Junction, where the branch line from Aberdeen strikes off the main one of the Great North of Scotland Railway, and it was so named by Columba; for on parting he designated the place as the monastery of tears. There may, then, be good ground to hold that a church may have existed on the same site, about the middle of the eighth century, or over eleven hundred years ago.* The standing chancel arch, amidst crumbling walls of nave and chancel, was probably built, but mayhap according to the old plan, in Norman times. The nave, according to the plan in Mr Galletly's note book, is long and narrow, 65 feet 6 in. by 17 feet 6 in. or so broad, whilst the length of the chancel internally is given at 17 feet, though it is noted how the chancel wall is broken at both ends. Then two of the windows at the centre of the tower, now built in, but when open only six inches wide, are of earliest date. As the Rev. Dr Stewart shows in his most interesting pamphlet, this old church was once the only place of public worship for the neighbourhood. True, Peterhead people have grown numerically since 1593, when there were only 56; or since 1727, when they had mounted to 900; but the population, which was 400 in 1794, and has since correspondingly increased, is now subdivided into eleven denominations. But Buchan folks are a peculiar hard thinking race. Why should they not retain that ancient liberality shown just after the Reformation, when, up at least to 1715, Episcopalians and Presbyterians alike occupied their old St Peter's?

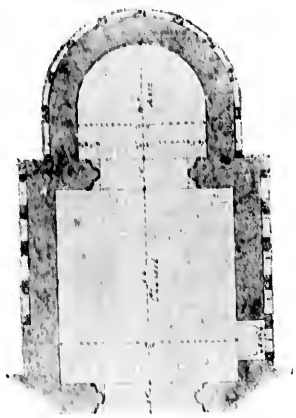
The accompanying sheet delineates the two standing monuments of this vanished church fabric. The perspective view of the tower shown within the chancel arch, and

* "The Church in Peterhead: Denominational, Chronological, and Topographical." By Rev. James Stewart, D.D., Peterhead. Peterhead 1890.

therefore drawn on a smaller scale, is of course not in natural position, though details are accurately given. The stones used for the walls of chancel and tower are of granite, mostly collected on the sea shore, with here and there interspersed a few blue flaggy ones. The jamb-stones of the chancel, and the rybats of doors and windows in the tower, are red chocolate-coloured sandstones. If the chancel was refaced in Norman times, the builders followed old models, for its breadth is 7 feel 2½ in., with a height of 6 feet to the spring of the arch.

The internal measure of the square tower is 9 feet 3 in. The height to the eaves of the slated roof is 33 feet 9 in. The bell on the top storey has an inscription on a band, with fleur-de-lis ornaments above and below it, as well as the date of 1647.

After the traveller on the Forth Bridge Railway to Aberdeen passes Dysart, once a cell of St Serf, and Markinch on the high Fife table-land, and next Cupar, he comes to Leuchars Junction, beside which is the ancient chapel of St Athernase, dedicated in A.D. 1244. It is still used, like Dalmeny, which it much resembles in architectural and other



GROUND PLAN OF CHANCEL AND APSE, LEUCHARS.

features, as the parish church. The outside of the apse and chancel is shown from the south-east in our illustration, without the modern steeple and bald modern kirk replacing the old nave. Some of the Irish emigrants with Adrian, in the ninth century, appear to have settled here. What is now highly cultivated flat land, was then swamp, with oases here and there, mostly of sand-dunes derived from the neighbouring German Ocean. On perhaps firmer foundations stood an old castle, the centre of local influence. The remnants of St Bernard's oratory are near; as is also a holy well, whose healing virtues drew pilgrims from all quarters. What wonder, then, if Leuchars became an ecclesiastical centre in correspondence with the Priories of Arbroath, Lindores, and Cupar, as well as of St Andrews, to whom the care of it was assigned by Pope Gregory, in 1187. Alexander Henderson, when a student at St Andrews close by, heard a sermon which roused him to shape the Scottish Reformation into definite course.

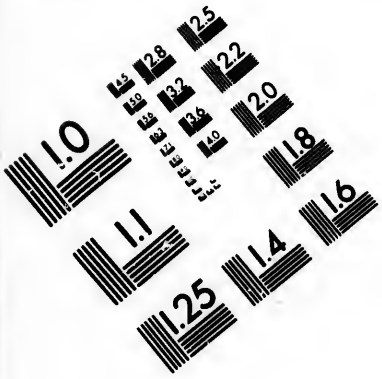
The ground plan of chancel and apse, as given above, was on the scheme of St

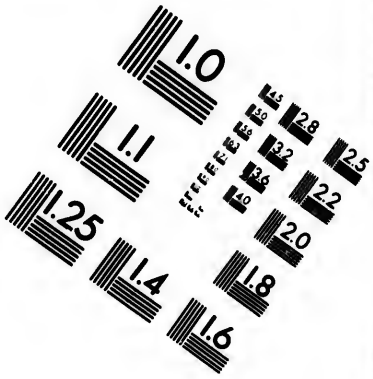
Patrick. Such dimensions,—apse, 11 feet 7 in. by 12 feet 9 in., and chancel, 19 feet 6 in. by 17 feet 8 in.,—suggest numerical planning. So, too, of the spaces betwixt the columns in the arcades of chancel and apse; not figured because of the small scale of our plan, but ranging parallel on either side from 3 feet 10 in. to 3 feet 8 in. in the spaces betwixt the circular columns of the long arcade; and 4 feet 5 in. to 4 feet betwixt the lower jamb columns of the outer semicircle apse. A somewhat symmetrical arrangement may also be seen in the disposition of pillars and mouldings in the lower and upper arcades, as exhibited on our view. The pillars of the lower arcade of the apse have no ornamented capitals, those atop are richly so. Both support chevron and cable moulded arches, differing in pattern. The upper one has a heavy entablature, because of the different setting of the pillars. The columns of the upper chancel arcade, though supporting differing mouldings, resemble those of the apse. They rise on a specially moulded string course, just above the triangular intersections made by the interlacing arches of the first and third pillars of the lower arcade. Two narrow round-headed windows, seen in the upper storey, help with a third one on the north wall to light the chancel; whilst one of such three similar windows in the apse is depicted. The central string courses of chancel and apse diverge in pattern. The heavy upper corbel table, supported by grotesque carvings of the heads of men, rams, and birds' beaks, is a marked feature of the building.

The arch, looking from the apse into the chancel, is 8 feet 6 in. wide, with three jambs, which, as shown in the picture, are jointed in accordance with that of the ashlar of the wall. They have cushioned capitals, and the semi-shafts measure barely 7 in. at their centres. The capital in the interior, of one at least, is ornamented with figures of two fighting cocks pecking at each other. This is in unison with the grotesque heads terminating just at the string course, on which runs the deep lower splays of the windows. But the beautiful chevron mouldings of the groined roof can only be seen when the ugly support for the outer bell tower is removed, as has been done in our second drawing.

The chancel is entirely concealed by the plaster on the west side; what remains of the two semicircular orders on the right side, with its chevrons, and trail of stars, shows it to have been very beautiful.

CHANCEL ARCH, TYNNINGHAME.





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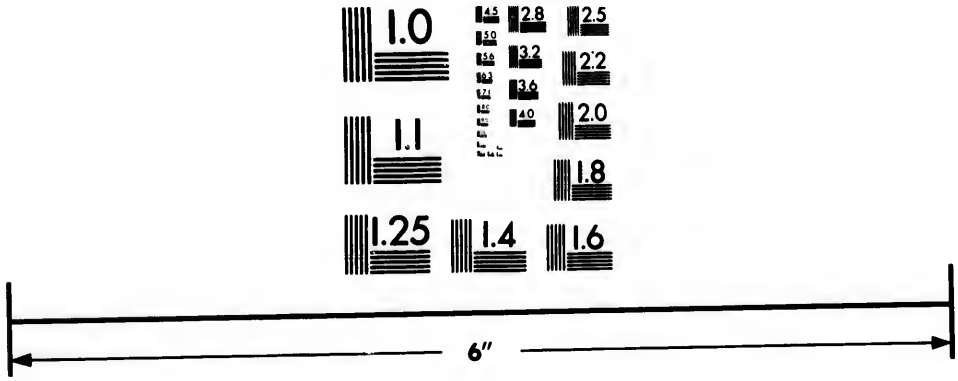

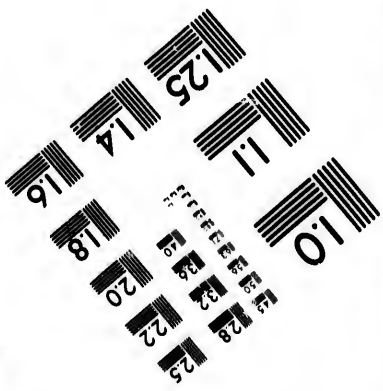

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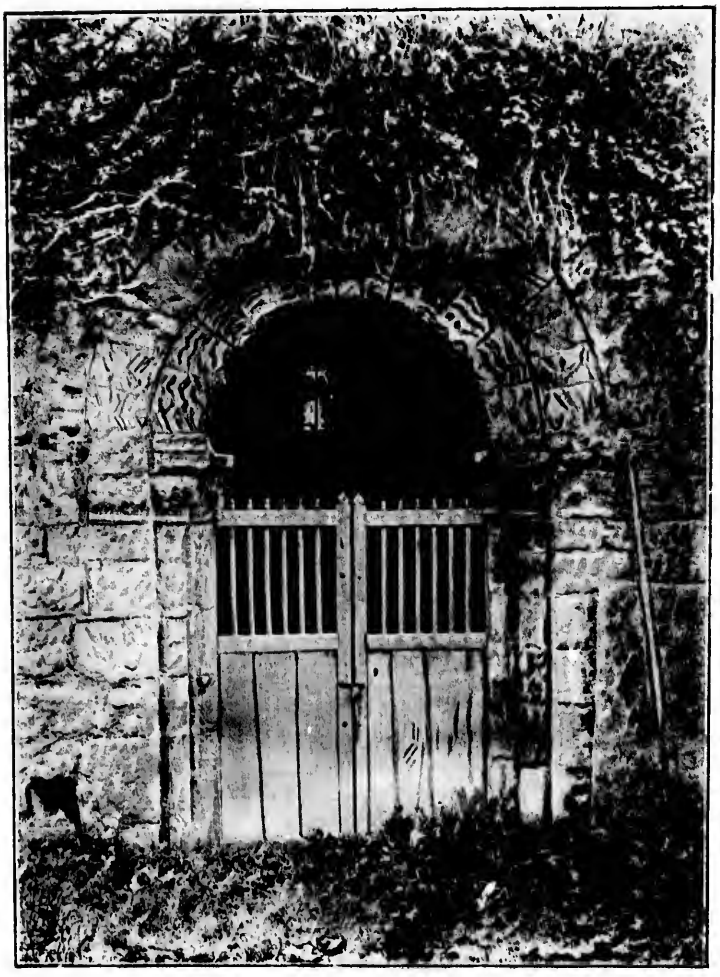


EDROM DOORWAY, 1896.

CHAPTER X.

COLDINGHAM AND ALLIED BUILDINGS.

A.D. 615-1089.

ST Baldred or Balther, as we have already seen, often paused in his evangelising of East Lothian to fast and meditate on the passion of Christ on the solitary Bass Rock. Inchkeith and Inchcolm, as well as the May, were in this seventh century tenanted by Celtic hermits or missionaries, eager, except the first mentioned saint, to labour in Fife or on the west shores of the Forth. Indeed for a century or so, ere Alexander, bestormed in Inchcolm, spent a night with the hermit of the beehive-like cell there, it had become the place of sepulchre for the Culdees of Dunkeld. Soon after Tynninghame extended its influence from the Musselburgh Esk to the Lammermuirs. Again, on the south slope of these hills as they dip into the North Sea, Coldingham Priory rose in the same century, as well as the missionary establishment of Lindisfarne on the Northumberland coast, both being centres of light to southern Scotland.

On a stormy day, A.D. 616, the cry of "Stranger visitants come!" startled the monks of Iona. When their ferry-boat returned it brought a little boy of twelve years of age, an orphan of the king of Northumbria just cruelly slain in battle by the heathen king of the East Angles, and now sent by the Pictish king for Christian training. The sixteen years' novitiate of Oswald, chiefly under the gentle Aidan, first bore fruit at his victory near Hexham over Cadwallon, king of the Strathclyde Britons, by a handful who had previously knelt in devotion beside a wooden cross, bearing the legend, "*In hoc signo vinces.*" The new Bernician king speedily sent to Iona for a missionary. At first Cornan, but afterwards his old tutor Aidan, came on foot to charm Oswald's subjects by external graces of character, the new king meanwhile acting as interpreter. Just opposite Bamborough Castle the royal residence, was low-lying Lindisfarne; and Aidan at once seized the possibility of making on the east coast another Iona, which so became the centre of a great district, from the slopes of the Cheviots to the central Tweed valley, under first the bishopric of Aidan, and afterwards of Cuthbert. Thus, the natural divisions of southern Scotland marked out the course of its early evangeliser, Aidan, who travelled on foot, poor because distributing in alms any largess bestowed on him, and as well known in wattle-daubed forest shieling as in royal palace. Spending and spent, his labours showed fruit long after the too early slaughter in battle of Oswald. They also extended from the Wooler hills to the Tyne valley where Paulinus a century before had baptised in the Christian Name, but the little abiding fruit of this had been almost swept away at the inroads of the Pagan barbarians. "Old Mailros," though not the institution whose ruins the tourist visits, had already risen in the Tweed valley, in due time to furnish Cuthbert, who was so greatly to extend the work. Indeed, omitting Ninian's old territory of the country of the Strathclyde Britons, the path of the early missionaries, who

usually evangelised two and two, is that of George Stephenson's "coo frighteners," by the alternate East Coast and Waverley routes from Edinburgh to England. Even after two centuries, when owing to cruel Viking ravages Lindisfarne became a desolation, the faithful monks bearing the remains of St Cuthbert traversed all this territory till they found a resting place at Durham; to reach this they journeyed amidst the territory of an adverse people. Oswald's kingdom of Deira and Bernicia stretched from the Humber to the Forth. It thus held the sees of both York and Durham. The former was founded by Augustin, the first emissary from Rome to Britain, in the previous century, who found the fierce southern paganism of the island more than a match for his energies. His northern emissary, Paulinus, one of whose baptising centres was at Pallinsburn, near the later site of the field of Flodden, had to leave England A.D. 633.—when the country was conquered by Penda, king of Mercia, and Cadwallon, king of the Strathclyde Britons. The kingdom then relapsed into paganism.

Aidan set aside Hilda, of the royal lineage of Deira, the south side of Northumbria bounded by the Tyne, as Abbess, first of Tynemouth, but afterwards of Whitby, where she ruled two separate establishments for monks and nuns for thirty years. So, too, did Ebba, sister of King Oswald, at Coldingham on the Berwickshire coast. She was a princess of the rival Bernician dynasty, being consecrated as abbess by Tinan who succeeded Aidan at Lindisfarne. Unable to round St Abb's Head in a storm, when fleeing from Penda, king of Mercia, who wished her in marriage, she landed on the rough headland in A.D. 660, and built a chapel. There are still foundation marks of two buildings near each other. St Cuthbert, when visiting the joint establishment in 669, practised a habit of Old Melrose, of standing up to the neck in water through some night hours, repeating prayers. Of the prophecy of one Adamnan, who never took food but on Thursdays and Sundays, how the irregularities practised in the great establishment would cause its ruin, others have told. It was soon after burned to the ground by the pirate Vikings. But when again reconstituted, it is said that both abbess and nuns slit the points of their noses, hoping thus to scare the heathen plunderers. It was restored in 1089 by Edgar, a son of Queen Margaret, who colonised it with Benedictine monks from Durham. The place, thus an after dependency of the great English See, was far more intimately connected with the fortunes of the Scottish court; associated with it were plots nearly shattering the occupancy of the throne. Standing right in the coast highway to England, it was the scene of receptions and bombardments, as well as fell conspiracies, which often rise round places where great men sleep. The ruins of priory and convent are very extensive, including a nave and choir 90 feet long by 25 feet broad, and a transept 41 feet long by 34 feet broad. The great tower, 90 feet high, fell nearly one hundred and forty years since; and later still fell a graceful chancel arch betwixt the choir of our plate and the refectory, which added diversity to the ruins.

The photo-lithograph shows part of the choir, which, with the surrounding north and east walls of the priory, was restored for use as the parish church in 1855; which is 84 feet long by 23 feet broad; the style is partly Norman and also partly first pointed. The two square eastern turrets, within which are pilasters dividing the centre of the building, whence the sloping roof falls to the south and north sides, illustrate the style of the whole buildings, which included nave and aisles, as also refectory. The chevron mouldings of the lower arcade, running betwixt pilasters stopping at the upper string course but running past the middle one, curiously zigzagged just below the shafts

enclosing the upper windows, also deserve notice. When the church was adapted for use, the whitewash of the ceiling was removed displaying an unique internal style of ornament best appreciated by the accompanying illustration.

In the lower storey is a continuous pointed arcade of single detached shafts, with rich carving; the upper one has a detached arcade, with passage behind in the thickness of the wall, and alternating high and low pointed arches.

All down the Merse district are ruins of former ecclesiastical dependencies of Coldingham. Foremost amongst them are those of Lennel nunnery, on the north bank of the Tweed, just above Coldstream. The 4 feet thick walls, and triangular arch just beyond which is a modern house used by the watchers at the time of the resurrection scare incident on Burk and Hare tragedies of Edinburgh in 1829, hints evolutionary ideas, certainly much before the time of the more perfect arch of Carnock also a ruin, but on the Forth, of late Norman age. Yet, the entrance into the burial place of the Gordons, an architectural appanage of Edrom Parish Church, shows perfect form at an

COLDINGHAM INTERIOR.

early time. This little dependency of Coldingham Abbey is situated on the Whitadder, near Duns, and adjoins Blanerne Castle, once a redoubted Border keep, but now a dairy, and shows restorations of King David's age, as well as ruder ones of last century.

The light greenish-grey stone of this doorway is much worn over the carved portions specially at the arches so as to obliterate the zigzag and key mouldings; parts of the carvings only on the capitals are preserved. The weather-worn jamb columns, 6 in. in diameter, are built in pieces, and are 5 feet 10 in. high or so. The entrance is 4 feet 7 in. wide; and the height about 11 feet. The joints, which are not the original ones, are from a quarter to barely half an inch. As the doorway now faces the east, Mr Galletly holds it has been rebuilt; and as the lower arch stones are not original, they may have been placed at some time during the renovations of the door, which may possibly have been done thrice altogether. The mortuary chapel to which it is now the entrance, is about 19 feet square, and has inside a slightly pointed vault. The restored details of arch and carvings on capitals, given in the accompanying photo-lithograph, meant study by the

sculptors, as also the doorway given in the plate of reproductions of similar examples of ecclesiastical architecture. Do not the grotesque faces amongst entwined spirals of the capitals suggest Celtic rather than Norman Art? As Canon Greswell of Durham has shown, this moulding prevailed in little Northumbrian churches of St Cuthbert. Indeed, in early Anglo-Saxon times, many so called Norman features were introduced or anticipated, as in the entrance porch of the old church at Wroxham, in Norfolk, which is reproduced in a preceding plate from a negative made in one of Mr Galletly's tours. The carvings are on the style of Edrom; heads and spirals, though not seen in our plate, which is of an improved arch, ornament the capitals. The chevron carvings of the arch as well as the tree-stemlike peeled columns, only show the good use of pliable material like the soft limestone of this church in skilful hands. This was the case, too, with those who cut out the chevrons, as also the lozenge-shaped and label carvings of Edrom arch.

The accompanying drawing of Celtic carvings from Kilkenny, made in pencil sketch during Mr Galletly's last months of life, shows ornaments closely approaching those of Edrom. Many competent Irish archæologists hold that though both Jerpoint and Freshford were partly restored at the Norman era, they nevertheless show ornaments of much more hoary antiquity. They also trace the unique chevron and like mouldings to that far back time

Dalmeny doorway, with its two solid shafts, the outer round and the inner octagonal, is a study in sculpturings worthy of a chapter, altogether apart from that of the two figures guarding the outer and inner encasing arches. The visitor to the interior of the church has already seen some approaches to the grotesque heads guarding the door; but he may spend an hour carefully discriminating those two lines of winged birds, griffins, serpents, besides combinations of birds and quadrupeds, thus permanently encasing the sculptured fancies of the monks or Culdees.

In the restoration of Duddingston Church doorway set to proper use by entrance of warrior and son, the complete arch mouldings are given. The richly sculptured shafts have a representation of the crucifixion, and the incident of Peter's cutting off the ear of the high priest's servant.

The parish church of Lamington in Lanarkshire is just off the main line of the Caledonian Railway, south from Carstairs Junction. The old doorway, with its peculiar rope mouldings, of which a restoration is given, will be found built into the present church wall. This record of the past dates at least from the reign of David I.

Adaptability of material at hand is shown in the great Dun or stone and earth fortress of Edenshall above Coldingham, the southmost relic of such Picts' fastnesses. Again, the Roman invaders made the most of northern materials new to them, whether in the little oratory at Manor near Peebles, whose supposed origin by Christians in the camp is confirmed by a like discovery just made at Silchester, or in the wall flanking the Cheviots, a rampart of which is given in our tailpiece.

OXNAM—ROMAN RAMPART.

RESTORATIONS, FROM WATER COLOUR DRAWINGS BY MR GALLETLY.

EDROM CHURCH.

DALMENY CHURCH.

LAMINGTON CHURCH.

DUDDINGSTON CHURCH.

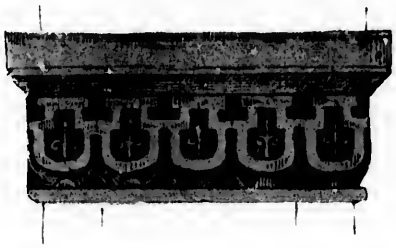
CARNOCK.

DOORWAY—WROXHAM CHURCH, NORFOLK.

LENNEL.

SPECIMENS OF ANCIENT CELTIC ARCHITECTURE IN COUNTY KILKENNY.

SQUARE ORNAMENT ON ROUND PILLAR,
JERPOINT.



SQUARE PILASTER, S. TRANSEPT, JERPOINT ABBEY.

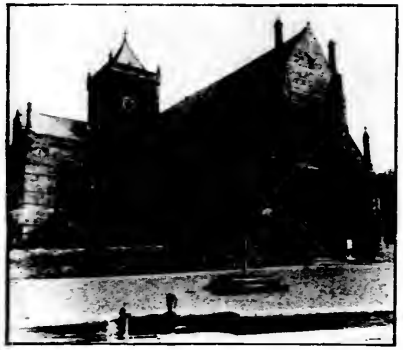
KILLESHIN.

RETURN OF JAMB
OF DOOR AT FRESHFORD.

SOFFIT ORNAMENT
OF DOOR AT FRESHFORD.

SOFFIT OF DOORWAY,
FRESHFORD.

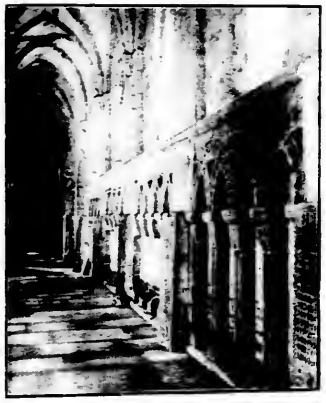
ST MAGNUS CATHEDRAL.



TRIPLE DOORWAY—WEST VIEW

EAST VIEW.

SOUTH-EAST VIEW.



AISLE.

INTERIOR.

SIDE DOORWAY—WEST VIEW.

SIDE DOORWAY WEST VIEW.

INTERIOR.

AISLE.

CHAPTER XI.

ON STYLES AND NAVES.

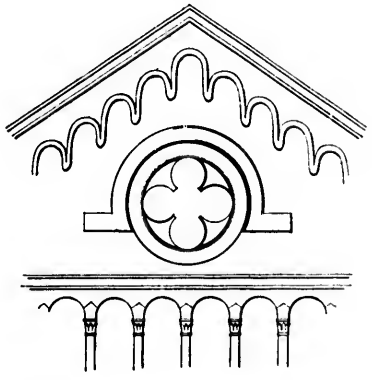
UNTIL lately at least the non-ruinated buildings of Scotland erected during the energy for such work developed in England and Europe by the Norman conquest, were Glasgow and Kirkwall Cathedrals. Our sketches illustrate the latter pretty fully. The north transept of St Magnus, along with the smaller illustrations, indicate the growth of style during its building. For the pure Norman flourished from 1075 to 1175; the early pointed extending for a hundred years from the latter date, when it was displaced by the decorated style, which ruled till 1375.

The Normans improved on existing buildings, and only dung down the smaller kirks because they could not hold the crowds coincident with the rise of the regular church orders. The rectangular polished ashlar masonry, with circular arched doors and windows, were not the express creations either of Charlemagne or William the Conqueror, but slow building adaptations of the Romanesque style, with other details, originally coming from Italy. The great meeting-place of the people, the nave, was borrowed with the divisions of the new cathedral buildings from the Basilica, or Roman hall of justice; these were the choir, apse, and outer court for penitents and strangers; whilst the aisle, triforium and clerestory vertical divisions of the surrounding walls slowly developed by the experience of the early centuries. The idea of the cruciform shape, with its four naves at right angles, was brought into Italy from the east; and so too varied peculiarities, both of this and the pointed style, which were modified on the Rhine and central France owing to changing climate and building stones. The native architectural genius of the north did not slavishly copy existing models, witness the Church of St Michael, planned by the learned tutor of King Othis (936-1002). Charlemagne, too, at his invasion, found smaller churches scattered through France; but that they still exist is shown by the illustration of Querqueville church tower, near Cherbourg, taken from Mr Galletly's continental note books, built of a schist, which also serves for its roof, with a few freestones as string courses and rybats. The tower is nearly as broad as the nave, which is 11 feet broad and 15 feet long internally. This small structure boasts of three apses arranged in cuneiform plan, each 10 feet by 7 feet. There are here no mouldings; for the adaptation of means to ends does not permit ornamentation. Near here, too, the Northmen under Rollo, when converted to the Christian faith, rebuilt in refined primitive Romanesque, in 930, a church they had previously destroyed. Thus it came that Norway became a centre for diffusing architectural taste to its then Orcadian colony.

The southern Scottish Abbeys were completed in a like time to that of the northern St Magnus, and thus show similar architectural features, which are also varied because of dissimilarity in building material. Jedburgh, Dryburgh, and Melrose

have in their records connections with Lindisfarne. But the abbey of the former was founded in 1118; that of Kelso in 1128; whilst additions and rebuildings consequent on hostile English raids went on for at least two hundred years. The new abbey of Melrose was founded in 1136. Dryburgh Abbey, founded in 1150, continued like its other southern compeers just enumerated till the close of the sixteenth century.

The Norman windows with three orders in the choir, shown on the left side of the drawing of the north transept of St Magnus, as well as those of rounded arch and label in that portion of the Cathedral, and in the nave to the right, are eminently characteristic peculiarities of this Romanesque style, whilst the flat pilasters, semi-buttresses, are peculiar to this period. The little shafts or colonnettes of the windows, with none of the classic proportions of Greece and Rome, are very distinct. That they are a copy of continental examples is shown by Mr Galletly's rough diagram from his note books, here reproduced, of the south gable of Strasbourg Cathedral.



SOUTH GABLE OF STRASBOURG CATHEDRAL.

The gable mouldings, as well as the Romanesque arcade of the wall, though not enriched, also at the same time show how well an indifferent red sandstone has been utilised in building this pile. The south transept, shown in one of our smaller views of Kirkwall Cathedral, has likewise a rose window, with mouldings slightly varied from that of Strasbourg.

The nave of St Magnus Cathedral, with its heavy pillars, supporting triforium, and clerestory, along with vaulted roof,—how it strikes a stranger—has been carefully depicted in the pen-drawing. But Mr Galletly, in the only completed MS. found at his death of this intended work, gives his "impressions of this noble building":—

"A glance at the ground plan of Kirkwall shews that, supposing the mason work to be fairly good, it must be a building of great strength. In plan it is liker that of a modern prison than of a modern church, when the area occupied by the walls and pillars is compared with that of the open floor area. But of course it is totally unlike a prison, in having arcades instead of closely walled cells. The nave is 120 feet long, but its central aisle is only 16 feet in width, while the side ones are only 10 feet

wide. The columns here are as much as 5 feet in diameter, with interspaces of only 8 feet. Stone vaulting covers the greater portion of the side aisles. All the details in the interior of the nave are severely plain. Most of the capitals of the columns and piers have only plain mouldings, and are not of the cushion type. There must be few if any Norman buildings in the British Islands or in Normandy itself with similar capitals or imposts. The massive pillars, the thick walls they carry pierced with the arches of the triforium and clerestory, and the limited amount of light admitted by the small windows in the side walls of this part of the church, give the nave a cavern-like but at the same time a most pleasing appearance. Sparing lights and dark shades give a fine effect to the massive pillars and the tiers of recessed arches which they support; and the bare, massive, roughly hewn but regularly coursed masonry which everywhere meets the eye, has about it an impressive appearance of strength, sternness and stability which smoother work would fail to produce. The narrow and seemingly lofty transepts have also a fine effect. So also has the rather more ornate and more varied choir."

The accompanying sheet of details illustrates interior specialties. The plan at the top of the sheet is taken close above the capital of the western pillar of the north arcade of the choir, whence a variety of arches spring. On the right of this is an elevation of a nave column, the height of whose shaft is 13 feet 10 inches; above it is the line of triforium wall. The top pillar on the left of the drawing shows the cushioned capital of the middle pillar of south side of choir, whilst the innermost elevation of the left side gives the moulding of the capital of the respond; and the outer one to it, is that of a triforium pillar, which has a diameter of 6 feet 2½ inches. Within is an illustration of scroll carving of the side pillar of the chancel arch; above it is a representation of the grotesque carvings on capital of eastmost old pillar on the south side of the choir; and beyond this the capital of the middle pillar next respond, also on this south side. The brackets, with gargoyles, are just at the string course, dividing the clerestory from the triforium, and at the springing of the vaulting arches of the roof.

Kirkwall Cathedral, as Mr Galletly points out, is one of the few churches erected in a district with freestone near at hand; so the greater part of its external walls, built of a thin, flaggy, claystone rubble, show very little of the "cubical" ashlar, otherwise so prevalent in Norman buildings.

The closer study of this great, scant-lit, narrow fane, 217 feet 6 inches long, and 71 feet high, with a total breadth of 47 feet, may suggest how the later Gothic architecture modified its apparent defects. For when newer buildings of like proportions had to be provided with a wider nave, pointed arches and wall buttresses added magnificence to the stern grandeur of this pile. Lighter though larger pillars and windows also gave southern cathedrals a joyousness lacking in this memorial of St Magnus.

Excepting the newer choir, the builders of St Magnus used a flaggy rubble for most of its walls. When some special ornamental architectural addition was made, this was replaced by a sandstone ashlar, whose contrasting red and yellow colours form a marked contrast to the prevailing blue hue of the walls. Thus, the grand west front triple doorway of late pointed style, and the Norman north doorway of the nave, and the other erections, principally of the interior, in the sheet of details, but also our drawing of the north transept, show the conjunction of ashlar and rubble. The beautiful and unique mouldings of the examples just referred to, demand patient study.

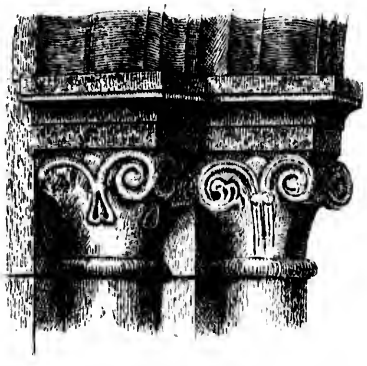
The nave of Dunfermline Abbey, internally 106 feet long by about 55 feet betwixt the aisle walls, is, with a small portion of the refectory, almost all that remains of the ancient monastery. Though the Culdees had a settlement, dedicated to the Holy Trinity, long previous to the reign of Malcolm III., whose favourite residential tower was also here, his name is associated with the founding of this Abbey Church, the place also of the marriage and burial of his spouse, the saintly Queen Margaret. It was amended by his son, David I., and finished in A.D. 1113. The neighbouring monastery was occupied when completed, about A.D. 1124. The great Cross Church, begun in A.D. 1216, and opened in A.D. 1226, with choir, transept, presbytery, etc., was built because the Abbey Church was unsuited for the parade of the new worship. No vestige of this choir now stands.

Dunfermline nave differs from that of Durham Cathedral mostly in its more meagre proportions. Thus the stumpy pillar shafts, 4 feet 11 inches in diameter, and 16 feet 6 inches high, placed about 10 feet apart, have a family likeness to those of Kirkwall and Jedburgh. The zig-zag and fluted capitals of some of the pillars, imitated from those of Durham Cathedral, at whose foundation King Malcolm attended, at once strike us. Resting on square plinths, and having cushioned capitals like their adjacent plain fellows, they support pier arches with bold mouldings, surrounded by label ornaments. The triforium arches are not right over those of the nave aisles. This arch pattern also contrasts with the richly carved one of Durham, and is 8 feet 3 inches wide, and 6 feet high to its spring. The plain cushioned jambs, with arch springing from a large roll in the centre of the wall, may be seen in our illustration ; as well, too, as the clerestory arch, with its plainly moulded shaft. How the aisles are vaulted and groined, and also the internal ornaments of their windows, with the lower arcade carving, is worth attention from the student.

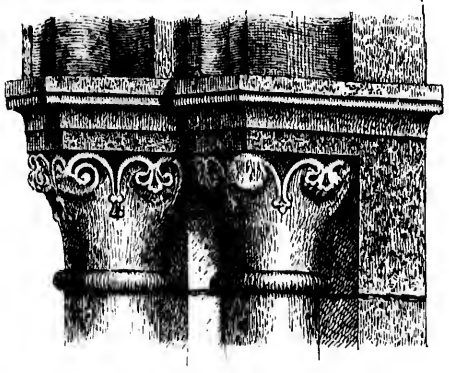
Extreme narrowness with height is peculiar to other Scottish churches of the twelfth century besides Kirkwall. We have already noted this at Iona. But Jedburgh and Melrose, as well as Dundrennan Abbey, in Kirkcudbrightshire, show the same features, while as much may be said for Whithorn, in Wigtonshire. Though Kelso Abbey has a nave only 22 feet by 18 feet, Jedburgh Abbey has one of 129 feet long by 57 feet over the aisles. So, too, the length of that of Dundrennan is 134 feet by 63 feet wide all over. This magnificent ruin, under care of the Commissioners of Woods and Forests since 1842, and the starting stage of Queen Mary ere embarking for England in 1568, was founded by David I. about 1142, and colonised by Cistertians from Rieval, in Yorkshire. We give an illustration of the interior of the north transept.

KIRKWALL FROM THE SEA.

DUNDRENNAN.

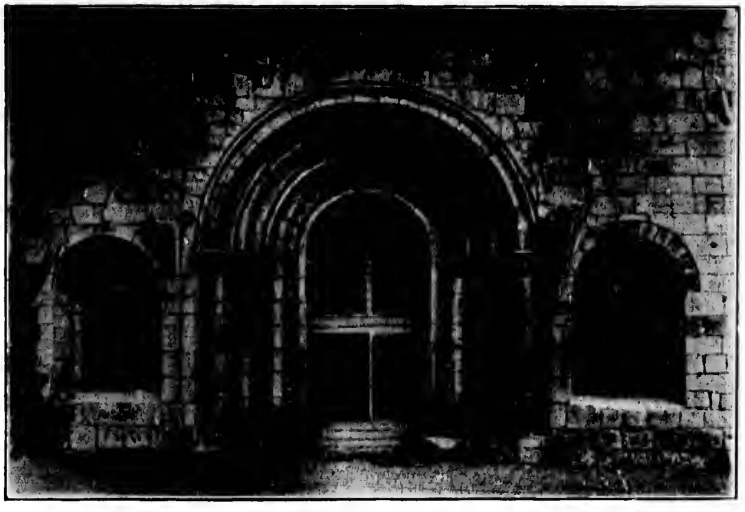


CAPITALS OF ABOVE.



CAPITALS OF ABOVE.

WINDOW, DRYBURGH ABBEY.



CLOISTERS DOORWAY, DRYBURGH ABBEY.

CHAPTER XII.

ANCIENT DOORWAYS.

DUNFERMLINE, Kelso, and Jedburgh, near palaces, were under special royal patronage, had enormous possessions, while their abbots were *de facto* the kings of vast territories. Kelso in particular was in hot rivalry with Durham. So it happened that invasions and sacks were frequent episodes in the early history of these establishments. The lead of the roofs of Kelso Monastery, at the time extending over the area of nearly the modern town, was rich booty to the English invader. The abbot had the power of pit and gallows; so a motley crew of penitents, suitors, unintentional manslayers desirous of the shelter of asylum, and others assembled round his gate. Such entrance, then, to the tabernacle of peace and safety, while providing facilities of inspecting the outer petitioners, should show externally the strength and beauty of the internal fortress, of the high tower whose round arched windows also gave grandeur and beauty, as well as a sure vantage ground to the defending marksmen. So the sculptors, many of them monks in communication with the continent, showed a pride in unique planning from those gorgeous patterns already adorning the western façades of newly erected European churches, so far as the material at hand permitted. As Sir Gilbert Scott says —"Further north—from Hexham Abbey —we have noble examples at Kelso, Jedburgh, and Dryburgh: the first having the round arch nearly throughout; the second, as I have before said, famed for its exquisite doorways; and the last having doorways equally refined, but remarkable rather for their chaste simplicity than for their richness of detail."* In the plate of Dryburgh cloisters doorway, the plain mouldings, only enriched by a row of dog tooths throughout its length, and its three simple orders, with abutting unglazed windows, form part of a once tall building, graceful also from the skilful arrangement of round windows like the one depicted. The doorway of the north transept of Dundrennan also illustrates dignity and simplicity, and Mr Muir reckons it, with one at south-east of the nave of the Abbey Church, Paisley, as amongst the smaller but comparatively good Scottish examples of the Norman style. The capitals at Dundrennan may be observed as of unequal size in this plate of restoration; and the door sill, though now hidden by earth, takes the form of a cross. Our draughtsman has varied his figures of monk and prior, with a modern dweller in Paisley suitably attired. A strange fancy! though not suggestive of future advertising uses of the picture; and not obscuring the graceful arch mouldings and foliage of the capitals. The breadth of doorway at the position of the figure is 5 feet 5½ in.

One of the richest finds in the excavations of the ruins of St Martin's Priory,

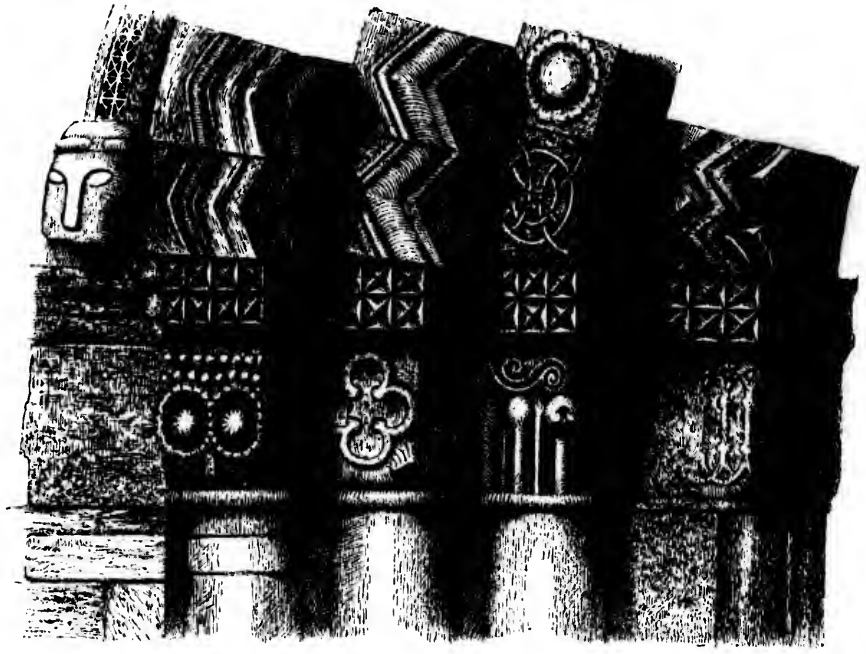
* "Lectures on Mediæval Architecture," vol. i. p. 122.

Wigtonshire, carried on since 1885 by Mr William Galloway, under the auspices of the Marquess of Bute, has been that of the Norman doorway, of which we give Mr Galletly's view, and sheet of details. The doorway, found covered with ivy so as practically to conceal its design, now stands on the south side of the Priory, a long narrow building whose erection was continued through the twelfth into the fourteenth century. But as this portal, one of the most perfect of Scottish ones of its style, shows strong evidences of having been shifted, it may once have stood beside the western tower, which, till it fell in 1707, was a beacon to mariners making for the neighbouring shore. The woman in the archway, though dressed in present day fashion, holds one of the Norman pottery jars of special pattern which have been discovered in the district.

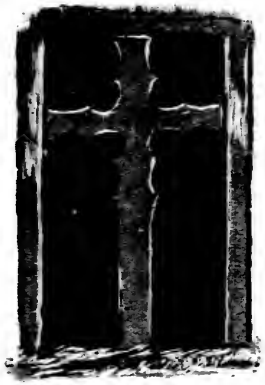
Mr Galloway was Mr Galletly's constant correspondent and friend, and the drawings were made with his assistance from careful measurements made on the spot. I quote from Mr Galletly's two note books devoted to this object—"Contrasted with similar work at Jedburgh, Kelso, or Dunfermline, the stone-work of the enriched doorway at Whithorn is in excellent preservation. If not the best, it is one of the best preserved in Scotland. Even the carved soffits of the orders are but little worn. The jamb columns are built in pieces, and both these and the arch stones are closely jointed for Norman work. The whole doorway has in some degree—perhaps only in subsidiary points—the appearance of having been taken down and rebuilt. Thus the stones forming the abaci of the two inner capitals, on right-hand side, are not placed square; at least one of them is well round to a diagonal position; the joints appear to me to be on the fine side for the style of carving, which indicates early rather than late Norman, although the date of the doorway is believed to be the early part of the twelfth century. Possibly it may be the last of the Norman carved doorways to become obliterated in its decline by decay." The sandstone used in building this doorway was obtained, not in Wigtonshire, but from a distance.

The doorways of smaller Scottish churches showed their architects desirous to fulfil functions connected with the great abbeys. Thus Stobo, p. 40, and Tynninghame had Kelso as suzerain; while both held the right of sanctuary. The porch of the former with its simple though beautiful doorway, and that of Uphall, shown on a preceding sheet, inspired hope to the troubled wayfarer. Abercorn, three miles north-east from the latter, and the seat of Bishop Trumwin from A.D. 681 to 685, had a similar doorway, now built into the wall with tympanum of stones set in zig-zag pattern. But at a similar distance to the west, Torphichen held the hospital and preceptory of the Knights of St John of Jerusalem—a powerful corporation in these and later centuries. Their influence reached to the Holy Land, but extended locally to Midcalder and Kirkliston. Mr Galletly has restored a magnificent doorway, now built into the wall of the parish church of the latter place—which still retains its Romanesque tower, though otherwise an entire renovation. This doorway, indeed, like its neighbouring plainer one, may have shifted its first site, for the Knights grew in national importance with the centuries. Thus Sir John Sandilands, who died at Flodden in 1513, was succeeded by Sir George Dundas, who was a school-fellow of Hector Boethius in Paris. Again, it was at Sir James Sandilands' house, near Midcalder, where John Knox administered the first Protestant communion in Scotland. The change of style in the capitals of this doorway, along with other details, is observable. It is 4 feet 9 in. wide, and has a total measurement of 14 feet 7 in. Of the

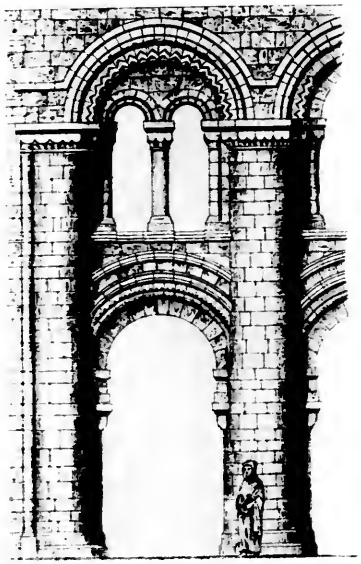
NORMAN DOORWAY, WHITHORN.



DETAILS OF DOORWAY, WHITHORN.



ANCIENT CROSS, JEDBURGH ABBEY.



BAY OF CHOIR, JEDBURGH ABBEY.

CARVED STONE, YETHOLM.

seven shafts supporting the four orders, the first and third of which have chevron ornaments, three larger ones are at the outer angle on either side, and the others follow, tall and small, in alternate arrangement. Jambs, which are shafts with capitals, support a plain outer label, beneath which, again, is an elaborate chevron hood. So far, then, this bold doorway would inspire the sick or troubled refugee seeking its shelter with hope, as being the fit entrance of a strong place.

The north doorway of the nave of St Magnus Cathedral, Kirkwall, our next restoration, follows, though more simply, the same lines of ornamentation. But here, the trigonal label, 10 feet 6 in. high from the abacus at the top of the capitals, indicates the introduction of Transition style, so markedly shown in the magnificent triple doorway of the western gable. The surrounding ashlar work replacing the rubble on the left side, and continued past the buttress to the west front, exhibits this as a recent addition, probably made when the two additional bays of the nave gave an increase to its length.

The interior elevation of the door in the south aisle of the nave combines simple Norman with the polychrome, in red and yellow, so extensively introduced in other parts of the cathedral, and tending greatly to its decay.

The nave of Dunfermline Abbey Church, as we have already seen, is the remanent survival of the massive monastery buildings, but even it has additions of later date. Thus the ungainly buttresses were added to its exterior betwixt 1590 and 1630: Gothic windows were made to replace three Norman ones of the north front, betwixt 1750 and 1790; and about the same time saw the building of the steeple at the west gable of the western entrance. Indeed, a thunder-storm of 1807 caused the destruction of the south-west tower, one of two guarding the magnificent west doorway of the western façade, in many ways unique in Scotland, and which added much to its majesty, like that of a smaller York cathedral. The Abbey Church was forty-three years a-building, and its construction, like most of those worked at by the travelling architects and masons of contemporary cathedrals of the time, was from east to west—a temporary stone screen sufficing for the portions ready for use in public worship, till at length times of peace and plenteous exchequer permitted the worshippers to enter the fully adorned interior by the just ready great western entrance.

Of this entering doorway, now in sore decay, Mr Galletly made a coloured restoration, which we reproduce. It projects a few feet out from the west gable. The cushioned pillar shafts, five on each side, recede at a sharp angle to the door, thus diminishing their respective distances while approaching it. The semicircular arches they support, with their rich chevrons, rosettes, and diapers, are guarded by an outer arch, of which eleven of the twenty-three stones have carved heads, with alternating geometric figures. The stone splay roof makes this entrance, 20 feet high and 16 feet broad, unique in Scotland.

The Canons regular of Jedburgh, like the Benedictines of Kelso, ten miles off, preferred to exercise their vocation as craftsmen, teachers, musicians, and the like, in haunts where men do congregate, thus differing from the secluded communities of Dryburgh and Melrose. Jedburgh was famous in Border story from the tenth to the sixteenth centuries, as a place of sieges, razings, rebuildings, with interludes of royal marriage, at which a ghost appeared. Its architectural features bespeak of such revolutionary changes. Monuments of the earlier times are found, such as the Celtic cross in a lintel in the south chapel of the choir, a fit companion to a like stone found in

the churchyard at Yetholm. The two bays of the Norman choir, suggested by Durham, that perfect imprint of Romanesque, one of which is figured where the stumpy pillars reach up to and enclose the triforium arches, contrast with the great nave, which like the tower, with surrounding transepts, is of the later transition style.

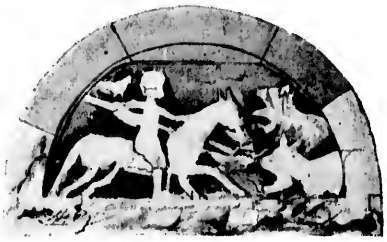
In the reproduction of the doorway at the east end of the south aisle wall of Jedburgh nave, not its fac-simile to the west, erected at the instance of the Marquess of Lothian, the mailed warrior is passing through an inner entrance of 10 feet 6 in. high, which is also there 4 feet 8 in. wide. The special foliatures of the jamb, a continuance of the inner order of the arch, is beautified by the prominent chevrons, just beneath which are the symbolisms of harpies, mermaids, Samson and the lion, with David and the bear, as well as other like mediæval sculpturings. A sheet of such details taken from a note-book sketch may assist the student.

The restoration of the great western doorway, left incomplete in the absence of satisfactory data to fill in details, shows fuller ornamentation of the jambs, with special adaptations of chevrons, fish-bones, zig-zags, as well as carvings of flowers, and human and animal faces which mark the orders of the arch. See also the separate sheet. This noble entrance to the long drawn out nave with pointed pillar arches, was fully 20 feet high outside, diminishing to 14 feet 4½ in. at the entrance to the nave. It recessed for 6 feet 2 in., and had there a width of 6 feet 1½ in. Its great Norman window, 18 feet high above it, again superimposed by a St Catherine's wheel, made it a noble object, though not in the drawing of this west wall of 1790, with humble two-storied thatched cottages on a rough roadway *more Scottico*.

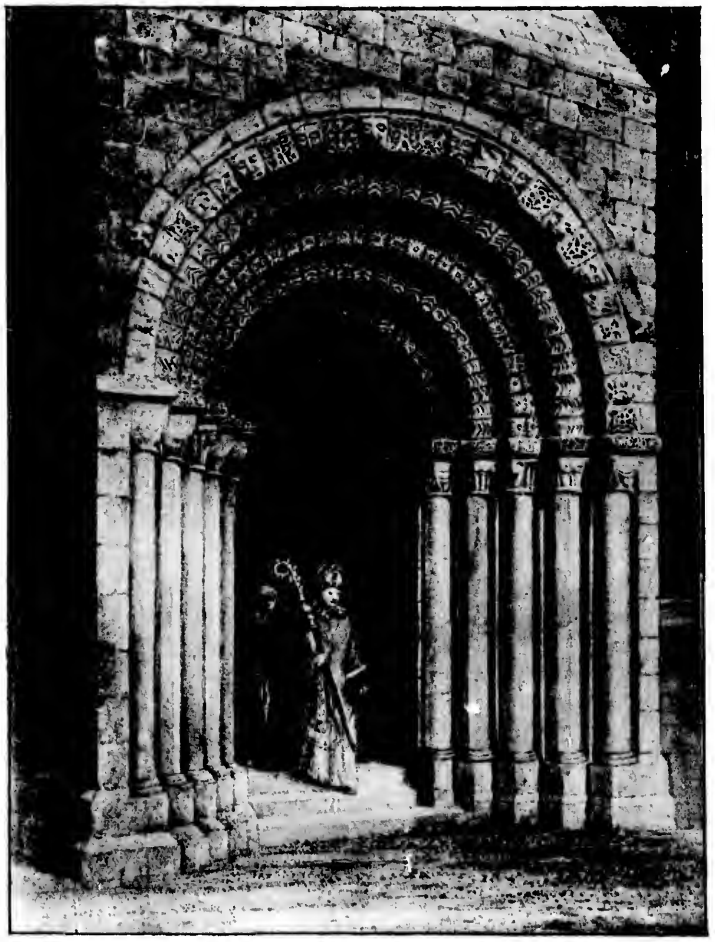
Our process block shows all that atmospheric decay has left of Kelso Abbey west doorway. So, too, the minute details of Mr Galletly's restoration, which has special cable, chevron, zig-zag, and bird's head mouldings on the orders of the arch. We also give a restoration of the rapidly crumbling interlacing arcade shafts and unique mouldings of the beautiful north transept doorway of the same ruin.

The west doorway of Holyrood Abbey shows six orders of mouldings, intermingled with exquisitely cut foliage. The tympanum, supposed to be a newer addition from the second pointed period, as well as the flamboyant windows, and the awkward conjunction of the palace buildings, suggest a time when the doorway was doubled.

At St Mary's, Haddington, a fine example of the double doorway, the shield on the capital of the central pillar displays the implements of the Passion.

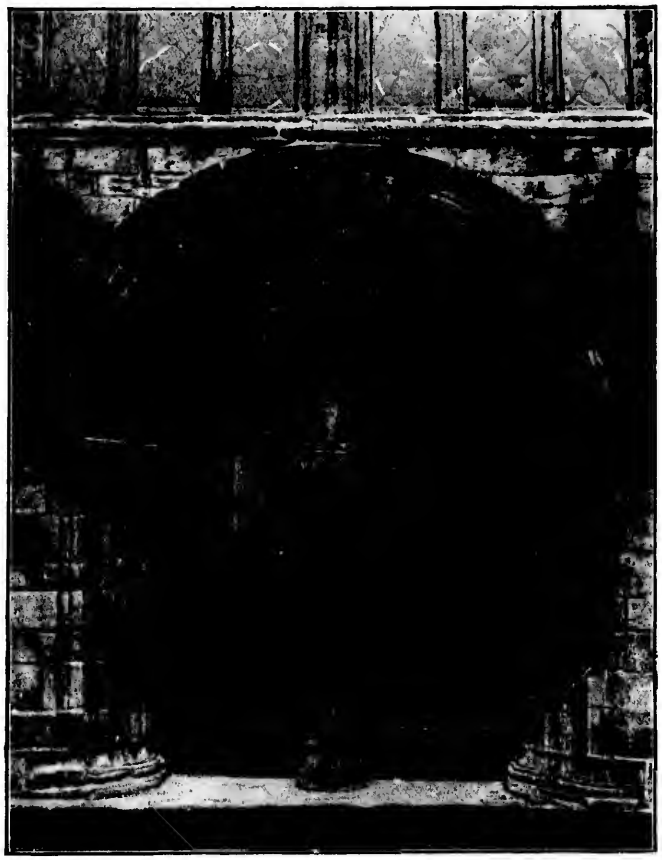


FORMER TYMPANUM OF LINTON CHURCH DOORWAY.



DUNFERMLINE ABBEY, WEST DOORWAY RESTORED.

WEST DOORWAY, HOLYROOD ABBEY.



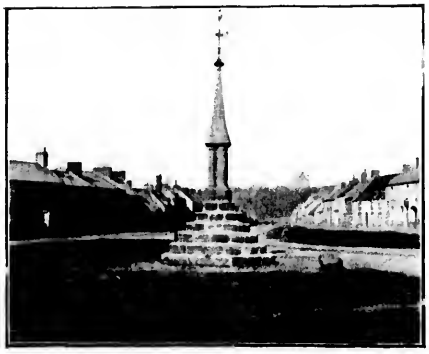
ST MARY'S DOORWAY, HADDINGTON.

JEDBURGH—WEST DOOR, 1896.

KELSO—NORTH DOORWAY, 1896.

QUERQUEVILLE.

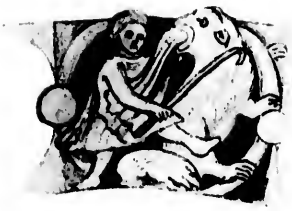
DUNDRENNAN ABBEY.



NORHAM CROSS.

BEY.

FIGURES IN SCULPTURED RING OF SOUTH DOORWAY, JEDBURGH ABBEY.



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KIRKLISTON DOORWAY.

CHRONOLOGY OF SCOTTISH ECCLESIASTICAL ARCHITECTURE.

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James I. to Mary.	1424 to 1542.	Bishop Reid added three West Bays of Nave to Kirkwall Cathedral, 1540.	Collegiate Churches of Trinity College, Edinburgh. Melrose Abbey. St Giles' and King's College Towers; also Haddington and Linlithgow—crowns at top destroyed. Roslyn.	Third or Late Pointed Style.	East End of York Cathedral. Roslyn, Spanish Architect.

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