



MELROSE ABBEY, FROM THE EAST

*From an Original Drawing by D. Roberts R.A.*

JOHN G. MURDOCH LONDON





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Sir Walter Scott states that he had often seen the foundations of the piers, when drifting down the Tweed to take salmon by torch-light. The village of Newstead is a mile east from Melrose on the road to Lauder. After the extinction of Old Melrose an ecclesiastical structure was here reared, and was known as Red Abbey Stead, from the colour of the sandstone. The pleasant suburb of Gattonside, embosomed amid orchards and gardens, is about a mile from Melrose. A church is supposed to have been at Gattonside, and some remains of vaults are visible. Drygrange was a granary of the Monks, and another was near the hamlet of Eildon, on the opposite side of the Tweed. A mile above Drygrange is the Hill of the Cowdenknowes, the "bonnie broom" of which is celebrated in Scottish song.

On the side of the middle Eildon Hill is an artificial tumulus called the "Bourjo," of some extent, and traditionally alleged to be the memorial of Druidical rites.<sup>1</sup> The road to this locality is called the Haxalgate, and on the north-eastern summit are the vestiges of an alleged Roman Camp, with two fosses and mounds of earth nearly two miles in circumference, and a level space in the centre. Its identity as a Roman camp is disputed, and the enclosure may have been simply a Border fastness to which the cattle of the neighbourhood were driven on the approach of an enemy.<sup>2</sup> The fortification has at least the advantage of commanding a most extensive range of country. On the Eildon Hills sixteen terraces can be traced in the staircase manner, similar to the Parallel Roads of Glenroy.

The localities of Melrose abound with superstitious legends of fairies, as veracious as those connected with the ancient devout men of the Abbey. Immediately below the renowned mansion of Abbotsford, like Melrose the annual resort of many a visitor, the Gala Water, celebrated in song, enters the Tweed within three miles of the Abbey. This tributary passes the manufacturing town of Galashiels, the name of which implies the "huts of shepherds upon the full stream." From the hill at Galashiels the view towards Melrose is peculiarly beautiful, including finely wooded banks, slopes of elevations, and the windings of the Tweed, which disappear between the eminences above Drygrange.

## KELSO ABBEY.

THE town of Kelso, a burgh of barony under a magistrate appointed by the Duke of Roxburghe, is delightfully situated on the north bank of the Tweed, opposite the confluence of the Teviot with that river. The name was formerly written Kellesowe, and more anciently Calkou, Calchou, and Kelchou.<sup>3</sup> It is supposed to be derived from the Chalkheugh—an elevation of gypsum and other calcareous earths overlooking the Tweed, on which a part of the town is built. This eminence, one of the most remarkable objects in the locality, and commanding a view of the finest landscape scenery, is now sloped into terraces and gardens, and is defended by a strong wall from the impetuous and undermining floods of the Tweed.

The earliest notice of Kelso is in 1128, the year of the foundation of the Abbey, in the charter of which is mentioned "the church of the Blessed Virgin Mary on the bank of the river Tweed in the place called Calkou." The town and environs are deservedly admired. Patten, the military historian of the Duke of Somerset's second invasion in 1547, notices Kelso as a "a pretty market town," and Pennant, in

the bridge was erected or repaired by Pringle of Galashiels, afterwards of Whytbank, the proprietor—

"I, Sir John Pringle, of Palmer stede,  
Give an hundred marks of gowd sae reid,  
To help to build my brig over Tweed."

From this bridge a path called the Girthgate runs up the valley of Allan or Eldwand Water, leading to the Sanctuary of the Holy Trinity on Soutra Hills. In the valley are the old towers of Hillslap, Colmslee, and Langshaw, in ruins. Hillslap, or Hillstop, is assumed pertinaciously to be the Tower of Glendearg in "The Monastery," which the author expressly denies, alleging that not one of the old towers in the Vale "bears the most distant resemblance to the descriptions in the romance."

<sup>1</sup> Hutchison's "View of Northumberland and Excursions to

Melrose," vol. i. pp. 299, 300. The name *Borjo* or *Aborjo* is supposed to be a corruption or transposition of *Choabor*, the *Temple of the Parent of Light*. A large stone, known as the *Eildon Free Stone*, near Melrose, marks the spot where Thomas the Rhymer frequently met the "Queen of Fairyland."

<sup>2</sup> New Statistical Account of Scotland—Roxburghshire, p. 55. Hutchison, in opposition to Pennant, alleges that this was the scene of a decisive engagement in the eighth century between Ethelwold, King of Northumberland, and Oswyn, who claimed that local monarchy, and in which he was killed.

<sup>3</sup> No town in Scotland has been known under such a variety of appellations, all derived from the original, as Kelso. Almost every old writer who mentions the town has his own orthography, and the burgh of the Abbots is duly chronicled under at least twenty different appellations.—Haig's Historical Account of Kelso, 8vo. 1825, p. 2.



1775, describes this Border burgh as a "neat place, built much after the manner of a Flemish town, with a square and a town-house." The tenements are chiefly built of a light-coloured freestone and roofed with blue slates, pleasingly contrasting, when viewed from a distance, with the surrounding wooded hills and knolls. The prominent deformity is the parish church, erected in 1773—a most hideous octangular edifice of rough freestone, the abortion of a superlatively absurd architect, which has been likened to a mustard-pot:—the cemetery surrounding this pile is of spacious extent.

The bridge connecting the town with the once parochial suburb of Maxwellheugh, in which the Regent Morton possessed a residence, is a splendid structure of light-coloured stone, commenced in 1800, and completed in 1803, at the expense, including the approaches of about 18,000*l.*, from a design by Rennie, and adopted by that eminent engineer as the model of his grand Waterloo Bridge at London. This bridge supplies the loss of one a short distance up the Tweed, built in 1754, and destroyed by an inundation in 1797.<sup>1</sup> The present structure displays on each side polished double columns in six sets, and ornamental parapets, each of the five elliptical arches seventy-two feet in span, the piers fourteen feet, the entire length nearly five hundred feet, and the greatest height from the foundation, which is fifteen feet below the bed of the river, fifty-seven feet. The edifice forms the centre of a variety of scenery which must be seen to be appreciated, combining the majestic Tweed at the confluence with the Teviot, the ruinous Abbey, and the agreeable town and the wooded heights on the back-ground of the magnificent seat of Floors Castle. Leyden, whose native village of Denholm is in "pleasant Teviotdale," five miles from Hawick, has celebrated the loveliness of Kelso.<sup>2</sup> Sir Walter Scott, whose boyhood was passed at Sandyknowe, near Smailholm Tower, six miles from the town, and who was familiar with the district from his infancy, ascribed to its influence his love of natural scenery, more especially when "combined with ancient ruins, or remains of piety and splendour."

The junction of the Teviot and the Tweed above Kelso Bridge enhances the beauty of the landscape.<sup>3</sup> Tweed extensively bends within two miles above the town, and the Teviot, as if rivalling the absorbing river in curving beauty and the richness of the banks, placidly approaches the confluence, the former river at least in width nearly five hundred feet, and the latter, in some parts, two hundred feet. Both rivers are often simultaneously flooded, and flow with irresistible force. The Teviot, however, issuing nearer the mountains from which it descends, is more liable to inundations than the Tweed, and after the confluence forces the current of the Tweed against the north side of the channel, often exhibiting a distinct colour some distance along the south side before the waters amalgamate. Every attempt to protect a wooded islet below the confluence has been unavailing, and only some fragments of the rude bulwarks are occasionally visible. Above Kelso Bridge are two islands in the Tweed, and the intervening verdant peninsula between that river and the Teviot is called St. James's Green, or Friars, on which is held annually, on the 5th of August, the large St. James's Fair and Market. On an eminence, about two miles north-east of the town, is the obelisk erected to the memory of the poet Thomson, in his native parish of Ednam, of which his father was the pastor. The village is pleasantly situated on the Eden, a tributary of the Tweed.

The most conspicuous object in the rural capital of "pleasant Teviotdale," which retains no other indication that it was an old monastic town, is the ruin of the Abbey Church, prominently appearing in melancholy grandeur above the domiciles and villas of the modern "Calchou." This portion of the Abbey exhibits

<sup>1</sup> A bridge anciently crossed the Tweed at Roxburgh, which was often destroyed and renewed in the contests for that long extinct Castle and town. Patten, noticing the return of the English from the battle of Pinkie in 1547, records that the victors were at Roxburgh on Friday, the 23d of September, and encamped in a "great fallow field" between Roxburgh Castle and Kelso, about a quarter of a mile from the latter town. He says in his quaint phraseology—"Betwyxt Kelsey and Rokesborowe hath bene a great stone bridge with arches, the which the Skottes in time past have broken, bycaus we shoold not that we cum to them."—Expedicion into Scotlande, in Sir John Graham Dalyell's Fragments of Scottish History, 4to. p. 87.

<sup>2</sup> The lines by Leyden in his "Scenes of Infancy Descriptive of Teviotdale," published in 1803, have been often quoted:

"Bosom'd in woods, where mighty rivers run,  
Kelso's fair vale expands before the sun;

Its rising downs in vernal beauty swell,  
And, fringed with hazel, winds each flowery dell.  
Green spangled plains to dimpling lawns succeed,  
And Tempe rises on the banks of Tweed.  
Blue o'er the river Kelso's shadow lies,  
And eopse-clad isles amid the waters rise."

<sup>3</sup> The confluence of the Teviot with the Tweed attracted the notice of Patten, who in describing the situation of Roxburgh Castle, then in ruins, says—"It is strongly fenced on eyther syde with the course of two great rivers—Tivet on the north and Tuede on the south, both which joyning somewhat nie togyther at the west ende of it, Tivet by a large compas abowte the fieldes we lay in, at Kelsey doth fall into this Tuede, which with great deapth and swiftness runneth thence eastward into the sea at Berwyk, and is notable for two commodities specially, salmons and whetstones."—Expedicion into Scotlande in 1547, pp. 86, 87, in Sir John Graham Dalyell's Fragments of Scottish History, 4to. 1798.

the progress of architecture between the middle of the twelfth and thirteenth centuries, and is a noble relic of the Saxon or Early Norman style, erroneously described by Pennant as a Greek Cross, in which the compartments are of equal length. Pennant seems not to have observed that, contrary to the usual practice, the head of the cruciform at Kelso is towards the west, and the eastern division was as long as those commonly displayed in the Latin Cross.

While the extinct town of Roxburgh, connected with that burghal Parliament, known as the "Court of the Four Burghs of Scotland," was prosperous, the Castle of Roxburgh was the occasional residence of David, Prince or Earl of Cumberland, afterwards David I. In 1113, while heir-presumptive to the Scottish throne, he induced a colony of thirteen monks from the Reformed Benedictine Abbey of Tiron to proceed to Scotland. The brethren, whose Order was instituted by the Elder St. Bernard in 1109, were designated "Tironenses," or Tironensians, from the name of the woods near Ponthieu, in Picardy, where they finally settled. Prince David located his Tironensian emigrants at his forest castle of Selkirk, and endowed them with ample possessions.<sup>1</sup> The Monks, however, were dissatisfied with their situation on the banks of the Etterick, and after the succession of David I. to the throne he removed them from Selkirk—a "place unsuitable for an Abbey"<sup>2</sup>—and founded their monastery, dedicated to the Virgin and St. John the Evangelist on the Tweed, beside Roxburgh, "in the place called Calkou," which, as already observed, is the first notice of Kelso.<sup>3</sup> The first charter of David I. is dated in 1119 and 1124, and refers to Selkirk, and the second in which Kelso is specified, is dated 1147–1152. The Monks continued at Selkirk fifteen years, and removed to Kelso in 1128, the year of the foundation of their Monastery.

St. Bernard, the founder of the Tironensian Order, known as the Elder St. Bernard, must not be identified with the Great St. Bernard, Abbot of Clairvaux, the eloquent theologian, who died in 1153. The Elder St. Bernard enjoined his religious fraternity to observe rigidly the monastic rules instituted by St. Benedict, adding some regulations of his own, requiring each of the brethren to practise a mechanical art within the Convent, to prevent idleness, and to aid in the maintenance of their community. The Tironensian Monks were in consequence respectively painters, carvers, carpenters, masons, smiths, gardeners, and husbandmen, and the productions of their industry were applied to their sustenance. The enlightened policy of David I. in introducing and encouraging those monastic artizans is obvious. It is said that he proceeded to France to visit St. Bernard, who died before his arrival.

When first stationed at Selkirk, the Abbot of the colony was nominated by David I. his chaplain, which he confirmed after his accession to the Crown, and the removal of the Convent to Kelso, ordaining that the Abbots were to be chaplains to his successors. The foundation of the church was laid on the 3d of May, 1128, and most of the fabric was the manual labour of the Monks. The first Abbot was Ralph, one of the French monks, who presided at Selkirk four years, and returned to the parent Abbey at Tiron, of which he was elected the superior at the death of St. Bernard in 1116 or 1117, as was also his successor William. The third Abbot was Herbert, a monk of the Order, in whose time the Convent was transferred to Kelso.<sup>4</sup> This removal was accompanied by a considerable increase of endowment, a perpetual exemption from all episcopal dues and restrictions, and the donation of the church of the Blessed Virgin at Kelso, granted by Robert, Bishop of St. Andrews, in whose Diocese the Abbey was situated. The Convent was subsequently the parent establishment of the Priory of Lesmahago in Lanarkshire, the Abbeys of Kilwinning in Ayrshire, Lindores in Fifeshire, and Aberbrothock in Forfarshire. Abbot Herbert resigned in 1147, when he was promoted to the See of Glasgow, and was succeeded by Arnold or Ewald, who presided thirteen years, and

<sup>1</sup> Liber S. Marie de Calchou—Registrum Cartarum Abbatie Tironensis de Kelso, A.D. 1113–1567, printed for the BANNATYNE CLUB, 4to. 1846, vol. i. pp. iii. iv. The Register of the Charters of Kelso Abbey is preserved in the Library of the Faculty of Advocates at Edinburgh, and is a volume of 219 vellum leaves. On the eighth leaf is the inscribed title—"LIBER SCE. MARIE DE CALCHOU," and is properly the commencement of the charters. The previous leaves contain a "ROTULUS REDDITUM," or record of all the property in lands and tithes written before 1300. The Register has some defects, yet it is important among those of the Scottish Religious Houses for its historical information.—Ibid. vol. i. p. xix.

<sup>2</sup> In the original charter it is stated of Selkirk, which is not very complimentary—"Quia locus non erat conveniens Abbathie."—Liber S. Marie de Calchou, vol. i. p. 5.

<sup>3</sup> The first settlement at Selkirk was also dedicated to the Virgin and St. John the Evangelist.—Carta Comitum David Filii Regis Malcolmi de Fundatione istius Monasterii (ad Selechyic scilicet) A.D. 1119–1124.—Liber S. Marie de Calchou, vol. i. p. 3. Simon of Durham assigns the year 1113 as the time of the arrival of the Tironensian colony at Selkirk. Fordun places them at Selkirk in 1109, and agrees with the Chronicle of Melros that the Abbey church of Kelso was founded in 1128.

<sup>4</sup> Abbot Herbert is the alleged author of an account of the rebellion and punishment of Somerled, Thane of Argyll.—Dempsteri Historia Ecclesiastica Gentis Scotorum, vol. ii. p. 346. It is remarkable that the historical Abbot Herbert of Kelso could be profound in the disturbances and insurrections constantly occurring in the Western Islands.



in whose time Henry Earl of Huntingdon and Northumberland, the only son of David I., was interred in the Abbey Church in June 1153. In the following year the Monks lamented the decease of their munificent royal founder and patron. Malcolm IV., son of Earl Henry, imitated his grandfather in instructing and civilizing his subjects, and granted several donations to the Convent at Kelso. In 1159 this monarch ratified a general charter of confirmation of all the lands and other possessions of the Monks. On the 13th of November, 1160, Abbot Arnold was elected to the See of St. Andrews, which had been declined by Waltheof, Abbot of Melrose.<sup>1</sup>

John, the fifth Abbot, was a personage of aspiring pretensions and ambition. In 1165 he obtained from Rome the rank of a mitred Abbot for himself and his successors. His proceedings indicate, that though only half a century had elapsed from the date of the original settlement of the Convent at Selkirk, the Abbey of Kelso had acquired very considerable riches by the liberality of benefactors and the judicious management of the active artizan members. Abbot John claimed precedence for himself and his successors over all the superiors of Religious Houses in Scotland, which was disputed by the Augustinian Prior of St. Andrews and his successors, and the ecclesiastical litigation was not adjusted till about 1420 by James I. in favour of the latter. In 1176 Abbot John was engaged in a controversy, no account of the termination of which is preserved, with Walter, Abbot of the parent Monastery at Tiron, in reference to subjection, which evinces the power and wealth of the Monks of Kelso, as it was always an acknowledged rule that religious houses not specially exempted were subordinate to the fraternity from whom they emanated. In 1178 Abbot John granted to Henry, first Abbot of Aberbrothock, a charter exempting him and his successors from any control or subjection. Abbot John died in 1180, after presiding over the Abbey twenty years.

The sixth Abbot was Osbert, Prior of Lesmahago, who, in 1182, went to Rome with Joceline, Bishop of Glasgow, and Arnold, Abbot of Melrose, to procure the removal of the excommunication and interdict of the Kingdom issued against William the Lion by the proud and haughty Pope Alexander III. The Pontifical absolution was obtained from Pope Lucius III., who granted to the Convent at Kelso an exemption from any future sentence of excommunication unless it proceeded directly from the Holy See, which was confirmed with other privileges and immunities by Pope Innocent III. about 1201. The Convent were to pay one merk of silver annually as a recognition of their dependence on Rome, and for their other privileges a piece of gold, or two pieces of silver.

About the time of Geoffrey, the seventh Abbot, who had been the Prior, Pope Innocent III. issued two Pontifical epistles in reference to the Abbey. The one, addressed to the Chapter, enjoined the application of the revenues to the maintenance of the brethren, hospitality to travellers, and the relief of the poor; and the other prohibited all bishops and other dignitaries, from molesting or injuring the Abbey. The succession of thirteen Abbots is recorded previous to the election of William of Dalgarnock, the twenty-first Abbot, who had been preceptor to the young king, David II., and who granted a charter as Abbot in April 1329. Of the intervening Abbots, little is recorded except their names or initials in the charters. Patrick, a monk of the Convent, was elected as fourteenth Abbot in 1259, from which he was removed in 1260 by the intrigues of Henry of Lambden, who obtained at Rome a rescript from Pope Alexander IV., appointing him Abbot. On the day of his arrival Abbot Patrick immediately resigned, and deposited on the high altar the crosier and mitre, which Henry of Lambden assumed, and secured himself as fifteenth Abbot. It appears from the Chronicle of Melros that he was considered an intruder, and at his death in 1275 it is therein recorded,—“Let him see to it how he entered to that pastoral cure, for, whether by the Divine vengeance or the good pleasure of God we know not, he was cut off by sudden death at his own table at the beginning of his early meal, and was buried that same day after the second refection of the Convent, perhaps because they would not watch his body.” In 1291 Richard, the seventeenth Abbot, was one of the commissioners to examine the claims of the competitors for the crown, and in August 1296 he swore fealty to Edward I. at Berwick, which was followed by the Convent acquiring the restoration of their estates from the English monarch. Walran, the eighteenth Abbot, presided over the Convent during the wars of the succession, when, according to the representation of William Lambertson, Bishop of St. Andrews, the Abbey of Kelso was severely dilapidated from its exposed situation on the Borders, and was so much destroyed by fire and plunder,

<sup>1</sup> Abbot Arnold, or Bishop Arnold, was inclined to literature, if Dempster is to be credited, as a treatise on the “right government,” whether of the Church or of the State, is not specified by the credulous writer, is ascribed to him.—Dempsteri Historia Ecclesiastica Gentis Scotorum, vol. i. p. 44.

that the brethren and novices visited the other religious houses for their food and clothing as mendicants.<sup>1</sup> The assailants of the Abbey and the other Border Monasteries were chiefly military freebooters, who "converted the war into an opportunity and licence to commit every sort of disorder, returned the monks evil for their good, and made their peaceful halls and cloisters a theatre of rapine, extortion, and bloodshed."<sup>2</sup> The nineteenth Abbot was Thomas of Durliam, an Englishman, who is accused by Robert Wishart, Bishop of Glasgow, of extravagantly spending and appropriating to his own use the revenues of the Abbey, and of the priory of Lesmahago; and the same Prelate alleges that he was Abbot of Kelso by usurpation.<sup>3</sup>

William of Dalgarnock, previously mentioned as the twenty-first Abbot, retired with David II. to France in 1333, when Edward III. invaded Scotland under the pretence of supporting the claims of Edward Baliol. David II., attended by the Abbot, was absent nine years, and the Monastery was entrusted to William of Hassendean, who was styled Warden, and to whom the English monarch granted letters of protection and restitution of property in 1333 and 1334. The Abbey had been again injured by the English, for in the year 1344, David II., two years after his return, allowed the Monks to cut wood in the Forest of Selkirk and Jedwart to repair the fabric. William, Abbot of Kelso, is mentioned in charters dated in 1342 and 1354, but it is uncertain that he was William of Dalgarnock. After those years the list of the Abbots is obscure.<sup>4</sup>

Andrew Stewart, Bishop of Caithness, held the Abbey of Kelso with that of Fearn in Ross-shire, till his death in June 1518. It is conjectured that this Bishop was the legally recognised Abbot, having obtained the benefice in 1511, and that the disturbed state of the Borders, and the distance from his usual residence, exposed the Abbey to various intruders. On the 9th of September, 1513, the night after the battle of Flodden, Andrew Ker of Fernihirst, commonly known as Dandie Ker, forcibly entered the Monastery, and expelled the acting superior. This violence was probably achieved in favour of his brother Thomas, who was certainly Abbot in 1519 and 1528. The powerful Border Family of Ker of Fernihirst would not be neglectful of their own interests. Abbot Thomas Ker, a "right sad and wise man," was the last who held the office. James Stewart, an illegitimate son of James V., was nominated Commendator of Kelso and Melrose, in the fourteenth year of his age, apparently before 1536, and the King appropriated the revenues to his own use, for which he obtained the Papal sanction in 1541. This Commendator, who was a pupil of Buchanan, died in 1558, and both Abbeys were granted by the Queen Regent to her brother Cardinal Guise, who never received any advantage from the benefices, of which the Reformation deprived him in 1559. Though the spiritual office of Abbot was suppressed, the title long continued as the temporal designation of the individual who was intrusted with the confiscated ecclesiastical property, or who obtained grants from the Crown. One of the Kers of Cessford was styled Abbot of Kelso in 1566, when he was killed by a relation.<sup>5</sup> This titular or lay Abbot seems to have acted as superior to the surviving Monks, and granted leases with their consent of certain lands and tithes.<sup>6</sup>

Towards the end of July 1522, a numerous army, under the Earl of Shrewsbury, committed many ravages in "pleasant Teviotdale," before the invaders were compelled to retreat. In this expedition Thomas, second Lord Dacre, pillaged Kelso, and burnt one-half of the town, without injuring the Abbey, which the Earl of Northumberland intended to demolish. In the following year a more formidable invasion was intrusted to the Earl of Surrey, and Abbot Ker induced the Queen-Dowager, Margaret, to intercede with her brother Henry VIII. that the monastery and the town might be spared by the English commander. The application was unsuccessful, and on the 30th of June, 1523, Kelso was plundered and burnt by the said Lord Dacre. The Abbot's residence, the adjacent buildings, and the Chapel of the Virgin, in which were stalls or seats of elegant carving, were reduced to ashes. The English also demolished the dormitory, and unroofed every part

<sup>1</sup> Liber S. Marie de Calchou, vol. i. Preface, p. xii. and pp. 249, 250.

<sup>2</sup> Morton's Monastic Annals of Teviotdale, p. 89.

<sup>3</sup> Liber S. Marie de Calchou, vol. i. p. 154.

<sup>4</sup> William of Bolden was Abbot in 1370 and 1372, and his successor was Patrick, who was Abbot in 1398 and 1406. William was Abbot in 1426, and in September 1434 is mentioned as recently deceased. On that occasion appearance was made for his successor, whose name began with the initial letter S. Another William was Abbot in 1435

and 1444. Alan was Abbot in 1464 and 1466. Robert was Abbot in 1473 and 1475; George, in 1476; and a second Robert in 1476 and 1505. Much uncertainty envelopes those ecclesiastical dignitaries and their actual successors.

<sup>5</sup> Birrel's Diary, in Sir John Graham Dalyell's Fragments of Scottish History, p. 5.

<sup>6</sup> MS. Collection of Notes out of the Register of the Privy Council of Scotland in Harleian MSS. vol. ii. cited in Morton's Monastic Annals of Teviotdale, p. 104.



of the Abbey, the result of which was, that the interior and the walls were long afterwards exposed to the injuries of the weather, the religious services were suspended, and the Monks retired to one of the nearest villages in depression and poverty. In a letter to the Earl of Surrey, dated the 1st of July, 1523, Lord Dacre narrates his career of devastation, and states that he had destroyed "all the town that would burn by any labour," and "cast down the gatehouse of the Abbey." In the war which commenced in 1542, the monastery and town were again burnt by the English under the same Earl of Surrey, who was then Duke of Norfolk. After that disaster the annals of the Abbey present a succession of similar inflictions, in which the English in their ravages were willingly assisted by the predatory inhabitants of the Borders, and Kelso was peculiarly exposed to the marauders. In 1545 Teviotdale was overrun by an English army of 12,000 men under the Earl of Hertford. Whatever had escaped in former incursions was then utterly destroyed, and the four great Border Monasteries were completely ruined. The only resistance was at Kelso, where about three hundred persons who attempted to defend the Abbey, were killed or taken prisoners. It was either on this occasion, or in 1560, that the east and north sides of the stately tower of the Abbey were demolished, and the choir almost levelled to the ground. The English under Hertford, in his second invasion as the Protector Somerset in 1547, found little to plunder or destroy; and Patten records that the inhabitants of the "pretty market-town" of Kelso fled at their approach.<sup>1</sup> The state of the ruins indicates that the fabric was assailed by artillery from the north-east, and two arches with their superstructure are the only remains of that part of the choir.

Kelso Abbey was thus wantonly destroyed by the English sixteen years before the Scottish Privy Council enjoined all "places and monuments of idolatry" to be removed, yet the Reformers could not desist from their destructive propensities. In 1560, when a part of the church was still used for divine service, and the buildings of the Monastery sheltered a few of the Monks, the excited populace defaced the remaining images and ornaments which had escaped the violence of war, and burnt the relics and the internal furniture. The devoted pile was again dilapidated in 1580, and subsequently some hideous innovations were erected on the ruins. A low gloomy vault was thrown over the transept, which was constituted the parish church, and dismally contrasted with the original grandeur of the fabric. This mass of deformity continued till 1771, when one Sunday the fall of a piece of cement from the roof induced the congregation to retreat in terror, excited by an alleged prediction of Thomas the Rhymer, that "Kelso kirk would fall when at the fullest." Though the alarm proved false, the lieges could never be persuaded to re-assemble in their dark cavernous tabernacle, which from that day was deserted. Above this deformity was constructed another vault, called the outer prison, from which access was obtained to an inner prison, or smaller arched apartment on the top of the cross over a kind of aisle.<sup>2</sup> In 1805, William, fourth Duke of Roxburghe, commenced the removal of the deformities, which were doubtless constructed of the materials of the ruins, and were completely cleared, in 1816, by his successor James, fifth Duke. The fabric was repaired and strengthened in 1823 by local subscription, and is protected by an elegant enclosure.

Kelso Abbey in its entire state was one of the grandest specimens of Saxon ecclesiastical architecture in Scotland. The only remains are the central tower, the walls of the transepts, the west end, and the two arches of the choir already mentioned, the exterior of all of which is very imposing. The walls of the tower are five and a half feet thick, solidly built, and, like many ancient churches, contain internal narrow passages communicating with galleries. It appears from the ground-plan that the nave was ornamented by a porch at the western entrance twenty-three feet square. The choir consisted of three divisions, and the two existing arches spring from massive tiers, with slender circular pillars attached, and bold, projecting capitals. In the north and west fronts are many Saxon mouldings, such as the deeply-displayed circular arch and its enrichments, the zig-zag, the nail-head, the chevron, and the diagonal ornaments. A part of the superstructure is inferred to be of the Norman style, from the blank ranges of intersecting arches placed round the walls in the interior and externally, and the double arcade of small circular arches supported by slender shafts, which were carried

<sup>1</sup> The massive ruins of Kelso Abbey were the occasional resort for shelter and defence from the sudden inroads of the English Borderers. In April 1546 Lord Eure reported to Henry VIII. that the garrisons of Wark, Cornhill, and Norham, took the "churche of Kelso, wherein were xxxxi. fetemen;" and in June of that year another attack by the garrison of Wark is mentioned, when sixteen men "had beidit them a

strength in the old walles of the steeple."—Morton's Monastic Annals of Teviotdale, p. 103.

<sup>2</sup> Sir Walter Scott, who in his youth frequently resided at Kelso, admirably describes, in "The Antiquary," this den as the prison of Edie Ochiltree, the gaberlunzie, or blue-gown man, one of a privileged class of mendicants under legal protection.



round the entire walls over the massive Saxon arches. In the tower are also some fragments of Early English, and the ruins contain a specimen of most exquisitely finished interlacing arches.<sup>1</sup>

The cloister was a large square on the south side of the choir. No trace now exists of the probable site of the chapel of the Virgin, the dormitory, the Abbot's hall and residence, the gateway, and other buildings of the Monastery. It is not surprising that so little of the church remains, and the "great and superfluous buildings of stone" which impeded the English engineers in their plans of fortification have disappeared. The conventual edifices were abstracted by the lieges of the lordly Abbot's burgh of Kelso, and few memorials of the former inmates are now to be found.

Two Rentals are preserved of the Abbey of Kelso, the one written before 1300, and the other, which is in the charter-room at Floors Castle, in 1567. The former enumerates all the property of the Convent in lands and tithes, and the towns, villages, parishes, and widely scattered localities, from which the revenues were derived.<sup>2</sup> At the Reformation the revenues, according to the Government valuation, amounted to 3716*l.* Scots, including the Priory of Lesmahago.<sup>3</sup> Another account limits the rental to 2945*l.*<sup>4</sup> In the "Books of Assignation of the Thirds of the Benefices" the money is 2501*l.*,<sup>5</sup> and in the Books of Assumption, 2057*l.*<sup>6</sup> The Rental is also stated at 1682*l.* and 1983*l.* in money. The Rental of 1567 is 2195*l.*, exclusive of the teinds of twenty-two churches valued at 784*l.*, and eleven vicarages, which amounted to 246*l.*; and it is added, that the sum of the "hail silver" is 2185*l.*, which brings the money revenue to the large annual sum of 4280*l.*<sup>7</sup> The Abbey possessed fourteen "kirks that pay vittall," and a variety of other sources of income. The revenues and payments in kind are so variously stated that it is impossible to obtain any accurate information.

In addition to the above opulence, the Convent possessed large flocks of sheep and herds of swine in various districts, and more than six thousand ewes, dinmonts, wedders, and swine, are enumerated. It is conjectured that black cattle were not then reared in considerable numbers on the estates and grazings belonging to the Abbey. The oxen mentioned on the pastures of the Monks were chiefly those used in ploughs. They had a herd of fourscore cows at Witelaw, and smaller herds at other places; and they had sixty swine pasturing at Newton. In the twelfth century they obtained a grant from Odenel de Umfraville, Lord of Prudhoe, of the tithe colts of his stud of brood-mares, which was extended by his descendants to the tenth colt of the mares pastured in their forest westward of Cottoneshop. Those tithe colts were marked, and were allowed to follow their dams in the forest till they were two years old. The Abbot's waggons were usually sent to Berwick for commodities, and a special resting-place was allotted to them on the lands of Simprin. Seven granges or farmsteads are mentioned, each of which, occasionally visited by a monk, was superintended by a resident lay brother, who rendered his accounts to the cellarer of the Monastery.

Most of the estates of Kelso Abbey were acquired by Sir John Maitland, Keeper of the Privy Seal in 1567, created Lord Maitland, and father of the first Earl of Lauderdale. On the 8th of March, 1565, he exchanged the Abbacy of Kelso for the Priory of Coldingham with Francis Stewart, afterwards Earl of Bothwell; but in 1587 Sir John Maitland was again Commendator of Kelso, and it appears that all the monks were dead before July in that year.<sup>8</sup> He had new transactions in the same year with Bothwell,

<sup>1</sup> Description of the Ruins of Kelso Abbey Church, by George Smith, Esq. Architect, in Morton's *Monastic Annals of Teviotdale*, pp. 107, 108. Mr. Morton states the dimensions of the Church as follows—Length of the transept within the walls, 71 feet; breadth, 23 feet; height of the central tower, 91 feet; breadth, 23 feet; thickness of the walls, 5½ feet; height of the pointed arches under the tower, 45 feet; width, 17 feet; diameter of the columns in the choir, 7 feet. No buttresses appear on any part of the fabric. The windows are numerous, almost all along, narrow, and circular-headed, without any tracery. One in front of the north transept forms a complete circle, and two on each side of the central tower are quatrefoils set in circles.—*Monastic Annals of Teviotdale*, pp. 74, 75.

<sup>2</sup> *Liber S. Marie de Calchou—Rotulus Reddituum*, vol. ii. pp. 455–473.

<sup>3</sup> The payments in kind were—Wheat, 9 chalders; bear, 106 chalders, 12 bolls; oats, 4 chalders, 11 bolls; meal, 112 chalders, 12 bolls, 3 firloths.—Chalmers' *Caledonia*, vol. ii. p. 152

<sup>4</sup> Harleian MS.

<sup>5</sup> The other payments—Wheat, 9 chalders; bear, 42 chalders, 6 bolls, 2 firloths; meal, 92 chalders, 12 bolls, 3 firloths, 1 peck; oats, 1 chalders, 3 bolls; hay, 1 fiddler; pepper, 1 lb.—Keith's *History of Church and State in Scotland*, folio, Appendix, p. 85.

<sup>6</sup> With wheat, 9 chalders; bear, 40 chalders, 4 bolls, 3 firloths, 1 peck; meal, 65 chalders, 6 bolls, 2 firloths, 3 pecks; oats, 8 bolls.

<sup>7</sup> Kelso, 319*l.* 16*s.*; Barony of Bowden, 392*l.* 13*s.* 4*d.*; the property in Tweeddale, the Merse, Lothian, and other parts, 315*l.* 15*s.*; the Barony of Lesmahago, 1167*l.* 7*s.* 10*d.*—*Rentall of the Abbacie in Liber S. Marie de Calchou*, vol. ii. pp. 489–493.

<sup>8</sup> *Acta Parl. Scot.* folio, vol. iii. p. 454. In 1587, when the King's "Thirds of the Benefices" were ordered to be collected, the royal share from Kelso and Lesmahago was the sum of 533*l.*, and in 1593 the revenues of both were valued at 1933*l.*, exclusive of wheat, 3 chalders; oats, 57 chalders, 14 bolls; meal, 8 bolls.—Morton's *Monastic Annals of Teviotdale*, pp. 149, 150.

who was again in possession of Kelso and Coldingham. After Bothwell's attainder in 1592 the Abbey of Kelso and the Priory of Coldingham were annexed to the Crown, and though he was pardoned before his renewed treasons finally expelled him from the kingdom in 1594, his possessions were not restored to him. Sir Robert Ker of Cessford, who was created Lord Roxburghe about 1599, and Earl of Roxburghe, obtained grants of the greater part of the Abbey lands of Kelso. The estates, with the exception of the patronage of twenty of the parish churches belonging to the Monastery, which the Earl resigned to Charles I. in 1639, remain with his descendants and representatives the Dukes of Roxburghe. In 1747 when the hereditary jurisdictions were abolished, Robert second Duke received 1300*l.* as a compensation for the regality of Kelso.

The historical notices of the "Abbot's burgh of Kelso" are briefly enumerated. In 1209 Herbert, Bishop of Salisbury, fled from his See, and resided for a time at Kelso; and in 1219 William de Valoines died in the town, from which his body was conveyed for sepulture to Melrose Abbey. Henry III. of England and his Queen Eleanor of Provence visited Kelso and the adjacent royal castle of Roxburgh in the summer of 1255. Edward I. crossed the Tweed at the town with an immense army, who had assembled at Newcastle for the invasion. The town was occasionally selected for arranging treaties and truces between the two kingdoms, one of which was concluded in 1380 and another in 1391. James III. was crowned in Kelso Abbey in August 1460, while a mere infant, immediately after the disastrous fate of his father at the siege of Roxburgh Castle. In 1487 commissioners met at Kelso to negotiate a peace. The Regent Duke of Albany arrived in the town in 1515, and received complaints from the inhabitants of the oppressions of the Earl of Angus, Lord Home, and others. In that century Kelso was repeatedly plundered and burnt by the English. Queen Mary was two nights in the town in 1566, and held a council in the Abbey in her progress to Berwick. In 1639 the town was occupied by the Covenanting army, and from its situation was subsequently the frequent resort of the contending parties. In 1684 Kelso was almost destroyed by an accidental fire, and a proclamation was issued recommending a general collection to relieve the sufferers and rebuild the town.<sup>1</sup> A similar calamity occurred in 1738, and to some extent in 1801 and 1815. The Adventurers in 1715 entered the town on the 22d of October under the Earl of Mar, by whose orders the Chevalier St. George was proclaimed in the market-place on the 24th by Seton of Barns, who assumed the title of Earl of Dumfermline.<sup>2</sup> The Adventurers received no encouragement from the inhabitants, and never returned. Prince Charles arrived at Kelso at the head of one of his divisions, consisting of between three thousand and four thousand men, on the night of the 4th of November, 1745, and on the 6th entered England.

With the exception of the ruins of the Abbey, no antiquities of any note exist in Kelso, which "reposes on the sunny banks of the beautiful rivers which unite near the Chalkheugh." The vicinity abounds with traditions of religious edifices which have entirely disappeared. The present parochial district includes the three parishes of St. Mary, or Kelso Proper, in the Diocese of St. Andrews, and St. James and Maxwell in the Diocese of Glasgow, in each of which were chapels. On the Teviot, close to the site of the former town of Roxburgh, was a monastery of Franciscans or Grey Friars, in which Edward I. lodged on Monday the 14th of May, 1496, the day before he obtained possession of Roxburgh Castle. This monastery of the "Friars near Kelso" was burnt by the English in 1545. Those ecclesiastics seem to have been very poor, and their remaining buildings were repaired, and occasionally inhabited by the first Earl of Roxburghe. The Castle of Roxburgh was for centuries the object of military strife. The English garrisoned this extinct fortress in 1346, which they retained till the siege in 1460, when James II. was killed by the bursting of a piece of ordnance rudely constructed, and the spot where the King fell is marked by a holly-tree within the park of the Duke of Roxburghe. The fortress was demolished to the ground by the Scottish forces, and only a few vestiges are now to be seen of this calamitous pile and the defunct town. Of Floors Castle, the magnificent seat of the Duke of Roxburghe, on which large sums have been expended by James,

<sup>1</sup> This calamity is erroneously dated 1686 in the *New Statistical Account of Scotland*.—*Roxburghshire*, p. 315. The year of the conflagration was 1684.—*Law's Memorials*, edited by Charles Kirkpatrick Sharpe, Esq. p. 261; *Lord Fountainhall's Chronological Notes*, 4to. 1822, pp. 35, 91.

<sup>2</sup> On Sunday, the 23d, the Viscount of Kenmure enjoined the Rev.

Robert Patten to preach in the "great kirk of Kelso, and not at the Episcopal meeting-house." The edifice was completely filled by the Highlanders. Mr. Patten was succeeded in the afternoon by the Rev. William Irvine, a Scottish Nonjuror, who fervently exhorted his hearers to be "zealous and steady in the cause."—*Patten's History of the Rebellion*, 8vo. 1717, pp. 39, 40, 49, 64.