DESCRIPTION
OF THE
ABBEYS
OF
MELROSE,
AND
OLD MELROSE,
WITH THEIR TRADITIONS.

By JOHN BOWER, MELROSE.


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ERRATA.

Page 19 line 23 for Kinross read Kinloss.
— 24 — 2 — who also destroyed the tombs.
— 36 — 30 — exalted — exalted.
— note relics relics.
— now opinion opinion.
— 168 — 16 — commendator commendator.
TO

Sir Walter Scott, Bart.

ABBOTSFORD.

SIR,

I know no one next to his Grace the Duke of Buccleugh and Queensberry, the Noble Patron of the parish, to whom I could dedicate my Description of the Abbies of Melrose and Old Melrose, with greater propriety than yourself, from whom I have ventured to solicit, and have been so fortunate as to obtain the favour, which I wanted both courage and opportunity to ask of his Grace. For, though the venerable ruin at Melrose has been long known and admired, yet you, who may be said to have lent its beauties a tongue, have certainly principally contributed to its being now more generally known, and rendered it an object of much greater interest, not only in its more immediate vicinity, but also to strangers. But the apology which may be necessary to the public for the defects of a production like this, will I hope be found in its proceeding from the pen of a man who
attempts no more than a plain description of some of the beauties which he is from his situation daily called on to point out, and who ventures even on this only, after being many times pressed to it, and having long waited in expectation of seeing it undertaken by some one more able to do it justice. That your very interesting pen may be long employed to rouse the noblest feelings of the soul to the highest ends—to lead men by every art through the flowery mazes of fancy to views of their supremest good, and ever succeed in leaving them better than it found them, is (as one who, from daily contemplating some of the finest productions of art mouldering into dust, and consigning the most admirable frame in nature to its last abode, must be often led to serious reflection on those things which will survive the wreck of time), the earnest prayer of,

SIR,

Your most devoted
and obliged humble Servant,

JOHN BOWER.
DESCRIPTION

OF THE

Abbies of Melrose and Old Melrose,

WITH THEIR TRADITIONS.

OLD Melrose, or Malerose, which is a mile and a half from Melrose Abbey to the east, was originally called Mull-ross, signifying a bare promontory; Ross, in the ancient language, signifying a peninsula, and Mull, bare. Its name of Malerose is derived (according to a vulgar tradition) from a young Princess who came from one of the Islands of the Archipelago, where a custom prevailed, that whenever a young woman lost her virtue, she should suffer death. This young Princess having incurred the penalty, could no longer remain in her native country with safety. To consult what should be done she therefore called together her priests, who gave their unanimous

opinion, that it was necessary for her to quit her country, sail through the Mediterranean to the Atlantic Ocean, and then bend her course northwards, for an island called Hibernia. The priests, as a mark of their attachment, likewise offered to accompany her wherever she went, for the good of her soul, and to direct her in her endeavours to atone for her past error. They accordingly set sail, and at length landed at Dunbar, a place in East Lothian. She soon left that town, and came to the pleasant banks of the Tweed, which she crossed at a place called the Monks' ford, and fixed her abode on the beautiful spot of ground immediately adjoining; where she resolved to remain, and erect an Abbey in which to pass her days in solitude, and in the worship of God; the place thenceforward being called Malerose, (a rose sullied or tarnished by a male), in allusion, says the tradition, to her misfortune.—This place, almost surrounded by the Tweed, is famous for its ancient Monastery, as it was one of the first seats in the kingdom of the Culdees, whose garb was black, and whose religious profession admitted of nothing but what is contained in the Scriptures. Bede observes of
them, that they were diligent observers of the works of piety and charity, which they learned from the apostolic writings; in living according to the purity and simplicity of which they long maintained themselves against the canons and ordinances of the Church of Rome, often so much pressed upon them by its disciples and votaries.

There are no certain accounts by whom this Monastery was founded, but it is likely that it was by Columbus, or Aidan, (who are said to have built several other Monasteries), about the end of the sixth century. Bede gives an account of its situation on the pleasant banks of the river Tweed, and likewise speaks of its Abbots. The first of these was Eata, succeeded by Boisil, who, Dempster says, died in the year 643; Boisil was succeeded by St Cuthbert, who shortly after quitted the Monastery, and went to Lindisfarne, now called Holy Island.

Various wondrous stories are handed down about this St Cuthbert. He was three years Bishop in St Peter’s Church, Holy Island, where
he died on the 20th March 687, and was buried by the altar, in a stone coffin, purposely made for him. Eleven years after, he was taken out of the ground on the 20th of March, the same day he died, and his body was found entire, with no corruption about it; he seemed to be asleep with his mass-clothes on, as if he had newly come from the mass. St Cuthbert is said to have been descended from the blood royal of the Kings of Ireland, being the son of one Muiardach, and Sabina, a King's daughter. He was educated in the Abbey of Old Malerose, first under Eata, and then under Boisil; after Boisil's death he was made Abbot of the Monastery, which he governed with great care; he was an anchorite thirteen years, a monk thirty seven years, and Abbot fourteen.

Abbot Edred, about the year 880, carried away the body from Holy Island, and fled with it southwards, removing from town to town, for the space of seven years, on account of the persecution of the Danes in Northumberland and other places in England. Many of the inhabitants of Holy Island, on learning that the body of the
holy man was taken from them, left their possessions and goods, and went after it. When the Bishop, Abbot, and others who accompanied them, were weary of wandering, exposed to such dangers, they came to the resolution of carrying the body to Ireland for its greater security; and having embarked in a ship for that purpose, three waves were miraculously turned into blood, and the ship was driven ashore by a tempest, and cast upon its side, when a volume containing the Evangelists, written in letters of gold, and having its boards set with precious stones, fell from the ship into the sea, which caused the holy saint to come in a vision to one of the monks, commanding him to search the shore for the book. He searched and found it; and to his amazement it appeared more beautiful than ever, seeming to be polished by some heavenly hand, which increased the joy of those accompanying the body. Shortly after, on their beginning to carry it, and its feeling very heavy to them, there appeared to their view a bridle on a tree, and a red horse running towards them, which offered its service to carry the body of the holy St Cuthbert, which they accordingly put on its
back, and carried it to Crake Minster, and abode there four months. From thence they went to Chester, anno 887, where the body remained 110 years, during the rest of the Danish war. At the end thereof, Aldwinus the Bishop, carried it to Rippon, to lay it by the body of St Wilfrid, but it remained there only a few months. As the Danish war had ceased, they wished to convey it back to Chester, but coming with it with this view to a place called Wardenlaw, on the east side of Durham, they could move it no farther, for it seemed fastened to the ground, which caused the monks to pray for three days with great fervency, to know from God what to do with it. Their prayers were heard: it was revealed to Eadmer, a monk, that the body should be taken to Durham to remain there as a place of rest. They accordingly conveyed it thither with great joy, and deposited it in the Abbey, in the year 997, where it still remains.

The venerable Bede relates another story in proof of St Cuthbert's holy life. He lived on the borders of the Picts, where a great multitude, of people attended him in his devotions,
and none ever returned from his instructions but with great comfort and consolation. This caused him to be resorted to by old and young, they taking great pleasure both in hearing and seeing him. During this time it chanced that the daughter of the King of that part of the country became pregnant by some young man in her father's house. On the King perceiving it, and interrogating her strictly on the subject, she gave the following answer:—"That solitary young man who dwelleth hard by is he who overcame me, and by whose beauty I was led astray."

This still more incensed the King, who went immediately with his deflowered daughter, attended by sundry knights, to the place where the servant of God was, whom he accosted in this manner,—"What! art thou he, who, under the colour of religion, profanest the sanctuary of God? art thou he, who, under the profession of a solitary life, exerciseth all the filthiness of the world? behold my daughter, whom by they deceit thou hast corrupted; confess, therefore, before these witnesses, thy fault, and in what manner thou seducedst her." The Princess then, taking advantage of the blind rage of her father,
impudently stepped forth, and confirmed her assertion. On this the young man, greatly amazed, and knowing the accusation utterly false, looked up to God and prayed—"My Lord, my God, who knowest and art the searcher of all secrets, lay open this work of iniquity, and by some example prove this accusation false." As soon as he had uttered these words, wonderful to be told, the earth on which the Princess stood, making a hissing noise, suddenly opened and swallowed her up, in the view of all present. The King, struck with terror at what had happened, and in the utmost distress on account of his daughter, immediately, with all his company, implored pardon of God, and besought the holy St Cuthbert to intercede by his prayers with God for the restoration of the Princess; which petition the holy father granted, upon condition that from thenceforward no woman should resort to him, which restriction was extended to all the Picts' churches dedicated to that holy man.

Ethelwold succeeded St Cuthbert at Old Melrose, and likewise at the Farne Island. He was
a monk and priest of Rippon, who died and was buried in St Peter's Church in Holy Island, among the Bishops of that see.

Old Melrose was famed for learned and religious men, filled with zeal for propagating the Christian religion, particularly among their neighbours the Pagan Saxons.—Nennius, a British historian, who lived in the year 853, speaks of the noble and great Monastery of Old Melrose, cap 69: which was ruined by the Pagan Danes, who burned the churches and houses wherever they came: but it is probable that this monastery was repaired; and continued till the other was founded by King David. It is supposed that this convent was defended by a stone wall, stretching from that part of the river on the north side, to that on the south, where the neck of land between them was narrowest, the foundation of such a wall having been seen about the year 1730, by the Rev. Mr Milné, author of the Description of Melrose Parish; the ground there has since for a considerable time been inclosed and under tillage; so that there now appears no traces of this wall but in the former accounts of it. At
the entrance to the convent, about the middle of the neck of land, and of this supposed wall, there was a house, built likely for the porters of the convent, yet called the Redhouse; the place where the chapel stood is still called the Chapel-know. Certain places to which the monks resorted still retain their names,—as the Haly Wheel, or Holy Wheel, which was a place where they bathed themselves; and the ford across the Tweed here is stilled called the Monk’s Ford. It is not likely that there were many stone buildings about Old Melrose at that time, for Bede informs us, that their churches were then all built of oak, and thatched with reeds.—The situation of this place is very pleasant, it being almost surrounded by the Tweed, and the Peninsula appearing to any person placed near the centre of it, altogether as an island. The beauty of this spot is greatly added to by the surrounding scenery, particularly that in the immediate vicinity; the rugged rocky banks of the opposite side of the river, covered with ancient oak, but at intervals appearing in their naked rudeness, with the river murmuring around, sometimes rising to the view, sometimes losing itself, and
varying its appearance with every change of the spectator's position.

Old Melrose is now in the possession of Colonel Elliot Lockhart, who has a neat house there. About a mile to the west, near the Tweed, stands Newstead, a place formerly noted for masons; but more remarkable for another Abbey on the east side of it, called the Red Abbey-stead.—Whether it got this name from the colour of the stones with which it was built, or because it was a house belonging to the Templars, who wore a red cross as their distinguishing badge, I cannot determine; but it is certain, that when the ground there is dug, the foundations of houses are discovered, and a considerable quantity of lead, seals, and coins, have been found. The author has a brass coin in his possession, found in the year 1812, which appears to be Roman, having a Roman head on one side, and an upright person holding the horn of plenty on the other; but the inscription is obliterated. I saw a gold coin, which was found in 1821, with a perfect head on one side, and an inscription on the other, *Augustus Nero.*
I must now bend my course towards the present Melrose Abbey, and follow the foot-path that leads from Newstead to the ruin, where there was formerly a great wood of oaks, called the Prior Wood, which began at a place called to this day Oakdean, and reached to the Abbey. There are now no remains of this wood, the whole being turned into arable land; but still the scenery is fine, particularly about the distance of five or six hundred yards from the Abbey, where, from the rising ground over which the footpath passes, the Eildon Hills appear on one side, and the Gattonside ridge on the other, with the Tweed gliding through the fertile vale in a serpentine manner, and the proud ruin towering out from amongst the trees:

Whose mangled spires aloud to heaven complain
Of base injustice from the hands of men,
Whose shatter'd fragments only tend to shew
The dreadful havoc of th' insulting foe.

J. Copland,
DESCRIPTION
OF THE
Present Abbey of Melrose.

MELROSE Abbey, situated in the shire of Roxburgh, and parish of Melrose, is surrounded with mountains, as Jerusalem of old, and appears to be in the centre of a vale, with the hills rising in every direction around it. It is 35 miles distant from Edinburgh, 15 from Kelso, 12 from Jedburgh, 20 from Hawick, and 7 from Selkirk.

David I., who was the founder of the Abbey, on civilizing and adorning that part of his dominions, (where he seems usually to have resided) founded the Monastery of Melrose in the 1136 year of our Lord, according to these old monkish rhymes—

Anno millesimo centeno ter quoque denuo,
Et sexto Christi Melros fundata fuisti.

FORD, b. 5. c. 43.
He chose a situation about a mile and a half farther up the river Tweed than that of the ancient one, which had been in a great measure deserted and desolate for a long period of time. He built this new fabric with great magnificence, enriched it with many possessions, and planted it with the monks of the Cistertian Order, whom he brought from Rievalle*, an Abbey of those monks in Yorkshire, (who came originally from Burgundy, in France) that had been founded only four years before Melrose. This order was at that time of about forty years standing in France, and was raised to high reputation by the great talents and zeal of Bernard, Abbot of Clairvaux, who was David's cotemporary, and is said to have founded 160 houses of the Cistertian monks. The habit of the Cistertian monks was white; they honoured the blessed Virgin as their peculiar patroness, and soon overcame the order of the Benedictines, who for a long period of time were much respected.

* The Abbey of Rievalle stood near Helmsley, almost north of York, of which the ruins still remain.
The church of the convent of Melrose was dedicated to St Mary on the 28th of July 1146. It was the Abbey chiefly resorted to by David, who was fonder of the church of Melrose than any other he erected, taking it under his particular protection, and enlarging it with many possessions and privileges. He is called a sore saint to the crown, because he contributed so much money for erecting these splendid fabrics, and was too lavish to churchmen in his religious endowments: but we are to consider, that these were the only means by which he could civilize his kingdom; and his laws, which do him immortal honour, are said to have been compiled under his inspection by learned men, whom he assembled from all parts of Europe, in his magnificent Abbey of Melrose.

This monastery was a mother church to all the order of Cistertians in Scotland, such as Glenluce in Galloway, (the monks of that monastery being from Melrose, and keeping up a close correspondence with the abbot and monks there): Newbottle, in Mid-Lothian; Kinross, in Morayshire; Cupar, in Angus-shire, and Balmerinoch, in Fife-shire; with many others.
I must now give an account by whom it was laid in ruins, and the time its destruction took place. In the reign of Robert Bruce, King of Scotland; orders were given to carry off all the cattle and provisions out of that part of the country through which the English marched under the banner of King Edward II. in the year 1322. While King Robert and his army lay at Culross, on the other side of the Firth of Forth, the English advanced as far as Edinburgh, but finding no supply of provisions from a country deserted and laid waste, they were obliged, after fifteen days, to return to England with disgrace, and in their retreat wreaked their vengeance on religious houses, spoiling those of Holyrood-House and Melrose*, and burning Dryburgh. At Melrose they killed the prior, William de Peebles, and many of his monks, carried off the silver pix, and profanely cast forth the sacred host on the great altar.

* Tradition says, that the great bell that hung in the corner of the steeple of Melrose was carried off by the English army, but the Scottish army pursuing hard after them, they cast the bell into the river Tweed, at a place called Maxwheels, at Kelso, where it is still said to remain.
In order to repair Melrose abbey, King Robert Bruce made a grant to the abbot of Melrose, of two thousand pounds Sterling, for re-building the Church of St Mary, to be paid out of all districts in its shire, from forfeits, land having no heirs, marriages, fines from offenders, and perquisites belonging to the crown: This order was dated Scoone, March 29, 1326. This was a large sum in those days; but we may still observe their ability either for building or repairing the monastery, as there were several fortified estates in the neighbourhood, such as the lands of Nisbet, which belonged to Sir John Soulis; the baronies of Longnewton, Maxton, Caverton, and the lands of Eckford, which belonged to Sir Richard Mowbray, all of which had been given for the renewal of the Abbey.

In the year 1384, the English, under King Richard II. made an inroad into Scotland, during the Reign of King Robert Stewart, but found the country completely deserted, the inhabitants having fled, and carried all their provisions and valuables to places of security. The number of the invading army being very great, and the fleet
which accompanied it entirely exhausted of its stores, the English army soon found itself obliged to retreat, as famine began to thin their ranks, and were much harrassed by the Scots, who cut off a great number of the flying enemy. The English committed great devastations during this incursion, and, besides other places, they burnt the city of Edinburgh, and also the Abbey of Melrose. In short, they plundered, burned, and destroyed every place through which they marched on their return to England.

The English King, as an indemnification to the abbot and convent of Melrose for the injury they had sustained during the retreat of his army, gave them a grant, four years after, of two shillings on each sack of wool of the growth of Scotland, to the number of one thousand sacks, that they should export from the town of Berwick-upon-Tweed, (which was then in the possession of the English) this grant is dated Westminster, October 15, 1389, about a month after the King had taken the administration of the kingdom into his own hands.
Some repairs were made upon the convent and abbey church by King James IV. the royal arms of Scotland being engraved at the west end of the ruin, bearing date 1505. At this period the building was in good repair, and still possessed by the abbot and monks, as appears by a charter of the abbot of Melrose, A.D. 1535, wherein King James V. is constituted bailiff or steward of the abbey, vested in him all the powers which pertained to that office, and required to be answerable to the abbot for his exercise of the same. After the death of King James V. in the year 1542, his eldest son was elected abbot of Melrose and Kelso; he was the last abbot in Melrose, and died A.D. 1559.

This monastery was demolished after the death of King James V. during the Regency of the Earl of Arran, in the year 1545, while Queen Mary was an infant. Sir Ralph Ivers, and Sir Bryan Laton, under King Henry VIII. of England, having obtained a charter of the Merse and Teviotdale, to be holden of the King of England, same and took full possession of the counties thereof. Douglas, the seventh Earl of Angus,
whose great possessions in that quarter were seized by the English, along with the tombs of several of the illustrious men of his name and family, who were buried in the abbey church of Melrose, vowed revenge against them, and said that he would write the instrument with sharp pens and red ink upon their own skins, which threat be accordingly put in execution. The English army, then lying at Jedburgh, stole a march to Melrose in the night, but their approach being discovered, the Scottish army retired to the Eildon Hills, where they were in safety, and could observe the motions of their enemies. The English, finding the Scots out of their reach, collected what booty they could find in Melrose and its Abbey, retired in the morning towards Jedburgh. The Scots, under the command of Douglas and Norman Lesly, the Earl of Rothes, and Walter Scot of Buccleugh, with some of his dependents, hung upon their rear, and at last resolved to give them battle at Ancrum Muir, or Lilliard's Edge, about seven miles to the south of Melrose. When the Scots began the attack, the English soon fell into confusion, and their leaders, Iver's
and Laton, with many persons of note and eight hundred of their followers were killed, besides a thousand prisoners, eighty of whom were persons of rank. The Scots lost few of their number on this occasion, but are said to have treated their enemies with great barbarity. This place was called Lilliard's Edge, in consequence of a Scottish maid, of the name of Lilliard, having there fought with great bravery, to whose memory a monument was erected in the field of battle, with this inscription:

Fair maiden Lilliard lies under this stane,
Little was her stature, but great her fame;
On the English lads she laid many thumps,
And when her legs were off she fought upon her stumps.

Mr Milne, author of the *Description of Melrose Parish*, has seen this monument, which is now all broken in pieces; but the place where the battle was fought not being within my bounds, I shall give no farther account of it.

The Monastery of Melrose* was destroyed in

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* It is reported by tradition, that the bells of either Melrose or Dryburgh rung for joy when the English army marched on
the year 1545, by the Earl of Hertford. He likewise destroyed seven convents and religious houses, (including Kelso and Dryburgh), sixteen castles, towers, and other piles, five market towns, two hundred and forty three villages, thirteen mills, and three spitals and hospitals. The Scots borderers committed similar ravages in England, murdering and destroying wherever they went.—We have reason to rejoice that the union took place betwixt the two nations, as we now live in tranquillity, and in the peaceable possession of our property.

This convent was sadly defaced during the reformation*. Oliver Cromwell is said to have bombarded it from the Gattonside Hills; and the state of the ruin evidently shews that it has suf-

without disturbing their monasteries; but when they heard this they went back and revenged the insult.

* In Dr Mc' Crie's notes to his Life of John Knox it is mentioned, that James Earl of Murray, Regent of Scotland, was the person to whom was committed the execution of the Act for demolishing of churches, especially in the north of Scotland. One order in particular is issued by him, and written
ferred most from the north, there being the appearance of cannon-shot in different parts of it. It appears that many of the houses within the convent have been ruined by fire, from the lead and burnt oak that have been frequently found in several places. After the Reformation, James Douglas, commendator, took down a great part of the ruin to build a house, which is still standing, and his name and lady's are on one of the windows, A. D. 1590. This is supposed to

with his own hand, for purging the Cathedral Church of Dunkeld. Melrose suffered at the same time. The following is a copy of that order:

"To our Traist friends, the Lords of Arntilly and Kinvaid.

"Traist friends, after maist harty commendacion, we pray yow faill not to pass incontinent to the kyrk of Dunkeld, and tak down the haill images thereof, and bring furth to the kyrk-zayrd, and burn thaym oppinly. And siclyk cast down the altaris, and purge the kyrk of all kynd of monuments of idolatriye. And this ze faill not to do, as ze will do us singular empiesseur; and so committis yow to the protection of God. Fro Edinburgh, the xii. of August, 1560.

"Faill not, bot ze tak guid heyd (Signed) "Ar. Ervyll."

"that neither the dasks, windocks, "JAMES STEWART.

"nor durris, be ony ways hurt "RUTVEN."
be the abbot's house which had suffered at the Reformation, also the under story of this house appears to be the original; it is vaulted in the old way, and the walls are of a great thickness. There was also a great part of the ruin taken to make a new roof for the estab-

After these times were circulated singular ballads amongst the reformers, viz.

His cardinallis his cause to mourn,  
His bishops are borne a backe;  
His abbots got an uncouth turne,  
When shavellinges went to sacke.  
With burges wifes they led their lives,  
And fare better than wee.  
Hay trix, trim goe trix, under the greene wod tree.

His Carmilites and Jacobinis,  
His Dominikes had great adoe,  
His Cordeiller and Augustines,  
Sanct Francis's order to;  
The sillie friers, mony yeiris  
With babbling bleirit our ee.  
Hay trix, trim goe trix, under the greene wod tree.

Had not yourself begun the weiris,  
Your stipillis had been stanaad yit;  
It was the flattering of your friers,  
That ever gart Sanct Francis flit;  
In wickednesse,  
It gart us grow malicious,  
Contrair your messe.

Dalyell's Poems of the 16th Century.
lished church in the year 1618; much of it was likewise demolished for building a tolbooth, and for repairing the mills and sluices. The statues were only demolished in the year 1649, but by whose authority is not known.

A heap of ruins but remain of thee, 'Tis all thou art—and all the world shall be.

Sir Walter Scot, Bart. when representing by his poetical pencil the beauty and grandeur of the ruins of Melrose Abbey, says—

If thou wouldst view fair Melrose aight,  
Go visit it by the pale moon-light;  
For the gay beams of lightsome day  
Gild, but to flout, the ruins grey.  
When the broken arches are black in night,  
And each shafted oriel glimmers white;  
When the cold lights uncertain shower  
Streams on the ruin'd central tower;  
When buttress and buttress, alternately,  
Seem framed of ebon and ivory;  
When silver edges the imagery,  
And the scrolls that teach thee to live and die;  
When distant Tweed is heard to rave,  
And the owlet to hoot o'er the dead man's grave;  
Then go—but go alone the while—  
Then view St David's ruined pile;  
And, home returning, soothily swear,  
Was never scene so sad and fair!

Lay of the Last Minstrel,
On a pane of glass in the Inn at Melrose.

Here view the ruins of a barbarous age,
Frantic with zeal and mad with party rage;
Not all thy beauties, Melrose, could prevent
The impious deed, which all must now lament.

Now I will proceed and point out what is worthy of notice on the outside of the ruin, which is built in the form of St John’s cross: It is one of the most magnificent pieces of Gothic architecture in the kingdom, and the admiration of every beholder, for the lightness and embellishment of its pillars, the variety of its sculpture, the beauty of its stones, and the symmetry of its parts. Its length is two hundred and fifty-eight feet; its breadth one hundred and thirty-seven feet and an half; its circumference nine hundred and forty three feet; the height of the steeple, or grand tower from its foundation, eighty-four feet; but part of it being gone, we cannot determine the original height of it.

On the end of the long nave of the cross there appears upon one of the buttresses the royal arms of Scotland, set up in the reign of King
James IV.; the lion rampant within a double trewsure supported by two unicorns; above one of the unicorn's horns is an \(X\) and the other a \(A\) that is, Jacobus Quartus, with a Scottish crown beautifully cut for the crest; between the legs of the unicorns is a cherub holding a shield, and at the points of its wings is the mallet and rose, the arms of Melrose. But what is signified by the cherub having connexion with the mallet and rose, I leave to the imagination of others to determine; the arms are Anno Dom. 1505.

Above these arms is a pedestal for an image, with three letters upon it, i.e. \(S\). that is, Jesus hominum Salvator, or Jesus the Saviour of men. There is another pedestal east from the arms, upon a buttress, having a bare shield, supported by a Scots thistle; upon the other buttress is a pedestal, supported by the thistle, having the mallet and rose upon the shield, for Melrose, of which the derivation may be this—the mell is intended to represent the instrument by which this beautiful fabric was erected; and by the rose, which signifies sweet, it may well be termed sweet and pleasant to
the eye, for the lightness and elegance with which it is finished. The pedestal of the next buttress is the Hunter's arms, (there being abbots here of that name), with two crosiers in saltier, and two hunting horns stringed, with a rose in chief and a mallet in base, and the letters v. d. on the right and left of the shield. It is supported by two cherubs, or mermaids, whose faces are almost entire, considering the smallness of their size. The bare shields were intended to be in readiness to fill up the coat of arms of any abbot or person of note who died.

There are eight windows remaining of this long nave of the cross, and the day-light of them is sixteen feet eight inches by ten feet, except one at the east end, whose breadth is six feet eight inches. They are beautifully formed into the Gothic point, and their moulding very sharp, considering that they have for centuries stood the stormy blast. They are adorned with three bars or mullions (whose breadth is seven inches) forming a circle in the top, in the circle two SS are represented. Others are formed
into hearts, and some interwoven with semi-circles; they are decorated on each side with monks' and nuns' heads, the latter with various head dresses. Above these windows are three beautiful buttress pinnacles, decorated with four carved points, and a point springing from the midst of the four, which is admirably cut. There are flying buttresses from these pinnacles to pinnacles with niches, amazingly well wrought, especially the one on the west, which is the finest in the building, and is adorned with the image of the Virgin and her child, but the head of it is gone*. On each side of her are four small niches, which were probably intended for

* There is a traditional story, that a person of the name of Thomson, who lived in Gattonside, and who was employed to demolish the images in the year 1649, while striking at the babe in the Virgin Mary's arms, was struck by a piece of that stone on his arm, which he never had the right use of afterwards. And by scoff upon his name he was called Stumpy, which his posterity still retain. A gentleman told me, that it was represented at Rome that the person who broke the head of the babe in Melrose Abbey was dragged at horses' heels for the sacrilegious deed, which actually took place; for in those days sledges were used, and their happening a great fall of snow at the time of his death, he was laid on one of these, and literally dragged at horses' heels to be interred in Melrose church-yard.
cherubs, or guards for her protection; the canopy above the image of the Virgin is exquisitely carved, representing a temple in miniature.

In the pinnacle east from the Virgin is a niche with the statue of St. Andrew, who appears to be holding his own cross; his canopy, but especially his pedestal, is curiously wrought, having a face with flowers coming out on each side of its chin. Back from these pinnacles are small windows, and above them a variety of flowers, in the midst of which is a spout in the form of a sow playing on the bagpipes. In the angle of the south nave of the cross is the staircase pinnacle, which is the finest in the whole building; it is adorned with a number of fine niches, whose canopies are like crowns, finished in the highest manner, there being a number of heads about it, and at the upper cornice are beautiful flowers, and heads with leaves in their mouths; one of these is the head of a fox with two doves in his mouth; there are also several grotesque looking figures for spouts, with open mouths to conduct the water from the pinnacle. This pin-
nacle is executed with embattlements and *fluer-de-lis* and carved knobs or crockets, which chain up and finish with a beautiful tie nigh the extreme point. A buttress next the staircase has a pedestal in the form of an old monk playing on a guitar, who seems to be much distressed by the burden of an image that has been on his back. Upon the buttress south from the staircase is a niche very much admired, having two figures, the cripple upon the back of the blind; the cripple appears to be in great agony by his attitude, and the blind seems to be pressed down by the weight of the cripple; there is on the blind's band (which is around his breast) *Vulce. Dei. the anointed of God.* There are also a great number of curious figures on these buttresses, some more like dragons than any thing else; others like men, and appear to spring out of the building; the canopies of the different figures are curiously cut like temples, finishing at each point with a head or flower.

I must now proceed to the south grand win-
dow, or entrance, which is the south point of
the south nave of the cross,

But first of all, attentively observe
This bold remaining front, which strikes the eye
Like a triumphal arch, and prompts the sky;
In Gothic taste, how awful and solemn!
Tho' sadly mangl'd by the hands of men.
Torn by each surly blast that sweeps the sky,
The mould'ring stones from broken arches fly!
To boisterous storms expos'd, the lofty tow'r,
Batter'd reluctant, yields before their pow'r;
Black with the rust of years, and with each wind
Upon its basis totting, all disjoin'd!
The crazy head, tremendous, above all,
Threat'ning destruction by an instandy fall!
Horrid top, bends, and shakes its hoar remains,
Th' enfeebled column scarce the load sustains;
Till overthrown at length the ponderous weight
Headlong down dash'd from the stupendous height,
Precipitate, falls prostrate to the ground,
While echo mimics as the stones rebound;
And low down now the shatter'd fragments lie,
Late lofty turrets mounted in the sky!
The pilgrim hears with horror and affright
The thund'ring noise, and sees the woeful plight;
Lamenting sees its fate, and heaves a sigh,
Whilst the big tear stands glist'ring in his eye.
An emblem that of all sublunar joy,
Which man's inconstant passions still destroy.
To-day exalted to his utmost scope,
And on the highest pinnacle of hope;
'To-morrow grov'ling in the dust, as there,
And on the lowest level of despair.
By surly or fantastic passions tost,
The soul's immortal faculties are lost. J. Copland.

The day-light of the south window is twenty-four by sixteen feet, and the extreme height of the front, from the top to the foundation, is sixty one feet; its breadth from buttress to buttress is twenty-seven feet, but its centre tower is gone; the window has four mullions, (whose breadth is eight inches) which run up and finish with hearts on a large circle; it has also four circles within this circle and semicircle, all connected and finished with rich mouldings and Gothic points or cusps. There are nine niches above this window, with two and two on every buttress, which makes thirteen in number. They were intended for the statues of the twelve Apostles and our Saviour, who was placed in the centre. The tabernacle work are well relieved, but more especially the Gothic knobed chain above the window, which rises from two busts richly dressed, and runs up with great ease and delicacy, finishing at the top with a grotesque looking head, immediately above the
centre of our Saviour's canopy. On the head of the door below this window, is a lion rampant, within a double tressure, supported by two creatures in a very awkward position; above this is the pedestal of St John the Baptist, with a figure upon it looking up to Christ, with this inscription upon his band, ecce : filius : dei : or, Behold the Son of God. Below John are the statues of his disciples, which are sadly defaced by violent hands.

On the west buttress of this window is a niche for the statue of one of the Apostles, with a pedestal, having an expressive monk with a cowl upon his head, and holding a band with each hand about his breast; on the band is written cu : benit : jes : seq : cessabit : umbra : i. e. cum venit Jesus, sequitur, cessabit, umbra : when Jesus came, darkness did cease. On the east buttress of this window is the figure of another monk with a long beard, whose countenance is very venerable, having a band about his breast, on which is written passus : e : q : ipse : voluit : i. e. passus est quia ipse voluit: he suffered, because he was
willing. There are strange looking creatures upon these buttresses; something like griffins, ready to fly from the building. On the east of the angle of these buttresses is a figure peeping out from among the ivy, with a very melancholy look, holding his throat with both hands, and having something like a mell in his arm, and a knife underneath his left hand; Below him is a figure holding a ladle, as if in order to catch the blood. Below this figure is a neat window with one bar, springing up and finishing with angles like a diamond, and on each side of it are musicians playing upon musical instruments something like a portable organ and harp, with much gaiety and pleasure in their countenances. East from this window, which turns the corner of the south nave of the cross, are very strong buttresses, one having a pedestal for the support of a statue, a monk with a cowl on his head, his right hand on his ear, and his left hand holding his rosary, and by the expressive countenance appears to be saying, "I value my beads more than my ear." But I think he is rather in the act of listening to a confession. There is another figure east from
this, having a cowl and long beard, rising up with a burden; his eyes appear starting out of his head in consequence of the great weight upon his back. There are two windows to the north of this south nave, the height of which is seventeen feet eight inches, by four feet five inches; one of them has a bar the breadth of which is five inches, running up and finishing with small bars and cross bars, all Gothic pointed. The other window bar is gone, but it has a cherub on each side of it; the one playing upon a guitar, and the other upon a violin, which latter is mostly decayed. Back from these windows are two small ones, which are finished with two upright and cross bars. On the angle of the nave is another window, similar to the barred one; and on one of its sides a beautiful nun's head with her veil drawn up. There are more buttresses, beautifully decorated with niches, and canopies like open crowns; a projecting figure represents a piper playing on the bagpipe, and another playing on the clarion, the head of which and part of the instrument are gone. There is another window
in the principal angle of the east nave of the cross, which is similar to the last.

There is a very fine window on the south of the east nave, whose day-light is thirty-one feet five inches, by eight feet nine inches; it is adorned with three mullions (the breadth of which is seven inches), which spring up and terminate with mullions and cross mullions, and finish amongst the beautiful moulding with castles and Gothic points, which appear very light to the spectator.

I must now proceed to the grand east window*, (which is the top nave of the cross) the admiration of every beholder, from the lightness

* The eastern window of Melrose Abbey is called by tradition the 'Prentice's Window, it being built by an apprentice. The story runs thus:—The builder found great difficulty in proceeding with the plan of this window, without going to Rome for information (which he accordingly did), but the apprentice perfectly understood it, and in his master's absence finished the window, and engraved this scroll on the wall:—

The best mason of masoury,

Except the man that learned me.

When the master returned, he was struck with astonishment at
and sharpness of its work, the proportion of its parts, the richness of its moulding and tracery. This window is supported by strong double buttresses, terminating with Gothic pinnacles, beautified with niches for statues, having pedestals and tabernacle work curiously relieved. On one pedestal is a man cross-legged, rising up with his burden, whose countenance denotes great oppression; on others are creatures and flowers. Above these niches, on the sloping buttresses, are a variety of strange looking creatures with open mouths, which are now reduced to mere skeletons. The day-light of this window is thirty-six feet by sixteen; the extreme height, from top to bottom, is fifty-seven feet, and the breadth, from buttress to buttress, twenty-eight feet.—This window consists of four erect slender shafts or mullions

finding the window finished, and on observing the first part of the inscription—"The best mason of masonry," flew at the apprentice, who was then upon the building, and ended his days by a tremendous fall. When more composed, he looked again at the scroll, and on finding that—"Except the man that learned me," followed the first line, he was struck with remorse for his precipitate crime, and immediately finished his days in the same manner as he had made his fellow workman do a little before.
(whose breadth is eight inches), finished at the top with cross mullions, forming diamonds, all Gothic pointed. On each side of this window there are five niches for statues, some having the remains of statues within them; and in the centre above the window are the statues of King David and his Queen Maud, both in a sitting posture; the King has the remains of a globe in his hand. The upper moulding of this window is a very fine Gothic crocketed chain, which sweeps up with much ease, and terminates at the top with an open crown, immediately above the centre of the King and Queen.

The whole of the building is double belted nigh the base, which is finely executed, the belts projecting out and shewing a beautiful and strong foundation in the Gothic stile; the buttresses are likewise belted above, where a number of curious figures project a little out. The top of the building appears to have been ornamented with a belt of roses, with ballisters of stone above them, which went round the
whole; the rose belting that went round the steeple, and the remains of the stone railing, are yet to be seen.

A more distant view should also be taken of the building from the south-east corner of the church-yard, which has the command of the whole ruin; after that turn your back to the building, stoop down and look at it through your legs, when the effect is astonishingly grand, the defects of the ruin being but little perceived, as the whole assumes such a beautiful appearance as may be more easily conceived than expressed. This effect is perhaps produced partly from looking at the ruin, as it were, through a frame, and seeing nothing but itself—partly from the object being viewed by the eye invertedly.

Our attention may now be directed to consider the solemnity of the building by moon-light.

Here let me take my solitary way;
In this lone church-yard now I love to stray,
Glad to indulge a serious thought awhile,
Beside this awful venerable pile;
So as I wander through the solemn shade;
No bold intruder my recess invade;
Whilst all around this ancient hallowed place,
With conscious step and reverend awe I trace
Th' extensive vestiges, and grand remains
Of ruin'd walls and mutilated fanes.
Now universal silence, awful, deep!
Night's calm vicegerent reigns—handmaid of sleep:
Reigns uncontrol'd: save that from you high tow'r
The lone companion of the midnight hour,
The solemn owl, her harsh ill omen'd note,
Discordant, issuing from her artless throat,
With doleful accents strikes the list'ning ear,
Ill-boding, hideous to the mind of fear!
Where baleful melancholy spreads her wings,
In fratic tone her mournful dirge she sings.
The gloomy recluse shuns each gloom of light,
And, wrapt midst deepest horrors of the night,
In solitary sadness all alone,
To kindly Cynthia makes her woeful moan:
Who now assumes her gently pleasing sway,
Supplying well the loss of absent day!
Who now from orient climes, in borrowed light,
Rides and dispels the dismal shades of night;
In silent state by fleet-wing'd courser thriv'n,
And leads the grand unnumber'd host of heav'n!
And now, emerging from the hideous gloom,
By the effulgent radiance of the moon,
To view the rocky ruins rise, sublime!
And shew the miserable waste of time—
Time, said I? no—a more destructive foe
To sacred edifices, would you know,
'Tis that mad sect where parity is found,
That levels all—ev'n churches to the ground!
For when these rude reformers acted here,
Zeal led the van, destruction in the rear;
To deformation all their acts did tend;
Where they began they also made an end:
At once corruptions with good forms debate,
And wrongs by wrongs most wrongously defeat.
How trite soever this remark appears
Or harshly sounds in prejudiced ears;
If moderate zeal betwixt the two extremes
Can judge, good sense their barbarous acts disclaims;
All sacred forms who superstitious call;
How right soe'r, no form they lik'd at all.

J. Copland.

I must now turn to the north of the building,
and describe what is to be seen there. I be-
gin with the tall slender window at the north
side of the east nave of the cross, whose day-
light is thirty-one feet by eight feet nine inches.
It has been adorned with three erect bars,
whose breadth is seven inches, but there are
only two remaining, and the centre one finishes
at the top with a beautiful heart; above this
window there is another broad window, orna-
mented with five bars and small cross bars, all
pointed in the Gothic style. The angle of the
cross here is much destroyed, and likewise the
buttresses are greatly shattered; but on the north
nave on the east side are two windows entire, having each of them an upright bar; above them are two small windows with two bars each, and cross bars, having a head on each side of them; one with the mouth awry, and the other with the tongue put out from its mouth; these small windows have a fine effect by being at a small distance, and shewing the clustered small pillars on the other side through their bars. In the end of the north nave are the remains of the treasury, which joins to the church with a saxon door, that leads into the church with a stair, the remains of which are still to be seen. Upon the threshold of this door are engraved a cross and sword, and a shield bearing a sword bend ways, and a mullet in chief of the sinister. This threshold appears to be more ancient than this part of the building, it being built upon the top of the cross and the end of the sword; it is a gravestone, and I suspect may be exactly above the bones of some noble warrior. Adjoining to this house are the remains of a beautiful turnpike-stair, which was destroyed about the year 1738, the first step of this stair had been contrived to
lift up; for below it there is a small vault, which was probably built for concealing the valuable things of the convent, in case of an invasion by the English, with which they were often threatened; above is a beautiful circular window, which is called the north star; it is finely moulded, and has a circle in the centre, from which six semicircles proceed, all pointed in the Gothic cusp, which strikes the eye of the beholder as being the exact imitation of a star, and below this window is seen the raglin, in which to place the roof, that extended round the great cloister.

I now proceed to the remains of the cloister, which was in the west side of the north nave of the church; it is a piece of the finest architecture of the whole building, for the delicacy of its sculpture, and the relief of its work, which is executed in the most accurate manner.

Spreading herbs, and flow'rets bright,
Glisten’d with the dew of night;
Nor herb, nor flow’ret, glisten’d there,
But was carv’d in the cloister arches as fair.  

Sir W. Scott, Bart.
There are just seven niches, or stalls, in this nave, for the dignitaries of the church, which are all seated with stone; these stalls are neatly ornamented with beautiful running flowers and deep mouldings, which have a fine effect: above them are a range of square flowers that run from the one end to the other, viz. acorns, ferns, trefoils, quatrefoils, fir-seed, house-leeks, plantain-leaf, scollop-shells, and others too tedious to enumerate. In the angle here is a basen for the holy water for them to cross themselves before they entered the church from the cloister. Above this work are holes to support the roof which rested upon a colonnade of pillars that went round the whole open cloister; and above these are four very plain small Gothic windows.

I have now passed the angle to the long nave of the cross, continuing on to the west with the remains of the cloister. In the first place, the door which enters the church from the cloister is commonly called the valley-door, which is in the saxon form, deeply moulded and mixed with Gothic; its foliage is so very fine, and so
exquisitely finished, that a straw can be put through and through the minutest parts of the carving. From this door to the west is a principal stall for some superior dignitary, the rest of the stalls (sixteen), being of an inferior order, but still they are handsome, though more plain; at the farther end is another superior stall, which is thought to have been the centre of the cloister, the building appearing to have run as far west as would make up the uniformity of this side; when turning to the north, it forms a complete quadrangular cloister.

The pillared arches were over their head,
And beneath their feet were the bones of the dead.
Sir W. Scott, Bart.

Above all this work are three beautiful windows with one bar, finishing at the top with a diamond; and above these are three foundations of pinnacles, having flying buttresses from them to a wall, ornamented with six small Gothic windows.

There are on the external part of the building fifty windows, large and small, four doors,
fifty-four niches, above thirty-seven buttresses, and thirteen flying buttresses.

There were also on this north side a number of very fine buildings within the convent, for the residence of the abbot, monks, and others connected with the monastery, with gardens and other conveniences, all inclosed within a high wall about a mile in circuit. Besides this high church there has been a large chapel to the north-east of the building, and another house adjoining to it. The foundation of the pillars of the former were seen about the year 1780. On the north side of this house there had been an oratory, or private chapel, the foundation of which was discovered about the same year; and a large cistern of stone, with a leaden pipe to convey the water to it.

To the north of this there is a dam which runs from the Tweed this way, having bridges over it, (the foundations of some of which are yet to be seen, and two of them are entire). Many of the houses were built on the north side of the dam. At a place called the bake-house G
yard, near our modern mill, was a building of excellent architecture, having several stories of ovens, one above another, as high as the steeple in the church, and built with fine hewn stone; this was taken down somewhat more than an hundred years ago, by some tasteless, greedy, or superstitious fools. In digging this bakehouse yard, about the year 1724, there was found a large kettle for brewing, which was sold for five pounds sterling. From this bakehouse there was a passage below ground to the monastery, so high and large, that two or three persons could walk abreast in it. In digging any place within the convent, particularly near the church, the foundations of houses are discovered, as not only the monks had their houses here, but several gentlemen, who had retired from the world, built for themselves convenient lodgings. The remains of one of these is only to be seen, which is called Chisholm's Tower. Several Roman medals, or coins, have been found about this place, some of gold, others of silver and brass, viz. of Vespasian, Trajan, Adrian, Antoninus Pius, M. Aurelius, and Constantine; likewise several of the old Eng-
lish coins in silver, particularly of the Edwards, of which the author has two; that were found about the gardens adjoinig to the building, having on the one side a head of Edward King of England, and on the reverse London Civitas; the author has one of our own coins found nigh the building, having on one side Alexander's head looking to the cross, with the inscription of Alexander around; on the other Scotorum Rex, and four annulets, with a cross betwixt the four, in the centre of the coin. Also was found an abbot's ring, in one of the gardens 1810, having a rude inscription upon it; on the one side is 1. 5. A. and on the other Mary. I am in possession of another coin, that was found two years ago, with an inscription around it, in black letters,

Hal Mary, Star of Heaven, Mother of God.

Having given a full description of what remains in the outer part of the building, I now proceed to the interior, and shall begin at the west, in the same manner as I did with the outer part of the building, advancing regularly through it.
Now, through this way-worn Gothic porch I lead,
Where loosen'd stones hang threat'ning over head;
And here, with a reverential awe
Was the beholder struck, who entering saw
The body of the church extended wide,
With rows of lofty columns on each side;
By triple range of spacious lights illum'd;
Superbly arch'd extended all around.
The crusted walls, with living sculpture graec'd,
And statues, all in beauteous order plac'd:
These walls which sainted imagery decor'd;
Idols by superstitious monks ador'd;
The tinging payment, with each silent tomb,
The lofty roof, the still more lofty dome;
And, when the view no farther could extend,
The holy altar at the farther end.
The grand prospective, bow well form'd to raise
The soul to heaven upon the wings of praise!
Great in idea! words can not extol
The strength, the august grandeur of the whole.

Alas! how is the glorious scene revers'd;
Behold it now, in ruins all immers'd;
A most lamented spectacle of woe;
Nor even those ruins left; but long ago,
Soon as destruction shook her iron rod,
And sam'd the level at the house of God;
Abstracted thence by sacrilegious hands
To every common use and hardly stands
From violation free this sumptuous gate;
These poor remains of what was truly great.

J. COPLAND.
This west end of the cross stretched still further westward, as appears from the foundations of pillars found here; and the grand entrance was upon the west end, from whence the principal arch extended to the east, supported by massy columns, and the vestige of it still remains above the eastern window. Betwixt eight of these pillars, nigh the dome, there has been a wall eight feet high, which went from pillar to pillar, the inside of which might have been employed as a vault to bury the dead; it is supposed that the gallery above the wall contained the organs.

Both on the north and south of this great alley of the church, is a clear passage from the one end to the other, called the small aisles of the body of the church. There are just eight aisles, or private chapels, remaining in the south, which have been separated from each other by a partition wall; every one of them has a font-stone curiously carved, having little niches for crucifixes, or for holding tapers to burn for the souls of the departed. There were like-
wise altars adjoinning to the font, dedicated to different saints; several gentlemen having mor-

Sir David Lindsay of the Mount, who wrote betwixt the 13th and 16th century, gives a very concise description of Altars and Saints.

Behold in every church and quere,
Through Christendome in burgh and land,
Images made with mens hand.
To whom are given diverse names,
Some Peter and Paul, some John and James:
Saint Peter carved with his keyes,
Saint Michael with his wings and wayes:
Saint Catherine with her sword and wheel,
An hynde set up hard by Sainte Geele.
It were ever long for to describe,
Saint Francis with his wounds five,
Saint Trodwell eke, there may be seene,
Who in a pin hath both her eene,
Saint Paul well painted with a sword,
As he would fight at the first word.
Saint Apollon on altar stands,
With all her teeth into her hands,
Saint Roch, well felled, men may see,
A byle new broken on her thie:
Saint Eloy, he doth stately stand,
A new horse-shoe into his hand.
Saint Ninian, of a rotten stocke;
Saint Dado, bor'd out of a bostke;
Saint Andrew, with crosse in hand;
Saint George upon a horse ridand;
Saint Antone set up with a sow;
Saint Bryde well carved with a kow,
With costly colours fine and faire,
A thousand more I might declare:
As Sainte Coeme and Dominian;
The Souter, or Sainte Christopher;
All these on altars stately stands,
Priests crying for their offerings:
tified an amuity called altarage money, for a monk to say mass for their souls, and the souls of their ancestors and successors.

In the first aisle from the west is the burial-

To whom we common on our knees
Do worship all these imageries.
In church, or quere, or in the cloister,
Praying to them our Pater noster,
In pilgrimage from town to town,
With offering and adoration,
To them say babbling on our heads,
That they may help us in our needs.
Some to Saint Roch with diligence,
To save them from the pestilence.
For their teeth to Saint Apolline,
To Saint Trodwell to mend their sense.
Some make offerings to Saint Eloy,
That he their horse might well convoy.
They run, when they have jewels tint,
To Saint Syeth ere ever they stint.
And to Saint Germaine to get remissed,
For moladies into their head,
They bring mad men on feet and horse,
And blinds them to S. Maugoe's cross.
To Saint Barbara they cry full fast,
To save them from the thunder blast.
Some wive Saint Margaret doth exhort
Into their birth them to support:
To Saint Antoine to save the sow,
To Saint Bryde for calf and kow.
To Saint Sebastian they run and ride,
That from the shot he save their side.
And some in hope to get their heal.
Runs to the old roode of Karman.
Howbeit these people rude,
Think their intentions to be good.
ground of the Boustons of Gattonside, a very ancient family.*

In the second aisle is the burial-ground of people in the name of Rae.

And in the third from the west, (by clearing off rubbish in the year 1815), was discovered a tomb-stone with an engraved figure upon it, in full length; his hands up in the form of prayer, a gown upon him, a belt around his waist, and the appearance of sandals upon his feet, with an inscription in black letters around the stone.

* There was one of the name of Baston, an English poet, a Carmelite friar, and prior of Scarborough, who was found among the prisoners at Bannockburn. Edward in full confidence of his success had brought him to sing to the praise of his triumph. Being presented to King Robert, he was promised his liberty upon condition of composing a poem, to be sung in honour of the Scottish victory; this he did in a monkish kind of rhyme. From local tradition it appears that he had derived from some of our early Kings the vicarage of Melrose or Gattonside: one of the vicars named Bouston was actually married to the natural daughter of abbot Durie of Melrose. From Baston is thought that the name is corrupted and now called Bouston.
Or this:—Here lies an Honourable Mr George Halliburton: first of October, A. D. 1536.

In the fourth aisle from the west is the burial ground of Alexander Pringle, Esq. of Whitebank, the male representative of the ancient family of Pringle of Gallashiels. It appears from the tombstones that they have been connected with several honourable families, viz. with the Lundins of that ilk, with the Humes of Wedderburn, and one of them with Sophia Shoner, a Dane, maid of honour to Queen Anne of Denmark.

One of the grave-stones contains the following inscription:—

H
Or this:—Here lies in good memory Dame Marrion, first: wife to James Pringle of Whitebank, and after his decease, March—, to the Hon. David Hume, of Wedderburn, Knight, who deceased the 24th of February 1580.

Another tomb-stone contains as under:

Or this:—Here lies one honourable woman, Christian Lundie, spouse to James Pringle of Whitebank, who deceased the 19th of July 1602.

Lament or sigh, and still thou mourn,
For to the Christian we maun turn,
Upon the partition wall are the arms of the Pringles: a heart with wings for the crest, the motto *Sicavimus*, a saltire with five scollops. And inscriptions below,

**HERE REST THE PRINGLES OF WHITEBANK AND YAIR,**

**BY FAITH IN CHRIST, HOPE, PRAISE GOD.**

1. **IN. MEMORIAM.**
2. **ANNAE, PRINGLE.**
3. **SOPHIAE, SHONERE.**
4. **JACOBUS, PRINGLEUS.**
5. **SUÆ, CONIUGIS.**
6. **SUÆ, CONIUGIS.**
7. **ALEXANDER.**
8. **JACOBIS, PRING.**
9. **PRINGLEUS A.**
10. **LÆUS, A WHYT.**
11. **WHYTBAKNE.**
12. **BANKE, HOC.**
13. **PRINGLEUS**
14. **HOC, POSUIT.**
15. **FILIUS, ET.**
16. **OBIT. ST. SEPTEM.**
17. **OBIIT. 15 NOVEM.**
18. **BRIS. ANNO. DOM.**
19. **BRIS. ANNOQ. DOM.**
20. **1690.**
21. **1696.**
22. **ÆTAT. 51.**
23. **ÆTAT. 51.**
24. **ÆTAT. 57.**
25. **ANNO. DOM.**
26. **ÆTAT. 57.**

**FUGIT: HORA, DISCE. MORI.**

In the fifth aisle from the west is the burial-ground of the Pringle's of Galashiels, where the portrait of one of them is to be seen with his grave-clothes on, and a few remaining letters upon his stone, which run thus:
Or this:—Here lies one honourable Alexander Pringle, died at Galashiels, 28th February 1585.

Upon the wall nigh the font-stone is also the following inscription, in a frame of stone:

HIC. JACIT. DOMINUS.
JACOBY PRINGALLV,
VS. A. GALLOSHIELS.
VIGESIMODE. AV.
GVSTN. AN. DOM.
1585. AEQTIS SVAE.
60.

On the sixth aisle from the west is a modern monument, erected for Mr David Fletcher, who had been minister to Melrose congregation for some years; and by the influence of his brother, Sir John Fletcher, the King’s advocate, was advanced to the degree of Bishop of Argyle, after the restoration of King Charles II. This monu-
ment was erected by his son, Mr William Fletcher, an eminent lawyer. The armorial bearing on the shield is a flory or moline, with ascrop shells in every angle of the flory, and the letters MDF are connected together at the side of the shield; on the other side is the date, 1665; and below is the following inscription:

SANCTORVM: TUVMLVM: SI: FAS: VIO
LARE: QVERELS
HVNC: QCVCVNQVE: VIDENT: FLE
TIBVS: ORA: LAVENT
NAMQVE: EST: ABREPTVS: PRÆSVL
PIVS: ATQVE: FIDELIS
PASTOR: CVI: VIGILANS: DE: GRE
GE: QVMA: FVIT
MVNERE: SIC: FVNCITVS: GENERE: PRÆ
CLARVS: VTROQVE
ECCLESÆ: ET: POPVLO: COMMODA
MAGNA: TVLIT
ET: NVNO: CVM: CHRISTO: PVRITVR:
MERCED: LABORVM
IN: TERRIS EIVS: FAMA. COLENDA MANET.
MEMENTOMORI.

In the eight aisle from the west, which is called the Silverless Aisle*, is a very fine font,

* Tradition says, that the square holes through every partition wall were intended for the people who had to undergo penance for their sins, beginning at the further end of the building, and creeping through hole to hole alternately (giving
representing the building of its work in miniature, having pinnacles, windows, shafts, capitals, and bases, all represented in a small scale, forming a font. Above, on the partition-wall, is the following inscription, in old characters:—

miniani : katine :
thome : paulli : cuthb :
tes : petre : ketig-m.

And upon the ground is an ancient gravestone, with an inscription upon the top, and on the side of it four horse shoes:—

+orato pro
anima frat. "s
petre. aerarii.

Or,—Pray for the soul of brother Peter, the treasurer.

money to every monk that they passed to pray for their sins, till they came to this aisle, which is called the Silverless Aisle, by reason of their purses being expended. But the author rather thinks that these holes were presses to contain the ceremonial relics and jewels, used by the monks while performing their devotions at their private and public altars.
How beautiful it is to see such a variety of fine pillars as are here presented to the view of the beholder! but more especially the two grand pillars which support that quarter of the steeple, whose chapiters are carved in exact imitation of sea-cale; and likewise the multiplicity of ribs or springs in the building, which ascend from the variegated capitals to form an arch, supported with key-stones or knobs, which are adorned with scriptural figures, flowers, and vegetables, like cabbages, embossed in the finest style. The whole has a very fine effect, and resembles a piece of masterly basket-work, framed by the interweaving of the arches, and the lightness and elegance by which it is wrought. I shall now consider the south transept, which a popular poet has finely described in the following lines:

By a steel-clench'd postern door,
The entrance now the chancel tall;
The darken'd roof rose high aloof
On pillars, lofty, and light and small;
The key-stones that locked each ribbed aisle,
Was a fleur-de-lys, or a quatre-feuille;
The corbells were carved grotesque and grim;
And the pillars, with clustered shafts so trim,
With base and with capital flourished around,
Seemed bundles of lances which garlands had bound.

Sir W. Scott, Bart.
Upon the west side of this transept there is a door, having a shattered inscription above it, with a shield in the centre, which has two compasses in saltire, and three fleur-de-lys, one in dexter, one in sinister, and one in base. The inscription is this:

\[
\text{I: gaye: m:}
\]
\[
\text{ebyne: aboute: laute: do: but: doute}
\]
\[
\text{habealde: to: ye hende: q}
\]

John: morus:

This is commonly taken to be—

Sa gayes the compass ever about,
Sa treuth and laute do but doubt,
Behald to the hende, quath John Morvo.

I am uncertain what this writing signifies, but by another inscription it appears that John Morvo was the architect or keeper of this building, which I shall speak of presently. Laute signifies praise; which may be intended for the curious stair-case that leads from this door. And "Behald to the hende," quath Johne Mur-
"vo," may be to behold his handy works; or, as the compass goes even about truth and praise will stand with doubt, if beheld to the end. On the south side of this door is the following inscription:

John: morow: sum: tym: callit:
certainly: and: had: in: keping:
al: mason: werk: of: santan:
drays: ye: hye: kirk: of: glas:
gw: melros: and: paslay: of:
nyddysdayll: : : d: of: galway:
I: pray: to: God: : : d: : y: bath:

The inscriptions run thus:

John: Morow: sum: tyme calleth
was: i: and: born: in: Parysse:
certainly: and: had: in keping:
al: mason: werk: of Santan:
drays: ye: hye: kirk: of: Glas:
gw: Melrose: and: Palsay: of:
Nyddysdayll: and: of: Galway:
I: pray: to: God: and: Mary: bath:
and: sweet: St: John: keep: this: haly: kirk:
frae: skall:
I
I presume that Morow, or Morvo, is the name of the same person, only differently spelt.

This is a most beautiful winding stair-case, which ascends up and finishes at the top with seventy-four steps, whose depth is nine inches. From this stair all the galleries extend around the south of the building, which have been embellished in front with stone balusters, the vestiges of which remain nigh the eastern window.

I suppose that these galleries have been intended for the singing boys who were employed to sing during the time of devotion at different altars: or for the domesticks to stand with torches to illuminate the church during the time of their grand processions. The roof above is very fine, the groins springing from the figure of a man oppressed with his load; and on the other side from the remains of an eagle. The key-stones are flowers, and a head muffled up with flowers; another has three hunting horns, and J. H. B. for Jesus our Saviour, all upon the shield. In the small aisle of this transept is a font-stone, and the appearance of a build-
ing for altars; also the appearance of an image upon a pedestal.

In the small aisle on the south of the chancel are two stone-coffins: the one on the south was discovered September 12, 1812, by digging about that place; the other was discovered October 26, 1812. The former is built on every side with hewn-work, and a niche to contain the head of the person, which is four inches out from the form of the coffin; there are flag-stones above the built coffin, and engraved, the form of St John's cross upon them. The length of the skeleton is six feet, the shank-bones of which are almost entire. It is supposed to be the remains of Michael Scott, the famed wizzard, who was laid at the side of the font, where there was an altar, to say mass for his soul. There is a head erected upon stones nigh his feet, which has a very rude wizzard-looking appearance.

The latter is neatly done, being completely hewn from the solid stone in a concave manner, with a half circle to contain the head of the
person; in the midst of it is a hole, which I think may have been intended to take away all putrefaction or dampness from the body, the skeleton of which still remains. It has a cover upon it, with a shattered inscription of—Oratis: \( \text{Jesus} \) anima: Ivoors: de: Corbridge—which is, Pray for the soul of * Ivors of Corbridge. I am of opinion, from the inscriptions that have been seen, that the whole of the area of the church is filled with the bones of the dead. It is thus admirably expressed by the poet—

I do love these ancient ruins:
We never tread upon them, but
Our foot upon some reverend history;
And, questionless, here in these open courts,
Which now lie naked to the injuries
Of stormy weather, some may lie interred,
Who loved the church so well, and gave so largely to't,
They thought it should have canopied their bones
Till doomsday, But all things have an end.
Churches and cities, that have diseases like to men;
Must have like death, that we have.

To satisfy the curiosity of the reader, I shall here insert an account of the ceremony of inter-

* It is the opinion of many, and I do believe that this is actually the Sir Ralph Ivors, the English commander, who fell at the battle of Ancrum Moor, D. 1545.
ring monks in ancient days. When a monk became sick, he was conveyed from his chamber to the infirmary, in order to have fire and other things convenient for him; and when his attendants thought that he could not live long, they sent for the prior's chaplain, who remained with him till he gave up the ghost; then the barber was sent for, whose office it was to take off his clothes, put on his feet-socks and boots, and wind him in his cowl and habit, when he was immediately carried to the dead man's chamber, there to remain till night; and the door of the chamber where he died was locked by the prior's chaplain, who carried the key to the prior till night. At night he was removed into a chapel, there to remain till eight in the morning; two monks were then appointed to be mourners, and to sit all night on their knees at the corpse's feet; children were appointed to sit in stalls on every side of him, to read David's Psalms till eight in the morning, when the corpse was carried to the chapter-house, where the prior and the whole convent met it, and said their dirge, none being permitted to enter the chapter-house during the prayers for his
soul. Their devotion being ended, he was carried by the monks to the cenery-garth, where he was buried, with a chalice of wax upon his breast, and his blue bead held over his grave during the funeral by four monks, which bead was given to the barber for his attention to the deceased, and for digging his grave. At the time of the burial only one peal of bells was rung.

The priors were buried in the same order within the church, and not in the cenery-garth, in their mitres and vestments, and with a silver chalice on their breast.

Abbots had great power in their monasteries, they having laws within themselves to execute justice; monks who committed great crimes were confined to a strong prison, called the lying house, appropriated for offenders; and monks, after they had been beat even to a plentiful effusion of blood, have, by the abbot's orders, been again confined to the dungeon.

The abbots' public dress was the Dalmatic, or seamless coat of Christ, the mitre, crosier,
gloves, ring, and sandals; and at their decease their seals were broken in pieces on one of the steps before the great altar. They lay in the centre of the choir in state, arrayed in their pontificals, until the third day, when they were buried with their crozier in their hand, and their mitre, gloves, ring, sandals, and a silver chalice on their breast.

I must now make a few remarks upon the chancel: in the first place, by being in the centre of the building, exactly where the dome stood, there you perceive the variety and sublimity of the illuminated windows, but more especially those in the south and east, whose arches seem to ascend from conductors, and whose shafts are of the most delicate hue. It is thus beautifully described by the poet in a moon-light scene:—

The moon on the east oriel shone
Through slender shafts, of shapely stone,
By foliaged tracery combined:
Thou wouldst have thought some fairy's hand
'Twixt poplars straight the osier wand,
In many a freakish knot, had twined;
Then framed a spell, when the work was done,
And changed the willow-wreaths to stone.

Sir W. Scott, Bart.
The grand altar stood about the chancel or head of the cross, where their is a font-stone for the holy water, and likewise presses to contain their wafers and wine for the ceremonial performance of certain rites. There is likewise here a black marble stone (petrified with shells), in the form of a coffin, which is said to be upon the tomb of Waldevus, the second abbot of Melrose, son of David's Queen, by her former husband, Simon St Liz, whose reputation for sanctity was so high, that he was canonized after his death. Waldevus was a monk in the monastery of Rievalle, and elected abbot of Melrose in 1148; he died ten years after, on the 3d August 1158. King Malcolm held him in the highest reverence, and was guided by his instructions. He was elected in the last year of his life to the bishopric of St Andrews, in the room of Bishop Robert, but could not be prevailed upon to abandon his convent, prognosticating he had not long to live. On May 22, 1170, twelve years after his death; his grave was opened in presence of Ingelram, Bishop of Glasgow, and four abbots, called thither on purpose, when it is said his body was found
entire, and his garments undecayed; after the celebration of mass, the bishop and abbots, with all the monks of the convent, put a new stone of polished marble over his holy dust, all being filled with joy, and testifying, by their joint acclamation, that truly this was a man of God.

The monk Joceline, of Furnes, wrote the life of this celebrated abbot; one of the stories related of him is his increasing the corn in the granaries belonging to the monastery in the neighbouring villages of Eildon and Galtok-side, out of which were fed four thousand poor people for three months, without any diminution of the first quantity, which remained till the crop was off the ground, and then began to waste. The following lines were written by Fordun to the memory of this saint:—

Melros mellita sic est fellea vita
Ture vocatur ita, patre potiore potita.

In 1206 died William, the ninth abbot of Melrose, which was forty-eight years after the death of Waldevus; and William being considered another Waldevus in sanctity, it was
resolved that their bodies should lie together in the dust. As the workmen were preparing William’s grave, brother Robert, who was a mason, by the advice of some of his brethren, not without reluctance and much religious horror, raised the cover of Waldevus’s tomb a little, when, lo! his nose was struck with a fragrance as if the Saint’s tomb had been filled with spices; this circumstance happening in the twilight, a candle was brought, and all who were present looked into the tomb, and saw the sacred body entire, with its vestments as fresh and beautiful as if they had been just put on; there were six monks and six lay brothers who had the happiness of thus gratifying their pious, though presumptuous curiosity. In 1240, Waldevus’s tomb was again opened, when his body was found to be mouldered into dust; those that were present carried off some of the small bones, leaving the rest to repose in peace. One of the company was William, son to the Earl of Dunbar, who begged and obtained one of the Saint’s teeth, by which it is reported that many wonderful cures were performed.
Some suppose that this marble stone lies upon King Alexander II.; but it is more probable to be upon Waldevus. History says that King Alexander II. was buried at the high altar of Melrose abbey, with this inscription on his tomb:

Ecclesiae clvpns, pax plebis, dux miserorum,
Rex rectus, rigidus, sapiens, consultus, honestus;
Rex pius, rex fortis, rex optimus, rex opulentus.
Nomini istius ipse secundus erat.
Annister denis et quintis rex fuit ipse,
Insula que Carmeri dicitur hune rapuit.
Spiritus alta petit cælestibus associatus,
Sed Melrossensis omn sepulta tenet.

No such tomb nor inscription is now to be seen, though, perhaps, it may have been upon the wall, but now effaced.

There were also monuments erected here in remembrance of some of the family of Douglas* that were interred here; such as Wil-

* A heart makes part of Douglas' arms. Origin of this circumstance:—Robert Bruce, on his death-bed ordered that his heart should be carried by Sir James Douglas to the Holy Land, to be buried at Jerusalem. The fate of Douglas on this expedition, is thus related by Lord Hailles:—"Mean-

while Douglas, having the heart of his dear master, set sail
William Douglas, Knight of Liddisdale, called the flower of chivalry, and William Douglas, who killed the dark Knight of Liddisdale, and Archibald Douglas, and James Earl of Dou-

"from Scotland with a numerous and splendid retinue. He therefore resolved to visit Spain, and combat the Saracens in his progress to Jerusalem. Douglas and his companions were honourably entertained by Alphonso the XI. the young king of Leon and Castile."

After describing the battle, the account proceeds thus:—

"Douglas with his companions eagerly pursued the Saracens. Taking the casket, which contained the heart of Bruce,—he threw it before him, and cried, Now, pass thou onward, as thou was wont, and Douglas will follow thee, or die."

"The fugitives rallied. Surrounded and overwhelmed by superior numbers, Douglas fell. His few surviving companions found his body in the field, together with the casket, and reverently conveyed them to Scotland. The remains of Douglas were interred in the sepulchre of his forefathers; and the heart of King Robert Bruce was deposited at Melrose.—Annals of Scotland, vol. 2. year 1330."

According to the Abridged Scots Chronicle, or the Black Book of Paisley, page 71.

"King Robert died at Cardross, the 20th of his reign, and was buried in Dumferline. After this time, Sir James Douglas, a most worthy champion, was chosen by the nobles to pass with King Robert’s heart to Jerusalem; and there to cause the same to be buried within the Temple, beside the Sepulchre of our Lord, conform to the said King’s direction; because he had avouched or vowed, to have past with a great army in defence of the Christian faith against the Turks and
glas, who fell at the battle of Otterburn. Earl Douglas, was a heroic general, and by his valour quickly recovered the ground he lost from the enemy; he rushed into the thickest of the battle with two of his friends, and made terrible slaughter, but before his men could come to his assistance, he received three mortal wounds, and was laid on the ground, when a priest defended him valiantly from any further hurt. The nobles coming up, asked him how he did? he answered, "very well; that he was dying in the field of honour, as most of his ancestors had done, and had only three things to desire of them, viz. to conceal his death till the battle was over, that they would not suffer his

" Sarazens, if he had not been hindered by wars at home, and now prevented by death. Sir James Douglas willingly obeyed, as he had most faithfully served King Robert during his life. They inclosed his heart in a case of gold, embalmed with sweet spices and precious ointment, accompanied with Sir William Sinclair, and Sir Robert Logan, with many other noble men and valiant men, passed and buried the said heart with great reverence and solemnity at the place appointed. Therefore the Douglases bear the bloody heart in their coat of arms. He purposed to return home; but he was killed, with all his nobles and valiant men. It is chronicled, that he was victorious against Turks and Sarazens thirteen times. And against the English fifty-seven times."
standard to be taken down; and that they would revenge his death." Whereupon they covered his body with a cloak, displayed his banner, and cried out "A Douglas! A Douglas!" at which sound his soldiers made a desperate charge, beat the enemy back, took Henry Percy, their general, prisoner, and put the rest to flight: Henry Percy junior was also taken, and defeated by the other wing. The battle being over, the Scots carried off the two Percies, with four hundred prisoners of note, and dismissed the rest; they took Douglas's corpse, with those of other noblemen along with them, and interred them at Melrose with military pomp, and every honour that could be paid by the abbot and monks; and solemn mass was celebrated for the good of their souls. This victory was obtained August 15, 1388. Douglas's standard, and Percy's armour, or jack, are kept in the house of Douglas of Cavers, in the county of Roxburgh, that family being his lineal descendants. Many great men are also buried in Melrose, such as De Valoniis, Vausses of Dirlton, Somerville's, Balfour's, and others now unknown; some of whom are buried in the chapter-house.
There are three modern grave-stones here, belonging to the Pringle's of Buckholm, which contain the following inscription:

HERE. LIYSES
GEORGE.
PRINGLE.
OF BUCKE.
HOLME.
WHO.
DECEASED
THE 5TH
OF MARCH
1693,
AGED 76.

HERE. LIYSES
KATARIN RAM
SAY. SPOUSE. TO
JOHN PRINGLE
OF WILLIAM LAW
WHO. DECEASED
THE 26. OF APRILE
1680, AGED. 76.

HERE. LIYSES
JOHN PRINGLE
OF WILLIAM LAW. WHO
DECEASED. THE
24. OF. APRILE,
1675. AGED. 72.

The arch above is very curious, having a key-stone in the centre, with a figure of a saint upon it, holding a crucifix, our Saviour on the cross; other key-stones have figures holding keys, others holding St Andrew's cross, others with pastoral staves in their hands, and a glory around their heads.

I shall now make some remarks upon the north transept. In the first place, on the west side of the transept is the statue of Peter, with a book open, his right hand upon it, and two keys hanging at his left side; another figure is Paul, who holds a sword in his front; below
these figures are the remains of a stair which went up to the Treasury, having a font-stone at the foot of it. On the east side of this transept are elegant pillars, whose capitals are executed with the greatest correctness; there is likewise a hand in exact imitation of nature, which apparently supports the whole of the springing arch; and below the statue of Peter is the ancient burial-ground of the Cairn-crosses of Hislop, and Colmsly Towers.

In the north of this transept is a square recess in the wall, finely ornamented with a running flower, having fourteen pedestals to contain small images, perhaps for the twelve apostles, our Saviour, and the Virgin Mary. Below is a Saxon door, which goes down three steps into a cellar, called the wax-cellar, that was made to contain the tapers and candles used for burning at the altars and shrines of the saints, especially at the altar of St Mary and St Waldave. These steps at the door appear to be grave-stones, as they are formed like coffins, having a cross and shield upon one stone, and an inscription upon another, bearing this:—
These graves-stones are undoubtedly older than this part of the building, it being built upon the third part of them; and I suspect that they are upon the bones of some venerable dead.

The north small aisle of the body of the church forms a beautiful piazza, which has four clustered pillars executed in the highest style, and as perfect as if they were newly finished; the groins ascend from these pillars, and terminate by key-stones, forming a cauliflower and other vegetables. Below is the door to the cloister, and on the west of this door is a small monument, in remembrance of the Kers of Yair, whose arms are upon a shield, viz a stag's head, a chevron, and three mullets within it; below which is the following inscription:

HEIR LYIS THE RACE
OF YE HOVS OF ZAIR.

Here is also a burial-ground of the Karrs of Kippilaw, descended from the Kers of Yair M
and Sutherland Hall, and the following inscriptions upon their tomb-stones:—

HERE LYES LIEUTENANT-COLONEL ANDREW KER OF KIPPIWAL. WHO WAS. BORN AT MELROSE THE 23d FEBRUARY 1600 YEARS. AND DIED AT KIPPIWAL UPON THE 3 OF FEBRUARY 1607. IN THE 77 YEAR OF HIS AGE. AND HIS ONLY SON ANDREW KER WRITER TO THE SIGNET. WHO DYED. THE FIRST DAY OF OCTOBER 1744, AGED 85 YEARS.


The established church left the abbey A. D. 1810. His Grace the Duke of Buccleugh and Queensberry in 1812. cleared off five solid feet of rubbish, at that time was discovered some of the original pavement made of brick or tile, about five inches square, glazed different colours; and applied for the paving of the church,
formed into dambrods, or mosaick work, where
the vestige of them remains about the Silver-
less aisle. Also was found square pieces about
two inches in thickness, all glazed, that had
been applied for the building up of their small
altars.

The stone that the abbey is built with comes
from Dryburgh, Bemerside, Newton, and Lees-
sudden, all within three and four miles of Mel-
rose. And it is said, that the workmen wrought
for one penny per day.

In the interior of the building there are twenty-
seven ornamental windows in the galleries,
twenty one pillars, and eight half pillars, or
pilasters, in the solid wall. The height of the
two grand pillars from the top of the capitals
to the ground, is thirty-six feet, circumference
round the shafts, eighteen feet. The breadth
from one grand pillar to the other, which is the
breadth of the great aisle of the church, twen-
ty-six feet four inches. The north small aisle,
or alley, is seven feet in breadth. The south
small aisle, or alley, is ten and a half feet in
breadth. The general height of the common pillars, nineteen feet two inches; circumference round their shafts, fourteen feet; breadth from pillar to pillar, fifteen feet. Height of the grand arches, from top to bottom, fifty-three feet. Height of the small arches, twenty-nine feet. Length from the north to the south transepts, one hundred and seventeen feet.—Breadth of transepts, by taking in their small aisles, forty-four feet. Length from the chancel to the end of the cross, two hundred and fifty-six feet. The outside length and breadth of the building is mentioned in page 30. of this work. I have now finished my description of the ruin, to which the following lines, of the pathetic poet Bruce, are not inapplicable:—

Here naked stand the melancholy walls,
Lash’d by the win’try tempests cold and bleak,
That whistle mournful through the empty aisles,
And piece-meal crumble down the towers to dust.
Equal in age and sharers of its fate,
A row of moss-grown trees around it stand;
Scarce here and there upon their blasted tops,
A shrivell’d leaf distinguishes the year.

Upon an old tomb-stone in Melrose churchyard is the following inscription:—
THE EARTH GOETH 
ON THE EARTH 
GLISTRING LIKE 
GOLD;
THE EARTH GOES TO 
THE EARTH SOONER, 
THEN IT WOLD;
THE EARTH BUILDS 
ON THE EARTH 
CASTLES AND TOWERS;
THE EARTH SAYS TO 
THE EARTH, ALL SHALL 
BE OURS.

ABBOTS OF MELROSE.

King David I. the founder of several abbeys, introduced all kinds of mechanics into the monasteries he built, in order to banish idleness, the mother of vice, and procure at an easy rate the necessaries of life. Accordingly, in the abbey of Melrose there were painters, carvers, joiners, smiths, masons, vine-dressers, and husbandmen, who were all under the superintendence of an elder; their earnings were put into the common stock for the maintenance of the religious men. The first abbot elected by David to Melrose was Richard, in the year 1136, being the same year in which it was founded. To him succeeded
Waldevus, son of David's Queen, Maud, in the year 1148. Fordun says he performed many miracles, and is now ranked among the saints of the Romish church; many offerings were made at the tomb of the said Waldevus. Joceline of Furnes succeeded him in the year 1168, and wrote an account of Waldevus's life; he was interred here, and was a great benefactor to the abbey. Joceline was succeeded by Laurientius, an abbot of great meekness, and a learned divine. Ralph succeeded him in the year 1194. In the year 1201, John of Salerno, a cardinal and legate from Pope Innocent III., held a council at Perth, at which cannons were appointed. In the same year the legate went to Ireland, accompanied by Ralph the abbot of Melrose, who made him bishop of Down. The legate being hospitably entertained at Melrose, remained there more than fifty nights, but left the monastery without settling a dispute that had taken place betwixt the monks of Melrose and Kelso. In the year 1268, the abbot and a number of the monks of Melrose were excommunicated, in a council held at Perth, for killing a clergyman at the Stow, and wounding several other persons, in a dispute re-
спектинг their marches. William, the ninth abbot of Melrose, died in the year 1206. Matthew, abbot of Melrose, in the year 1256. Patrick, another abbot of Melrose, in the year 1296. William de Peebles was prior in the year 1322. Robert Kildalach, formerly a monk and abbot of Dunfermline, and Chancellor of Scotland, was likewise abbot of Melrose. John Fogo, another abbot, was confessor to King James I. and much taken notice of for his learning; he disputed with great force against Friar Harding, and confuted Paul Craw, the Bohemian. Andrew Hunter, abbot of this place, was confessor to King James II., and Lord High Treasurer in the year 1449. Michael Balfour, Secretary to King James IV., was abbot of Melrose in the year 1495. After him was Andrew Durie, abbot about the year 1527; he was one of the witnesses to the agreement made at Ancrum, the 16th of March 1529, betwixt the Kers of Cessford and Kers of Fairniehirst, against the Scots of Buccleugh, for killing Ker, the laird of Cessford, at the battle of Melrose, which was the foundation of the deadly feuds that took place betwixt the Kers and Scots.
Each of the parties bound themselves in this agreement to go to the four pilgrimages of Scotland, viz. Scône, Dundee, Paisley, and Melrose, for a chaplain to say mass for the souls of those that were slain at the battle of Melrose.

* About a mile from Melrose, on the north side of邓洛奇, adjoining the Tweed, is a place called the Skinner-hill, but more likely the Skirmish-hill, from the battle that was fought there 18th July 1526. The occasion of which was, that King James V. frequently complaining to his friends, particularly to the Earl of Lennox, of the restraint he was under while he was in the Earl of Angus's hands. Lennox advised him to employ the Laird of Buccleugh to relieve him, (for he was a most powerful man upon the borders), and had an inveterate hatred against the Earl of Angus. Buccleugh being advised of this privately, encouraged the Borderers to commit great disorders, on purpose to bring the King in person there, to rectify them.

The design took place: and the King, to do justice, accompanied by the Earls of Angus and Lennox, Lords Hume, Fleming, and Erskine, with Cessford, Fairmehirst, and others, came to Jedburgh. It was concerted, that Buccleugh, who dwelt within a few miles of Jedburgh, should invite the King to his house, and retain him there till more were come to his assistance; but the plot failed, and the King was brought back to Melrose, as Buchanan expresses it. However Buccleugh resolved to prosecute what he intended. He assembled about 1000 horse, of his friends and dependants, and as the King was on his way to pass the draw-bridge on Tweed, about half a mile from the field of battle, they perceived a body of armed men coming down Hadrian hill. When they were come within distance of discerning, they were known
other abbot of Melrose is Fogo, about this same date. There were more abbots here of the name of Andrew, and Hunter. Andrew, abbot of Melrose, in the year 1542, was made bishop of Whithorn, and had one thousand merks annually from King James V., in order that James Stuart, his natural son, might succeed him as abbot. After him Cardinal de Guise was named abbot by Mary of Lorrain, but he never took possession.

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to be commanded by the Laird of Buccleugh. Douglas observed to the King. "Sir, You is Buccleugh, and thieves " of Anandale with him, to unbeset your grace from the gate. " I vow to God they shall either fight or flee, and ye shall " tarry here on this know, and my brother George with you, " with any other company you please, and I shall pass and " put you thieves off the ground, and red the gate unto your " grace, or else die for it." Immediately a herald was sent to know their intentions, and commanding them to withdraw out of the way. Buccleugh's answer was.—He came to do the King service; and to invite him to his house: That he knew the King's mind as well as any of his followers, and would not go away till he saw him, nor obey any other but his Prince. (There is a stone erected at a place called Kae-side, where Buccleugh rallied his forces, to prepare themselves for combat.) When Douglas heard the herald's answer, he presently alighted from his horse, and gave orders for all the rest of the men to dismount, and to prepare themselves to fight on foot. The first onset was given by Buccleugh and his men, with mighty fury, and a great shout; and the battle for a while was very fierce, as being in the presence of the
MONKS OF MELROSE.

I understand from Mr Hay's Scotia Sacra, that there were one hundred monks in Melrose, exclusive of the abbot and other dignitaries of the church. Reginald of Roxburgh, a monk of Melrose, negotiated a treaty for his master, King Alexander III., at the court of Norway, in the year 1265. Another monk was brother Reginald de Rehalle, in the year 1291. The monks belonging to this abbey wrote a chronicle, called the Melrose Chronicle, of which there are several

King, who was a beholder, and was to be the rewarder of the victor. Lords Hume, Cessford, and Fairniehirst, had taken leave of the King to return home; but having seen Buccleugh at a distance they returned back for the security of the King, they having 80 spearmen that set on afresh on the wing of the laird of Buccleugh and bore his forces down. At last Buccleugh being wounded, his whole company turned their backs and fled, and was pursued by the laird of Fairniehirst and Cessford in a most furious manner; but while they were at the foot of a path the laird of Cessford was slain by the stroke of a spear, by an Elliot, a servant to the laird of Buccleugh.

There being a number killed upon the Angus side; and of the Buccleugh's four score and fourteen, who died for the defence of the King, and at the command of his writing.

The King remained all that night at Melrose, and was sorrow that such an action had taken place. Next morning he passed on for Edinburgh.
manuscript copies both in Scotland and England; it was begun in 795, and continued down to the year 1270; it chiefly treats of the affairs of the kingdom, and is a continuation of Bede's history. A friend of Patrick Gordon, Esq. brought him a book of virgin parchment, very much torn, almost illegible, and in many places wanting leaves, yet having the beginning, which was written by a monk belonging to the abbey of Melrose, called Peter Fenton, in the year of our Lord 1369, a year before the death of King David Bruce. It was in old rhyme, like to Chaucer.

REVENUES OF THE ABBEY.

This famous abbey was endowed with large revenues, and many immunities, as appears by the charters granted to the abbot and convent by several of our Kings:

"David I. by the grace of God King of the Scots, to all bishops, abbots, counts, barons, and to all good men and faithful allies of his kingdom in France, England, and Scotland, safety:— Be it known to you that I, for my soul, and for the souls of my father and mother, and for
the souls of Edgar and my other brother, and for the souls of my sister and wife Matilda, and likewise for the soul of Henry, my son and heir, and for the souls of my ancestors and successors.—Have granted and given to God, and to St Mary of Melrose, and to the monks of Rievale, serving God at that place, and their successors, my son and heir Henry confirming it by his charter for a perpetual possession, the land of Melrose, and the whole land of Eildon, and the whole land of Darnick, divided by their proper bounds into level parts by meadows and watery pastures, and ploughed land, into highways and footpaths, and other things of that sort, free and delivered from all landed servitude and exaction, to be possessed in a perpetual secular tenor. Be it known to you, moreover, that I have given to the aforesaid monks, and confirmed in this my charter, all the fruits, and pasture, and timber in my land, and in the forest of Selkirk, and of Traquair, and between Gala and Leader water, besides both the fishery of the Tweed, every where on their side of the river as on mine. Besides all that has been already mentioned, I have given and confirmed to them
in addition, the whole land and pasture of Gattonside, which I myself, along with my son Henry, and Richard, abbot of the same church, surveyed on Friday morning, the ascension of our Lord, and the second year of the capture of Stephen of Boloign, King of England, taken prisoner, anno dom. 1143. Present as witnesses of this transaction, John, George, and William, grandsons of the King, Hugo de Moreville, William de Somerville, Gervasius Riddell, and Henry our son. I wish, therefore, that they all may hold and possess the aforesaid lands, and their appurtenances, with greater freedom and stability than any other tenor could be held and possessed. Witnesses, Henry my son," &c.

**Confirmation of Count Henry to the Abbey of Melrose.**

"Henry, the son of David, by the grace of God King of Scotland, to all bishops, abbots, counts, gentlemen, and all good men in France and England, allies of the Scots, safety:—Be it known unto you, that I for my soul, and for the souls of my father and mother, and of my uncle Edgar, sincerely," &c. in the same words as the preceding.
Another charter, granted by King Malcolm, is much the same as that granted by David I.:—

"Malcolm, by the grace of God King of the Scots, &c.—That I have granted and given the whole of my forest of Selkirk and Traquair, to cut timber and fuel wherever they can find it; most convenient for the abbey; besides the pasture of Gala nearest to it, from the eastern part where the river runs to the bounds of Tweeddale, and thence to the proper divisions of Richard de Moreville, that is to say, the whole land of Gala to the Leader, to cut timber, according as they shall see it necessary for them; and besides the fishery of the Tweed on my side as well as on theirs, I have given also in the lower part of Côlmsly one place to build a cow-house for a hundred cows, and a fold. And besides I have given to them the fishery of Selkirk, and one of the nets which I hold in a free and honourable tenor in Berwickshire. All these things I give to the monks of Melrose, and confirm by this my charter. I wish, therefore," &c.
Another charter of confirmation was granted by King William the Lyon, after his return from England, which is much the same as the above.

There is another charter granted by Alexander King of Scotland, "confirming the land between Gala and Leader, and ordering no person to cut timber or kill game without the special permission of the abbot and monks, under the penalty of ten pounds Scots."

Another charter of confirmation was granted by Alexander II. King of Scotland,—"That I have granted to the church of St Mary of Melrose the lands of Machline, and the pasture in the forest, and the land towards the land of Douglas, and the fishery of the river, and the land of Edmonstone, and twenty acres of land of the Berwick tofts, and the land of Eskdale, according to the divisions which are mentioned in the charter of Robert de Anenil, and of Gerviasius his heir. Likewise the whole land below the feu of Hownam, and the donation which Count Cospatricus made to the same
monks of the land of Hesteshowed and Spot, the donation which William the Bruce made to them of fisheries near the church of Queenpatrick, with one acre of land, and the pasture of four cows and oxen, and other appurtenances of the villa of Queenpatrick. Likewise two yokings of land and two acres of meadow, with the pasture for forty sheep, which the abbot of Kelso gave to them on account of a peace established betwixt them. Likewise that land which they have from Patrick de Riddel, in the district of Wilton; and the donation which Count Patrick made to them of the whole of that arable land called the Sorrowless-field, situated on the Leader water; the whole of that lee land which Richard of Lothian gave to them in September, as the charter of that said Richard doth testify. Likewise that private charity which David Gifford, and Walter, his son and heir, gave to the abbot of Melrose, and to the aforesaid monks. I have granted to them likewise the peaceful composition made between the Count of Pau and of Dunbar, and the aforesaid monks, upon the dispute which they had concerning the pasture to-
wards the western parts of the Leader, as the writings which were then written do testify. I have granted to them the private gift by Allan, the son of Walter, of the pasture that was between them on the western part of Leader. Wherefore I order that the said monks of Melrose may possess all the aforesaid grants, free of servitude, &c. William of Bosch, and others, witnesses."

A charter of Robert I. to the Abbot of Melrose.—"This charter speaks of the lands of Carrick, given from the concessions of the Count of Carrick, for a pure and perpetual charity to the abbot and monks of Melrose; and likewise the land of Maclaine, for a pure charity, to be free of all customs, imposts, or any thing of that kind; and by the special order of the King, that no person shall presume to vex, oppress, or any way to harass either the religious men themselves, or their lands. As a testimony of this transaction we have ordered these our letters to be published at Abysbroth, the 10th day of January, and the twentieth year of our reign."
Another charter of Robert III. to the monastery of Melrose.—"Robert, by the grace of God King of Scotland, &c.—Be it known to you that we, by the influence of divine grace, and for the safety of our soul, and for those of all our ancestors and predecessors of our kingdom, have deliberately given and confirmed to God, and to the Virgin, and religious men, abbot, and congregation of Melrose, present and future, the whole entire custom of fifty sacks of wool, and the whole custom of which David the Bruce, the illustrious King of the Scots, gave and granted to them by his charter, and which charter our illustrious progenitor, Robert the Bruce, confirmed to be held for ever, viz. the whole custom of fifty sacks of wool, as allotted to the same religious men, without any reduction, and with all liberty to the custom itself. The rest of the charter contains regulations respecting the collection of the custom, finishing in the usual stile: in testimony of this transaction we have ordered our seal to be appended to this charter. Witnesses, Walter, J. Mather of St Andrew's and Glasgow, bishops of the church, Robert of Fife and Mon-
teith, our dearest brother, Archibald of Douglas, and James of Douglas, and Daniel of Dalkeith, &c. Given at Edinburgh on the 5th day of the month of January 1391 years, and the second year of our reign.

There are five charters of Patrick, Earl of Dunbar, in the custody of Mr David Simpson, historiographer, who got them out of the Earl of Morton's charter chest; all granted by Earl Patrick (who was married to Ada, natural daughter of King William), to Melrose Abbey, confirmed with the consent of his wife Ada, of the lands of Redpath, for prayers to be said for their souls, and the souls of their predecessors, and for the health of King William, his Queen, and their son Alexander.

There is likewise in a charter granted by Petries de Hega, in the end of the reign of Alexander II.—"Dominus de Bemerside, with the consent of his son John, to the abbot and convent of Melrose, to pay yearly ten salmon and half a stone of wax, for prayers to be said for their souls."
It is said, that in the year 1520 there were eighty monks in the abbey; in 1540 there were seventy; and in 1542 there were one hundred, sixty of whom renounced Popery about the Reformation*. They annually received sixty bolls of corn, three hundred barrels of ale, and eighteen hogsheads of wine, for the service of the mass. Likewise, for the entertainment of strangers, thirty bolls of corn, forty hogsheads of ale, twenty hogsheads of wine, 400l. for the care of the sick, and 400l. to the barber. Mr Hay, in his Scotia Sacra, page 543, calls it the finest and richest monastery in Scotland. The following is well attested by historians to have been the rent received by the monastery of Melrose, which was given up at the commencement of the Reformation in the year 1561:---1758l. in money, fourteen chalders nine bolls of wheat, fifty-six chalders five bolls of barley, seventy-eight chalders thirteen bolls and one sirlot of meal, forty-four chalders and ten bolls of oats, eighty-four capons, six hundred and twenty poultry, one hundred and five stone butter.

* Dalyell's Fragments of Scottish History, p. 11, 28. says, in the year 1542 there were 200 monks in Melrose.
eighty chalders of salt, (paid out of Prestonpans,) three hundred and forty load of peats, and five hundred carriages. It is said by Mr Keith in his collection, that eleven monks and three portioners, who renounced Popery at the Reformation, received each twenty merks, four buils of wheat, one chalder of barley, and two chalders of meal. John Watson, the dean of the chapter, also complied with the Reformation.

After the Reformation, the lands that belonged to different abbeys were seized by the crown, or by those subjects who possessed sufficient influence to obtain a share for themselves. It appears by the boundary charter of Newstead, granted after the Reformation, that one Michael was commendator of Melrose, anno dom. 1504. A grant was afterwards made of Melrose abbey, with all the lands and tithes thereto belonging, by Queen Mary, to James Earl of Bothwell and Duke of Orkney, whose estates were forfeited for treason. James Douglas, second son of William Douglas of Lochleven, afterwards Earl of Morton, was appointed commendator of Melrose. Mr Milne, author of the Descrip-
tion of Melrose Parish, was informed by the Earl of Morton, that the original charters, &c. granted to the abbey, were in possession of his descendants. A grant of the abbey-lands was afterwards made to Sir John Ramsay, for rescuing King James VI. from the attempt made by the Earl of Gowry against his life. When the abbey was erected into a temporal lordship in favour of Rainsay, Viscount of Haddington, a great part of the lands were given to others; Dumfiedling and Westerkirk were given to the Earl of Morton; the baronies of Kylesmure and Barmure, and the Kirk of Machline, to Lord Loudon; Grange and Grangemure, to Sir James Hay of Fingash; and the Kirk of Ochiltree, with the teinds of the parish, to Lord Ochiltree. Sir Thomas Hamilton was made Earl of Melrose, and had three roses for his arms; which title he afterwards exchanged for that of Haddington. The Hamilton-family obtained a grant from King James VI. of a number of kirk-livings, which were annexed to the crown in the year 1606, by which it lost one third of its rental; that family and its friends also received the lands of Aberforthwick,

A great part of the lands belonging to the monastery of Melrose were likewise granted to Walter, Earl of Buccleugh, the Earl of Wigtown, Sir Gideon Murray of Elibank, William Douglas, Esq; of Cavers, and Sir Walter Scott of Thirlstane: but I refer the reader to Milne's History of Melrose Parish for a more particular account of the different families who obtained lands belonging to the abbey, it being foreign to my purpose to mention them in this place. The abbey and land was lately purchased by the Duchess of Buccleugh from the Earl of Haddington, and is now in the possession of his Grace the Duke of Buccleugh and Queensberry.

I shall now give an account of the different ministers that have been in Melrose parish since the Reformation, anno dom. 1560. By an act of the General Assembly, Mr Pont was the first minister appointed to preach. The next minister appointed was Mr John Knox, nephew of
Mr Knox the reformer, who continued to preach a considerable time, and died anno dom. 1639, as appears by his grave stone. He was succeeded by Mr Thomas Forrester, a poet, who was deposed by the Assembly at Glasgow, anno dom. 1638, for having declared that work might be done on the Lord's-day, and for bringing his corn out of the fields to his barn-yard on that day. He taught that preaching the word was not a necessary part of divine worship—that the reading of the Liturgy was preferable to it—and that no prayers ought to be used but such as are prescribed by it. He was likewise charged with Popery, and with publicly declaring, that the reformers had done more harm to the Christian religion, than had been done by the Popes of Rome for ten ages. In his Litany he prayed that the "Good Lord would deliver us from all the knock-down race of Knoxes." He was succeeded by Mr Alexander Scott, anno dom. 1640, who died the same year. Mr Scott was succeeded by Mr David Fletcher, who died anno dom. 1665. Mr Fletcher was succeeded by Mr Alexander Bisset, who died anno dom. 1689. Mr Bisset was succeeded by
Mr Robert Wilson, anno dom. 1690, who died anno dom. 1713. Mr Wilson was succeeded by Mr Adam Milne, anno dom. 1741, who died June 8, 1747. Mr Milne was succeeded by Mr Brown, who was succeeded by Mr M'Claggan, who died August 12, 1818, and succeeded by Mr Thomson, our present minister.

The new church of Melrose is situated upon a rising ground, about a quarter of a mile west from the Abbey, and commands a very picturesque view; the foundation-stone was laid upon the 21st of March 1808, by James Pringle, Esq. of Torwoodlee, William Riddel, Esq. of Lint-hill, Charles Erskine, Esq. Melrose, and the Rev. Mr Thomson, the present minister, who consecrated it by prayer, before a great number of spectators. The building was finished in September 1810, and cost about £4000. The church has a neat small spire, about one hundred feet in height, and the interior being executed in a very neat style, it may be considered one of the handsomest in the south of Scotland; it is encircled by a wall, having a light cast-metal rail upon it, and has a prin-
principal south gate and two other gates. It contains about fifteen hundred people, and measures in the inside sixty-four feet in length, and forty-eight in breadth. Mr John Smith, Darnick, was the architect.

The town of Melrose, anciently called Little Fordel, is built in the form of a cross, with four angles; a cross is erected in the centre of it, about twenty feet in height, having a flight of five steps, and finishing with a long stone, upon the extreme point of which are the remains of an unicorn, holding the royal arms of Scotland, and a mallet and rose, with its date, 1643: the cross was erected by the Earl of Melrose or Haddington. The town had formerly the privilege of a burgh of regality. A weekly market is held in the town every Saturday, and four fairs in the year, viz. one at Martinmas, one at Lammas, one on the last Wednesday of May, and another the Thursday before Easter, called Skeir Thursday, or Schier, Pure Holy, which was the great fair during the reign of Popery. There is also a corporation of weavers in the place, established by a charter from John Earl of Haddington, anno
dom. 1668, which they call the Seal of Cause, granting them certain privileges; a deacon and box-master are chosen annually at Michaelmas. A Justice of Peace Court is held here on the first Saturday of every month, but the principal court is at Jedburgh, the county town, called the Sheriff Court. There is also a Lodge of Free-masons belonging to St John; in the Lodge is an old picture bearing the masons' coat of arms, with an inscription of "In deo est omnes fides;" below the arms is John Morvo, first grand-master of St John's Lodge, Melrose, anno dom. 1496. The members of the Lodge walk in procession through the town annually on the 27th of December, attended with music, and decorated with the insignia of free-masonry. When a member first enters he pays a certain sum, and afterwards subscribes to a fund for the support of sick members belonging to the society. There is likewise a Friendly Society here, which is governed by a president, secretary, collector, and stewards; members, on entering into the society, pay a small sum, and afterwards contribute one shilling per quarter for the benefit of the fund. The poor belong-
ing to the parish are well looked after by the elders of the church, who represent their case to the session, who order a weekly allowance from the funds of the church, according to the necessity of the applicants. There is a library in the town, called St Mary's Library; a branch of Inglis, Borthwick, Gilchrist, and Co's Bank, Edinburgh; a coffee-house, which receives London and provincial newspapers every day of the week; a post-office; a carrier who goes weekly to Edinburgh; and a principal inn for the accommodation of gentlemen. The coach from Jedburgh to Edinburgh passes through the town.

The town of Melrose contains upwards of five hundred inhabitants, and the parish above three thousand.

South from the town of Melrose is a place called the Gallow's Brae, formerly appropriated for the execution of offenders, when the convent had laws within itself. South-west from this, above the village of Dingleton, there is a place called the Locket-Well, which formerly
supplied the Monastery with water, and was conducted from thence by leaden pipes. Above this spring are the Eildon Hills, the summits of which afford a very interesting view to travellers, as they command a prospect of great part of Berwickshire, Northumberland, Teviotdale, and the Forest of Selkirk. These hills consist of three conic mountains, and upon the top of the one that lies north east are the remains of a Roman camp, fortified by two fosses around the hill; the General's quarters appears to have been at the top, huts having been placed around it. The remains of several other camps are also seen in the neighbourhood, connected with military roads. The top of the west hill is 1830 feet above the level of the sea, and is reported by tradition to have been formerly a volcano; which report was probably occasioned by the stones that were found upon the top of the hill being light, and the earth of a colour resembling ashes; but whether this has been the case or not, I shall leave to the determination of others.
On the north side of the middle hill, near the foot of it, is a grove, called Bourjo, where the Druids offered their sacrifices, and performed their superstitious rites to Jupiter.

A little to the west of this, above Dingleton, upon a rising ground, nigh to the centre hill, is a place called the Haly-sing of St Waldave. The pilgrims who came from the south had here the first view of the abbey-church, and of the tomb of St Waldevus, and bowed down and said their Ave-maries.

About a mile to the west of Melrose, on the south of Tweed, is the village of Darnick. In the high road from the Abbey to this place there has been another cross, called the High Cross, where the pilgrims said their pater-nosters, when they came by the west. In this village there are two old towers, belonging to the Fishers and Hytons, names of old standing. There is a date upon the Hytons' tower 1569, and I.H.S. for Jesus, the Saviour of men.
A little to the south of Darnick was a place called the tile-house, where they made their brick and tile for the use of the Monastery, of which there are some times pieces of it found, highly glazed. South from that again is a place called Chiefs-wood. It is a little neat habitation, rather inclined to the romantic, a burn passing the front of the house; and higher up, on its sloping wooded banks, is a place called Huntlie-burn house. This spot is very neat, especially the hanging gardens, which beautifully slope down on each side of the burn, connected by wooden bridges, and winding walks, the whole having a very fine appearance. Farther up the burn or clugh, it takes the name of Huntlie wood, or Rhymer's Glen. The burn draws its resources from a beautiful sheet of water, about two miles in circumference, called the Caldshiel Loch. Standing upon the side of the north hill, which immediately overlooks the loch, you will perceive its channel to run for about twenty feet into it, when it suddenly becomes black as pitch, and unfathomable as the crater of a volcano. Upon
the south-east hill, adjoining to the loch, are the remains of a large camp, called the Roundabouts.

The renowned proprietor hath laid out this ground into beautiful thriving plantations, and serpentine walks, extending down to Abbotsford house, which is about a mile to the north; and is the summer residence of the celebrated author, Sir Walter Scott, Baronet. It is a delightful situation, upon the slope of a hill, the Tweed flowing by, also adorned with beautiful thriving plantations. It is a curious looking house, inclining to the Gothic, with a steeple upon it, and finished with a balustrade of stone. The interior is fitted up in the Gothic style with a variety of grotesque looking figures; a collection of pictures, both of romance and history: a beautiful armory, containing made-up figures, equipped from head to foot in their full dress of steel-mail; a great collection of ancient swords, some of them two handed; battle-axes, meck bowes, guns, pistols, and ancient curiosities, too tedious to enumerate.
About a mile above Darnick to the west, on the south side of the Tweed, stands Bridge-end, a place noted for having a draw-bridge over the Tweed. (I remember of seeing the remains of one of the piers.) There had been three pillars, and in the center one there had been a chain to draw up the bridge, and a small house for those who kept the bridge and received the custom. On this same pillar Mr Milne observes, were the arms of the Pringles of Galashiels.

Mr Milne says, there has been a plain way from this bridge through the muirs to Soutra-hill, called Girthgate, for Soutra was an hospital, founded by Malcolm IV. for the relief of pilgrims, and poor and sickly people, and had the privilege of a sanctuary, as girth signifieth. A little to the south from Bridge-end, on the south side of the road to Selkirk, there are the remains of a camp to be seen, called Castlestead. It is said that it extended a mile and a half in circumference, and was supplied with water from Tweed, and two wells near the camp, Whitehill well and St John's well.
About two miles from Melrose to the north west, on the property of Lord Somerville, is a place called the Fairy Dean, or Nameless Dean, well worthy of a visit from the curious; which probably derived its name from a production produced in the side of a precipice or brae, being formed of various stones resembling guns, butter-caps, cradles with children in them, buttons, bonnets, and the like, (and said to be the workmanship of the fairies.) These stones are mostly found after great falls of rain, which wash them into the rivulet below, and are no doubt the petrifications of some mineral water. This rivulet is called Ellwand or Allan water; and by travelling three miles to the north, following the course of the water are to be seen two ancient towers, Colmsly and Hilslop, the latter bearing a date upon the door-head 1585. It was inhabited by Hugh Cairncross, the undoubted representor of this ancient family since the death of Mr Alexander Cairncross, Archbishop of Glasgow, and after the Revolution Bishop of Rapho in Ireland. Colmsly, within a short space of the other, was the ancient seat of the Cairncrosses, where their arms are to
be seen on a modern house, adjacent to the old tower, a stag's-head crest, and the letters W. or W. and C. for Walter Cairncross, who had been the erecter of them. I found when our Presbyerian church was within the Abbey, an old seat belonging to the Cairncrosses, with their coat of arms upon it, viz. a shield with a stag's head dexter, a hunting horn sinister, and a sinister bend betwixt the two, with three scollops in the bend, and the date 1625. This family had a great interest in the parish and other places. They lay claim to Robert Cairncross, Bishop of Ross, treasurer and Abbot of Holyroodhouse in King James Vth's time. At Hillslop there is a road called the Abbey-gate, pilgrims having continually travelled too and from Melrose, because it was one of the four head pilgrimages of Scotland. There has been a chapél upon Colmsly-hill, the ruins of which are yet to be seen; and it is said that it had been dedicated to Columbo, Abbot of Hii. But it is as likely to have been one of the resting places for the pilgrims, when they came from Soutra hospital, to prepare themselves before they took the journey for Melrose.
Opposite to Colmsly-tower stand the ruins of Langshaw, and a modern hunting house belonging to Mr Baillie of Jerviswood, who is the proprietor of the barony. The romance of the Monastery is supposed to originate from Colmsly and Hillslop towers, and the Fairie Dean to be the place where the white woman appeared to Glendinning, &c.

Gattonside is a village opposite Melrose, on the north side of the Tweed. There had been a fine chapel in this place, all built of hewn-stone, near the vicar's-house. This person is called the name, because some of his predecessors feued the vicarage-tithes of this town from the commendator, though others say that they had a gift of them, before the Reformation, from Abbot Durie, one of that family having married his natural daughter. The people here, in digging and ditching their yards, adjoining to where the chapel stood, find several vaults, a great many hewn-stones and leaden pipes, by which it appears, that in the time of Popery they had been buildings of consequence. On the south part of this town was the Grange
that Fordun mentions, which at this time is called the Grange-gate.

To the west of Gattonside there is a place called the Thythe-yard. Above this there was a fine orchard belonging to the Abbey, consisting of above five acres of ground. There is the cellary meadow, belonging to the cellariest of the Convent; and on the east side of the town is a meadow, called the Abbot's meadow. On the top of Gattonside-hill there has been a large camp; it has a rampier around it of stone about half a mile in compass. There is a plain entry to it from the westward to the east. Near to this camp there is a place called the Roundabouts, owing to its circular figure.

About half a mile from this camp to the east, on the head of the hill, there has been a large camp with a deep ditch, said to extend about three quarters of a mile in circumference, called the Chester-knew. To the east of this is Drygrange, about two miles from Melrose, being a granary to receive the dry grain for the use of the Monastery. In the reign of King
James V. David Lithgow, of Drygrange received a charter from the Abbot and Convent of Melrose to the lands of Drygrange, for his special service in resisting, at the hazard of his life, depredators and robbers of the dominions of Melrose. It is to be observed, that the cellarer or butler of the grain was a profitable office, they having many lands assigned them, particularly at Darnick, called yet the Cellar-lands. Drygrange is a very beautiful place upon the banks of the Tweed and the water of Leader. Formerly there was a fly-boat that crossed the Tweed here, but the bridge now stands in its place. It consists of three arches, and the centre one is 105 feet in the span, built by Mr. Alexander Stevens, architect.

About two miles from Melrose by the south east is a little village called Eildon, where there was another granary belonging to the Abbey. To the west from this village, on the south side of the eastern Eildon hill, is Eildon-hall House, pleasantly situated on the sloping of the hill, and embosomed among beautiful thriving plantations. The wells about here have
been much frequented as medicinal, being a sovereign remedy against any leprous disorder.

At Melrose there are several consecrated wells, such as St Robert’s, St Helen’s, and St Dunstan’s, which are made use of as a sovereign remedy for different distempers.

The top of the Eildon hills commands a view for about thirty miles around. A person standing upon the centre of the eastern hill sees to the north, for the foreground, the town and splendid Abbey of Melrose, together with its beautiful vale, and the sloping hills, descending gradually to the river Tweed, which is seen sweeping from east to west through the fertile valley of Melrose, forming semicircular windings, but losing itself at certain distances, and again appearing at the crescent of Dryburgh, and miles beyond it, till it is entirely hid from the eye. The village of Gattonside and hills next come in the view; beyond to the east is the peak of Blackhill, and adjoining is Cowdenknows-hill, where originates that plaintive song.
the broom of Cowdenknowes. To the north from here is the village of Earlston, the birthplace of Thomas the Rhymer. By the eye following the course of the Leader-water, their comes in view the house of Chapel, and the plantations of Carolside, including the Soutras and the distant Lammermuir-hills, which terminates the northern view. To the north-east from the Eildon hills is the village of Newstead, Drygrange-house, and its beautiful plantations. Below to the east is that romantic spot of Old Melrose and Gladswood, that hath a charming effect, both by the colouring of the rocks, and the diversification of its foliage.

To the north-west from the Eildon hills is the village of Darnick, Lord Somerville's pavilion house, with its wooded banks, sloping into the water of Allan; and beyond is the hills of Colmsly and Hilslop; west from this is Galashiels, that famous manufacturing town of broadcloth, Torwoodlee house and dark green plantations, the black caped hill above Galashiels, the Magelt hill, the Buckholm hills, and Peebles-shire hills, finisheth the distant view.
Mostly to the west, below the western Eildon
hill is Halycest, formerly the residence of the
Dukes of Roxburghe; to the north west from
this come in view Caldshields-loch, and the
hills adjoining Abbotsford, together with the
more distant black heathly mountains of the Fo-
rest-offer-bewkirkshire. Below the eastern hill on the
south, is Eildon-hall House and garden for the
fow part, beyond it is the village of Bowden,
the residence of Andrew Scott, the pastoral poet;
Bowden church; the vaulted funeral-place of
the Dukes of Roxburgh. Adjacent is Kippi-
law-house, Elliston, Cavers, Linsthill, Biddle,
and the village of Lillieclead, all most charm-
ingly laid out into cultivated fields, and diversi-
ified with rural scenery: more distant is Minto-
hill, with its crags, the place of security for
the famous outlaw called Barnhills; beyond it
is that picturesque hill called Ruberslaw, which
was a principal resort for the banditti called
moss-troppers. The town of Hawick lies to the
west; from here, and the view is lost with the
distant Liddisdale and Cheviot mountains.
South from Eildon hills is that spot of ground
called Lilliards-Edge, or Acrum Muir, where

a battle was fought between the Scots and English A.D. 1545; adjoining is a hill called Penicuik, and a monument erected upon it, in remembrance of the battle of Waterloo; farther to the south is Dunyon hill, and the town of Jedburgh. The eye is now lost by the great chain of mountains that divide Scotland and England, called the Cheviot hills. At the foot of the eastern Eildon hill are the villages of Eildon, Newton, and Leesden. The splendid scenery of Dryburgh next strikes the eye, the chain-bridge, the temple of the muses, the colossal statue of Wallace, the ruins of the abbey, and picturesque scenery around, have a noble effect. Adjoining is the ancient tower of Binserside, and beyond is the romantic tower of Smallholm, where that beautiful ballad originates, called The song of St John. Farther distant to the east, following the course of the Tweed, is to be seen the distant scenery of Kelso, and Roxburgh castle. North from Kelso is Hume castle, where many a herculean adventure took place. A governor of the castle, when Oliver Cromwell sent him a summons to surrender, answered,
"That I Willie Waste, stand firm in ma castle,
"That a' the dogs o' his town, sall not drive Willie
"Waste down."

As far as the eye can reach to the east it is skirted with small hills, and terminates the view about the scenery of Berwick.

At the foot of Eildon hills, above Melrose, is a place called Huntlie-brae, where Thomas the Rhymer and the Queen of Fairies frequently met, according to tradition. A little to the east of this is the trysting-tree stone.

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