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JEDBURGH ABBEY.
JEDBURGH ABBEY FROM THE NORTH IN 1877.
JEDBURGH ABBEY:

Historical and Descriptive.

BY

JAMES WATSON.

"There it stands,
And there will stand, till the slow tooth of Time,
Nibble it all away."—THOMAS AIRD.

"Thou mayst behold,
Outside and inside both, pillars and roofs,
Carved work, the hand of famed artificers."—MILTON.

EDINBURGH: DAVID DOUGLAS.

MDCCCLXXVII.

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TO THE

MOST NOBLE SCHOMBERG HENRY,

NINTH MARQUESS OF LOTHIAN,

THIS WORK IS,

BY THE KIND PERMISSION OF HIS LORDSHIP,

RESPECTFULLY DEDICATED.
O narrate concisely whatever is at present known of the history of Jedburgh Abbey and its inmates, to ascertain the successive stages of its architectural growth, to trace its decay, and to describe its ruins, is the purpose of the following pages.

Compared with the sister establishments of Melrose, Kelso, and Dryburgh, the materials for a history of Jedburgh Abbey are peculiarly scanty. The chartularies of the three first-named Abbeys are still extant, but everything that the monks of Jedburgh may have recorded, whether relating to the private affairs of their convent, the rich domains attached to it, or the many public events in which it was concerned, has unfortunately perished. This being the case, the facts necessary for a history of this monastery
had to be gathered from a great variety of sources, and were therefore of a disconnected character. The first important contribution was from the pen of the Rev. James Morton, B.D., the result of whose indefatigable labours is contained in his valuable and well-known work, "The Monastic Annals of Teviotdale," which appeared in 1832; and it may safely be said that the subject stands very much where he left it, little of importance having been added since his time.

Every effort has been made to render the historical portion of the present work as complete as circumstances would permit, and much valuable information has been procured from unpublished records, including many in the General Register House, Edinburgh, private charters, and the Records of the Presbytery, Heritors, and Town Council of Jedburgh. The statements of previous writers have been carefully tested, and exception has been taken to these only where they were at variance with documentary evidence. An attempt is here made for the first time to give a connected account of the various changes of ownership of the Abbey lands from the Reformation to their finally becoming, by Crown Charter, the property
of the Lothian family. The task is not without difficulty, as perplexities and apparent contradictions occur, which it is not easy altogether to remove or to reconcile; but the account here presented may be accepted as substantially accurate so far as it goes, and may perhaps lighten the labours of other investigators. While treating on this part of the subject, I have gladly availed myself of certain notes with which I was favoured by William Fraser, Esq., S.S.C., Edinburgh.

The architectural description will be found to be much more minute than any hitherto given; and it may be stated that while fixing the approximate dates of the various portions of the ruins, not only have the architectural styles been considered, but also the social condition of the district at the different times.

In acknowledging the assistance and encouragement received from several gentlemen in the preparation of this work, I have much pleasure in expressing my obligations to David Laing, Esq., Signet Library, Edinburgh, whose name has so long been connected with the elucidation of the early history and literature of Scotland, and to whom I am indebted also for the two
old views of the Abbey, plates II. and III. of the present volume.

The gentleman to whom I have been most largely indebted, however, is Archibald Carlyle Mounsey, Esq., Queen Mary's House, Jedburgh, and I shall ever gratefully remember the very valuable services rendered by him. Not only did he in the most handsome manner place at my disposal a large collection of MSS., and a number of rare books from his own library, many of the former being original charters and others copied from our national archives, but he also most unreservedly gave me the advantage of his assistance in dealing with difficulties, and of his advice generally.

I have also much pleasure in acknowledging the facilities afforded by Thomas Dickson, Esq., H.M. General Register House, for consulting various documents under his charge.

JEDBURGH, 18th June, 1877.
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JEDBURGH ABBEY:

HISTORICAL AND DESCRIPTIVE.

INTRODUCTORY.

The revival of the study of Gothic architecture in this country has resulted not only in the erection of many beautiful churches of that character, but has aroused a becoming feeling of veneration for the ecclesiastical structures of bygone centuries, the ruins of which testify to their former beauty and magnificence. It was in the seclusion of the cloister or cell that, at the period when these buildings were erected, Religion found her home, and that the arts and sciences flourished under the fostering care of the monks, so that the monasteries, raised by pious hands for
the most worthy of all objects, and endowed by a wonderful liberality, long exercised a beneficial and powerful influence upon society. But those great and once potent institutions were not exempt from the mighty law of change; and though they had, during a certain period of their existence, proved of importance in preserving something like a living Christianity, they were in time repressed, and the remains of their once extensive buildings—now silent witnesses of the past—serve only as interesting objects to the student of architecture or to the ordinary tourist.

"The sacred tapers' lights are gone;
Grey moss has clad the altar stone;
The holy image is o'erthrown,
The bell has ceased to toll."

In no other district in Scotland or England is there so remarkable a group of ruins as that of the abbeys of Teviotdale. A wise policy led to the erection of those Abbeys in a district exposed to the outbreaks of two warlike kingdoms. Their sacred character, it was hoped, would prove sufficient to protect them from pillage; besides, perhaps, having a salutary influence on the minds of the turbulent barons. In times of peace the
churchmen were the promoters of commerce and agriculture; in times of war they were ever ready to support the throne.

The abbeys of Teviotdale exhibit examples of every period of Gothic architecture, from the Early Norman to the Perpendicular, and a careful examination of any of them will amply repay the student. It is, however, Jedburgh Abbey only that will at present engage our attention.

THE FIRST CHURCH AT JEDBURGH.

A little before the middle of the ninth century, while the Border districts still formed part of the ancient kingdom of Cumbria, the two Gedworths, we are told, were gifted to the see of Lindisfarne by Ecgred, who was bishop of that diocese from 830 till 845. One of the Gedworths is now represented by Jedburgh, a royal burgh pleasantly situated on the left bank of the Jed, while all that represent the other are a modern farm-steading and a few grassy mounds of an ancient burying ground, a little farther up the river. In the "Origines Parochiales," eighty-two ways of spelling the name are given, and even that list does
not exhaust all the known forms. Chalmers and others have thought that the word Gedworth means the hamlet on the Jed; while Fordun, who calls the town Jedwood, was of opinion that it got its name from the wood or forest on the Jed. The editor of the work referred to says that perhaps the oldest form of the name—Geddewrde—may suggest another derivation. The modern spelling does not appear, so far as we know, till the fifteenth century. There can be little doubt that a church or chapel existed at this place in Ecgred's time. According to Dempster, in his Ecclesiastical History, a monastic institution flourished here at the end of the tenth century; and one of the superiors, named Kennoch, was afterwards regarded as a saint. Dempster says that this holy man, by virtue of his unceasing prayers or entreaties, prevailed upon the kings of Scotland and England, when their minds were strongly inclined for war, to maintain peace for a period of ten years! Of course we cannot know what kind of structure the early church at Jedburgh was, but there can be little doubt that it was built of wood, and covered with reeds, that being the usual character of churches at that period. About the middle
of the tenth century Cumbria lost its independence, when it became a tributary principality held of the king of the English, by the heir of the king of the Scots; and in the former part of the following century Teviotdale became part of Scotland. We are informed that, about the end of the eleventh century, Eadulf Rus, one of the assassins of Bishop Walcher, having been himself murdered by a woman and buried in the church of Gedderwerde, his body was afterwards cast out from thence as execrable, by Turgot, the prior and archdeacon of Durham. In 995 the episcopal seat had been removed from Lindisfarne to Durham, and in 1100 this diocese was stripped of Carlisle and Teviotdale. On the accession of Alexander I. to the Scottish throne in 1107, his brother David became Prince of Cumbria, and he seems to have been the last who held the title, as no other afterwards appears on record. Indeed, no more is heard of Cumbria as a principality, from the fact, no doubt, that the greater portion of the territory of this ancient kingdom had become incorporated with Scotland, the remaining portion having been taken by the English. The first public act of Prince David was to restore the fallen bishopric
Jedburgh Abbey:

of Glasgow, which was committed to the care of his old preceptor, John, called also Achaius, a prelate of great worth and learning. It was through David’s instrumentality that the southern part of Teviotdale was annexed to the see of Glasgow. David was an accomplished prince; several years residence at the court of England having, according to an English annalist, “freed him from the rust of Scottish barbarity.” In 1124, on the death of his brother, he succeeded to the Scottish throne as David I., and proved himself to be in every way worthy of his high position.

THE MONASTERY FOUNDED BY DAVID.

Previous to his accession to the throne, David had done much to reform the church. About 1118, by the advice of his old friend John Achaius,* he established at Jedburgh a body of Canons Regular, or Augustine Friars, who were brought from the Abbey of St Quentin, at Beau-

* This worthy prelate made a pilgrimage to the Holy Land a little before his death, which took place in May 1147, after having been over the see of Glasgow for 32 years. He was buried at Jedburgh.—Gordon’s “Scotichronicon,” vol. ii.
vais, in France. The canons wore a long black cassock, with a rochet over it, and over this a black cloak and hood. We are told also that they wore caps instead of cowls, and allowed their beards to grow. The establishment, it seems, was at first a priory, though Wynton takes no notice of this, but calls it an abbey:

“A thousand and a hundyre shere,
And awchtene to rekyn clere,
Gedward and Kelsowe Abbayis twa,
Or Davy was king he founded thia.”

Fordun states that the monastery was founded in 1147. The truth appears to be that at the first-mentioned date a priory was built, and that at about the latter date it was raised to the dignity of an abbey. Sir James Dalrymple, who says that he had seen “a copy of the charter of foundation by David,” adds, “all that I can say of this abbacy is that it is probable it was anciently a religious house or monastery, and sometime in the possession of the church of Durham, and so more of the nature of a Dunelmian than Culdean monastery. It was governed at first by a prior. I think the priory has been changed to an abbacy about the end of the reign of King David.”
David died in 1153. In 1139, one Daniel was styled "prior de Geddwrda," and Osbert, who was also called prior in 1150, is alluded to in charters of Malcom IV. as Abbot of Gedworth. The death of Osbert, which took place in 1174, is noticed in the "Melrose Chronicle," where he is styled "primus abbas de Jedwood."

THE PRIORY: ITS PROBABLE EXTENT.

We think that the extent of the priory buildings, which were no doubt erected on the site of the previous church, can with some certainty be ascertained by an examination of the present ruins. Taking the early Norman work for our guide, we would say that the church of the priory consisted of a choir of two bays, with side aisles, two transepts, and in all probability terminating towards the east with an apse, while a tower rose from the great piers. There is no indication of a nave having existed at this period. The lower arches in the early work are very peculiar, springing as they do not from capitals but from corbels in the sides of the round pillars; and hence it has been suggested that those arches were an after-
thought, and inserted after the completion of the zigzag-moulded arches above. There are indications in at least some of the arches which would support this idea. An arrangement somewhat similar is found in Christ Church Cathedral, Oxford, and also, we believe, at Romsey, in Hampshire. The arches, when seen from the interior of the choir, appear as if of a single order, but towards the aisles they are triply recessed. Those in the triforium are subdivided. The original subdividing arches are seen in one of the bays on the south side, and are semicircular in form, while those on the north side have been replaced by pointed ones, and the putting in of additional shafts has further changed the character and marred the simplicity of the early style. Some of the capitals in the old part are cushion capitals, scalloped towards the neck-mould of the shaft. Portions of the original transepts, which would not at any time extend far beyond the side aisles, are yet to be seen, but the Norman clerestory and apse have disappeared. The church was dedicated to the Virgin Mary.
THE ABBEY—ERECTION OF THE NAVE AND EXTENSION OF THE CHOIR.

From the foundation of the first church to the completion of the work above described a period of three hundred years had elapsed, and though the history of that period is very obscure, it is certain that during that time important changes had taken place in this district. An independent kingdom, long ruled by its own kings, had disappeared, and its territory, which was of considerable extent, had been taken by two powerful neighbours. The boundaries between Scotland and England, something like what they are at present, had been defined, and strong castles had been erected to defend them. One of these was at Jedburgh. A more learned priesthood was beginning to take the place of the earlier teachers of Christianity. The Church itself was receiving more marks of royal favour, and a brighter era seemed approaching. The newly established body of canons at Jedburgh had their house richly endowed by the saintly David, who frequently resided in the castle, both before and after his accession to the throne. These gifts were confirmed by his son,
Prince Henry, and they were added to by Malcolm IV., William the Lion, Robert I., and other liberal donors.

There can be little doubt that soon after this religious establishment was raised to the higher position of an abbey, the church would receive important additions, as became its dignity. It is extremely probable, therefore, that the whole of the nave and the pointed part of the choir would be built between 1150 and 1230, so that at the time of the marriage of Alexander III., which took place here in 1285, the church of Jedburgh Abbey would be one of the finest buildings in the country. The style of the architecture of these portions agrees with the period mentioned, affording a most exquisite example of the transition between Norman and Early English. In the nave the transition is shown in a very marked degree. There are on each side three tiers of arches, possessing a grace and lightness, and a beauty of general outline, much and deservedly admired. The basement storey consists of clustered pillars which support deeply moulded pointed arches; in the triforium are semicircular arches subdivided by pointed ones; while the clerestory is a detached
arcade of thirty-six arches, also pointed, the wall behind every alternate two being pierced for windows. In the lower storeys the abacus, with only one exception, is square, as in all the older work, but in the clerestory the square edges are cut off, indicating the desire that had set in for new forms. The exception referred to is in the triforium, near the centre, on the north side. It consists of a series of rounds, like many in Early English work, while the capital in this particular instance is not unlike the capitals in the south door-way, to which we will afterwards refer. In the nave the other capitals, which are all more or less foliated, exhibit great diversity of outline. This diversity may be accounted for by the fact that in those early times the master mason, or architect, planned the general design, and left the workmen, who were all highly skilled, to work out the details. "The masons who worked from the architect's design," says a recent writer on the subject, "were not the mere human machines that modern workmen too generally are, but men who, in carrying out an idea imparted to them, could stamp an individuality of their own on every stone." A curious circumstance is, that while in the east
part of the nave the subdividing arches are supported on four shafts, they are in the western part supported on two. The change takes place just about the middle. The tympanum is, in almost every instance, pierced with a circular opening (square, however, on the outside); the only exceptions—two quatrefoils and two oval-shaped openings—being on the south side. The semicircular arch second from the tower on the north side seems never to have been subdivided, the soffit mouldings being carried round unbroken. Why there should have been this departure from the general plan it is not easy to determine, but as the place is opposite to the door-way through which the canons entered the church, may not this have been the position of the organ? It is worthy of remark that, in the nave, not only are most of the arches pointed, but the mouldings in the lower storeys, as also the clustered pillars on the ground floor, are of the same character. The mouldings in the clerestory, however, are round, like those in the choir. The north aisle wall, of which only a fragment remains attached to the north transept, was pierced with a number of one-light windows. The jamb of one of them still remains,
and they seem to have been similar to those at the sides of the west door-way. The south aisle was lighted with windows which rose from near the top of the wall, and the sills of three of the original windows are still seen. A considerable portion of this wall has recently been restored. It is quite evident, from various considerations, that neither the nave nor the choir was ever covered with a stone-vaulted roof, as was the case in most of the later buildings. The groined vaults required to be poised with great skill, due regard being observed in the counteracting of their outward thrust, and hence it was that the builders contented themselves with the vaulting of side aisles, and the like, until they gained more confidence, when they threw the vaults over places of much greater extent. The south transept had been covered with the cylindrical or barrel vaulting, while groined vaulting was thrown over the side chapels of the choir and the side aisles of the nave. The cloister door-way (at the east end of the south aisle wall), which is of Norman Transition character, possesses features of interest of no ordinary kind. Billings, in his "Baronial and Ecclesiastical Antiquities of Scotland," while refer-
ring to this, remarks, that few door-ways, even of the fifteenth century, are more delicately, although they may be more profusely, decorated; and Sir Gilbert G. Scott says that this and the great western door-way "are two of the most exquisite gems of architectural art in this island." The cloister door-way is less deeply recessed and less elaborate in detail than that in the western gable, but it possesses a chasteness of design and a delicacy of execution altogether unique. This doorway having latterly become very much decayed, the present Marquess of Lothian, the noble proprietor of the Abbey, ordered a fac simile of this beautiful piece of architectural art to be made, so that a faithful copy might be preserved, and the work has, under the direction of Mr Robert Anderson, architect, Edinburgh, been completed in a manner that cannot fail to satisfy the most severe critic. The new doorway has been put up on the same side of the nave, to the west of the old one. The mouldings generally are extremely bold and beautiful, and the foliated capitals, which are deeply undercut, and show the foliage in high relief, are protected by a circular abacus. In the arch the first order inside the label mould is
entirely composed of the chevron ornament, while the second is covered with representations of human figures, grotesque animals, and foliage, alternately arranged. Two of the figures are said to represent Adam and Eve; another, David slaying the bear; and a third, Samson tearing asunder the jaws of the lion. On the left side are two nondescript animals with human heads and bodies like birds, the tails terminating with foliage, as is common in work of the same period. There are other nondescript animals of different forms. The third order consists of a pointed bowtell; and the fourth is a kind of zigzag moulding, highly decorated with carved foliage. The western doorway, as has already been stated, is more deeply recessed and more elaborate in detail than the other, but it has also been much defaced. Lord Lothian, we are glad to learn, intends to restore the more dilapidated portions. Like that already noticed, this doorway is semi-circular in form, and the chief mouldings are the chain, the fish bone, and the chevron, with an abundance of foliage, representations of human heads, and of grotesque birds. Here are the square abacus and foliated capitals, but the shafts
which formerly supported these are now gone. Over the doorway are three empty niches, with trifoil arches. Arches of this character are not of frequent occurrence in work of so early a period. Above these is a large one-light window, 18 feet 10 inches in height, and 5 feet 8 inches in breadth, with semicircular arch, there being an attached arcade of a few pointed arches on each side. Near the top of the gable is a beautiful St Catherine's wheel. At each side of the doorway is a one-light window, with semicircular arch. These windows have originally had jamb shafts, but they have disappeared. At the north-west corner of the gable are two Norman buttresses, which, like all those in very early work, project little from the face of the wall, and hence they have sometimes been not inaccurately called "strip pilasters."

Some have thought that the lower part of this gable, with its Norman doorway, its Norman windows, and its Norman buttresses, must be older than the nave, and that therefore an earlier nave must have existed. Such an idea has, however, nothing to support it. In the first place, in not a few instances, the Norman doorway is found
even in Early English buildings, as if the architects of that time were loath to leave what they could not expect to improve; and in the second place, the nave of Jedburgh Abbey, as we have already shown, is wholly of Norman Transition character. It is no less curious than instructive to observe how gradually the one style runs into the other. Rickman, who did more, perhaps, than any other man for the classification of the various styles of Gothic architecture, says: "Many pure Norman works have pointed arches. The square abacus, however, may be taken as the best mark. The pointed arch, in its incipient state, exhibited a change of form only, whilst the accessories and details remained the same as before; and although this change gradually led to the early pointed style in its pure state, with moldings and features altogether distinct from those of the Norman, and to the general disuse, in the thirteenth century, of the semicircular arch, it was for a while so intermixed as, from its first appearance to the close of the twelfth century, to constitute that state of transition called the semi-Norman." Had there been an earlier nave in Jedburgh Abbey some portion of it would doubt-
less have remained. The early builders were not strictly careful as to uniformity, and hence we find that, when a chapel or aisle was partially destroyed, it was rebuilt, not in its original style, but in that prevalent at the time of the restoration; and the new parts are easily discernible by their different character. It is also worthy of remark that the fragment of the original side aisle wall of the nave which adjoins the north transept, has a base similar to that of the west gable. The whole of the base is now being restored. Another consideration which bears on the probability of there having been no earlier nave is that, from the time of David I.—indeed we may say from that of Malcolm III.—to the death of Alexander III., there had been a period of great prosperity, such as Scotland had never before witnessed; the arts of peace and industry flourished in a manner never before experienced. In short, it was a time of building up rather than of throwing down.

The composition of the pointed part of the choir differs considerably from that of the nave, and seems in some respects a nearer approach to Early English. The clerestory, only part of
which now remains, had consisted of a detached arcade, each alternate arch being larger than the others for the insertion of the windows. Under this, to the east of the side chapels, was another arcade of a similar kind, but the arches and lights were much larger; and under this again was an attached arcade. This part of the building is unfortunately much dilapidated, but sufficient remains to show its beautiful arrangement, and to give some idea to the initiated of its grand effect when entire. Something like the same arrangement would, we doubt not, be continued round the east end. On the north side some of the higher capitals are severely plain, while most of those on the south side are foliated. The windows in this part, which are all single pointed lights, have, on the outside, the round bowtell moulding rising to the top of the arches without a break, and over this is a label moulding. The windows, mouldings, and the upright chamfered buttresses which support the walls, partake largely of the Early English character; but some of the other details, such as the capitals and abacus, represent older forms.

A dispute having occurred between the Bishop
of Glasgow and the canons of Jedburgh regarding certain churches, the matter was referred to five arbiters, who, in 1220, decided in favour of the bishop. The decision was to the effect that the abbot and canons were to obey the bishop, or his official, in all canonical matters; that the chaplain of the church of Jedburgh was to yield fit obedience to them when they should come to perform episcopal offices in that church; that the abbot was, according to ancient custom, to attend in person at the festival of the dedication of the church of Glasgow, or, if prevented by reasonable excuse, to send a suitable procurator; and that he should attend synod when summoned.

**A ROYAL MARRIAGE IN THE ABBEY.**

When Alexander III. was married to Jolande, daughter of the Count de Dreux, Jedburgh was chosen, on account of the beauty of the district, as the place most fitting for the celebration of the nuptials. There was rejoicing throughout all Scotland on that occasion, as the king was deservedly one of the most beloved monarchs who had ever sat upon the throne. One day in Octo-
ber 1285, as the noonday sun shone brightly on the forest trees, which had assumed some of the fainter tints of autumn, there might have been seen approaching Jedburgh from the north a long train of horsemen, numbering several hundreds, with banners fluttering in the gentle breeze. Most of these horsemen are clad in bright armour, partially hid by their loosely-worn riding cloaks, and the horses are richly caparisoned. In that train are the chief nobles of France and Scotland, besides knights and other persons of distinction. A few ladies are among them. The tallest horseman near the front is the King; the fairest of the ladies is the beautiful Jolande. They are hourly expected in the burgh. The soldiers from the battlements of the castle watch their approach, and the Canons are on the look-out from the top of the Abbey tower. The cavalcade has reached the northern port, and as the King appears within the gate he is greeted with a hearty cheer, and the bells ring forth merry peals. Never before was there such a sight on the Borders as when the nobles rode up the steep street on their prancing steeds to the castle at the top of the town. The streets are thronged, and every piece of vantage
ground is crowded with spectators eager to witness this display of pomp and magnificence, and to get a glimpse of the youthful bride. Again and again is heard the ringing cheer; the gates of the castle are thrown open, and soon the gay cavalcade is within the walls. For a while there is no further sign of the presence of royalty, but the town still presents an unusual aspect. People go to and fro with eyes ever and anon turned towards the castle. The Abbey bell begins to peal, and now there issues from the castle a more splendid procession than had entered it but two hours ago. A few minutes more, and the Abbot is doing obeisance to his King at the door of the Abbey church, and the grand procession moves slowly up the nave, with its long tiers of clustered pillars and graceful arches. A subdued light enters through the long lancet windows at the further end of the chancel, and falls softly on the high altar. A few figures are moving silently along the detached arcade above, and several are looking from the galleries over the choir chapels. The deep tones of the organ, which have been resounding through the aisles, die away; the royal bride and bridegroom stand before the altar, and
the Abbot proceeds with the marriage ceremony. The scene is an imposing one. Yonder, near the King, are the great officers of state, with robes and insignia of amazing splendour. The King himself wears a jewelled girdle and robes of purple velvet, hooded with ermine and embroidered with gold. Many of the nobles are somewhat similarly attired, others are clad in mail. The ladies are dressed in the most costly silks, profusely decorated. The head of the bride is graced with a golden circlet, set with pearls and precious stones. The Abbot and other church dignitaries have donned their richest vestments, and the church itself has been gaily decorated for this auspicious occasion. But while we gaze with wonder and admiration on so imposing a spectacle, the interesting ceremony is over, and the august assembly returns to the castle.

A grand evening banquet was held in the great hall of the Abbey, but the mirth and hilarity of the company were suddenly brought to a close by the appearance of a spectre, which was looked upon as an evil omen, and after events tended rather to confirm than to remove the prevailing opinion. One version of the story is as follows:
"In the midst of the royal banquet, a sort of theatrical masque, which had been previously arranged, entered the hall, and proceeded through the middle of it, between the parties of guests that sat on either side. First came a band of revellers, playing upon various musical instruments, and accompanied with splendid pageants; and after them a party who exhibited their skill and agility in a military dance, with a variety of movements and gesticulations. The procession was closed by an unexpected figure, whose mysterious and singular appearance startled the beholders, who were in doubt whether they saw a human being or a phantom, for, like a shadow, it seemed to glide rather than walk. While the whole company gazed upon this ill-omened visitor with increasing disgust, it suddenly vanished, leaving them impressed with a gloomy anxiety, which ill disposed them to renew the interrupted sports and revelry."

Heywood, in his "Hierarchie of the Blessed Angels," while alluding to the same event, says:

"In the mid revels, the first ominous night
Of their espousals, when the moon shone bright,
With lighted tapers, the king and queen leading
The curious measures, lords and ladies treading
The self same strains, the king looks back by chance
And spies a strange intruder fill the dance,
Namely, a mere anatomy, quite bare,
His naked limbs both without flesh and hair,
(As we decipher Death), who stalks about,
Keeping true measure till the dance be out.
The king with all the rest, affrighted stand,
The spectre vanished, and then strict command
Was given to break up revels; each 'gan fear
The other, and presage disaster near.”

Thus ended the rejoicings which had been
commenced with so much joy and pageantry,
and the sudden death of the King, which occurred
shortly afterwards, more than fulfilled the worst
fears which had arisen in consequence of the
appearance of the ill-omened visitor. Alexander's
death proved most disastrous to Scotland. Im-
mEDIATELY after came the disputed succession,
which was followed closely by the War of Inde-
pendence, and the national prosperity with which
Scotland had been so long blessed, was for a con-
siderable time completely checked—

“So swift trod sorrow on the heels of joy.”

In the following lines, one of the oldest frag-
ments of Scottish poetry, preserved in Wynton's
Chronicle, reference is made to the altered con-
dition of Scotland after the death of Alexander:
"Quhen Alysander our e kyng was dede
That Scotland held in luwe and le,
Away wes sons of ale and brede,
Of wyne and wax, of gamyn and gle;
Oure gold wes changyd into lede,
Cryst borne into virgynite,
Succour Scotland and remedee,
That stad is in perplexyte."

THE EFFECTS OF THE WAR OF INDEPENDENCE ON
THE ABBEY.

When the rival claims of Bruce and Baliol to the inheritance of the throne were set up, and the Scottish Parliament had agreed to refer the matter to the arbitration of Edward I. of England, the Abbot of Jedburgh was one of three commissioners sent by Parliament to the English king.

In 1290, the Abbot of Jedburgh concurred in a letter of the commonwealth of Scotland to the king of England, approving of the proposed marriage of his son with Margaret of Norway, the heiress of the Scottish crown. On the 6th of July 1292—the year in which he, as lord paramount, placed Baliol on the Scottish throne—King Edward directed William Comyn, keeper of Selkirk Forest, to send in his name six fat bucks to the Abbot of Jedburgh. In December,
the same year, the Abbot was, with other dignitaries, present at Newcastle when Baliol acknowledged King Edward to be his feudal superior, and did homage to him as lord paramount. At this early period it was not unusual for valuable documents to be deposited in monasteries for their safe keeping; and it is interesting to note that, among other parchments found in Edinburgh Castle in 1292, and ordered by Edward I. to be delivered to King John Baliol, was one entitled, "A letter of William de Fentone, Andrew de Bosco, and David de Graham, acknowledging receipt from Master William Wyscard, archdeacon of St Andrews, and chancellor to the King, of certain documents deposited in the Abbey of Geddeworth by umquhile John Biset, the son of Sir John Biset." The property of the Abbeys of Jedburgh, Melrose, and Kelso having become forfeited, the Abbots swore fealty to Edward at Berwick in August 1296, after which he issued a writ restoring to them their properties. At this time all Scotland may be said to have submitted to the sovereignty of the English king. In the same year Edward requested by letter that Thomas de Byrdelye, clerk, who had been recently mutilated
by the Scots in Northumberland, should be admitted into the Abbey of Jedburgh for life. The Rev. J. Morton, B.D., suggests, not without reason, that this person had been sent as a spy upon the actions of the Abbot and his canons.

During the merciless war that followed the renunciation of the allegiance of Baliol to the English king, Jedburgh Abbey was plundered, the lead was stripped from the roof of the church, and the conventual buildings were so much destroyed that, in 1300, the canons had to take refuge in other religious houses until their own was repaired. But though the conventual buildings suffered severely, it does not appear that the church itself received much injury beyond what we have already mentioned. On the King of England being petitioned by the Abbot, the lead was, after some delay, delivered up to him. It may, we think, be reasonably presumed that the St Catherine's wheel at the top of the west gable of the Abbey dates from the time when the lead was replaced on the roof.

In vain did Edward I. attempt to crush the independence of Scotland as a nation, and to rule the country by means of his own officers. Mere
force of arms could not accomplish this; nor had the execution of the heroic Wallace as a traitor on the scaffold at Smithfield any better effect. No sooner had the blood of this noble patriot been shed than it seems to have begun to flow in the veins of Bruce, by whose hand the banner of Scottish independence was again raised; and many were the writs issued by Edward II., who pursued the same policy as his father did regarding this country, ordering all churchmen, nobles, and others, to obey the king's "custos" of Scotland, and to resist to the uttermost "Robertus de Bruce" and his accomplices. We learn from a writ, tested at Westminster on 13th December 1307, that Edward II., being on the point of setting out for the parts of France as far as Bologna for the settling of several special and arduous affairs touching his kingdom, caused a letter to be sent to the Abbot of Jedburgh, affectionately requesting the said Abbot that, for the preservation of the peace of Scotland, and for the repelling of the hostile incursions of his rebels and enemies, he should exercise the same care and diligence that he had done hitherto, and for this service the king promised his special thanks on
his return. Similar letters were sent to six Scottish bishops, nine Scottish abbots, and one prior.

After the ambitious Edward Baliol, son of the late King John, had, in 1332, by the assistance of some interested English nobles, gained the crown of Scotland, which, however, he lost in a few months afterwards, and when he made a formal concession of the kingdom of Scotland, and of his own private estates to Edward III. at Roxburgh, the Abbot of Jedburgh, along with the Abbots of Melrose, Dryburgh, and Kelso, was present.

Among the documents in the possession of Balliol College, Oxford, and noticed in the Fourth Report of the Royal Commission on Historical Manuscripts, is a confirmation in Latin, on parchment, by John, Abbot of Jeddeworth, and the convent, in 1340, to Sir William de Felton, of a yearly payment of three marks, which he had been wont to receive from the church of "Albotley" [Abbotsley]. From the same source we learn that the above William de Felton, knight, had the same year received from King Edward III. a grant of the advowson of the church of Abbotsley, which had come into the king's hands by the forfeiture of the Abbot of Jeddeworth, with permis-
sion to the said William de Felton to give the same to the masters and scholars of Balliol, the statute of mortmain notwithstanding; which was by several other deeds accordingly done. Gervas Lidal, who afterwards became a canon of Jedburgh, and his brother, had given this church to the Abbey. The hospital of St Mary Magdalene at Rutherford was granted to the monastery in 1377 by Robert III., and by the conditions of the grant the canons were obliged to maintain a properly qualified chaplain to celebrate divine service regularly in the chapel of the hospital, and who should pray for the king's soul, and for the souls of his ancestors and successors. In the event of the place being destroyed by war, the same services were to be performed in the monastery of Jedburgh by a chaplain till the hospital should be rebuilt. About 1444 this hospital seems to have been granted to one Alexander Brown.

PROSPERITY OF THE ABBEY, AND EXTENSION OF THE NORTH TRANSEPT.

David II. of Scotland having refused to hold his kingdom in vassalage under Edward III. of
England (the old claim having been revived), Scotland was subjected to another war, and at the battle of Neville's Cross, near Durham, in 1346, David was taken prisoner and carried to the Tower of London, and was not finally released from captivity for eleven years. A period of considerable prosperity for Scotland occurred between the liberation and death of David (1357 and 1371); and we think that about that time, or very shortly afterwards, the present north transept would be built. We know that in 1373 the Canons were so prosperous that they were able to export wool, the produce of their own flocks; and the King of England in that year issued an order forbidding the collectors of his customs at Berwick to exact more than half a mark of duty on each sack of wool of the growth of Scotland, to the number of four score sacks, which should be exported by the Abbots of Jedburgh, Melrose, Kelso, and Dryburgh. He also gave letters of protection to continue for three years in behalf of the abbots, monks, servants, and property of these monasteries. Notwithstanding these letters of protection, some Canons who took a journey to England to sue for the restoration of property
belonging to the churches annexed to their monasteries, were barbarously murdered.

The north transept is a fine specimen of Decorated work. The west wall is pierced with two pointed windows, each of which is divided by a mullion with a quatrefoil at the top. The sides of these windows are simply chamfered, or splayed, and the mullions also are plain. The great north window is divided by three mullions, which support beautiful tracery of a somewhat flowing character. The mullions here are moulded, and the sides of the windows are filled with mouldings much flattened and running into each other. A groove following the line of the gablehead is filled with the ball-flower and other ornaments, and at the apex, immediately under the cross, is a beautiful representation of a human head. There has evidently been some alteration made at a later period near the top of this gable, as the wall recedes somewhat above the buttress on the left side. It will also be observed that the top of the window-arch does not exactly agree with the position of the shields above it. Jeffrey, in his History of Roxburghshire, says that the shield referred to originally bore the arms of the Kerrs. This state-
ment is incorrect. The stone is much defaced, but we can detect what seems to be a representation of a bishop's mitre. The arms in all probability were those of one of the bishops of Glasgow, Jedburgh being in that diocese. The transept is supported by buttresses placed at right angles, each of which is broken into stages, and terminates at the top of the wall with a slope larger than the other projections. On the face of one of the buttresses is a niche with a decorated corbel and canopy, but no statue now remains.

In the north transept are interred many of the Kerrs of Ferniherst, valiant men "wha keepit the marches in the days of auld." We learn from the Jedburgh Town Council Records of date, Feb. 1st 1693, that Robert Lord Jedburgh, one of the noble members of that house, by his testament, dated 4th November 1688, mortified a thousand pounds Scots, the interest of which was to be divided equally between the Grammar School and the poor of the parish; and he also by the same testament mortified the sum of a thousand marks "for upholding the ylle [aisle] of Pherniherst." These two sums he ordained his nephew and executor, John Kerr, of Cavers, to pay and put into the
hands of the magistrates and Town Council for the purposes aforesaid. The minutes of Town Council of March 2nd 1706, set forth that "the said day it was represented by Walter Scot, provest, that my Lord Jedbrughes Ile, which the town is oblieged to uphold wes lyke to become ruinous in severall places, and that necessar it is workmen be imployed to sight and repair the samyn. The Counsell appoynts Bailzie Olipher, Bailzie Elliot, the dein of gild, and thesaurer, to call tradesmen and view the said Ile, and wherein it is defective to caus repair the samyn immediatelie, and in the meintyme that the thesaurer provyd lyme." On the 11th of the same month the Town Council resolved to appoint the "commitie as befor to aggrrie with workmen to repair my Lord Jedbrughes Ile, and to report that upon Wednesday nixt;" and on the 16th the committee reported that they had agreed with Deacon Newton to repair the aisle for twenty marks, and that he "refereis himselfe in the counsells will what more they will allow." The Council do not seem to have repaired the aisle, or transept, at any subsequent time, as the records are silent on the subject.
DESTRUCTION AND RESTORATION OF THE CHOIR-CHAPEL AND TOWER.

Jedburgh castle having fallen into the hands of the English after the battle of Neville's Cross, it remained in their possession for sixty-three years, until it was regained in 1409 by the people of Teviotdale, who razed it to the ground to prevent its ever again falling into the possession of the enemy. In the following year Jedburgh was burned by the English under Sir Robert Umfraville, and again in 1416, the same being repeated in 1464 by the Earl of Warwick, but what injury was sustained by the Abbey at these times we are not told. It is all but certain, however, that the Abbey must have suffered at one or other of these times, as a restoration of the south aisle of the choir and of the tower took place not long afterwards. The choir-chapel is exceedingly interesting, as it shows a combination of two very different styles,—the Early Norman and Second Pointed or Decorated. The window, which has two mullions with tracery, and nearly the whole of the wall, belong to the latter period. Here are two pretty corbels, one a representation
of foliage, and the other of a human figure crushed down as if by carrying the weight of the groin. From these spring moulded ribs, which meet at the bosses the plain round ribs of the earlier period. At two of the bosses the different styles meet and go no farther, but in one instance the round rib passes right across the groined roof from one old pillar to another, while the moulded rib which springs from the foliated corbel passes over to a pier of its own period. In this is seen an excellent example of how the work of restoration proceeded. As we have already remarked, whatever was left after the work of partial destruction was allowed to remain, if at all practicable, and hence it is that the new can always be distinguished from the old. The broken string course in this chapel, the four arches (all imperfect in form) attached to the south-east pier of the tower, and other parts easily noticed throughout the building, sufficiently illustrate this. It is probable that this chapel and the south-east pier were restored by John Hall, who was appointed abbot on December 10th 1478,* and whose name is seen on the

* Carta Johannis Hall, abbatis monasterii de Jedworth. Jacobus Dei gratia Rex Scotorum, omnibus probis hominibus suis,
pier and one of the bosses in the chapel. The chapel is supported by two shelving buttresses, one placed at right angles, and the other diagonally, a position frequently adopted in the later styles when buttresses were required at the quoins. On the former is a shield bearing a bull's head. It has been stated that William Turnbull, Bishop of Glasgow, "assisted in repairing the Abbey of Jedburgh." Although we are not aware of the authority upon which this statement has been made, it is not unlikely to be correct, as Turnbull was a native of this district, and, as previously mentioned, Jedburgh was within the see of Glasgow. If it were true that he contributed towards the repair of the Abbey, this would account for the presence of the bull's head—the crest of the Turnbills—upon the buttress, but it must be stated that Bishop Turnbull died in 1454, at least twenty-four years before this chapel salutem. Sciatis nos venerabilem in Christo patrem Johannem Hall, in abbatem monasterii nostri de Jedworthie promotum, ad temporalitatem dicti monasterii ac omnium et singularum terrarum, redituum, ac possessionum, recepto prius ab eodem fidelitatis juramento, admississe et eundem admittimus per presentes. Apud Edinburgh, 10th December 1478.— (Register of the Great Seal, General Register House, Edinburgh.)
was rebuilt. Jeffrey, in his Roxburghshire, vol. 1. p. 288, says that it is very probable that Hall held the office for twenty-five years; but the following interesting entry which we find in the "Acta Dominorum Concilii," of date 3rd February 1484, shows this statement to be far from correct:

"The lordis ordainis that lettres of our Souerain lordis be writin to command and charge John Rutherford, son to the lard of Rutherford, George of Newtown, Adam Ker, Jok Rutherford, Hob of Rutherford, John Fawla, and all vther temporale men, our Souuerain lordis liegis, being within the abbay and place of Jedworth, that thai in continent devoie and red thaim furth of the said abbay, and suffre Dene Thomas Cranstoun, abbot of the samyn, to enter therin after the forme of the ordinaris lettres and our Souuerain lordis admissioun, under the pain of rebellioun and puttin of thaim to the horn, because their was generale comand diuere tymes gevin of before be our Sovuerain lordis lettres that na temporale men suld remain in the said abbay nor hald the said Dene Thomas furth of the samyn. And also that it be comandit of new be our said Souuerain lordis lettres that zit as of before that na temporale men, our Souueraine lordis liegis, in tyme to cum enter in the said abbay nor place of Jedworth, nor remain therin, nor mak stoppin to the said Dene Thomas, abbot, to enter in the samyn as said is, under the pain of rebellioun forsAYde, with intimacion that quha sa dois in the contrar of this comand in tyme to cum that our Souuerain lord wil in continent declare thaim his rebells and put thaim to his horn, without ony vther processe or calling, but alaneiry that it be knawin that they enter and remain in the said abbay and place, and attoure because it is schewin and complenyeit to our Souuerain lord that Adam Ker, and certane
other temporale men, and also certane religious men, put violent handis in his heralda and pursewand and wald hafe tane ther armes fra thaim, the lordis ordanis that the said Adam and the temporale men be summond till a certane day to answere to oure Souuerain lord apoun the said crime and offence, and also that lettres be writin t' the bishop of Glasgow ordinare charging him to call the religious men that committit the said offence before him an punys thaim according to justice.”

It is evident that Cranston rebuilt the south-west pier of the tower, and part of the tower itself. The two north piers belong to the twelfth century, and the arch above, which is of the same date, is square edged, while the arches of Cranston’s time are chamfered. Cranston’s initials, along with a representation of three cranes and two pastoral staves (sometimes, though erroneously, called cro-siers), are seen on a shield on the pier built by him. His initials are seen also on the north side of the west arch, just where the chamfer begins; and the full name, “Abbas Thomas Cranstoun,” appears at the spring of the south arch, immediately above the south-east pier. So anxious does Cranston seem to have been that posterity should have no difficulty in determining what work was done by him, that even a portion of the lower part of the north-west pier, which evidently had been repaired by him, bears his initials. The moulded base,
which no doubt was put in by him, is quite
different from the Norman base which adjoins it,
and gives another of the many examples of the
curious way in which the work of repairing or re-
storing was carried on. When Hall rebuilt the
south-east pier he seems to have intended to throw
an arch over to the south-west pier about half way
from the top, and the springer still remains to tell
its story; but this idea not having found favour
with Cranston, it was not carried into effect.
Even the mouldings of Cranston's pier are different
from those on that built by Hall. The tower,
which would be restored a little before or about
1500, is very imposing, being 33 feet square, and
86 feet high. There had been two floors. The
upper storey, which, no doubt, was intended for a
peal of bells, was lighted by several narrow cusped
windows, and the top of the tower was arched
over with stone. All around the top, immediately
under the balustrade (which was restored in the
early part of the present century), are numerous
ornaments, many of which are grotesque repre-
sentations of human heads. Near to the north-west
corner is what has been represented to be the
royal arms of Scotland, but which upon exami-
nation through a glass we found to be a shield surmounted by a cross, and bearing a chevron and three roses. On one side of the cross is the letter R, and on the other the letter B. We have ascertained the arms to be those of Robert Blackader, Bishop (afterwards Archbishop) of Glasgow, who was appointed to that see in 1484, and there is thus good reason to believe that this prelate had contributed towards the rebuilding of the tower.* About half way down the north side of the tower, and immediately under the centre window there is another shield with a chevron, and likewise surmounted by a cross. The arms and initials of the archbishop

* Robert Blackader, son of Sir Patrick Blackader of Tulliallan, was ninth bishop of Glasgow, and was translated to that see from Aberdeen in 1484. In addition to founding several altarages, he built some portions of Glasgow Cathedral. Blackader stood high in the confidence and favour of James IV., and was one of those who negotiated the marriage between that prince and the Lady Margaret of England, daughter of Henry VII. Spotiswood says that Blackader was succeeded by James Beaton in 1500, but this is an error, as he held the see until his death in 1508. Burton says that Glasgow was raised to an archbishopric in 1492, while Gordon states that Blackader was still bishop in 1507, and died archbishop in 1508. He had shortly before his death undertaken a pilgrimage to the Holy Land, and he died during the pilgrimage.
Jedburgh Abbey:

are seen also on a stone (not in its original place) built into the wall inside the north transept, under the great window.

There were stolen from the Kirk of Jedburgh in 1502 certain "cusheis of silk," sheets, linen clothes, "fustiane," scarfs and other clothes, and at the Justice aire in that year Robert Rutherfurde in Todlaw produced a remission for art and part of the theft.

In 1516, when Lord Home and his brother William were condemned to death on a charge of intriguing against the Duke of Albany, then Regent, their brother, John Home, Abbot of Jedburgh, was banished beyond the Tay, being believed to be implicated in their designs.

FURTHER VICISSITUDES: BURNING OF THE ABBEY BY THE ENGLISH.

After the burning of the town by the Earl of Warwick in 1464, Jedburgh does not appear to have again suffered at the hands of the enemy for fifty-nine years; but in 1523—ten years after the battle of Flodden—both town and abbey suffered very severely by the English under the Earl of Surrey. On the evening of the 22nd of Septem-
ber, the enemy, to the number of 6000 fighting men, encamped on the south side of the Jed, and early next morning the town was stormed. The burghers, who could command no more than 1500 or 2000 men, made, nevertheless, a most determined resistance, and the English found it a hard task to become masters of the place. The Abbey was also bravely defended, and although Surrey brought his cannon to bear upon it, it did not capitulate till two hours after nightfall. The monastery was then pillaged and committed to the flames, the effects of which are still visible on the ruins. Surrey's testimony to the valour of the Scottish Borderers at this time was, that he found them the boldest men and the hottest he ever saw in any nation. Twenty years after this Jedburgh seems to have recovered from the injuries it sustained under Surrey, and Sir Ralph Eure, writing to the Earl of Hertford in March 1544, speaks of it as "the strength of Teviotdale, which once destroyed, a small power would be sufficient to keep the Borders of Scotland in subjection." Hertford, writing to the king of England immediately afterwards on the same subject, said that he doubted not but "with the grace of God
it should be feasible enough to win the town, and also the church or abbey, which was thought a house of some strength, and might be made a good fortress." The English Lords of Council having ordered Jedburgh to be taken if possible, and garrisoned if it could be made tenable, Lord Eure and his son, Sir Ralph Eure, wardens of the east and middle marches, with all their forces, stormed the town on the morning of the 12th of June the same year, on which occasion the Abbey was again pillaged and committed to the flames. In the spring of 1545 Sir Ralph Eure occupied Jedburgh with an army of above 5000 men, with the intention of making it his head quarters until Teviotdale should be reduced to subjection to the King of England, but being that year defeated at Ancrum Moor, five miles from Jedburgh, where their leaders were slain, the English were once more compelled to cross the Border. The Earl of Hertford, with 12,000 men, entered Scotland in September that same year to avenge the defeat, and the effective way in which it was done may be learned from the fact that in this inroad were destroyed seven monasteries and friaries, sixteen castles, towers, and peels, five market towns, two
hundred and forty-three villages, thirteen mills, and three hospitals. Jedburgh Abbey is in the list of places destroyed at this time. While this was being done on the Scottish Border, the Lords Home and Bothwell, with the Abbots of Jedburgh and Dryburgh, assisted by a number of Frenchmen, made an incursion into Northumberland. In 1547, after the battle of Pinkie, the English placed several companies of Spanish soldiers at Jedburgh. Two years after this, the Scottish government, afraid that it was intended to fortify the town, sent a body of French troops to retake it, and this was done without difficulty, as the Spaniards fled at approach of the Frenchmen. Jedburgh was visited shortly afterwards by the Earl of Rutland, with 8000 men, at whose approach the French troops withdrew; but as the district was at that time quite destitute of provisions, the English soon returned to their own country.

John Home, Abbot of Jedburgh, was appointed clerk of expenses to the King in October 1526, as we learn from the following entry in the Privy Seal Register: "Ane letter to Johne, abbot of Jedburgh, makand him clerk of expenses to our S[ouereign] L[ord] for all the dais of his lyfe, and
gevand him all fies and dewiteis aucht thairof.
At Edinburgh, the last day of October 1526."

Pitcairn, in his “Criminal Trials,” gives an extract from the Lord High Treasurer's accounts, of date May 26, 1541, showing that there was "gevin to the Gray Freris in Jedburgh, to the help of the reparatone of thair place, xx lbs;"
and a parenthetical clause is inserted to explain that the place here meant was the monastery of Jedburgh. This, however, is incorrect. The place alluded to must be the convent of friars which was founded by the magistrates and inhabitants of Jedburgh in 1513. Of this convent nothing now remains.

In 1542 Sir Andrew Kerr of Ferniherst, warden of the Middle Marches, received from King James V. a grant to himself and his heirs of the bailiary of the lands and lordship of Jedburgh Forest (which included the bailiary of the Abbey); * count, reckoning, and payment of the duties, etc.,

* Preceptum cartae Andreae Ker de farnyhirst, supra officio ballivatus totarum et integrarum terrarum et dominii de Jedburgh forest unacum advocatione donatione et jure-patronatus rectoriae ecclesiae de Sowdean, infra limites ejusdem quascunque, reddendo, &c.—Dated 2nd November 1542. (Privy Seal Register, vol. xvi. folio 89b).
of the said lands to be made annually to the King and his Exchequer. The office thus conferred remained in the family of Ferniherst for four generations. Robert Kerr, third son of Sir Andrew Kerr of Ferniherst, obtained the lands of Ancrum, Woodhead, etc., in Over Ancrum, in feu-farm from the monastery of Jedburgh, July 7th 1542.—(Great Seal Register, Lib. 20, No. 350.)

Ten years after this, there took place in the Abbey what must have been one of the most imposing spectacles ever witnessed within its walls. David Panter, successively vicar of Carsairs, prior of St Mary's Isle in Galloway, and commendator of the Abbey of Cambuskenneth, and who had been secretary to King James V. and the Regent Arran, was elected Bishop of Ross in 1545. In 1552, on his return from France, where he had been residing as Scots ambassador for seven years, and "after he had rendered an account of his negotiations, and had received great thanks and applause for his good and wise management," he was consecrated with great solemnity in the Abbey Church of Jedburgh. In noticing this event, the splendour and dignity of which was enhanced by the presence of the Lord
Governor, the flower of the Scottish nobility, and the leading Border chiefs, Bishop Lesly says that it was accompanied with great triumph and banqueting, and that the Lairds of Cessford, Ferniherst, Cowdenknowes, Greenhead, Buccleuch, Littledean, and others received the honour of knighthood. If Buchanan's character of Bishop Panter, that he lived as if he had been trained not in the school of piety but of profligacy, or Knox's, that he died "eating and drinking, which, together with what thereupon depends, was the pastime of his life," be correct, the "banqueting" was probably of a kind not unworthy of record. —(Lesly's History of Scotland; Keith's Scottish Bishops, by Russell, p. 192; John Knox's Works, edited by Mr D. Laing, vol. 1., p. 263.)

THE ALTARAGES IN THE ABBEY.

Of the altarages in the Abbey very little is known. The earliest notice we have met with is in a charter granted to the chaplains in the church of Jedworth, dated at Jedworth on 30th August 1479, and confirmed under the Great Seal on 21st
November of the same year.—(Great Seal Register, Lib. 9, No. 13.)

In the charter referred to, Mr James de Newton, "Rector ecclesiae parochialis de Bothroule" [Bedrule], grants ten marks yearly from two tenements belonging to him in Jedworth to Walter Henrison and his successors, chaplains at the altar of St Kentigern (St Mungo),* in the church of Jedworth.† After the death of the granter, the patronage of the said chaplainry and altar was to devolve upon James Rutherford of that ilk and his heirs, and presentation to be made within twenty days, failing which the provost, bailies, and community of Jedworth were to present within eight days. The chaplain was to perform daily service at the altar in praise of the omnipotent God and His mother the Virgin Mary, and for the salvation of the souls of James II., King of Scots, James III., King of Scots, and Margaret, Queen of Scots, his spouse; and for the salvation of the souls of the donor, of his

* St Kentigern was called in the language of the ancient Britons Munghee, or Mungho—"one dearly beloved."—Alban Butler's "Lives of the Saints."

† This charter is referred to by Mr D. Laing in his edition of Robert Henryson's Poems, p. xxxix., Edin., 1865.
father, of his mother, and of all his predecessors and successors, and of all the departed faithful.

We find reference to two other altarages in a charter granted by James VI. to the provost, bailies, council and community of Jedburgh, dated at Edinburgh, 24th November, 1569.—(Great Seal Register, Lib. 32, No. 87.) The charter sets forth that, with a view to provide for the preaching of the Word of God, and for the hospitality and assistance of the poor, the maimed, the wretched, the impotent, and orphans within the burgh, the King gave all lands, tenements, annual rents, acres, crofts, profits, dues, and emoluments whatsoever that belonged to the chaplainries or altarages of the Blessed Mary and of the Holy Rood, situated and founded in the parochial church of Jedburgh, and which were possessed and uplifted by the last chaplain and possessors of the same respectively, namely, umquhile Dominus John Wood, last chaplain of the altarage of the Blessed Mary, and umquhile Master Walter Pyle, last chaplain of the altarage of the Holy Rood, within the church aforesaid, and then vacant by their decease; likewise all other chaplainries, altarages, or chapels, in whatever
church founded within the liberty and parish of the said burgh of Jedburgh, and then vacant, or that might in future happen to become vacant, by whatsoever patron founded. After reciting that great fraud had been practised by no small number of the chaplains and prebendaries, who, after the Reformation of religion disposed, alienated, and away gave the lands, tenements, and annual rents, mortified to their altarages and chaplainries, into the hands of private persons, the charter rescinds and annuls all such transactions by which the first will and intention of the founder was changed. Nevertheless the will of the King was that whatever chaplains, possessors of the said altarages or chaplainries, were remaining and had provision from the same before the Reformation, should by no means be prejudiced by this infeftment, but should enjoy the said fruits and dues during their life only.

The Town Council, on 30th of January, 1664, appointed James M'Cubbie and William Brown, bailies, to speak with the late provost anent the "alterag" contained in the town's charter. On 13th of February following, a committee was ap-
pointed to take one of the old registers to revise the same anent anything that could be found concerning the altarage.

In addition to the altarages we have named, there was, as mentioned by Mr Morton, an altar in the Abbey dedicated to St Ninian. In 1576, when an account was taken of the thirds of benefices, the third of the altarage of St Ninian in Jedburgh was L.3, 4s. 5d.

THE SEAL OF THE CHAPTER OF JEDBURGH.

Several impressions of the common seal of the Abbey, as well as of the office of Abbot of Jedburgh, are still in existence.

Mr Henry Laing, in his volume of the "Ancient Seals of Scotland," figures and describes two seals which had belonged to the abbot's office, as also the common seal of the chapter. The first is appended to a convention between the abbots of Melrose and Kelso regarding the lands of Bouldin, Eldon, and Dernewick, A.D. 1220. This—probably the first seal that belonged to the office—is described as representing a female figure sitting before a lectern, on which is a book, which
she holds open with her left hand; her right hand holds a crosier, and her head is inclined upwards, as if engaged in singing praises. The legend is [S]IGILLVM : COM : ABB[ATIS : DE : GEDDEW[ORTHE].

Another of the seals is appended to a gift to Alexander Lyon, chanter of Moray, of the non-entry of the lands of Cossin or Ardquhork, in Forfar, part of the ancient patrimony of Restennot, 1532. It represents, beneath a Gothic canopy, the flight of the Holy Family into Egypt; and in the lower part is the figure of a monk kneeling at prayer, with the legend S : OFFICI : ABBATIS : MON : DE : JEDWORT.

The common seal of the chapter, as appended to the sasine of the lands of Cossins, 1534, is described in the same work as representing the Father crowning Mary within a niche, while on the counter seal is a representation of the salutation of the Virgin. The impression, the author states, is in bad preservation, which no doubt accounts for the reading he gives of the legend. The same seal, but without the reverse, is attached to the grant by the Abbot and convent to William de Felton, noticed on page 31, as being among the
documents in Balliol College, Oxford, but this is also much defaced. We have in our possession at present, the property of Mr John Crosby, news-agent, Glasgow, a beautiful and almost perfect impression of this seal, which shows that the legend on the obverse is: SIGILLVM : COMMVNE : CAPITVLI : DE : IEDDEWORTHÆ : but that on the counter seal which Henry Laing has deciphered as MATER : CASO : · · · · · SERVIS · · · · ANIA : should be + MATER : CASTA : [PI]A : SERVIS : SVCCVRRE : MARIA : It is appended to letters of tack and assedation dated 30th June 1588, from Andrew, commendator of Jedburgh, to William Scott, of the teindsheaves of the town and lands of Haughhead, afterwards noticed.

The two illegible letters are supplied as above on the suggestion of Thomas Dickson, Esq., Curator of the Historical Department, General Register House, Edinburgh. His reading is all the more probable from its giving a rhyming hexameter, and may be fortified by the closing words of the "Salve Regina" in the Rosary or Virgin's Psalter ordered by Pope Pius V.: "O Clemens, O Pia, O dulcis Virgo Maria;" or in the English version:
"O merciful, O pious Maid,
O gracious Mary, lend thine aid."

The Abbots' personal seals, so far as they are known, will be described in treating of the superiors of the monastery.

**THE REFORMATION—SUPPRESSION OF THE MONASTERY.**

The Abbey seems to have suffered so severely in 1544 that it never recovered, and in 1559, like other monastic establishments throughout the country, it was suppressed, and its revenues were afterwards annexed to the crown. The revenues of the church were at this time divided into thirds,—one-third was taken by the King, one-third was allowed to the old clergy, and the other third was given to the reformed ministers. If the ministers got less than the third, as in many cases they did not get perhaps half of the third, the difference between the just third and what they actually got was called the superplus, and belonged to the King.

Not only was the Pope's jurisdiction and authority abolished in Scotland, and the tempor-
lities of the kirk annexed to the crown, but it was ordered that none say, hear, or be present at mass, under pain of confiscation of all their goods, and their persons to be in will for the first fault, banishment for the second, and death for the third. Another Act decreed that none go in pilgrimage to kircs, chapels, crosses, or the like, keep saints' days, sing carols, or observe any other superstitious papistical rite, under pain of "an hundred lbs. the landed man, an hundred marks the unlanded man, and 40 lbs. the yeoman; and offendors not responsal, to be imprisoned for the first fault, and for the second that the offendors be punished by death as idolaters." But though there was this hatred to popery and all that belonged to it, meet provision, as we have seen, was made for the support of the clergy who had belonged to the old faith.

In 1562 the revenues of Jedburgh and those of Restennot and Canonby, dependencies of the Abbey, were estimated at L1274, 10s., Scots money; two chalders and two bolls of wheate; twenty-three chalders of barley; and thirty-six chalders, thirteen bolls, one firlot, and one peck of meal. The temporal possessions of the monastery at that time were the baronies of Ulston, Windington,
An cram, Belses, Reperlaw, and Abbotrule. Its spirituality consisted in the kirks of Jedburgh, Eckford, Hownam, Oxnam, Longnewton, Dalmeny, Selbie, Wauchope, Castleton, Crailing, Nisbet, Spittal, Plenderleith, and Hopekirk. Of these, Selbie, Wauchope, and Castleton belonged properly to Canonby. To Restennot belonged the kirks of Forfar, Dounevald, and Aberlemno. In the "Scotichronicon Abbreviatio" it is said that the priory of Blantyre, in Clydesdale, was a dependency of Jedburgh Abbey, but this seems to be an error. Spotiswood says that Blantyre was a cell depending on Holyrood.

In 1576 the third of the Abbacy of Jedburgh was set down as L.333, 6s. 8d.; wheat, eleven bolls, one firlot, and three pecks; bear, seven chalders, ten bolls, three firlots, and two pecks; and meal, twelve chalders, four bolls, one firlot, and three pecks; besides the third of the altarage of St Ninian's, noticed on a previous page. When a new order was issued in 1587 to collect the King's thirds of the benefices, Jedburgh was to pay L.200, and Restennot L.100. For a detailed account of the possessions of the Abbey, and for a copy of the rent roll in 1626—the latter extracted
from a MS. in the Harleian collection—the reader is referred to Morton’s “Monastic Annals of Teviotdale.”

Andrew Home, commendator of Jedburgh, sat in the Reformation Convention in 1560. In the Queen’s instructions to Lord James Murray, to be used by him in the Justice Court at Jedburgh on 15th November 1561, Andrew, commendator of Jedburgh, along with Sir Andrew Kerr of Hirsel, David Turnbull of Wauchope, and others, were to appear at that court and answer for their diligence in apprehending “the faltours gevin in valentines* to thame.”—(Privy Council Records, 12th November 1561.) Andrew, the commendator, was the second son of George, fourth Lord Home, and brother of Alexander the fifth Lord, who was father of the first Earl. Mr Morton, on the authority of Wood’s “Peerage,” says that Andrew was son of George, fourth Earl of Home; and Nisbet says he was son of the third Lord Home. In a charter in favour of William Scott of Haughhead, dated 30th June 1588, and also in a precept

* In Scotland, sealed letters sent by royal authority to chieftains, landowners, etc., for the purpose of apprehending disorderly persons.—Jamieson’s Scottish Dictionary.
of clare constat, dated 20th August, 1594, in favour of Mark Scott, son of the said William Scott, deceased, Andrew, commendator, styles himself "frater germanus quondam Alexandri Domini Home." This umquhile lord must have been Alexander, fifth baron, son and heir of George, fourth baron, who died in 1575. Foreseeing that the abolition of his Abbey was imminent, the commendator, like the Abbots and commendators of similar establishments, made over the lands, etc., belonging to the monastery to his chief, or rather to his own mother, who was the widow of George, fourth Lord Home, and on the death of Lady Home, he made a new grant of the lands of the Abbey in favour of his nephew, Alexander, Lord Home, who was infeft in them in 1564. On the death of Lord Home in 1575, his son Alexander, the sixth lord, obtained a precept from the commendator for infefting him as heir to his father in 1587.

On 23rd March 1579–80, Andrew, "permissione divina commendatarius perpetuus monasterii de Jedburgh," and the convent, granted a charter of feu-farm to Alexander Hume of Huttonhall of the three corn mills and the waulk mill belonging
to the monastery, he paying for the same annually, for the three corn mills, the sum of L.90, 10s., Scots, and for the waulk or fulling-mill, the sum of L.5, 10s., Scots, being the old rent in use to be paid for the same. This was confirmed by crown charter of date 26th May 1587.

On 30th June 1588, the commendator granted letters of tack and assedation, dated at the Abbey of Jedburgh, to William Scott in Haughhead, of the teindsheaves of the town and lands of Haughhead with their pertinents, lying within the barony of Eckford, for ten years from that date, "Payand thairfoir zeirlie the said William Scott, his airis and assignayis, to ws and our successors, commendators of the said Abbey, our factoris and chalmerlainis in our name, the sowme of thrie bollis beir, and fywe bollis straikkit meill, gud and sufficient mercat stuff, betuix the feistis of Sanct-androis day and candilmes allanerlie, and delyuer- ing the samen within our girenell in the said Abbey as vse is, or to sik personis as we sall assigne to uplyft the same." To this document was appended the common seal of the chapter, and Andrew Clayhills, minister of Jedburgh, was one of the witnesses.

A dispute having arisen with regard to the
right of certain parties to the monks' portion, superplus, and temporalities of the Abbacy, the question was brought before the Lords of Session, who found that the matter arose out of the multitude of Acts made anent the same, and annexing the same to the crown; and in 1593 the Scottish Parliament passed an Act reponing to Andrew the commendator his own right of the temporalities during his own lifetime, as if the same had never been taken from him.

By the Act of General Revocation, 29th July 1587, the bailiary of the Abbey lands, an office which had been held by the Kerrs of Ferniherst since 1542 (see p. 48), was, along with the temporalities of the Abbey, annexed to the crown; but in the following year, Sir Andrew Kerr of Ferniherst was by a crown charter confirmed in his "native possession" of the bailiary of all the lands, lordships, and baronies belonging to the Abbey, wherever lying within the county of Roxburgh, to be held by him and his heirs on payment of a blench duty of one penny yearly.*

* Sciatis nos intelligentes per autentica documenta quod quondam Andreas Ker de pharnyhirst, [quondam Johannes Ker de pharnyhirst], et quondam Thomas Ker de pharnyhirst,
In 1600 an Act was passed in favour of Alexander Lord Home anent the thirds of Coldingham and Jedburgh. The Act sets forth that "because the tyme of the first upgiving of the rents, the same were in the auld integritie, and were able to pay the auld assumit third thereof, whilk they are not now able to beir, his provision thereof being nae forder extended but the spirituality of the same, whilk for the maist pairt is set in lang takis, great pensions gevin furth of the saym, mony monk's portions evictit furth thereof, and the hail temporalities annexed to the crown, wherethrough Lord Home and the ministrie are defraudit of the payment of the sure third which

milites, proavus, avus, et pater dilecti nostri Andree Ker, nunc de pharnyhire, legitime constituti fuerant ballivi omnium terrarum, dominiorum, et baroniarum monasterio nostro de Jedburgh pertinentium, ubicunque jacentium infra vicecomitatum nostrum de Roxburgh··· volentes dictum Andream et hæredes minime laedí aut praëjudicari in sua nativa possessione officii dedisse, concessisse hereditarie et hoc praesenti carta nostra confirmasse dicto Andree Ker, heredibus suis, etc.—Dated at Holyrood House, 15th March 1587–8.—(Great Seal Register, Lib. 37, No. 118.)

The words in brackets, which are not found in the charter as recorded, are here supplied from the precept of the charter in the Privy Seal Register (Lib. 57, folio 52b). Further on in the charter, and also in the precept, the lands are described as lying "infra dictum nostrum vicecomitatum de Jedburgh."
the rents are not able to beir. A new "just third" was therefore ordered to be made.

About the time that Lord Home was created an earl, he resigned into the hands of the king the lands of the Abbey, and obtained a re-grant of them by crown charter of date 10th May, 1606. In that year the abbacy, along with the priories of Canonby and Coldingham, was erected into a barony called the Barony of Coldingham, and granted to the Earl of Home, whose minor dignities were Lord Jedburgh and Dunglas; and the priory of Restennot was also erected into a barony in favour of Viscount Fentoun. From the grant to the Earl of Home were excepted the kirklands of Dalmeny, and the right of patronage of that kirk, which had been given to Sir Thomas Hamilton of Binning. There was granted the same year to Preston of Pennycuik a pension of L.300 from the Abbacy of Jedburgh, which was ratified by Act of Parliament in 1641.

On 26th February, 1606, Sir John Kerr of Hirsel obtained a crown charter giving him the mills of Jedburgh which had belonged to the Abbey.

In 1610 another charter of the lands and lord-
ship of Jedburgh, was granted under the Great Seal in favour of the Earl of Home, and in the following year his lordship entered into a contract of excambion with Sir John Kerr of Hirsel, whereby the Earl disponed to Sir John the lands, lordship, and barony of Jedburgh, and on the other part Sir John, with consent of his wife, Margaret Quhytlaw, disponed to the Earl the lands and barony of Hirsel.

The Kerrs of Hirsel were a younger branch of the Cessford family. Mark Kerr of Littledean, second son of Walter Kerr of Cessford, obtained the lands of Dolphingston by marriage with Marjory Ainslie, lady of Dolphingston, and in 1542 their son, Sir Andrew Kerr, afterwards designed of Dolphingston, of Littledean, and of Hirsel, received from James V. a grant of "the king's lands of Hirsel." It was by the grandson of this Sir Andrew that these lands were excambed for those of Jedburgh, as stated above. Hume of Godscroft says that Kerr got the Hirsel on account of his being the first to bring to the king tidings of the victory won by the Lords Home and Huntley over the English at Haddonridge.

After obtaining possession of the lands and
lordship of Jedburgh, Sir John Kerr assumed the territorial designation "of Jedburgh." In an instrument of sasine dated 1st April, 1613, two years after the excambion, and proceeding on a feu-charter granted by Sir John in favour of Walter Turnbull of Rawflat, in the lands of Rawflat and Ryknowe in the barony of Belses, and of Nether Bonchester and Braidhaugh in the barony of Abbotrule, he is designed as "de Jedburgh,"

"nunc hereditarius feudifirmarius terrarum et dominii de Jedburgh."

In consequence of difficulties having occurred as to Sir John's right to the territorial lordship of Jedburgh, including the Abbey, several transactions were entered into between him and the Home family for the purpose of having his feudal title completed, and in 1619 he obtained a charter from the crown. As part of the excambion arrangement, the Earl of Home promised to obtain an Act of Parliament dissolving the Abbey from the crown, and to resign the Abbey for a re-grant by the crown to Sir John Kerr, but Lord Home having died before these promises were fulfilled, a new contract was entered into with his successor in 1621 to carry out the arrange-
ment of 1611. Sir David Home of Wedderburn was provided to the Abbacy, which was held to be vacant by the decease of Earl Alexander. In 1621 Sir David, with consent of the convent, made resignation and demission of the same to the King in order that it might be granted to James, Earl of Home, which was accordingly done the same year by Act of Parliament, followed by a crown charter, erecting the lands of the Abbey and those of Canonby into a free barony, called the Barony of Jedburgh, in favour of Lord Home. The same year Parliament ordained that no ratification of the Abbacy, or any part thereof, be expedite in favour of Sir John Kerr until he found caution to settle the laird of Ferniherst in his teinds. On a new resignation by the Earl of Home, Sir John's title to the barony of Jedburgh was completed by a crown charter.

In 1622, Sir Andrew Kerr of Ferniherst was created Baron Jedburgh. Some have stated that along with the title he received the lands and barony of Jedburgh, but this is not correct, as they were still in possession of Sir John Kerr.

Sometime after Sir John got possession of the lands of the Abbey, he appears to have become
embarrassed in his pecuniary affairs, and Sir Thomas Hamilton, king's advocate, who had been created Earl of Melrose,* a title afterwards changed for that of Haddington, apprised the lands and lordship of Jedburgh from Sir John Kerr for payment of L.5837, 10s. Scots; and in 1623 the Earl of Melrose obtained a crown charter of the lordship of Jedburgh. He afterwards assigned his right to Jedburgh in favour of his son Thomas, Lord Binning, who led a new apprising against Sir John Kerr for L.17,333, 6s. 8d. Scots, and on that apprising obtained a charter from the crown in 1624. In 1632, John Kerr of Langnewton and Littledean, as son and heir of Sir John Kerr of Jedburgh, then deceased, ratified in favour of Thomas, Lord Binning, his apprisings of the lands, lordship, and barony of Jedburgh. Lord Binning held the property till the year 1637, when, after succeeding his father as second Earl of Haddington, he sold and disponed to William, the third Earl of Lothian, the

* "A title which, after bearing it eight years, he relinquished for that of Haddington, thinking, it is said, a title derived from a county more honourable than one from an abbey."—(Historical Account of the Senators of the College of Justice, p. 223.)
lands, lordship, and barony of Jedburgh, a trans-
action which was ratified by Act of Parliament in
1641. It would seem that Robert, second Earl of
Lothian, who was father-in-law of William, third
Earl,—the latter having married the second Earl's
eldest daughter Anna, Countess of Lothian,—had
also acquired a certain interest in the lordship
and barony of Jedburgh as a creditor of Sir John
Kerr of Jedburgh. The second Earl of Lothian's
two daughters, the Ladies Anne and Joanna, were
served heiresses to him, each in one-half of the
lordship of Jedburgh. These retours were expedie
in 1642, and on the resignations made by Thomas,
Earl of Haddington, and the two co-heiresses of
Robert, second Earl of Lothian, William the third
Earl obtained a crown charter on 5th March,
1642, which completed his title; and from that
date to the present time the lordship of Jedburgh
has continued the property of the Lothian family.
William, third Earl of Lothian, was third in
descent from Robert Kerr, third son of Sir
Andrew Kerr of Fernherst, and this Robert was
uncle to Sir Thomas Kerr of Fernherst, the
zealous champion of Queen Mary.

We have taken a necessarily hurried glance at
the rise and fall of this monastic establishment. From the time of David I., who founded the Abbey, till the Reformation, when it was suppressed, four hundred years had elapsed, and that period had proved an eventful one for Scotland. The national prosperity, as we have seen, received a severe check after the death of Alexander III., from which it did not fully recover for several centuries. The independence of the country, which had been endangered by the ambition of the English kings, was, after being gallantly defended by Wallace, permanently established by Bruce on the field of Bannockburn. But the two countries waged war with each other for centuries with only brief intervals of peace; and Scotland suffered severely from this cause, as well as from the almost constant feuds of her own nobles. The ignorance and immorality of the Scottish clergy had latterly become, it is said, worse than what prevailed in England, or indeed in almost any country in Europe, and this in a great measure led to the Reformation, which resulted in the suppression of the monastic establishments in the year 1559.
THE REFORMED CHURCH IN THE ABBEY.

Although a few of the monasteries in Scotland suffered severely by the frantic enthusiasm of the populace in the Reformation against Popery, it was the expressed desire of the leaders of the reforming party that the churches should be preserved. Their wrath, it has been truly remarked, was "against the warm luxurious nests of monks and friars, and the deplorable cloisters of the miserable nuns, rather than against the fabrics appropriated only for Divine worship." Jedburgh Abbey, as has been shown, suffered from other causes; and we may safely affirm that it sustained little or no injury at the time of the Reformation. The following order to the magistrates of burghs, issued on 12th August, 1560, by the Lords of the Congregation, shows that though it was recommended that the kirks should be freed from all monuments of idolatry, the kirks themselves were to be strictly preserved:

“Our traist friendis, after maist hearty commendacion, we pray ze fail not to pass incontinent to the kirk, and tak down the haill images thereof, and bring furth to the kirk-zyard, and burn thaym openly. And sicklyke cast down the
alteris, and purge the kirk of all kynd of monuments of idolatrye. And this ze fail not to do, as ze will do us singular emplesur; and so committis you to the protection of God. Fail not, bot ze tak guid heyd that neither the dasks, windocks, nor durris, be ony ways hurt or broken, either glassin work or iron work.”

Shortly after the Reformation it was ordered that in future no burials should take place in the churches, but this seems not to have been enforced in the presbytery of Jedburgh, till a considerable time afterwards, as we find that on 29th July, 1640, the presbytery ordained that “in tymes coming ther sall be no corps buried in the kirks, and that conforme to sundrie Acts of the kirk.”

Another order anent armorial bearings seems to have been for some little time disregarded in Jedburgh, in consequence of which, on 24th January, 1644, Mr William Jamieson “regrates to the presbytrie the affixing of honours and armes within the kirk of Jedburgh that is suffered to remane, notwithstanding that the acte of the generall assemblie at Edinburgh August 11th, 1643, session 9th, did inhibit and condemn all such scandalous monuments and ordeanes the samine to be takin doune, and referrs it to the minister and session to acquaint my lord
Ballmirrino or any other having interest there-with and *primo quoque tempore* to report their diligence herein."

On 13th September 1563, the Lords of Privy Council considering that kirks, partly by the sloth and negligence of parishioners, and partly by oversight of the parsons, are daily decaying and becoming ruinous, and part of them are already fallen down, the parishioners noways causing the same to be mended, nor yet the parson doing what appertains to him for upholding thereof, "quhairthrow the preching of the word of God, ministratioun of the sacraments, and reiding of the commone prayeris* ceissis and the people thairthrow becumis altogidder without knowlege and feir of God," ordained parish kirks that are decayed and fallen down be repaired and upbiggit, and where ruinous and faulty be mended, two parts of the expense of future maintenance to be borne by the parishioners, and the third by the parson.

On 19th July, 1560, Paul Methven, formerly of

* Probably the Book of Geneva, drawn up by Knox and others in 1555. See Sprott and Leishman's Introduction to "The Book of Common Order."
Dundee, was nominated minister of Jedburgh by the Lords of the Congregation, and the church to which this minister came was under the tower of the Abbey, as will be seen from John Mill's report, which is afterwards given. It had probably been temporarily erected for the carrying on of worship by the Canons after the destructive injuries sustained by the Abbey in 1544.

The first particular notice we have found of the state of the Abbey church after the Reformation is in an Act of Privy Council of date 9th February, 1574–5, which shows that the Town Council and community of Jedburgh had raised letters setting forth that the roof and timber of the kirk were in so decayed a state as to call for immediate steps to prevent the falling down of the same. The complainers stated that although it was the duty of the Abbot to keep the kirk in proper repair he had failed to do so, and they suggested that the timber of the refectory of the Abbey should be taken down and used for that purpose. The Regent and Lords of Secret Council, after hearing Thomas Henderson on behalf of the burgh, and the Abbot commendator for himself, complied with the request of the
community, on condition that the commendator be asked to make no further repair on the kirk or “queir” at any future time, unless the same were destroyed by the English, or by “sic vther accident maid ruinois.” We give a copy of the Act of Council, as it is exceedingly interesting in many particulars:

"Anent oure souerane lordis letters rasit at the instance of the prouest baillies counsell and comunitie of the burgh of Jedburgh makand mentioun That quhair thair paroche kirk quhilk aucht to be interteneit and vphaldin be the Abbot of Jedburgh persoun of the same is presentlie consumit and decayit in the rufe and tymmer thairof and within schort proces of tyme will allutirlie decay and fall doun gif tymous remeid be not prouidit thairto, And becaus the same is the saidis complenaris paroche kirk and becumis thame to se the reparatioun thairof for thair ressonabill ease at goddis service thairin, thay can find na better means to the help thairof than that the tymmer of the frater [or Refectory] of the said Abbay, quhilk consumis and spillis and the place altogidder soliter, be tane doune and set vp and bestowit to the reparatioun and amendment of the ruif and tymmer werk of thair said paroche kirk, quhilk the abbot of the said abbay, albeit he sould interteny the same, he allwayis refuissis to do, expres aganis all ressoun and equitie, takand na regard to the saidis complenaris quha myndis dalie godwilling to assembill in the kirk to heir goddis word and call vpoun his holy name: And anent the charge gevin to the said Andro commendatare of Jedburgh to compeir befoir my lord Regentis grace and lordis of secrete counsell at ane certane day bipast, to heir and so gift and licence
gevin to the saidis complemaris to tak doun and intromit with the tymmer of the said frater. To the effect the same may be bestowit vpoun the reparatioun of the said paroche kirk for vphald thatirof, or ellis to allege ane reasonabill caus quhy the samyn sould not be done, With certificatioun to him and he failzeit my lord regentis grace and lordis foi-
saidis wald decerne heirintill as accordis, Lyk as at mair length is contenit in the saidis lettres executioun and indor-
satioun thatirof: Quhilkis being callit, Thomas Hendersoun burges of the said burgh of Jedburgh comperand personallie in name and behalf of the inhabitantis of the said burgh and parochynnaris of the parochin of Jedburgh havand thair full power and commissioun, And the said commendatare being alsua personallie present, My Lord regentis grace with ause of the lordis of secreit counsale Ordanis, with consent of baith the saidis partiis, the tymmer of the said frater to be tane doun and to be apprysit be twa personis to be nominat and chosin be the saidis prouest baillies counsale and communitie of the said burgh, and vther twa personis to be nominat and chosin be the said comm-
mandatare, And that cautiouen be fundin be the saidis prouest baillies counsale and communitie that the samyn tymmer, or the avale thatirof as it salbe apprysit, with twa pairet alsmekill of expenses to be vpliftit of the inhabitantis of the said toun and paroche, salbe applyit to the reparatioun of the croce kirk within the said burgh for the ease and commoditie of the people resortand thairto at preching and prayer and na vtherwayis; Prouiding alwayis that the said commendatare be not chargeit to mak ony ferder expenssis vpoun the reparatioun of the said kirk or queir at this present or at ony tyme heireftir, Except the same be dimolissit and cassin doun be England, or be sic vther accident maid rwinois That thatirof twa he be subject to repair the same for his paire Conforme to the Act
of parliament maid thairanent allanerlie."—Dated at Edinburgh, 9th February 1574–5.—(Privy Seal Register.)

It is impossible to ascertain the form or extent of the church which was thus repaired, and any conjecture as to these is attended with great difficulty. This church was never understood to have included any part of the choir of the Abbey, and the idea that it might have included part of the nave seems discountenanced by the fact that in 1642, as will be seen by John Mill's report which follows, there was a great wall "under the steipill on the west syde." In 1636 one of the "pryme pillars" which supported the tower was reported to be in a dangerous state, but no immediate steps seem to have been taken to improve its condition.

In February 1642, that same year the presbytery met for visitation of the kirk. On that occasion the minister, William Jamieson, "being demandit what he had to say against his parochiners," thanked God that many of his parishioners loved the word, and "wer reverend hearers thairof and frequented God's house. 3 things wer regraithed by him. First, that discipline had neid to be helpit in respect of former negligence of the vse
thairof quhair throw many vyces had aboundit; Secondlie, that his people durst not conveene without danger; Thirdly, that the kirk is too little for containing the whole Parochin.” The heritors agreed to approve of whatever was ordered by the presbytery, and John Mill, a “maister of work,” having been brought from Edinburgh for the purpose of getting his “advyece to sie with masons quhat wer the dangers of the house, and quhat way it micht be repairit,” reported that “the mending of the piller will cost a thousand marks, and thrie scoir singill tries, threttie double tries, two hundreth daills to be scaffolding and centtries.” Mr Mill’s report proceeds as follows:

“For enlarging of the kirk 4 arches—three pillers—the building up of the west gawell so high as convenientlie may serve the height of the syde walls of the said kirk, with ane window to the west on the said gawell, and ane fair doore for entrice in good and sufficient stone work. Secondlie, so far of the said kirk as is to be advancit, the height of the walls thairof takin down to the crown of the great arches and the walls of that place levellit for the rooife. Lykwyse the syd flankers of the said kirk wpon the south and north syde takin down so far that ane rooife to-fa’wayis may theik vnder the eising of the body of the kirk, and lykways the same to be levellit at that place, and the windows thairof sloppit doune and archit again so far as convenientlie they might serve the kirk with light. Thirdlie, the great wall
that standeth vnder the steipill on the west syde to be taken doun, ane fair arch to be betwixt the 2 pillars on the south and north thairof and then built wp of solid stone work to the greit heich arch of the steippill, for the quhilke doeing and repairing the sowme of ane 1000 libs. Item for 700 daillis, 700 marks; Item for making of the roofe and sarking of it, and setting of it up, 300 mks.; Item for sklaittis and sklaitting, 500 mks.; Item for nailla, 200 mks.; Item for glasse, 300 mks.; Item for iron work, 100 libs.; Item for Lyme, 500 libs. The maister of work reports he thinks it is a wonder how either the minister dar be bold to preach or the people to heir.”

In his examination of the kirk Mill was assisted by Robert Mein, mason, Newstead; Thomas Ker, mason, Jedburgh; George Busbie, wright, Kelso; William Robson and Andrew Robson, wrights, Kelso; and John Williamson, glazier-wright; and they all declared the great “necessitie of helping and repairing the kirk, and for preventing the ruin and fall thair of,” and that it was dangerous for the people to meet there “without speidie and tymous help for provyding remedie.” The presbytery exhorted the parishioners most earnestly to meet, and cause a stent roll to be made up for the purpose of raising the necessary funds, and advised them to use all possible diligence to have the work speedily carried out; and on the 27th July, 1643, they recommended to the care of
the General Assembly "anent quhat way sall be thought fit for collecting of a supply for repairing of the kirk of Jedburgh."

On July 15th, 1646, the presbytery approved of the Act of Session of Jedburgh about the communion tables standing as they stood at the communion till "a way be found for enlarging the kirk."

The alterations and additions proposed by Mill would have cost L.383, 6s. 8d. sterling, and when we take into account that money then was probably six times more value than at present—which would be equal to L.2300 at this time—it will be seen that the expense was considerable, and ought to have improved the kirk very materially. It is certain, however, notwithstanding the apparent anxiety of those interested to have the work done, that Mill’s plan was never carried out. There can be no doubt that some repairs were effected shortly after Mill’s report, and towards the payment of these 1300 marks were borrowed from John Kerr of West Nisbet. On 14th May 1653, the Town Council assessed for the burgh’s share of the sum borrowed, and it was resolved that "troopers be quartered upon those who refuse to
pay the stent in the burgh.” The town officers, it appears, collected the “kirk money,” and in June the council resolved to imprison “deficients of the stent roll for kirk timber.”

It is evident that no allocation of the church had taken place previous to 1640, and that the “localities” were about this time assigned by the minister and session, subject to appeal to the presbytery, as appears from the fact that in that year the Laird of Edgerston (yr.) supplicated the brethren of the presbytery “for a place in the kirk of Jedburgh quhair he is a parochiner. The brether gif warrant to him to keip the place quhair he vsed to sitt wntill a minister be settled in Jedburgh.” The presbytery having remitted the arrangement of this same matter afterwards to Thomas Abernethy, minister of Hownam, the Laird of Edgerston complained that Mr Abernethy had infringed the Acts formerly made by the minister and session anent the seat, and that he had gone beyond his commission, and had meddled with things that did not accord therewith. The presbytery declared what he had done to be null and void, and the Acts made by the session and minister of Jedburgh before
his going to the army to be of the same vigour, force, and strength as before. In the same year the Laird of Hunthill gave in to the presbytery “ane bill compleaning he was wronged in his seat in the kirk, and desyring he might not be wronged.” This is referred to Mr Jamieson, the minister, “who is now at the armie.” The question having not been so speedily or so satisfactorily settled as the complainer would have wished, he seems to have taken the somewhat bold step of bringing it to an end by a lock-out, as would appear from the Presbytery Records of date 29th October, 1642, where it is stated that the Laird of Hunthill delivered the key of the door between the kirk and the “queir,” that free entry might be made to the people to convene in the service of God.

The Town Council having resolved to build a council house, they appointed a committee in March, 1664, to speak with certain parties anent the “redding of the ground, and houking out of some stains at fraters’ gawell,” and to agree with them for the same. The treasurer was afterwards authorised to pay the workmen a groat a-day for their meat. On the 4th of the following month
the council appointed the magistrates to speak with the heritors anent the downtaking of any ruinous part about the kirk, and "especially the rinks, which are most dangerous, and to desire the stones thereof to help to build the council house."

In 1666 the kirk was again in need of repair; and the minister, Peter Blair (who had been presented by Charles II., and had conformed to episcopacy) advised the magistrates not to "refuis to send for mesones to sight the kirk, if the heritors put it upon them." John Fall, mason, appears to have been ordered to inspect the kirk, and extensive alterations seem to have been resolved upon. The Town Council resolved voluntarily to give 2500 marks as their share, and appointed a commission to proceed to Glasgow to ask the Archbishop and synod for a contribution towards the work. They applied also to the synod of Dumfries for a contribution. On 14th September, 1667, the council appointed William Young to go with the minister to Glasgow to bring home the money which had been contributed for the kirk, but the minister informed the provost that the contribution could not be had until caution was found that it be employed for repairing of "the whole
fabric," and the provost gave caution to that effect.
The presbytery contributed "333 lbs." towards the work. On 16th November the council "ordains James Fall to be satisfied of the sum of L.200 for timber bought by him from my Lord Newbattle for the rebuilding of the kirk. Ordains George Rutherfurd, treasurer, to satisfy David Schairif and Ralph Robson, in Oxnam, the leaders of the wood for the use of the kirk, the sum of L.19 Scots money." In January, 1668, it was resolved by the council to write to the Archbishop of Glasgow to desire a visitation of the kirk. William Haswell, late bailie, was appointed to go with the letter, and the magistrates, and Dr Simson, and James Cubie were to give the ex-bailie his instructions. He afterwards reported that his "voyage" to the Archbishop had cost "38 lbs." Thus far the work of repairing the kirk under the tower seemed likely to be accomplished on a somewhat extensive plan—may it not have been that recommended by Mill twenty-six years before?—but still it never was effected. The burgh records of date 28th May, 1668, bear that "the provost signified that he had met with my Lord Kerr, and Sir Thomas Kerr, and that my Lord desired
the burgh would consent to give for rebuilding the old fabric or rinks* for their proportion 2500 marks, by and altour the 1000 marks for the contribution, and to bring home the third part of the lime and timber.” This was something altogether different from what had been previously proposed; it was, in short, a suggestion to leave the church under the tower, and to build one in the nave. The provost and Andrew Ainslie were authorised by the town and heritors to meet with his lordship and Sir Thomas anent the repairing or rebuilding of “ane capacious church.” The council all in one voice consented to the proposal of his lordship, and during the following month the provost reported that an agreement had been made with James Fall anent the kirk. On the 18th of July “the council condescends that there be a voluntary contribution for the building of the kirk, and to that effect the minister, with an elder and the bailie of his quarter, to go through the town domatim upon Wednesday next. The council condescends for furnishing of 40 bags of lime; that the coun-

* Popularly called “links.” The derivation of the word as here applied is very obscure.
cil being 24 in number, they, with 16 to be added, shall furnish, either of them, one bag of lime, and that there be no less than 4 fulls in every bag, at least what the heritors bring, and that they bring in the same within 4 days after advertisement, under pain of half a crown every bag.” The sixteen persons added to the council for this good work were: “Daniel Porteous, Adam Wilson, Janet Champnay, Andrew Jerdon, Issobel Robson, John Wilson, John Yong, Richard Dick, Stephen Robson, William Brown, Thomas Porteous, Alexander Cunningham, Christian Rutherford, James Robson, William Brown, William Rutherford of the Hall.” The council seem to have been afraid that the new church might even prove too small, for we find that on September 12th, just three months after they had arranged as to the bringing in of the lime for the building, they “all in ane voice condescend to take in another pillar to the church for enlarging thereof.” The new church at the west end of the nave appears to have been completed and allocated or “divided” in 1671. The ten commandments and creed were painted on the plaster on the east gable, where no doubt the altar was, and
above each of the large pillars was painted a text of Scripture. Portions of these were seen up to the time when the church was removed from the Abbey. This new and capacious church extended to the fifth pillar from the west end, and included north and south aisles. Besides the principal entrance at the west end there were two doorways on the north side, and one on the south by which the minister entered.

In 1692 Robert Lord Jedburgh presented a new bell to the kirk.

On 31st October, 1702, the Town Council discharged all inhabitants, masons, or others within the burgh from meddling with, or any way making use of any of the kirk stones, under pain of L.10, "and other punishment besides."

On 14th November, the same year, the council recommended that a committee represent to the Kirk Session that there should be "ane collection for the casting of the little kirk bell." On 3rd April 1703, the council appointed a committee to speak with the Session, and to show them that the council "desires that intimation be made from the pulpit for a collection at the kirk door for payment of the little kirk bell's casting, stocking,
JEDBURGH ABBEY from the NORTH-EAST in 1775.
and other expenses relating thereto, and also to overture the Session that what it may extend to in all may be borrowed by the burgh and Session, in regard the same is lying ready at Edinburgh." A committee was appointed by the council on 2nd March, 1706, to inspect the bells, and "sie they be sound in their hanging upon the stocks."

It does not appear that there were any galleries in the church originally. In 1727 Provosts Richardson and Douglas obtained "liberty to build lofts" over the localities of the Marquess of Lothian, Sir J. Rutherfurd, and Bonjedward, on condition that they surrender them when required, on payment of cost of erection.

A committee of the Town Council met on 10th January, 1729, anent the kirk bells, and Bailie Martin, in name of the Kirk Session, produced an extract from the records of the Session, wherein it was set forth that the Session had in the year 1694 expended the sum of L.333, 6s. 4d. Scots out of the poors' money in maintaining and hanging the great bell mortified to the kirk by the late Lord Jedburgh, and the Town Council had by an Act appropriated the bells to their own use, and had for about thirteen years past
uplifted the emoluments of the said bell "gotten at the funerals of the dead," notwithstanding that they had been at no expense regarding it. The Session therefore required a reimbursement of the said sum expended, and a renunciation of any pretensions the town might have to the emoluments of the said bell, and that for the future the emoluments might belong to the poor. The committee, after considering the matter, were of opinion that the town was not obliged to pay the sum "wared out" in a work which concerned the whole parish; and as the ringing of the bells in all royal burghs was at the direction of the magistrates, they thought this point ought not to be given up without further consideration.

In 1735 the magistrates were appointed to "take inspection" what might be necessary to prevent the church being abused by swallows.

In the early part of February, 1743, the crown arch of the Abbey tower fell, as appears from the Town Council records. A special meeting of the magistrates and council, with several of the principal inhabitants, was held on 31st January, 1743, to hear and consider a report of Thomas Winter, mason, anent the condition of the "steeple-head
and pend." Winter reported that at the desire of the magistrates he had that day visited the "steeple-head and pend," and found the same in a "ratcht" and dangerous condition, and that to all appearance it would fall down. He therefore recommended that the bells and clock should be taken down as soon as possible, in order to prevent their being destroyed, because if the rent should become wider, it would be dangerous for workmen to go up and take them down; and he further recommended that if it was intended to repair the steeple-head and hang up the bells there, the pend should be struck down, and the bartizan and head of the wall should be taken down to the onset of the pend, and a roof raised. The meeting resolved to have the bells removed, and to acquaint the heritors of what had occurred. On the 14th of February the magistrates and council again met, when Bailie Jerdon informed them that since their last meeting the "pend" had fallen down, and that it was the opinion of tradesmen that nothing could be done as to the taking down of the bells without having "great timber from Berwick," which could not be got at that season of the year. A committee was
appointed to lay before the heritors the ruinous and dangerous state of the steeple, "especially the south-east part thereof which lies next to the Grammar School," whereby the said school was in the greatest danger.* Reference to the falling of the tower arch is made also in a memorial by the magistrates and Town Council of date 1758 to the Convention of Royal Burghs on the decayed state of the town, and praying for ease and relief of their stent. The memorial sets forth *inter alia* that about three years ago their county jail was declared ruinous and unfit for the purposes of a jail, which obliged them to take down and re-build the same, and as the arch of their great steeple was fallen down, whereby the bells and clock, which were very valuable, were in great danger, the then magistrates and council very wisely thought proper, in rebuilding their jail, to carry up four pillars in the midst thereof, in order

* It is generally believed that the little chapel south of the choir was for some time used as the Grammar School, but a number of entries in local records in reference to the repairing, etc., of the school previous to this date are such as to render this more than doubtful. It is certain, however, that at this time the school was in close proximity to the chapel, either inside or immediately outside of the Abbey.
to hang the bells and put up the said clock therein. The new steeple, in which the bells now hang, was not built for some years afterwards.

In 1744 the "arch above the scholars' loft" in the kirk was ordered to be struck down. Six years after this the pulpit was ordered to be fixed.

The heritors considering that the kirk steeple and Abbey were greatly damaged by boys and others climbing upon the walls, a resolution was passed in June, 1761, prohibiting the same in future, parents and masters to be responsible for their children and servants; but it seems that this prohibition had not the desired effect, for three years afterwards an order was given for the building up of the schoolhouse door and gable, "and every place boys get up to the steeple."

In 1764 it was reported to the heritors that the bells, clock, and weather-cock were in hazard, in consequence of the ruinous state of the belfry, which was all rent and dangerous. After various visitations to the belfry by tradesmen from Kelso, Newstead, and Jedburgh, it was reported in June, 1771, that "the bells must be removed, and the
sooner the better.” Bailie Winter estimated the cost of taking down the bells from the Abbey tower and putting them up in the new steeple at £20 sterling, the workmen not to be responsible for any damage which might be sustained by the bells. The heritors seem not to have been prepared to give this sum, but they agreed to have the bells removed as soon as tradesmen could be got to do the work for £10, and to be responsible for any damage through insufficiency of material or workmanship. In August the same year a contract was entered into with James Ovens and Robert Balmer, who undertook the work for the latter sum, and it was agreed that they should have the use of the “town’s machinery.” After the removal of the bells, the clock, which still remained in the belfry, became silent, and the managers of the town (there were no magistrates at this time), after taking this into consideration, resolved that a board be put up so that the clock might be heard. They also applied for estimates for taking down the clock, repairing it, and putting it up in the new steeple. The old clock was never, however, put into the new steeple, as a new clock with four dials and pointers was
afterwards ordered to be made. The removal of the belfry from the Abbey tower is afterwards referred to.

One of the bells removed from the Abbey—"the little kirk bell" referred to in page 88?—was sent to the Royal Mines Company, London, in exchange for a new one. The bells now hanging in the town steeple are three in number, viz.: (1.) that presented to the kirk by Robert Lord Jedburgh in 1692; (2.) that popularly called the Court bell (the one supplied by the Royal Mines Company); and (3.) the alarm bell.

While collecting materials for the present publication, we had occasion to visit the town steeple for the purpose of examining Lord Jedburgh's bell. At the same time we made an examination of the alarm bell, and were agreeably surprised to find, what had not been suspected before, that it bore the following inscription in beautiful old characters, "+ CAMPANA: BEATE: MARGARETE: VIRGINIS"—the bell of the Blessed Margaret the Virgin. The bell is 18 inches in diameter at the mouth, and 14 inches high. The Rev. H. T. Ellacombe, the Rectory, Clyst St George, Topsham, an authority on the subject of
old bells, had his attention called to this interesting discovery by a communication in "Notes and Queries," and having had a rubbing of the inscription submitted to him, he gives it as his opinion, that this was a sanctus bell, and probably belonged to the Abbey. "The words," he says, "were intended for a Leonine verse, but the founder has made a blunder, and placed two words out of order. Founders often made such blunders, frequently putting letters upside down. The correct line would be thus, 'CAMPANA MARGARETE VIRGINIS BEATE,' or made so that 'Beate' and 'Margarete' should run in rhyme. The date of the bell is the fifteenth century." It is right to say that other authorities have fixed the fourteenth century as the probable date.

On 15th April, 1779, "the bartizan" of the steeple, above Rutherford's aisle, was ordered to be taken down, being in a dangerous state.

In 1787, William Thorburn, mason, reported that eleven of the pillars above "the leads," i.e. the pillars of the clerestory above the roof of the church, were wasted and dangerous, and that two "butts," one on each side of the great door, were in the same state. The heritors approved of a
suggestion to put wooden pillars behind the stone pillars which were wasted.

In January, 1792, in consequence of a report on the unsatisfactory condition of the church, and considering the great expense required to put it into a proper state, the heritors thought it would be well to build a new church, and appointed a committee to look out for a site, and to procure estimates for the building of a church to hold 1500 persons. The report on the state of the church at this time is interesting, as it shows that at this late period the groined roofed side aisles still existed. The words of the report are: "all arches between the pillars and outside walls within the church seem unsafe, and ought to be taken down, and as these arches support the slated roof on the north side, that roof ought to be taken down," etc. The estimate for the suggested repairs was L. 504, 12s. 7d., which included L. 3 for whitewashing and painting the pillars. This plan, as we have already stated, did not meet with the approval of the heritors; but the idea of a new church was also departed from, and a new plan by Mr Elliot, architect, was approved of; the estimated cost of the carrying out of which was
L.774, 16s. 7d. The work was to be finished on or before 10th of April, 1793. It was at this time that the south aisle was removed, and the wall brought forward to the pillars, so as to make the lightest and most comfortable church with least expense. The lower windows on the south side were to be raised to the top of the arches; the north aisle wall was to be taken down and rebuilt; with two windows on each side of the door, 3 feet wide by 5 feet high. In the area of the church there were to be several square seats $5\frac{1}{2}$ feet wide, extending to the front of the north pillars, and it was arranged that four of the seats in the middle of the church were to be moveable, in order that at the time of the Sacrament a double row of tables might be set, one along these seats, and one along the area opposite, with a passage for the elders along one side of each. New galleries were also put in at this time.

In 1818 the top of the west gable was reported to be dangerous, in consequence of water having got in at the skew, and it was resolved to remove part of the masonry and to cover the top with lead, till the proper repairs could be executed. A
few years later, the upper part of this gable was taken down and rebuilt, the St Catherine's wheel being also repaired. About the same time material repairs were carried out on the great tower; an iron belt was put round the walls, which were further protected by the putting in of two strong iron rods. This part of the work was according to plans by Mr Archibald Elliot, architect.

The end walls of Rutherfurd's aisle, which had been taken down to give a better view of the Abbey, were, in May, 1827, ordered to be rebuilt, to prevent trespassers from getting in. In 1831 the question of building a new church or repairing the old one was again revived, and again it was held that a new church was inexpedient. Repairs and alterations costing L.280 were ordered, but these were found insufficient, and further alterations were found to be necessary. In 1867 great inconvenience was experienced in consequence of there not being a proper allocation of the seatings, and as it was believed that a reallocation was impossible under the then existing circumstances, it was thought that the erection of a new church was the only way to remedy the
grievance. The late Marquess of Lothian,* from his earliest years, evinced a remarkable love for the Abbey of Jedburgh, and as he very justly held it to be one of the finest of all the Abbeys of Scotland, he long cherished the hope of seeing the beautiful ruins cleared of all modern patchwork. With this view, his lordship entered into negotiations with the heritors of the parish, and offered to contribute largely towards the erection of a new church on condition that the old church should be removed from the Abbey. There was only one opinion regarding the state of the old church, and it was that a very considerable sum would be required before it could be made a comfortable place of worship. Instead of accepting his lordship's liberal offer, however, the heritors resolved to carry out a plan by Mr Bell, architect, Glasgow, for the improvement of the old church. This plan, the carrying out of which was estimated to cost between L.4000 and L.5000, provided for

* William Schomberg Robert Kerr, eighth Marquess of Lothian, a nobleman of refined taste and high literary attainments. His lordship was author of an able work on the late Civil War in America, "The Confederate Secession;" and founder of the Lothian Historical Prize in the University of Oxford.
the clearing away of the rubble walling between the pillars and arches in the first and second storeys on the south side, and for restoring of the south aisle. This was to allow the galleries, upper and lower, to be removed, and the north wall was to be reduced in height, so as to open to view the second tier of arches on that side. The principal roof was to be raised to its original position, so as to restore to the church the clerestory, the west window, and the St Catherine's wheel. To open up to view the whole length of the interior, it was suggested by Mr Bell to substitute a glass screen for the dead wall which served as the eastern gable; and it was proposed to insert glass in the arches of the triforium, as well as in the windows of the clerestory. The carrying out of this plan, however, involved the taking in part of the old building which did not belong to the heritors, and they were consequently interdicted by the Marquess. Matters being thus brought to a deadlock, Lord Lothian, finding that no response was made to his previous liberal offer, offered to bear the whole expense of a new church, and this was ultimately accepted by the heritors. But it was not the lot of his lordship to see any part of
the work accomplished, as he died before the negotiations were completed. On the 12th of July, 1870, the remains of this highly accomplished nobleman were laid in the north transept of the Abbey, the resting-place of many of the House of Kerr.

The present Marquess, with praise-worthy zeal, determined to carry out the wishes of his late lamented brother, and the work undertaken for the improvement of the Abbey was in accordance with plans provided by an eminent architect, Mr Robert Anderson, Edinburgh. The closing services in the Abbey Church took place on the 4th of April, 1875, and the new parish church, a very handsome structure in the early English style of architecture (Mr T. S. Wyatt, London, architect), was opened for worship on the following Sunday.

Jedburgh Abbey thus ceased to be a place of worship, after having been used as such for over seven hundred years; and if we reckon from the time that Bishop Ecgred built the first church at Jedburgh, probably on the same site, we must add three centuries more. A thousand years form
no unimportant portion of time, and during that period wonderful changes have taken place both as regards the physical aspect of the country and the social condition of its inhabitants. Great forests, in which roamed the wolf, the deer, and other wild animals, have disappeared; and large tracks of marshy ground and lochs of considerable extent, with which this country abounded, have given place to fields of waving grain. The chase has long since ceased to be the principal occupation of the inhabitants; the feudal system, which for centuries exercised a mighty influence upon society, has, as a civil institution, ceased to exist; and the unhappy wars between Scotland and England have come to an end by the union of the two countries under one Sovereign. The people have been raised from a state of serfdom to one of freedom; from a condition of ignorance to one of enlightenment.
REMOVAL OF THE CHURCH FROM THE ABBEY.

No time was lost between the opening of the new church and the commencement of the work in connection with the removal of the old church from the Abbey. For the protection of the nave it was, unfortunately, found necessary to place several tie-beams across at the wall-head; and to prevent water percolating down through the masonry, the wall-heads were covered with Caithness pavement. On taking down the north wall of the church a great number of beautifully carved stones were discovered. The carving is all of Norman Transition character, and exhibits fine specimens of the chevron, the rope, the bone, the dog tooth, and other ornaments representing the same period. It may reasonably be supposed that those stones formed portions of a doorway which had previously belonged to the Abbey Church. In other parts of the modern masonry were found numerous bases, capitals, pieces of groins, at least one piscina, and various kinds of
mouldings, almost all of an early character. The pillars and capitals inside the church were found to be sorely smashed in consequence of the putting in of galleries, and portions of the arch mouldings were completely knocked away. During the carrying out of these alterations the workmen came upon a number of Scottish copper coins belonging to the reigns of Mary Queen of Scots, Charles I., and Charles II. These were claimed by the Crown as treasure trove. We may mention here that in 1849, when some repairs were being made on the Abbey, there was found a lead seal of a papal bull of Pope Gregory Ninth. On one side were the words "GREGORIVS : PP : VIII," and on the other "SPASPE," under which were two heads, believed to represent those of St Peter and St Paul. This seal is now in the Jedburgh Museum.

The appearance of the west front of the Abbey has become somewhat changed by the removal of a mullion and transom from the centre window. The mullion branched away near the top, and formed two pointed lights, and the transom, which had rudely formed cusps, crossed it half way up. There is good reason for believing that originally
the window was not so divided, and this statement is supported by the fact that while the chamfer or splay at the sides of the window is small, that at the top, beginning with the arch, is much larger. The stones with the large chamfer agreed with the mullion, and were in all likelihood put in at the same time. No doubt Billings, in the work previously referred to, gives something like what may be called a representation of a restoration of the west front of the Abbey, and in this window he places a mullion and transom. The transom, however, as given in his illustration, is much more artistic than that which it was intended to represent, and it must be further observed that he places mouldings at the sides of the window where such never existed, and makes them run into the cusps of the transom, as if the latter naturally formed part of them. Above the window, on the north side of the doorway, there was a small window with a trifoil arch, which was removed in consequence of its having been inserted there at a late date, probably when the church was fitted up in the west end. It seemed to have belonged to the fourteenth or fifteenth century, and must have originally occu-
pied a place in a different part of the Abbey. An interesting view of the west front of the Abbey is given in Grose's Antiquities of Scotland, vol. i. p. 131, published in 1789. The great west window seems at that time to have been glazed in the lower half, with shutters to protect the glass. No mullion is seen. The window to the right of the great doorway had been converted into an entrance to one of the galleries, and a few steps are seen leading up to it. At the top of this strange looking entrance are seen a few panes of glass. At the corresponding window at the north side of the great doorway a few panes of glass are also seen at the top, the remainder of this window being built up.

The north piers of the tower and the wall above being much rent, and far from being in a safe state, it was considered necessary to remove the belfry from the top, and this lightened the weakest part by about 150 tons of masonry. The belfry consisted of three distinct parts, namely, a central octagonal tower, which rose 20 feet above the wall-head, and an open bellcot on each side. The belfry formed no part of the original design of the tower, as was easily determined by an examina-
tion of the architectural features of the different portions. The date of its erection cannot, however, be ascertained with any degree of certainty. The octagonal part was clearly of first Transition character, of about the same age as the pointed part of the choir, and therefore at least two hundred years older than the tower on which it stood. The probability is that it was one of the turrets of the eastern gable (its measurements were such as to support this idea), and that it was erected on the tower shortly after the Abbey sustained the destructive injuries at the hands of the English in 1544.

From these injuries, as we have seen, the monastery never recovered, and it would seem that, instead of the whole of the church being afterwards occupied, only a portion under the tower was fitted up for worship, this being used by Roman Catholics, Presbyterians, and Episcopalians successively until 1671, when the last named body removed to the west end of the nave. If our idea is correct, the belfry was erected on the top of the tower for the use of the church under it. The kirk clock was fitted up in the centre turret, and the bells were suspended in the bell-cots at the
sides. Previous to this, the clock had occupied a position on the north side of the tower, where the mark of its dial is still seen at the centre window, and the Abbey bells had evidently been hung in the upper storey.

As the alterations and works undertaken for beautifying and preserving this grand and interesting fabric are yet far from being completed, we reserve a detailed account of these for a future time. It is certain, however, that when the works shall have been completed, the beautiful and hallowed ruins of St Mary’s will prove a fitting monument to the taste and liberality of the noble Marquess under whose care and at whose expense they have been carried out.
MEASUREMENTS OF THE ABBEY CHURCH.

<table>
<thead>
<tr>
<th>Description</th>
<th>Feet</th>
<th>in.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extreme length over walls</td>
<td>235</td>
<td>0</td>
</tr>
<tr>
<td>Length of interior of nave</td>
<td>129</td>
<td>0</td>
</tr>
<tr>
<td>Crossing of tower</td>
<td>34</td>
<td>0</td>
</tr>
<tr>
<td>Length of choir</td>
<td>58</td>
<td>0</td>
</tr>
<tr>
<td>Extreme length inside the walls</td>
<td>218</td>
<td>0</td>
</tr>
<tr>
<td>Width of nave between centre of piers</td>
<td>27.6</td>
<td></td>
</tr>
<tr>
<td>Width of north aisle from centre of pier</td>
<td>15.2</td>
<td>2</td>
</tr>
<tr>
<td>Width of south aisle from centre of pier</td>
<td>14.2</td>
<td></td>
</tr>
<tr>
<td>North transept projects from centre of tower</td>
<td>68</td>
<td>0</td>
</tr>
<tr>
<td>Width of north transept outside the walls</td>
<td>32.4</td>
<td></td>
</tr>
<tr>
<td>Height of wall-head of north transept</td>
<td>39.2</td>
<td></td>
</tr>
<tr>
<td>Height of wall-head of nave from floor</td>
<td>49.3</td>
<td></td>
</tr>
<tr>
<td>Height of tower to wall-head</td>
<td>86</td>
<td>0</td>
</tr>
<tr>
<td>Piers of nave from centre to centre</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>West doorway, height at in-going</td>
<td>14.45</td>
<td></td>
</tr>
<tr>
<td>&quot; width at in-going</td>
<td>6.15</td>
<td></td>
</tr>
<tr>
<td>&quot; recessed</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>&quot; height at outermost order</td>
<td>21.2</td>
<td></td>
</tr>
<tr>
<td>&quot; width at outermost order</td>
<td>20.4</td>
<td></td>
</tr>
<tr>
<td>West window, height</td>
<td>18</td>
<td>10</td>
</tr>
<tr>
<td>&quot; width</td>
<td>5.8</td>
<td></td>
</tr>
<tr>
<td>St Catherine's wheel, diameter within circular</td>
<td>9.4</td>
<td></td>
</tr>
<tr>
<td>moulded order</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Windows at side of west doorway, height</td>
<td>9.2</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; width</td>
<td>2.5</td>
<td></td>
</tr>
<tr>
<td>Great window in north transept, height</td>
<td>28.2</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; width</td>
<td>9.8</td>
<td></td>
</tr>
<tr>
<td>Side windows in north transept, height</td>
<td>16.0</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; width</td>
<td>5.6</td>
<td></td>
</tr>
<tr>
<td>Description</td>
<td>Feet</td>
<td>in</td>
</tr>
<tr>
<td>-----------------------------------------------------------------------------</td>
<td>------</td>
<td>-----</td>
</tr>
<tr>
<td>Windows in clerestory of nave, height,</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>width,</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Windows in clerestory of choir, height,</td>
<td>8</td>
<td>8½</td>
</tr>
<tr>
<td>width,</td>
<td>2</td>
<td>11</td>
</tr>
<tr>
<td>Windows below clerestory of choir, a jamb of two</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of which only remains, height (probable),</td>
<td>17</td>
<td>0</td>
</tr>
<tr>
<td>width,</td>
<td>3</td>
<td>2½</td>
</tr>
<tr>
<td>South Norman doorway, height at in-going,</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>width at in-going,</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>recessed,</td>
<td>3</td>
<td>1½</td>
</tr>
<tr>
<td>height at outermost order,</td>
<td>13</td>
<td>8</td>
</tr>
<tr>
<td>width at outermost order,</td>
<td>11</td>
<td>0</td>
</tr>
</tbody>
</table>
Masons' Marks on the Abbey.

From very early times it has been the practice of individual masons to distinguish their work by their particular marks. These marks or symbols are to be found on the Pyramids of Egypt, on the altars and other works of the ancient Romans, and on all the medieval ecclesiastical structures in this country and on the Continent. "These marks," says Dr John Alexander Smith, one of the secretaries of the Society of Antiquaries of Scotland, in a paper on this subject (see Transactions, vol. iv.), "vary much in character and shape, but may be all included in two classes: the false or blind mark of the apprentice, displaying an equal number of points; and the true mark of the fellow-craft or passed mason, which always consists of an unequal number of points. Two marks not unfrequently occur on the same stone, showing that it had been hewn by the apprentice, and finished or passed as correct by the mason, who places on it his own distinctive mark." Considerable interest has been shown during recent years
regarding these marks, and various theories have been advanced concerning them. In a paper "On certain Marks discoverable on the Stones of various Buildings erected in the Middle Ages," Mr G. Godwin says: "The fact that in these buildings it is only a certain number of stones which bear symbols: that the marks found in different countries (although the variety is great) are in many cases identical, and in all have a singular accordance in character, seems to show that the men who employed them did so by system, and that the system, if not the same in England, Germany, and France, was closely analogous in one country to that of the others."

Dr Daniel Wilson, in his learned work on the "Archæology and Prehistoric Annals of Scotland," while alluding to the same subject, observes on pp. 640–1: "The observation and collation of these marks have accordingly become objects of interest, as calculated to aid in the elucidation of the history of the medieval masonic guilds. . . . Many of the subordinate lines added to regular figures are still recognised among the craft as additions given to distinguish the symbols of two
masons when the mark of a member admitted from another lodge was the same as that already borne by one of their own number. If the entire series, or the greater number of the marks on one building, could be detected on another apparently of the same age, it would be such a coincidence as could hardly be ascribed to any other cause than that both were the work of the same masonic lodge. . . . The united co-operation of a very few zealous labourers may soon bring such a question to the test, if sufficient care is taken to discriminate between the original work and the additions or alterations of subsequent builders."

As a contribution to the materials for the elucidation of this interesting subject, we give on the opposite page a series of marks found on Jedburgh Abbey, noting at the same time the portions of the building on which they occur, and the periods to which they belong. Dr Smith gives, among many others, illustrations of a number of marks on Jedburgh Abbey, but the list now given will be found to be much more complete. We have arranged the marks under the following heads: I. On early Norman work, in choir, on
Masons' Marks on Jedburgh Abbey.

I
On early Norman work

II
Norman Transition

III
14th or 15th Century Decorated

IV
End of 15th Century

9 1/2 inches
portions of original transepts, and piers of same date; II. Norman Transition work, on west gable, nave, and original portion of south wall; III. Fourteenth or fifteenth century Decorated, on north transept; IV. End of fifteenth century, on the tower.
SCULPTURED STONES IN THE ABBEY.

In the north transept of the Abbey are preserved three very fine specimens of early sculpture, but unfortunately none of them is entire. The one most elaborately carved represents a tree, the branches of which form circles, and in these are two birds, and four nondescript animals, three of them being shown as eating the fruit of the tree, and one of them gnawing a branch. This stone was at one time built in as a lintel above the south aisle of the choir, but several years ago the present writer pointed it out to the Rev. Canon Greenwell, of Durham, and shortly afterwards it was removed to where it now is. Mr Greenwell pronounced it to be part of an Anglo-Saxon cross, belonging to about the 9th century. It was afterwards figured in Stuart's "Sculptured Stones of Scotland;" see vol. ii., plate xxviii., with relative notice. Regarding the removal of this stone from its original place in the Abbey, Mr Stuart says: "This stone figured on this plate was recently brought to my notice by my friend the Rev. William Greenwell,
of Durham. It was built into the south aisle of the chancel as a lintel of an opening, but at my request it was removed from the wall by the kind permission of the Marquess of Lothian, for the purpose of obtaining a correct drawing of it, and it is now placed in the north transept." "At the church of Norham, which Ecgred built, there were," says Mr Stuart, "many crosses of Anglo-Saxon character. The cross at Jedburgh seems undoubtedly to be of the same period, and must be classed with similar remains found at Abercorn, Norham, Coldingham, Lindisfarne, Jarrow, and Hexham, all sites of Saxon foundation." The two other stones in the transept are figured in the same work, and are believed to belong to the same period.

There is another stone of some interest built in as a lintel at the foot of the north-west turret stair, but what its original purpose was has never been satisfactorily made out. It bears a Roman inscription, beginning with the well-known "I. O. M."—Jupiter Optimus Maximus; and the following contracted words are easily made out: "CAESA." "SEVER." "TRIB." The inscription as a whole has, however, never been deciphered,
though the attention of several Roman antiquaries has been called to it. The stone may probably have been a tablet erected at the side of the Watling Street or Roman Road, which crosses the district within two miles of Jedburgh. An illustration, not altogether accurate however, is given in Jeffrey’s History of Roxburghshire, vol. I., plate xvi.
SUPERIORS OF THE MONASTERY.

Of the superiors of the monastery very little is known; even a few of the names may be lost. We have here attempted to make a list of them, and have noted what could be gathered concerning each.

DANIEL was Prior in 1139.

Osbert, who was at first a Prior, and afterwards raised to the dignity of an Abbot, is said to have been a man of singular piety, and to have written a treatise to the King concerning the founding of the monastery. He composed the rules and registered the Acts of the Chapter. As Prior he witnessed a grant to St Mary's Church, Stirling, in 1147, and as Abbot he witnessed a grant to the church of Scone in 1164. He died in 1174, and is alluded to in the "Melrose Chronicle" as "primus abbas de Jedwood."

RICHARD, the cellarer of the Abbey, next succeeded to the office, and died in 1192.
RALPH, one of the Canons, was next elected. He was reputed to be a seer. Died in 1205.

HUGH, who seems to have been the next Abbot, was previously Prior of Restennot.

PETER held the office from 1220 till 1223.

HENRY. All that is known of this Abbot is, that he was appointed in 1223, and resigned his charge on account of his great age and infirmities in 1239.

PHILIP, previously one of the Canons, was Abbot ten years. He sat with the King in Council in 1244, and died in 1249.

ROBERT DE GYSBORNE, another of the Canons, was elected to the office of Abbot, but died the same year. We are told that the very appearance of this Abbot inspired devotion.

NICHOLAS, another of the Canons, was next elected. At Roxburgh, on the 20th September 1255, he was, along with many others, admitted
into the King's Council for the management of certain matters on the Borders. In 1265 he was, along with three other persons, sent on a mission from King Alexander III. to Henry III. of England, at that time in custody of the Earl of Leicester, whose prisoner he had been since the battle of Lewes the preceding year. He retired in 1272 in consequence of old age. He was a man of wisdom and prudence.

John Morel, who was also chosen from among the Canons, was Abbot when Alexander III. was married in the Abbey in 1285. He was one of the three commissioners sent by the Scottish Parliament to the English King anent the rival claims of Bruce and Baliol to the throne of Scotland. He sat in the convention at Brigham on 17th March 1289-90. In 1290 he concurred in a letter of the Commonwealth of Scotland to the King of England approving of the proposed marriage of the King's son with Margaret of Norway, the heiress of the Scottish crown. In December the same year, he was present at Newcastle when Baliol acknowledged King Edward to be his feudal superior. He swore fealty to
King Edward at Berwick in 1296. Mr Henry Laing, in his Catalogue of Scottish Seals, describes his Abbot's seal as a very neat one, having the device of a horse, and, in the upper part, a small figure having the appearance of a gauntlet, all surrounded by a border of plain tracery. Legend, "S : FRATRIS : JOHANNIS : MOREL." A.D. 1292.—Chapter House, Westminster.

William. Nothing further is known of this Abbot than that he witnessed a charter granted to Melrose Abbey, along with William, Abbot of Kelso, who did not attain that office till after 1314, and William de Lamberton, Bishop of St Andrews, who died in 1328.

Robert. This Abbot's name appears in the chartulary of Arbroath in 1322 and 1325, and in the chartulary of Kelso in 1329.

John. About the year 1338, he witnessed a grant to Dryburgh Abbey by William de Felton, the English governor of Roxburgh Castle and Sheriff of Teviotdale. In 1343, he witnessed a confirmatory charter of King David Bruce to
Kelso Abbey, and in 1354, a similar deed of Edward III. to the church of St James at Roxburgh. It was probably this Abbot who was present at Roxburgh in 1356 when Baliol made a formal concession of the kingdom of Scotland to Edward III.

ROBERT. This Abbot went to England on the affairs of David II. in 1358, the year of that king's release from captivity.

WALTER is the name of the next Abbot of whom we find any notice. He, along with the Abbots of Kelso, Melrose, and Dryburgh was concerned in an agreement anent the corn tithes of Lessudden in 1444.

ROBERT. In September 1473, Abbot Robert was, with several others, commissioned by James III. to meet with commissioners from the King of England, at Alnwick, for the redress of grievances and settling the conditions of truce. He attended the Parliaments held in Edinburgh in November 1469, May and August 1471, and March 1478. He still held the office in June,
1478, as appears from the "Acta Dominorum Auditorum," where reference is made to an action in which Sir William Steuart, knight, sued "Robert, Abbot of Jedwert anentis the wranguis withaldin fra him of the some of xv marcis of the malis of the lands of Stewartfeld, acht to the said William."

John Hall was appointed by the King in December 1478, and attended the Parliament held in Edinburgh in October 1479. He assisted in restoring the Abbey.

Thomas Cranston was Abbot in February 1484, and attended the Parliament held in Edinburgh in March that year. He was one of the Scottish Commissioners for settling a truce with England in 1494. Cranston helped to restore the tower of the Abbey.

Henry. This Abbot's name appears in charters in 1507, and some following years.

John Home, next Abbot, was brother to the third Lord Home, great Chamberlain of Scotland,
who commanded the van of the Scottish army at the battle of Flodden. He sat in the Parliament held at Perth in November 1513, and in several held in Edinburgh afterwards. In 1516, when Lord Home and his brother William were treacherously put to death in Edinburgh, their brother, the Abbot of Jedburgh, was banished beyond the Tay. He was elected Clerk of Expenses to the King in October 1526. In 1544 he was elected one of the Lords of the Articles. On 26th March 1549 a charter of legitimation under the Great Seal was granted to Master John Home, Master Alexander Home, and Master Mathew Home, "bastardis filiis naturalibus reverendi in Christo patris Johannis de Jedburgh abbatis;" and on 20th April 1572 a similar charter was granted to John Home, "bastardo filio naturali quondam Johannis commendatorii de Jedburgh."

ANDREW HOME, nephew of the last Abbot, and son of George, fourth Lord Home, was Abbot Commendator from 1560 till his death. He attended the Reformation Convention in 1560, and sat in the Parliament at Edinburgh in August
1566, and in several others held afterwards. He was present at a Convention held in Holyrood House in March 1574, when delivery was made by Colin Earl of Argyle, Dame Agnes Keith, his spouse, and others, of certain jewels which belonged to the King. In 1576 he was charged with intercommunicating with traitors and rebels. This Abbot must have died between 1593 and 1606. He was a commissioner for holding Parliament in 1593, and in the same year he was reponed to his right in the Abbey, notwithstanding grants from the same; and in 1606 he is alluded to in an Act of Parliament as "umquhile Andrew, commendator of Jedburgh." He had for his seal, says Mr H. Laing, a representation of the Virgin and infant Jesus standing within a Gothic niche. In the base of the seal is a shield, quarterly; first and fourth, a lion rampant for Home; second and third, three papinglees for Pepdie of Dunglas. Legend—S: ANDREE: COMMENDATARII: MONASTERII: DE: JEDBURGH. (From a lead matrix in Dr Rawlinson's Collection, Bodleian Library, Oxford.) Another seal of this Abbot bears a full length figure of the Virgin and Child, standing within a Gothic niche. In the lower
part of the seal is a shield quarterly with arms as above, and over all on a surtoue an orle, for Landels. Above the shield appears the head of a crozier. Legend as above. This is appended to a precept in favour of John Lord Glammis of the lands of Little Cossins, 1561. Nisbet says he had seen a seal of this Abbot having his arms cut, adorned only with a crozier [pastoral staff] erected in pale, placed at the back of the middle of the shield, the hooked head thereof appearing above the same turned inwards. Andrew’s seal as attached to the charter to William Scott of Haughhead, and to the precept of clare constat in favour of Mark Scott already referred to, is simply a shield quarterly; the first and fourth a lion rampant; and the second and third three papingoes.
MINISTERS OF THE REFORMED CHurch  
IN THE ABBEY.

The following will be found to be an accurate list of the ministers of the church in the Abbey since the Reformation.

Paul Methven, formerly of Dundee, was nominated minister of Jedburgh by the Lords of the congregation in 1560. In December, 1562, John Knox was commissioned to come to Jedburgh to investigate into a serious charge of immorality against Methven, and on its being proved, he was deposed and excommunicated. On his petition afterwards, the General Assembly admitted him to repentance. Knox, in his "History of the Reformation in Scotland," in alluding to Methven case, says that there were appointed "certaine of the ministers to prescribe to him the forme of his declaration of repentance, which was thus in effect: First, That he should present himselfe bare-foot and bare-head, arayed in sack-cloth, at the principall entry of Saint
Gyles Kirk in Edinburgh, at seven hours in the morning, upon the next Wednesday, and there to remain the space of an hour, the whole people beholding him, till the prayer was made, psalms sung, and [the] text of Scripture was read, and then to come into the place appointed for expression of repentance, and tarry the time of sermon; and to do likewise the next Friday following, and also upon the Sunday; and then in the face of the whole church, to declare his repentance with his owne mouth. The same forme and manner he should use in Jedwart and Dundie; and that being done, to present himself again at the next Generall Assembly following in winter, where he should be received to the communion of the church. When the said Paul had received the said Ordinance, he took it very grievously, alleadging, they had used over-great severity: Nevertheless, being counselled and persuawed by divers notable personages, he began well in Edinburgh to proceed, whereby a great number were moved with compassion of his state; and likewise in Jedwart; but he left his duty in Dundie, and passing againe into England, the matter, not without offence to many, ceased.”
ANDREW FORESTAR, translated from Liberton to Jedburgh in 1566, and thence to Tranent in 1568.

JOHN YOUNG, translated from Dunse in 1569. Translated to Irvine at Beltyne in 1570.

PETER CREICH, formerly of North Berwick, translated to Jedburgh in 1572.


JOHN A'BIRNETHY, A.M., was elected minister of Jedburgh in 1593. He signed the protest against the introduction of Episcopacy, 1st July, 1606; solicited the appointment to the Arch- bishopric of Glasgow in 1615; was made D.D., and afterwards promoted to the Bishopric of Caithness, retaining at the same time his charge in Jedburgh. In a Synod held by him at Dornoch in 1623, it was decreed that every entering minister should pay the first year's stipend to the
reparation and maintenance of that Cathedral. He demitted his benefice in 1635, and was deposed from his bishopric by the Assembly of 1638. "By his writings," says Keith, "he appears a man of good literature." In a complimentary address by Dr John Strang, prefixed to the Bishop's book, "Physicke for the Soule" (2nd ed. London, 1622), he is styled, "virum multijuga eruditionis supellectile instructissimum." According to Scott's "Fasti," he demitted his benefice before 15th September, 1635, but in the articles given in to the presbytery of Jedburgh against Mr James Burnett in 1639, the parishioners "compleane of his [Burnett's] informall entrie, quho procured a presentation to the place not being vacant, but served at the tyme be a worthie man, Mr Jhon Abernethie, quho had nather dimitted the same nor was deposed thairfrom."

JAMES BURNETT, A.M., translated from Lauder in 1636. Presented by Charles I., and deposed in April, 1639. In the process led against him by the presbytery, the parishioners complained that he had intruded himself into the place without consent either of them or of the Presby-
tery, and they stated that on the 4th of February, 1636, Robert Simson, treasurer of the Burgh of Jedburgh, procurator specially constituted in their name and behalf, passed to the personal presence of Mr James Burnett in the kirk of Jedburgh, and there protested that the said Mr James' presentation, collation, and present intended institution given to him thereupon, "suld be no wayes prejudiciall to the parochiners' libertie to oppose against any intrant minister to be imposed upon them without their consent."

**William Jameson.** On 15th April, 1640, the heritors, elders, and others, "parishioners of the congregation of Jedburgh," desired the approbation and furtherance of the presbytery for planting Mr William Jameson, then minister at Longnewton, at Jedburgh. The brethren received the supplication, and referred the full answer to the determination of the Synod to be held the following week at Kelso. On the same day the Town Council ordained the magistrates, clerk, treasurer, John Rutherford, of Bankend; John Rutherford, nottar; Adam Rutherford of the Hall; John Ainslie, chirurgeon; Andrew Rutherford, deacon;
Adam Wilson, and James Forrest, “to ryd to the Assemblie at Kelso to supplicat for our minister under paine of ten pounds ilk persone failzeir.” On 12th June, 1640, the presbytery, considering that Mr Jameson had been called by the heritors, parishioners, and burgh of Jedburgh to be minister at the kirk of Jedburgh, and that he had never acquainted them with the same, ordained their clerk to write presently in their name to the said Mr William, desiring him, in respect of the premises, and that the foresaid heritors, parishioners, and burgh desired a day to be appointed for receiving him, that he would be pleased to come to the presbytery that day eight days, that, knowing his own mind, they might with his consent appoint a day for receiving him at the foresaid kirk. On 17th June, 1640, Mr Jameson declared to the presbytery that the heritors, parishioners, and burgh of Jedburgh had so far prevailed with him that, after their supplication to the presbytery granted, their act of transplantation obtained from the Provincial Assembly at Kelso in April, 1640, and the urgent importunities of the foresaid persons to be their minister, and that “although he found himself for so great a charge altogether unable, yet to satisfy their
godly desires, and to obey and serve God calling him thereunto, he had condescended to embrace the charge of the ministry at the kirk of Jedburgh.” The presbytery fixed a day for receiving him, and on 24th June, 1640, he was received as minister of Jedburgh, “in presence of, and with consent and applause of, the heritors, parishioners, and brough of Jedburgh, convened with the brethren for that effect.” Mr Jameson was a staunch Presbyterian and a stern Covenanter. He was a member of six Assemblies before 1649, and of that of 1651. He died in 1661.

Peter Blair, A.M., translated from St Cuthbert’s Second Charge in 1661. Presented by Charles II. Conformed to Episcopacy and continued, 7th May, 1673.

William Hume, A.M., translated from Tinwald in 1674. Presented by Charles II. Deprived before 7th December for refusing the test.

William Galbreath, A.M., translated from Morebattle in 1682. Presented by Charles II. Deprived by the Privy Council, 29th August, 1689,
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for not reading the Proclamation of the Estates, and not praying for William and Mary, but for James VII.

Gabriel Semple, A.M., translated from Kirkpatrick-Durham in 1690. He was the earliest of the field preachers, and had much influence among his brethren during the days of the persecution, and after the settlement of Church government. He died in August 1706.

Daniel McKay, formerly of Inverary Second Charge, was translated to Jedburgh in 1707. Died September, 1731.

James Rowat, translated from Dunlop in 1732. Presented by George II. Died June, 1733.

James Winchester, A.M., translated from Elgin in 1734. Died September, 1755.

John Douglas, translated from Kenmore in 1758. There was much opposition to his settlement in Jedburgh, which gave rise to a secession, afterwards called the Relief.
JAMES Macknight, D.D., translated from Maybole in 1769. Presented by George III. Translated to Edinburgh in 1772. He was author of "The Harmony of the Four Gospels."

Thomas Somerville, translated from Minto in 1773. Presented by George III. Was made D.D. in 1787. Historian of the reign of Queen Anne. One of His Majesty's chaplains for Scotland. Died Father of the Church in 1830, in his ninetieth year. He was uncle and also father-in-law to the celebrated Mary Somerville, who was born in the Manse of Jedburgh.


George Ritchie, A.M., translated from St Boswell's in 1843. Was made D.D. in 1870, in which year he was Moderator of the General Assembly. He was the twentieth incumbent of the parish of Jedburgh since the Reformation, and the last who preached in Jedburgh Abbey Church.