

RELIGION AND THE CHURCH

CHRISTIANITY

In the middle ages, Scotland was an entirely Christian land. Christianity had come with the Romans, and it spread and grew by the preaching and teaching of holy men – the saints. The most famous **saints** in Scotland were Ninian, Columba, and Kentigern (Kentigern is also known as Mungo), who lived in the 5th, 6th, and 7th centuries.

In order to spread and grow, Christianity needed churches where people could worship God. Founding a church was thought a good thing to do because churches brought the people closer to God. Many rich people – kings and lords – gave land to build and support new churches in the hope of a reward in heaven. Some of these churches became very rich and powerful because of the large amount of land they had been given.

There were hundreds of churches all over Scotland. Smaller **parish churches** were found in villages and towns, and were looked after by **priests**. Then there were the larger **cathedral churches** where the **bishops** were based, and **monasteries** where **monks** or **nuns** lived, worked, and prayed. Like castles, not many of the original buildings survive today.

Churches were run by the **clergy** (all men): the **bishops**, **priests**, and **monks**. The clergy were very influential because everyone was Christian. The clergy were also the only people who could read and write. Priests were obedient to their bishop; monks were obedient to their **abbot**. **Bishops** and **abbots** were obedient to the **Pope** in Rome. The king usually had a say in who should be a bishop.

Because the clergy were very influential, they played an important role in Scotland during the War of Independence. They could write legal documents, send messages to England or to the Pope, act as Guardians of the kingdom when there was no king, supply money for the army, exclude people from the Church (and therefore from society), and influence the opinions of local people about the War.

THE RANKS OF THE CLERGY

The main job of the **clergy** was to manage the churches and the communities associated with each church, and to care for the spiritual health of the people.

Prelates – these were the very high-ranking clergy, i.e. the **bishops** and **abbots**. As well as their church duties, prelates were involved in the government of the kingdom. In the later Middle Ages they became the 'second estate' in the Parliament of Scotland.

Archbishop – An archbishop is a bishop who has authority over other bishops. None of the Scottish bishops were archbishops during our period, but archbishops from England sometimes appear in Scottish events (especially the archbishops of York). There were two archbishops in England: the archbishop of Canterbury and the archbishop of York. There were no archbishops in Scotland because the Pope had decided that all Scottish bishops were equal and had to answer to him alone. The one exception to this rule was the bishop of Galloway (also called the bishop of Whithorn), who answered to the archbishop of York (along with the bishops of Carlisle and Durham).

Bishops – The most senior rank of the clergy (even the Pope is no more than a type of bishop). A bishop is the head of a diocese. The bishop's church is the cathedral, where his *cathedra* or throne is found. The bishops were the most important people in the church in Scotland and had to report directly to the Pope. In medieval Scotland there were bishops of: Aberdeen, Argyll, Brechin, Caithness, Dunblane, Dunkeld, Galloway (also called Whithorn),

Glasgow, Moray, Ross, St Andrews and the Western Isles (including the Isle of Man). (There was also a bishop of Orkney, but he was part of the Norwegian kingdom at the time.)

Priests – The most common type of clergymen who are usually found looking after a particular **parish**. The priest ranks below a bishop. He is able to celebrate the mass, hear confessions and administer the sacraments.

See the **Vocabulary** document for all the words in **bold**, plus the following terms:

Abbey, Abbot, Abbess, Archdeacon, Canon, Chanter, Chaplain, Dean, Dean of Christianity, Monastery, Monk, Nun, Priory, Parson, Prior, Prioress, Rector and Vicar.

SAINTS

The word SAINT literally means 'Holy person'; but for Christians a saint is a person who has died and is considered by the Church to have a special place with God in heaven. This special place with God means that people can ask the saint, through prayer, to pray in turn to God for them. The proof of sainthood, apart from a holy life on earth, is the performance of miracles (usually the curing of illness) after the saint's death, after a person has prayed for the saint's help. The relics of saints – usually their bones or articles of clothing or some other object that belonged to them – were kept in shrines in churches. Christian people would pray in front of these shrines, asking for some special favour from God.

Saints were also important in the everyday lives of people in the middle ages, because the days of the year were often described according to the feast day of the saint which fell on that day. Many documents in the middle ages were dated 'On Saint [such-and-such]'s Day'.

Many saints' days were considered so important that there was a holiday to mark them ('holiday' = 'holy-day'). If a town had a patron saint, there would often be a special fair and market, which could last up to two weeks, beginning on the saint's feast day.

Here are some of the saints that were commemorated in Scotland.

Adomnán (pronounced Athe-of-naan)

Saint Adomnán was the ninth abbot of Iona. He lived 627–704, and wrote a famous Life of Saint Columba (see below). He also wrote a book about the Holy Land.

His feast day is on 23 September.

Andrew

A biblical saint, the brother of Saint Peter. He was a fisherman, until he was called by Jesus. His bones were taken to Constantinople (modern-day Istanbul in Turkey) in the fourth century, then removed to Italy in 1204 by crusaders after the destruction of Constantinople. His bones were said to have been brought to St Andrews (hence the name of the place). St Andrew was appealed to as patron saint of the Scots in the seal of the Guardians who ruled Scotland after Alexander III's death in 1286. The seal says: 'Saint Andrew be the leader of the compatriot Scots'.

His feast day is on 30 November.

Baldred

Saint Baldred of Tynningham was a Northumbrian hermit and abbot, who lived at Tynningham and later on the Bass Rock in East Lothian during the 8th century.

His feast day is on 6 March.

Barnabas

Saint Barnabas is known from the New Testament in the Bible. He was an apostle, and introduced Saint Paul to the other apostles. He helped to convert the people of Cyprus to Christianity. He was killed in about AD 61.

His feast day is on 11 June.

Bartholomew

Saint Bartholomew was one of the apostles from the New Testament in the Bible. He is thought to have preached the Gospel in India and Armenia, where he is said to have been flayed alive before being beheaded at a city in Azerbaijan. His bones finally came to rest in Rome. An arm of Saint Bartholomew was given to Canterbury Cathedral in the 11th century by Queen Emma, wife of King Cnut. William Wallace was executed in London on the Eve of St Bartholomew's Day.

His feast day is 24 August.

Blane

Saint Blane is thought to have lived at Kingarth on the Isle of Bute in the 6th century, where he was bishop. His name forms part of the place-name Dunblane (north of Stirling).

His feast day is 10 August.

Clement

Saint Clement was a martyr and the fourth bishop of Rome. The bones of Saint Clement were taken to Rome about AD 868. He is said to have been martyred by being thrown into the sea with an anchor round his neck.

His feast day is 23 November.

Columba

Saint Columba founded the monastery of Iona sometime between 563 and 573. We know about him from a biography written by Saint Adomnán, one of his successors as abbot of Iona. He was from an Irish royal family. Columba is credited with the conversion of the Picts.

His feast day is 9 June.

Cuthbert

Saint Cuthbert lived AD 634–687. He was born into an Anglo-Saxon family, and became a monk of Melrose in 651. He was appointed abbot c. 661. In 685 he was chosen as bishop of Hexham by the king of Northumbria. Almost immediately he was moved to be bishop of Lindisfarne. He died on 20 March 687, and was buried at Lindisfarne. His bones eventually found their way to Durham in 995, a new church was built to house the relics in 999, and they were moved to the new cathedral there in 1104, when the body was found to be incorrupt.

His feast day is 4 September.

Duthac

Saint Duthac died on 8 March 1065. He is said to have been of noble Scottish birth, and studied for some years in Ireland; on his return he was consecrated bishop. He worked mainly in Ross. He was buried at Tain. After seven years his body was found to be incorrupt and was moved to a shrine. A medieval chronicler described him as "the saint reckoned to be most venerated in Ross". He has a number of miracle stories associated with him.

His feast day is 8 March.

Ebbe

Saint Ebbe was the first abbess of Coldingham (Berwickshire), and daughter of Ethelfrith, king of Northumbria. She knew Saint Wilfrid and Adomnán of Iona. She died in 683.

Her feast day is 2 November.

Fillan

Saint Fillan was thought to have been descended from an Irish noble family. According to an account of his life written many centuries after his death, he became the abbot of a monastery; he went to a place called Siracht in the 'upper parts' of Glendochart, Perthshire, where he built a church; he died at Strathfillan.

His feast day is 9 January.

Giles

Saint Giles was a hermit, reputed to have lived at the mouth of the Rhône Valley, not far from Nîmes in southern France. His shrine became an important pilgrimage centre on the route to the Holy Land, as well as in its own right.

His feast day is on 1 September.

Helena

Saint Helena (248–329) was mother of the Roman emperor Constantine I. Helena has no historical connection with Britain, despite a widespread belief that she was of British origin. This myth is the result of a medieval tradition, resulting in numerous dedications to her, especially in Yorkshire and Lincolnshire. In 326 or 327 she travelled to the eastern provinces of the Roman Empire. A near-contemporary account of her life presents her journey as a pilgrimage, motivated by faith, and part of her purpose seems to have been to inspect the progress of church-building in the Holy Land. The journey took on new significance when later tradition claimed that it was then that Helena discovered the true cross on which Jesus was crucified.

Her feast day is 18 August.

Holy Cross

The Holy Cross on which Jesus was crucified was reputedly discovered by Saint Helena around 326. In Scotland the '**Invention**' (i.e. finding) of the Holy Cross was commemorated on 3 May. The feast of the **Exaltation** of the Holy Cross was commemorated on 14 September: this feast commemorates the recovery of the True Cross from the Persians by the Emperor Heraclius in 629.

James the Great

Saint James is known from the New Testament of the Bible as a son of Zebedee, elder brother of Saint John the Evangelist. James and John were known as 'Boanerges', 'sons of thunder', because of their zeal. James was beheaded in AD 44. The cult of St James was cultivated by the kings of Asturias (Spain) in the later ninth century, and the church of Santiago de Compostela claimed to possess the relics of St James; Pilgrimage to Compostela was one of the most important in medieval Christendom.

His feast day is 25 July.

John the Baptist

Saint John the Baptist was the 'forerunner' of Jesus Christ in the Bible. He preached repentance and baptism in the river Jordan; he baptised Jesus. His denunciation of King Herod Antipas for his immoral marriage led to John's imprisonment and death by beheading. He has two feast days: (i) his birth, on 24 June, and (ii) his beheading, on 29 August.

John the Evangelist

Saint John was the author of the Fourth Gospel in the Bible, as well as the Book of Revelation, and of two Epistles in the New Testament. He was one of the sons of Zebedee and brother of Saint James the Great.

He has two feast days: (i) the main feast day is 27 December, plus (ii) Saint John before the Latin Gate, 6 May.

Kentigern

Saint Kentigern is thought to have founded the Christian Church in Strathclyde; he was also the reputed founder of a bishopric at St Asaph in North Wales. He is the patron saint of Glasgow, and is also known as Mungo.

His feast day is 13 January.

Martin

Saint Martin was for some time in his youth a soldier, but became convinced that his commitment to Christ prevented him from continuing to serve as a soldier. Martin became a hermit at Ligugé in Gaul. Disciples joined him in this first monastery in the whole of Gaul, and here Martin remained as pioneer of western monasticism, until he became bishop of Tours in 372. He founded other monasteries as a means of spreading the Gospel in the countryside. His cult in France is centred on Tours, where his relics rest in a church dedicated to him. His feast day, on 11 November, also known as Martinmas, was one of the important days in the Scottish year, when rent had to be paid and accounts settled. His feast day, known as Martinmas, is 11 November; another feast day, commemorating the movement of his bones – his 'translation' – to a shrine in Tours, is on 4 July.

Mary the Blessed Virgin

Saint Mary the Virgin is the mother of Jesus Christ. She is such an important saint – the 'Queen of Saints' – that she has no less than seven feast days:

2 February	The Purification of Mary
25 March	The Annunciation to Mary
2 July	The Visitation of Mary to her cousin Elizabeth
15 August	The Assumption (taking-up) of Mary to Heaven
8 September	The Birth of Mary
21 November	The Presentation of Mary at the Temple
8 December	The Conception of Mary

Michael

Saint Michael appears in the Old Testament of the Bible as 'one of the chief princes' of the heavenly host and as the special guardian or protector of Israel. In the New Testament, he is the principal fighter of the heavenly battle against the devil, 'who was cast unto the earth and his angels were thrown down with him'. A famous apparition of St Michael on Monte Gargano (Italy) in the late 5th century was important in spreading the cult to the West. Local feasts which commemorated apparitions at Monte Gargano and Mont-Saint-Michel in France were kept on 8 May and 16 October. The main feast, Saint Michael and All Angels, also known as Michaelmas, is on 29 September.

Ninian

Ninian supposedly lived in the 5th-6th centuries. He is commemorated as a missionary and bishop, and is credited with building Candida Casa at Whithorn, in south-west Scotland, where he was buried. The life and career of the real St Ninian is obscure. He is one of the important saints of Scotland, and patron-saint of Galloway. His feast day is 16 September.

Paul

Saint Paul is known as the Apostle of the Gentiles and author of the Pauline Epistles in the New Testament. He was beheaded (as a Roman citizen) at Tre Fontane in Rome c. AD 65 and was buried where the basilica of St Paul Outside the Walls now stands. He has two feast days (i) The conversion of St Paul, 25 January, and (ii), St Peter and St Paul, 29 June.

Peter

Saint Peter is known as the Prince of the Apostles; he was originally called Simon, was a brother of Andrew, and was a fisherman. His name was changed to Peter by Jesus. He was martyred on the Vatican Hill, and his tomb lies beneath St Peter's Basilica there. He is considered to be the first bishop of Rome, and the popes are his successors. He has three feast days: (i) St Peter's chair, 22 February, (ii) St Peter and St Paul, 29 January, (iii) St Peter's chains 1 August.

Rule or Regulus

Saint Rule or Regulus is thought to have been the founder of the bishopric of St Andrews. Regulus is said to have been a holy man from Greece, who brought some of the bones of Saint Andrew from Greece (or from Constantinople) to Kinrorymont in Fife (the old name for St Andrews). A Pictish king called Unuist ('Angus'), who had won a victory after praying to Saint Andrew, gave Regulus land for a church. It was from this that the bishopric, and the town of St Andrews, developed.

His feast day is on 17 October.

Serf/Servanus

Saint Serf or Servanus (in Latin) was the subject of a 12th-century biography, and is the teacher of St Kentigern in the Life of that saint. The main church dedicated to St Serf was at Culross (Fife), which became a monastery. Another monastery was dedicated to him at Loch Leven.

His feast day is 1 July.

Thomas of Canterbury

This is Thomas Becket, Archbishop of Canterbury, 1162–1170, who was murdered in Canterbury Cathedral by followers of King Henry II. He was made a saint very quickly, being canonised on 21 February 1172 by Pope Alexander III. Arbroath Abbey (founded in 1178) was dedicated to him.

His feast days are (i) 7 July – commemorating the movement of his relics to a shrine in Canterbury cathedral, and (ii) 29 December, commemorating his death.

GLASGOW CATHEDRAL

10 August 1293

Charter of King John Balliol, confirming to Glasgow Cathedral money for lighting the church, paying its staff, and conducting the mass.

I, John, king of Scots, confirm an annual income of 40s. [about £1,000 today] for the lighting of Glasgow Cathedral.

I also confirm 10 marks [about £3,600 today] to pay a deacon and a sub-deacon in the cathedral.

I also confirm 100s. [about £2,600 today] for a priest to say mass at the altar of Saint Kentigern, as stated in the charters of my predecessors: Kings William, Alexander II, and Alexander III.

September 1301

Records of money given as an offering by Edward I to Glasgow Cathedral – people gave money to churches to help them reach heaven after they died. These offerings probably show that the king had been attending services at the cathedral on these dates.

Seven shillings is about £180 today.

20 August: Seven shillings are given as the king's offering at the tomb of St Kentigern in the cathedral church of Glasgow.

21 August: Seven shillings are given as the king's offering at the high altar in the church, and at the tomb of St Kentigern.

23 August: Seven shillings are given as the king's offering in his chapel at Glasgow, in honour of St Bartholomew (being the eve of St Bartholomew's day).

25 August: Seven shillings are given as the king's offering in his chapel of Glasgow,

having heard the good news about the capture by Sir John Seagrave of Sir Malcolm of Dumman, knight.

26 August: Seven shillings are given as the king's offering in his chapel at Glasgow.

2 September: Seven shillings are given as the king's offering in his chapel at Glasgow, having heard the good news about the capture of Turnberry Castle.

CRIMES

Partick: Friday 17 January 1296

Bishop Robert warns the earl of Lennox not to judge matters about Church lands in his own court, because this is the right of the Scottish Church.

Robert, bishop of Glasgow, to the Dean of Christianity of Lennox: greeting.

I command you to warn Malcolm, earl of Lennox, as well as the officials of his court and those who bring cases to court there, that they should not summon or harass the abbot and monks of Paisley Abbey to appear before a forbidden or secular court concerning their lands that belong to their church of Old Kilpatrick. Complaints concerning such lands belong to the Church courts alone, according to the liberties that have always belonged to the Scottish Church – liberties which are granted by the king. I am prepared to show the full weight of justice on these and other matters to anyone who complains.

19 June 1296

A chaplain from Edinburgh is taken to court because he excommunicated (excluded) Edward I from the Church in front of many people.

Thomas, a chaplain in Edinburgh, was summoned to court because he publicly performed the ritual excommunication of the king of England, which involved using a bell and candle. He confessed in front of the marshal of the court that he did this in contempt of the king. Therefore he was held prisoner at the king's pleasure.

The same for Richard Gulle, because he rang the bell in contempt of the king. Both men were later handed over to the archdeacon of Lothian by the king's command, so that the Church authorities could deal with them.

THE CLERGY

24 February 1310

This document is also known as 'the Declaration of the clergy'. See 'Propaganda' for more analysis.

The major churchmen of Scotland state that when Edward I made John Balliol king during the succession crisis, they always supported his opponent, Robert Bruce. Once Balliol had been taken away, they agreed to make Robert the Bruce king of Scots.

We, the bishops, abbots, priors, and other clergy of the realm of Scotland, make known that when a dispute arose between John Balliol, lately installed as king of Scotland de facto by the king of England, and the late Robert Bruce, the grandfather of Robert who is now king, concerning which of them had the better title, by right of birth, to inherit the rule over the people of Scotland, the faithful people always

believed that Robert, the grandfather, was the true heir after the death of King Alexander and of his granddaughter, the daughter of the king of Norway.

The whole people of the realm of Scotland were wearied by the stings of many sufferings: their King John had been captured by the king of England and imprisoned and deprived of his realm and people, the kingdom had been betrayed and reduced to slavery by John and laid waste by much plundering, the people were filled with the distress of constant sorrow, they were exposed to every danger and given over to the occupier (Edward), and tortured by war, and made captive, and oppressed, overthrown and enslaved by the slaughter of many innocent people and by continual burnings. The people were near to eternal ruin unless speedy repair was brought by divine counsel to fix such a disfigured and desolated kingdom and its governance.

The people were unable to bear any longer such numerous, great and heavy injuries more bitter than death, often coming to them because they had no captain and faithful leader. And so, by the guidance of God, under whose authority kings rule and princes govern, the people agreed on Lord Robert, who now is king, the rights of his father and his grandfather to the kingdom. And with their knowledge and approval he was received as king so that he might reform the defects of the realm and correct things needing to be corrected and steer those that lacked guidance. By their authority he was set over the realm, and formally established as king of Scots. The faithful people of the kingdom wish to live and die with Robert who, by the right of his blood and other cardinal virtues, is fit to govern and is worthy of the name of king because he has repaired such a damaged and forsaken kingdom by repelling injury with the sword, just as many previous princes and kings of Scots had done by the sword in former times.

If anyone claims that he has right to the kingdom by producing sealed letters from the past, which record the consent of the whole people, you should know that all this arose by force and violence which nobody could then resist, and amid numerous fears, tortures of bodies and various terrors which could well have disturbed the senses and minds of perfect men and destroyed the most committed people.

We therefore have sworn fealty to Lord Robert, our king of Scotland, and his successors, being compelled not by force or deceit but by pure wish. And in sign of our testimony and approval of all these things we attach our seals to this writing.

ABBEYS

12 April 1312

King Robert commands that no-one (except the poor) is allowed in to the monastery of Arbroath without the abbey's permission. Also, no-one is allowed to steal from the burgesses of Arbroath.

I, Robert, king of Scots, have granted to the abbot and convent of Arbroath the liberty that no-one may be allowed within their monastery, granges or priory without their authorization, except the poor who they should allow in.

Nor may anyone take anything from the abbey's burgesses within the burgh of Arbroath, or within their lands, without some reasonable means.

Anyone who goes against my wishes faces a large fine.

THE POPE

Rome: 13 March 1192

This document is often called 'Cum Universi'. It was sent to Scotland while the archbishop of York was trying to take over control of the Scottish church.

This important letter from the Pope (called a papal bull) to William king of Scots is the first international recognition of Scottish independence. It states that Scotland was a 'special daughter' of Rome. This meant that the Scottish church was now under the direct rule of Rome and no-one stood in between them. The Pope has control over who was excommunicated from the church. Only people from Scotland could work in the churches and all business should be kept within the kingdom itself.

Pope Celestine III to King William of the Scots.

We recall your longstanding reverence and devotion to the Roman church, and so we declare that the Scottish church, which is a special daughter of the Pope, should be subject directly to us with nothing in between.

In the Scottish church, the following dioceses are known to exist: St Andrews, Glasgow, Dunkeld, Dunblane, Brechin, Aberdeen, Moray, Ross and Caithness.

No-one but we ourselves or our legate can make excommunications in the kingdom of Scotland. In the future, only those who are from Scotland are permitted to hold a religious office there, excepting anyone whom we may send specially for this purpose. Disputes which arise in the kingdom about its possessions should not be referred to judges outside of the kingdom, excepting the appeals to Rome. No dispute can be made over the liberties granted here, or in future, without mention of this our grant.

We confirm all the liberties and immunities given by previous Popes to the king, the kingdom and the churches there.

Anagni (Italy): 27 June 1299

This document is often called 'Scimus fili' ('We know, my son').

It was given to Edward I in August 1300, more than a year after it was written. Two replies were sent to the Pope: one by the barons of England (12 Feb. 1301) and the other by Edward himself (17 May 1301).

The Pope (Boniface VIII) writes to Edward I telling him that he has no right over Scotland, for these reasons:

- 1. Scotland has always belonged to the Catholic Church, and not to kings of England.**
- 2. In the 1260s, Henry III (king of England) had received help from Alexander III (king of Scots) but only as a favour, not because Henry was able to command Alexander as his overlord.**
- 3. Alexander III came to Edward I's coronation only because he was Edward's brother-in-law.**
- 4. Alexander III only promised to give Edward I service (homage) for the lands that he held in England, not for Scotland.**
- 5. After Alexander III's death, Edward I did not take control of the country as overlord, but instead nobles of Scotland were elected as Guardians of the kingdom.**

6. When making arrangements for the marriage of Margaret and Edward, Edward I wrote to the nobles of Scotland to promise that Scotland would always be free.

7. When Margaret died and Scotland had no king, the nobles were worried about the safety of their kingdom, and so they only came to talk to Edward I after he recognised that they were only coming to him for help and advice, not because he was their overlord.

The Pope then commands Edward to release the bishops of Glasgow and the Western Isles who he has imprisoned. He also commands Edward to report any claim he has over Scotland to the Pope within 6 months.

Pope Boniface to Edward, king of England: greeting.

We note that from ancient times the realm of Scotland has belonged rightfully, and is still known to belong, to the Roman church. It was not, and is not, feudally subject to your predecessors, the kings of England, or to you yourself.

Likewise, Henry, king of England, your father, in the time of the conflict between himself and Simon de Montfort and his accomplices [in the 1260s], sought help from Alexander III, king of Scotland and Henry's son-in-law. But in Henry's letter to the king of Scotland, he distinctly admitted that he had received this help only as an act of special grace.

Further, because you wanted to have the king of Scotland, your brother-in-law [Alexander III], at your coronation, you were careful to protect his interests by declaring in your letters that Alexander's presence at the ceremony was not of right, but only by grace.

When Alexander appeared in person to offer you the oath of loyalty which was usual for the lands of Tynedale and Penrith, he publicly declared that he offered that fealty only for those lands in England and not as king of Scotland.

Also, when the same king of Scotland had died, the late Margaret was left as his heir, a girl who was your niece and a minor. And the Guardianship of the kingdom did not fall upon you as lord, but to certain leading nobles who were elected to maintain the kingdom.

After a dispensation was granted by the previous Pope for the marriage between Edward, your son, and Margaret, you are known to have safeguarded the interests of the Scottish nobles by writing that the realm should remain forever free and subject to nobody.

Further, when Margaret died, the nobles of the realm feared that they would compromise their status and so they would not come to your presence outside of Scotland unless you gave them letters saying that they did this only as a special favour, and not because they had to.

We also note how you have seized and committed into prison Robert, bishop of Glasgow, and Mark, bishop of the Western Isles, and we request that these bishops be restored to their liberty and that you recall all of your officials from Scotland.

You should send to us any claim of rights you have over the realm of Scotland within six months of this letter.

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Rome: 23 December 1295

The Pope (Boniface VIII) asks some abbots and a prior to encourage the bishop of Glasgow to pay the rector of Renfrew for his loss of income.

Boniface, to the abbots of Kelso and Jedburgh, and to the prior of Coldingham: greeting.

We have been informed by Master John of Berwick, rector of the church of Renfrew, that he and his predecessors were allowed a tenth of the fish and other things in that parish. Yet, the bishop of Glasgow and his official Master Alexander Kennedy have been taking half of the fish and other things which the parishioners sell at Glasgow.

Master John has asked that justice be done to him. And so we command you to warn and encourage the bishop of Glasgow and his official to compensate Master John, within one month, for his loss.

Anagni (Italy): 13 August 1302

The Pope (Bonifcae VIII) tells off Bishop Robert for causing trouble between the English and the Scots.

Boniface VIII to Robert, bishop of Glasgow: greeting.

We command you to stop stirring up conflicts between the king of England and the Scots, and to promote peace instead of being the cause of loss of life and property.