

**THE CHURCHES OF SAINT  
BALDRED: AULDHAME,  
WHITEKIRK, TYNINGHAME,  
PRESTONKIRK**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649549436

The Churches of Saint Baldred: Auldhame, Whitekirk, Tynninghame, Prestonkirk by A. I. Ritchie

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Cover @ 2017

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**A. I. RITCHIE**

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W. H. Boyd:  
St. Andrews: Nov. 6. 1889.

Only an Ivy Leaf.

THE  
Churches of Saint Baldred:

AULDHAME,  
WHITEKIRK, TYNINGHAME,  
PRESTONKIRK.

BY  
A. K. Ritchie.

*Semina rerum.*

Edinburgh:  
J. MOODIE MILLER, 1 AND 2 LINDSAY PLACE,  
1883.

Bu 5237.181



*Gift of  
Alexander Cochrane  
of Boston*

EDINBURGH:

*Printed by J. T. Peckie & Co., York Place,  
FOR*

J. MOODIE MILLER.

LONDON, . . . . .	HAMILTON, ADAMS, & Co.
CAMBRIDGE, . . . . .	MACMILLAN & Co.
DUBLIN, . . . . .	M'GLASHAN & GILL.
GLASGOW, . . . . .	JAMES MACLEHOSE.

## PREFACE.

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**T**HERE is neither room nor reason for a long preface: a book of this kind tells its own story. The grave, the gay, the lively, the severe, has each its place upon the page—not far apart, but interwoven each with each: events now historical side by side with memorials of a quiet life—of how men lived, and loved, and died.

The centre figure is the noble family of Haddington. A little spot to the west of the present house of Tynninghame still marks where a garden has been. Near this, the village church, with its two Gothic arches and sculptured stones, whose history is lost for ever: its graveyard now a green field, whose turf no doubt covers many curious relics of the past.

The Record, which gives this book more than a local interest, has no doubt a chequered history. At the date of the Battle of Dunbar the Bell and Church Bible were taken to Tantallon, and, when even that



stronghold was not any longer a place of safety, to the Bass—which never was annexed by force of arms to the land of the Saxon. But there is no mention of the Record: who knows but that it may have been buried somewhere until the storm was over. Be that as it may, here it is and as it is.

*Pallida Mors, æquo pulsat pede, pauperum tabernas  
Regumque turres. O beate Sesti!  
Vitæ summæ brevis spem nos vetat inchoare longam;  
Jam te premet nox fabulæque Manes;  
Et domus exilis Plutonia.*



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## INTRODUCTION.

**T**HE question—Who was Saint Baldred? has had various answers. It is not our purpose to say much of him, but of places which have a traditional connection with him. It is generally agreed that he lived about the end of the sixth century. This fact is historically important. There were at that time, in other parts of Scotland, men who have left their impress upon its history. We may set aside, as at least doubtful, the stories that are afloat as to their connection with each other. For example, that Saint Columba of Iona paid a visit to Saint Mungo of Glasgow, upon which occasion they exchanged croziers; or that Saint Baldred was a disciple of Saint Mungo. There seems to have been in such men a conscious or unconscious co-operation for good in that dark and barbarous day. No doubt a great deal of the myth has gathered round their lives.

In our own day, ecclesiastics are sorely puzzled to tell whether they were Presbyters or Bishops. I would rather look upon them as having a life and work not so clearly marked as either of these lines of ecclesiastical polity—the types of an apostolic age in Scotland. The Bass, Iona, Inchkeith, Saint Baldred, Saint Co-