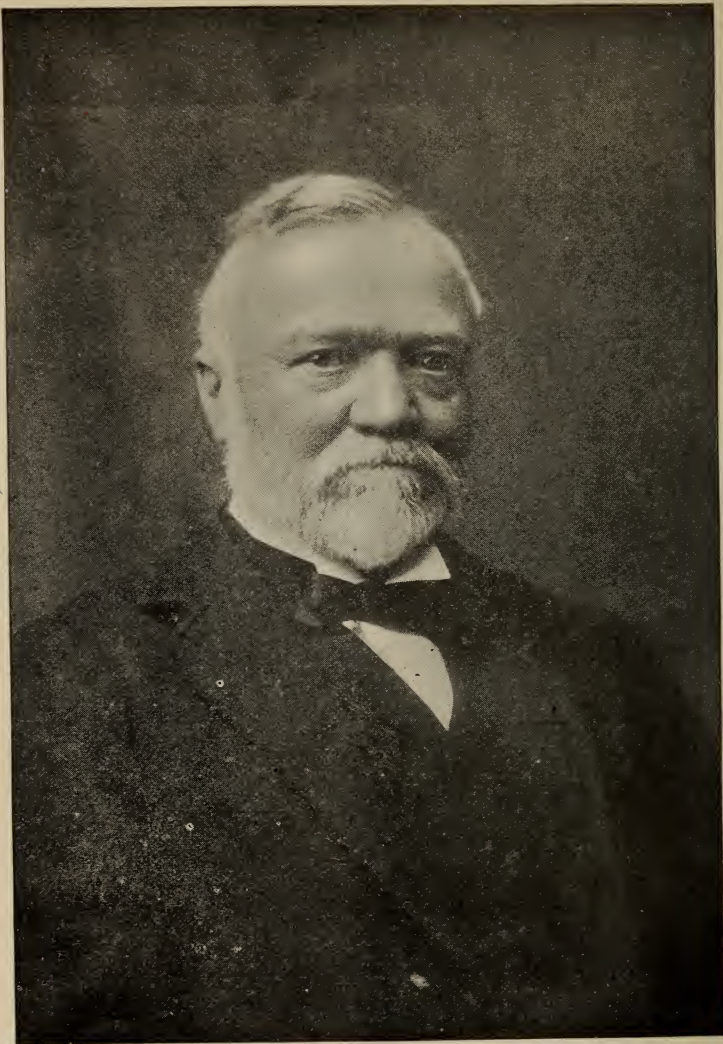


**Mr Carnegie's
Gift to his
Native Town.**

Pittencrieff Glen:

**Its History,
Antiquities, and
Legends.**

The Opening Celebration.



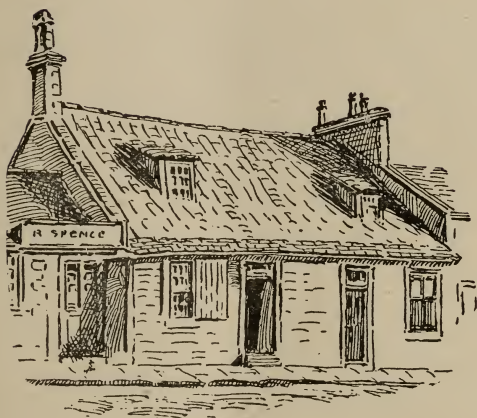
From a Photo by W. CROOKE, Edinburgh.

ANDREW CARNEGIE, Esq., of Skibo, LL.D.

“Sweetness and Light”

PITTENCRIEFF GLEN:

Its Antiquities,
History, and
Legends.



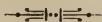
“His native home deep imag'd in his soul.”

“Stat fortuna domûs.”

Dunfermline :

JOURNAL OFFICE, MUSIC HALL LANE.

PREFATORY NOTE.



BY all lovers of Dunfermline, and indeed by all lovers of Scotland, Mr Carnegie's gift to his fellow-townsmen of Pittencrieff Glen and Park must be esteemed of priceless value. The generous provision made for the maintenance of these precious possessions and for the beautification of the city and its environments cannot fail to quicken interest and expectation. To set before the minds of both citizen and visitor the nature and the possibilities of this magnificent benefaction, the following pages have been compiled. The deed by Mr Carnegie creating the Dunfermline Trust bearing his name, his explanatory letter to the Trustees, and the statement by Dr John Ross, the Chairman, forecasting the work of himself and his colleagues, are here reproduced, along with descriptive sketches of the antiquities contained in the Glen, and the story of their associations with more distinguished members of the Royal family of Scotland. Some account is also given of Mr Carnegie's personal interest in the Glen as a boy born and reared on its confines and influenced by the glamour of its traditions and stories.

J. B. M.

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Deed by Mr Carnegie creating the Trust.

3, ANDREW CARNEGIE, of New York, and of Skibo, in the County of Sutherland, Scotland, in pursuance of a duty which I have long felt incumbent on me, and which I have so far already endeavoured to discharge, viz. :—To distribute in my lifetime the surplus wealth which I possess in such a manner as shall best advance the well-being and happiness of the greatest number of beneficiaries ; And being desirous of testing by experiment the advantages which a community may derive by having placed at its disposal, under the administration of public-spirited and intelligent men chosen from among themselves, funds dedicated to the purpose of providing the means of introducing into the daily lives of the masses such privileges and enjoyments as are under present circumstances considered beyond their reach, but which if brought within their reach are calculated to carry into their homes and their conduct sweetness and light ; And being assured that the friends hereinafter named, who are well-known to me as having shown by their public spirit their interest in duties such as I desire to assign to them, will carry out to the best of their ability the trust hereby reposed in them, and will as occasion arises elect fit successors to succeed themselves ; but being also persuaded that it is desirable that they should always be in accord with and be strengthened by having associated with themselves

Members of the Corporation of Dunfermline and of the School Board or Educational Authority of the Burgh of Dunfermline for the time being; Therefore I hereby undertake and bind and oblige myself, my heirs, executors and successors forthwith validly to deliver to or transfer to and vest in the following persons, who are all resident in or about Dunfermline, and in such other person or persons as they may hereafter assume to act in room of such of their number as may die or resign office, as Trustees for the purposes after-mentioned, viz. :—

1. Henry Beveridge, of Pitreavie.
2. James Brown, Dyer.
3. The Right Honourable Edward James Lord Bruce.
4. Andrew Burt, Solicitor.
5. The Revd. Wm. George, M.A.
6. John Hynd, Miner.
7. James Currie Macbeth, Solicitor.
8. George Mathewson, Manufacturer.
9. William Robertson, Manufacturer.
10. John Ross, LL.D., Solicitor.
11. Andrew Scobie, Architect.
12. Andrew Shearer, Manufacturer.
13. The Rev. Robert Stevenson, M.A.
14. Alan Leonard Smith Tuke, Bachelor of Medicine and Master of Surgery.
15. Robert Emery Walker, Manufacturer.
16. John Weir, Miners' Secretary.

And also in six Members of the Corporation of Dunfermline and three Members of the School Board of Dunfermline or other Educational Authority of the burgh

for the time being, the first appointed to act being chosen by these bodies within two months from the date hereof to serve for a period not exceeding three years, and thereafter to be chosen every three years in all time coming, the Provost of the Corporation and the Chairman of the School Board or other Educational Authority for the time being, always of the said six and three Members respectively, providing always that in the event of any failure by the above bodies to elect Members, the other Trustees shall have full power to act alone; First, Bonds of the United States Steel Corporation, of the aggregate value of Two million five hundred thousand dollars, and bearing interest at the rate of five per cent. per annum, together with the interest which may accrue on the said Bonds from and after the 25th day of November 1903; and Second, the Property in Dunfermline recently acquired by me from James Maitland Hunt, Esquire, of Pittencrieff (with certain exceptions), which bonds and property shall be held and administered by the Trustees before named and referred to, in Trust for the purpose of providing such means as they may from time to time devise as being best calculated to carry out in Dunfermline and its environs the experiment which I have indicated, and which is more particularly explained in a letter by me to the Trustees, dated 2nd August 1903, a copy of which is hereto annexed and is hereby declared to be an integral part of and to be read along with and as explanatory of these presents, and declaratory of the duties of the Trustees; but in carrying out the purposes expressed in the said letter I desire the Trustees to have in view that my wish is that they should not relieve the community from their own

proper municipal duties, or from the taxation which may properly be required to carry out these duties as they ought to be carried out by an advanced community of intelligent citizens; And I hereby provide that the Trustees herein named or to be assumed or appointed as before provided shall have all the powers and privileges conferred by the law of Scotland on gratuitous Trustees, and that the Trustees in their joint capacity shall be known and designated as "The Carnegie Dunfermline Trustees." and that any ten of their number present at any meeting duly called in accordance with the regulations of the Trustees shall be a quorum; And I hereby confer on the Trustees full power to appoint such officers, employees, or work people as they may consider proper for carrying on the business or work of the Trust, and to assign to them such salaries or remuneration as in their discretion they may deem suitable, with power to award a retiring allowance in cases that they may think deserving; And I empower them to make such standing orders from time to time as they may consider judicious for carrying on the business of the Trust, and to appoint Committees of their number to whom they may delegate any part or parts of the business of the Trust and to lay down rules in regard to the signature of deeds, transfers, agreements, cheques, receipts, and other writings for the purpose of securing the safe and convenient transaction of the financial business of the Trust; and I empower the Trustees to purchase for the purposes of the Trust such heritable or other property or effects as they may consider advisable to acquire, either by public roup or private bargain, at such prices and on such conditions as they may consider reason-

able, the title to which may be taken in the names of the Chairman and the Secretary of the Trust and their successors in office in their official capacity for the time being; And I likewise empower them to sell any property or effects which may be so acquired by public roup or private bargain; And I further hereby provide that the Trustees shall be entitled to the whole of the expenses which may be incurred by them in the administration of the Trust, including in such expenses the personal expenses which they or any of their number may incur in attending meetings or in conducting investigations or visiting other localities for the purpose of acquiring information which it may be thought desirable to obtain in the interests of the Trust; And I hereby confer on the Trustees all the powers and immunities conferred upon Trustees under the Trust (Scotland) Acts, 1861 to 1891, and without prejudice to this generality the following powers and immunities, viz. :—Power to uplift and realise the said Bonds and the principal sums therein contained, and the interest thereof, to grant discharges or receipts therefor, to sell the said Bonds either by public roup or private bargain, at such prices and on such terms as they may deem reasonable, to assign or transfer the same, to sue for payment of the principal sums or interest, either in or furth of the United Kingdom, to invest the sums which from time to time may be received from the said bonds or may otherwise come into their hands in the purchase of heritable property, or on such securities as Trustees in Scotland or England or Trustees in the States of New York, New Jersey, or Pennsylvania, are authorised to invest funds upon, and also on such other securities as they in the

exercise of their own discretion may select, and to alter or vary the investments from time to time as they may think proper ; all which investments may be taken in the names of the Chairman and the Secretary of the Trust and their successors in office for the time being ; And I hereby expressly provide and declare that the Trustees shall to no extent and in no way be responsible for the safety of the said bonds, or for the sums therein contained, or for the securities upon which the proceeds of the said bonds may at any time hereafter be invested, or for any depreciation in the value of the said bonds or securities, or for the honesty or solvency of those to whom the same may be entrusted, relying, as I do, solely on the belief that the Trustees herein appointed or to be assumed shall act honourably ; And I further hereby empower the Trustees to receive and administer any other funds or property which may be denoted or bequeathed to them for the purposes of the Trust ; And, inasmuch as it may hereafter be considered necessary or desirable to obtain a Royal Charter of Incorporation, or to obtain powers from Parliament or from the Court of Session fully to carry out the purposes of the Trust, or to modify and adapt those purposes to circumstances which may hereafter emerge, I hereby authorise the Trustees from time to time to apply for such a Charter or to promote such Bills in Parliament, or to make application for such Provisional Orders, or to present such Petitions to the Court of Session, and that either by themselves or in association with others, for such powers as they may consider desirable the more effectually to carry out the proposes of the Trust or to modify or adapt them as aforesaid ; And I provide and declare that the

whole expenses attendant on such proceedings shall be paid out of the Trust funds ; And I appoint that the Accounts of the Trustees shall annually be audited by an auditor to be appointed on their application by the Sheriff of the County of Fife, and that an Abstract of the Accounts as audited shall be published for the information of the public in one or more newspapers of Dunfermline, and also that a full report of their proceedings be made and so published ; And I consent to the registration hereof in the Books of Council and Session for preservation ; In witness whereof, these presents consisting of this and the five preceding pages, together with the letter hereto annexed on the three succeeding pages, all written by Thomas Thomson, clerk to John Ross, Solicitor, Dunfermline, are (under the declaration that all the words on the fourteenth line counting from the top of page one, with the exception of the first three words, and all the words on the fifteenth, sixteenth, and seventeenth lines counting from the top of the same page are deleted before subscription), subscribed by me at Skibo Castle, on the eighteenth day of August, Nineteen hundred and three, before these witnesses, Mrs Louise Whitfield or Carnegie, my wife, and Andrew Carnegie, Gentleman, residing in Pittsburg, Pennsylvania.

ANDREW CARNEGIE.

LOUISE WHITFIELD CARNEGIE, *Witness.*

ANDREW CARNEGIE, *Witness*

*Registered in the Books of Council and Ssssion on 26th
August 1093.*

Letter by Mr Carnegie to the Trustees expressing the purposes of the Trust.

SKIBO CASTLE,
DORNOCH, August 2nd. 1903.

GENTLEMEN OF THE COMMISSION,

The Trust Deed, of which this may be considered explanatory, transfers to you Pittencrieff Park and Glen and Two millions five hundred thousand dollars in 5 per cent. bonds, giving you an annual revenue of Twenty-five thousand pounds, all to be used in attempts to bring into the monotonous lives of the toiling masses of Dunfermline more of sweetness and light: to give to them—especially the young—some charm, some happiness, some elevating conditions of life which residence elsewhere would have denied; that the child of my native town, looking back in after years, however far from home it may have roamed, will feel that simply by virtue of being such, life has been made happier and better. If this be the fruit of your labours you will have succeeded; if not, you will have failed.

It is more than twenty years since I provided in my will for this experiment, for experiment it is. My retirement from business enables me to act in my own lifetime, and the fortunate acquisition of Pittencrieff, with its lovely glen, furnishes the needed foundation upon which you can build, beginning your work by making it a recreation park for the people. Needed

structures will have admirable sites upon its edge, in the very centre of population. I have said your work is experimental. The problem you have to solve is "What can be done in towns for the benefit of the masses by money in the hands of the most public-spirited citizens?" If you prove that good can be done you open new fields to the rich which I am certain they are to be more and more anxious to find for their surplus wealth.

Remember you are pioneers and do not be afraid of making mistakes; those who never make mistakes never make anything. Try many things freely, but discard just as freely.

As it is the masses you are to benefit, it follows you have to keep in touch with them and must carry them with you. Therefore do not put before their first steps that which they cannot take easily, but always that which leads upwards as their tastes improve.

Not what other cities have is your standard; it is the something beyond this which they lack, and your funds should be strictly devoted to this. It is not intended that Dunfermline should be relieved from keeping herself abreast of other towns, generation after generation, according to the standards of the time. This is her duty, and no doubt will continue to be her pride.

I can imagine it may be your duty in the future to abandon beneficent fields from time to time when municipalities enlarge their spheres of action and embrace these. When they attend to any department it is time for you to abandon it and march forward to new triumphs. "Pioneers, always ahead" would not be a bad motto for you.

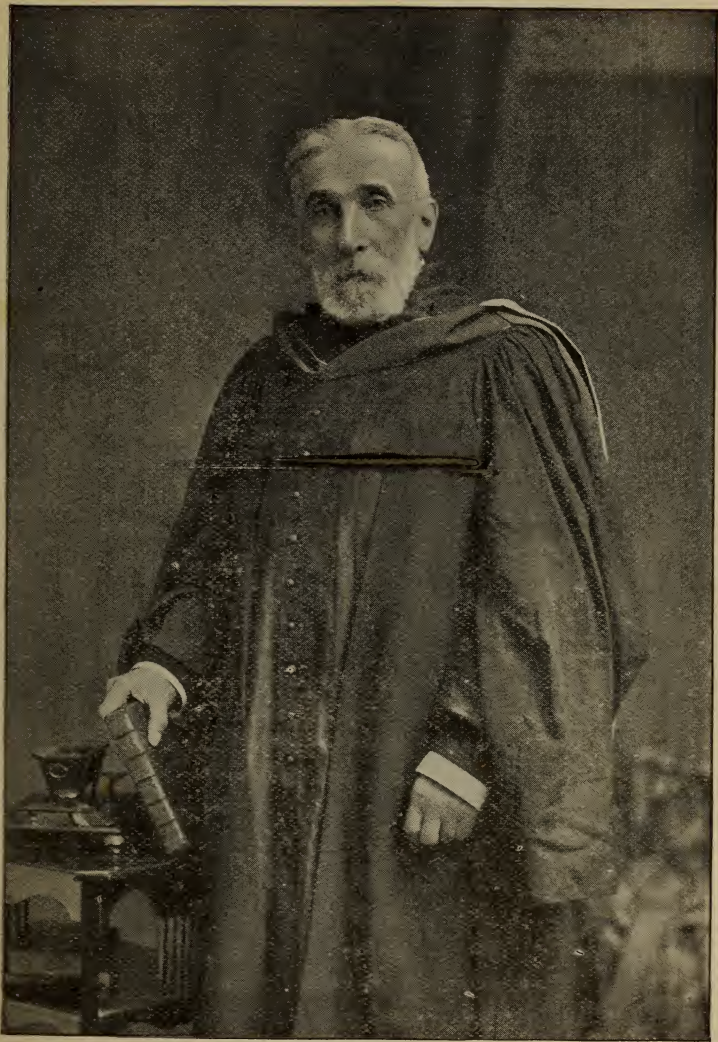
As conditions of life change rapidly, you will not be restricted as to your plans or the scope of your activities.

Permit me to thank you one and all for the cordial acceptance of the onerous duties of the Trust. Britain is most fortunate in the number and character of able educated men of affairs who labour zealously for the public good without other reward than the consciousness of service done for others. I am most fortunate in having a companion commission in charge of the Trust for the Universities of Scotland, also another in charge of Pittsburg Institute, whose success has been phenomenal as I believe yours is to be. Let me commend a great truth to you which has been one of my supports in life: "The gods send thread for a web begun." Thread will be sent for that you are about to weave, I am well assured. You have the first instalment already in your Chairman—emphatically the right man in the right place. Indeed, Dr John Ross seems specially designed for this very task, original though it be.

Gratefully,

Your obliged fellow townsman,

ANDREW CARNEGIE.



JOHN ROSS, Esq., LL.D., Dunfermline.

**Address by the Chairman of the Trustees
delivered at the First Meeting, held on
28th August 1903.**

GENTLEMEN,

My first duty is to extend, on the part of the nominated members, a hearty welcome to those who have been elected by the Town Council and the School Board. The Trust Deed bears that these representatives are expected to add strength to the nominated members, and to help to preserve that accord which should always exist between us as Trustees and these public bodies. I feel sure that this expectation will be realised. We are now met for the purpose of entering upon our duties, and it may be fitting that I should say a few introductory words by way of expressing what I conceive to be the scope of these duties, and the means by which we may best carry them into effect. I feel assured that we are all fully conscious of the responsibility attached to the office which we hold. The monetary value of the property entrusted to us is of itself sufficient to impress us, but that feature pales before the high purpose which the Truster had in view, and which he has committed to us to realise. The purpose has been aptly expressed in the letter, which must always form the rule of our conduct, and which we shall do well ever to have in view. It calls on us to act on behalf of the masses of Dunfermline. It is the masses who have the claims upon us, and amongst these, pre-eminently those who

are the toilers. We are charged to introduce into their lives sweetness and light. It is difficult to express with how much delicacy and knowledge we must handle our instruments for this purpose. Nothing short of a finely trained instinct that unerringly leads without need of debate in the path of safety and rectitude will suffice. It would be so easy to fritter away the money at our disposal, and even to spend it on purposes which might only produce deterioration of character, that it will become us to consider well every step we take. How to produce sweetness and light and how to distribute them, and how to create appreciation for them are the problems that lie before us. Sweetness and light are in themselves intangible and incorporeal, not purchasable by money alone in any market. There must go to the acquisition of them a subtle something, which must be supplied not only by ourselves but by our beneficiaries. We shall have to spiritualise our material resources if we are to succeed in realising the Truster's ideal. In doing so we shall fail if we do not begin with ourselves, and in our conduct and aims give evidence that we individually are in pursuit of sweetness and light, which is only saying that we are engaged in the pursuit of perfection. In such a frame we are more likely to communicate the love of the pursuit to others, to create that glow of life which may lead to the whole of the community ultimately being permeated by thought and sensibility to beauty, and rendered intelligent and alive. As beginners we have little room for boasting of our powers. We cannot assume the prerogatives of the great Creator, whose first recorded words are, "Let there be light," and whose works when looked upon could be pronounced

“very good ;” but while we cannot reach such a height we may yet work toward the same end. No false modesty must deter us ; we have accepted a great responsibility, and many keen observers in other countries besides our own will watch how we fulfil it. We shall have doubters and critics around us, but they must not deflect us from our purpose or weaken our wills. We can say to them at once that we are aware of our inadequacies and inconsistencies, and that if they desire to dwell on these they have nothing new to tell us, and may therefore as well leave us alone. But if we disregard hostile critics we shall, on the other hand, welcome all well-wishers, all friendly counsellors, all who have aspirations in common with our own, all who in whatever place or country have acquired experiences or ideas which may be helpful to us in our work. Although the allotted area of our work is limited, we are fellow-workers with all everywhere who labour for the elevation and happiness of mankind, and our influence may be such as to extend itself far beyond the immediate sphere of our operations. It is a specially commendable feature of the Trust that it seeks to introduce sweetness and light into the lives of the multitudes who toil. It is not deterred in its expectations by the obstacles which toil creates to the acquisition of qualities usually associated with leisure and contemplation. It is thus a tribute to labour which it inherently deserves, but which with our conventionalities we so often deny to it. In looking forward to our work we see that there are subjects which may attract us, but which are of a problematical character and require mature consideration. While these may wait we have abundant practical work to occupy us

forthwith. The Park and the Glen are ready to our hand. They may be rendered available almost without a day's delay, but to extract from them all the advantages of which they are capable may give us work for years to come. Our founder has pointed out that on the skirts of the Park there are sites for numerous structures adapted, of course, to purposes in keeping with the scope of our Trust, and already we have had suggestions for halls, museums, winter gardens, art galleries, exhibitions, and such like. All these suggestions we shall duly and carefully consider, but we must remind our advisers that although we have money we have no magician's wand which can rear an institution in the course of a night. While the Park has ample room for sites, it is delightful to think that both it and its companion the Glen are in virtue of their own nature well fitted to give pleasure to the whole community. They can be conceived as thronged with citizens strolling about enjoying the sunshine and the shade, the grass, and trees and flowers, and with all there will still remain ample space for the young people and their sports and pastimes. Provision for musical entertainments—vocal and instrumental, and lectures—oral and illustrated, may also be immediately proceeded with. Artistes of eminence may be engaged for popular concerts, as well as choirs and bands. Amusements also may be provided, but as regards these there must ever be exercised the caution which takes due care that they are of the right kind, and that they do not become mere agencies for the encouragement of frivolity and time wasting. Work of other kinds will duly follow, and day by day our minds will be educated by our own experience and the experience derived from

others. I do not wish to anticipate what in the future the various kinds of work may be. On the contrary, it is of the first consequence that every Trustee should feel assured that no scheme has been decided upon, and that he is thus perfectly free to form his own opinions and to submit his own schemes with the hope of carrying them, provided always that they carry with them the impress of common sense and the prospect of fulfilling to some extent the great purposes of the Trust. But as doubts have been expressed as to the possibility of our finding sufficient outlets for our income, let me throw out a few hints. In doing so I shall commit neither you nor myself. I shall merely give illustrations of subjects which will probably call for our consideration. I am embarrassed as to how out of so many that throng for recognition a proper selection can best be made. Let me take at random the external appearance of our own good town to begin with. I take it that we all believe in the educative power of a city's appearance, that it impresses itself upon the minds and habits of its occupants, and that it can exalt or depress according to its character. I assume that the abodes of such a community as our founder desires to see resident in Dunfermline ought to be seemly and comfortable, that light and air should be abundant, that there should be open spaces filled with trees and flowers, that the public buildings should be noble and suitable, and so placed as to harmonise with their surroundings. While this is so, we must remember that we have an ancient city to operate upon, and that it is now difficult, even if it were desirable, radically to change its character. Still with the possession of the feelings I have indicated,

there is much that might be attained even in the interior of our town. Casually looking into a guide book to this country published in New York for the benefit of our cousins from the United States, I instinctively sought to see what it had to say of Dunfermline, and to my horror I found that the description began "Dunfermline is a dirty, ill-built town." I threw down the book with aversion, but the words continued to haunt me, and with all my antipathy to them, I think you must agree that they give room for reflection. It is good to know what others think of us, to see ourselves as they see us, and it will become us candidly to consider to what extent there may be truth in the statement that Dunfermline is a dirty, ill-built town, and if we should be convinced that there is a grain of truth in the statement it will next be proper for us to consider to what extent we can remove the reproach. We shall not in doing so propose to undertake the proper duties of the Corporation, but still there may be spots, and I think there are many in regard to which we may properly intervene with the result of sweetening and brightening the aspect of our town. I would fain hope that our work in general may so influence the sentiments of the community that some enterprising builder or company will be led to feu a large area in the immediate vicinity of the town, and lay it out for the erection of workmen's houses in the style which is now becoming known as that of the garden city. At present we know that houses for the working classes are exceedingly scarce, and that the additions to the supply are proceeded with upon no system, but every man does as he can amidst difficulties arising from

want of space and the costliness of ground within the precincts of the town. It is thus next to impossible for an ordinary builder to erect houses for working men so as to give them proper accommodation and at the same time to yield to himself a fair return for his expenditure. The case may be different if houses of a sufficient number are erected on the outskirts. These may not only have internal accommodation but they may have external surroundings, rendering them comfortable, attractive, and healthful ; and, if I am correctly informed, it may be possible to erect such houses so as to rent them at a sum within a working man's means and at the same time to yield a fair return upon the expenditure. Undoubtedly the population of Dunfermline is rapidly increasing, and with the prospect of the great naval works in the immediate vicinity, and with the attractions which the exercise of our Trust will create, it may reasonably be expected that the population will in the near future increase still more rapidly. To proceed to other subjects,—we shall have as time goes on carefully to consider as to how the study of music can best be fostered among us. We know our founder's personal love of music and the enjoyment he derives from it in his own home. Most of us have heard him express his wish that in Dunfermline, by means of his benefaction, it should become possible for the inhabitants to listen to exquisite music, and be themselves trained to practice it in so far as their time and their talent may permit. He has expressed himself as desirous that the love for music which is common to every class should be gratified by a payment so small as to be within the reach of the humblest income. I feel sure we sympathise with these

desires, and that we can promise without hesitation that they will be respected. You already have local bands, but the members, as I understand, are only able to give fragments of their time to practice, and they labour under other adverse conditions. You have an orchestral society, a choral union, and other musical institutions. All these may be assisted and developed in ways that will not lessen their self-respect, but will place advantages within their reach which would be next to impossible for other than wealthy men and women to obtain. Possibly we may yet have a town's band of trained musicians and a trained choir of singers that may challenge the supremacy at present claimed by some of the towns in Yorkshire. If I can trust my own judgment, we have had throughout my time in Dunfermline many excellent voices that only needed training to render their owners first-class vocalists. Museums must come in due time. I have been surprised at the amount of interest now displayed in providing these for various purposes. They are being re-organised and popularised and rendered educationally more serviceable, as well as a means of affording rational recreation. There is indeed what may be called a revival amongst curators of museums both in this country and abroad, and an interchange of ideas is going on which indicates a quickening amongst the curators and a view of their work far in excess of what has generally been assumed. Besides having permanent collections lodged in one or more museums, it will be possible to participate in the advantages of itinerant collections of art, and specimens of great value may be brought within our bounds, which practically would be beyond the power of the inhabitants generally to visit

in their usual resting places. In the Library, Reading-room, Baths, and Gymnasium, we shall have to join forces with the Corporation and the School Board. These have their work to do, and we must be careful not to overlap their work or to supersede them, but we can act in harmony with them, remembering the statutory limitations placed upon their resources which our funds may supplement and so enable their work to be carried to a further stage than can be done by themselves. Our Trust Deed warns us that we are not to presume to do for the community that which the community ought to do for themselves, but to exercise the high privilege of helping the community by doing that which they have not the power or the means efficiently to do. The experience of Friday last when all the children of the town through the kindness of Mrs Carnegie, enjoyed a holiday fraught with unalloyed pleasure, suggests the propriety of making such a holiday an annual occurrence. It seemed an excellent institution for creating local patriotism and generating fond associations for the youths referred to by the Truster, who may subsequently roam in other lands. Equally we may find it desirable to give the older scholars facilities for study of nature knowledge and national history by visits to the country and to towns or places of historical interest—such as Edinburgh, Stirling, or Perth. In doing so, we would be profiting and interesting the scholars and assisting the work of the schools in a manner which is not within the power of the School Board. I think I have said enough to show that we have practically an unlimited field before us, and we are now, I trust, to enter upon it with a due sense of our responsibilities. Do not let

us be misled by the amplitude of our resources. They are such as will enable us to deal liberally but not recklessly. Every shilling spent will, I hope, be spent with the view to its yielding an adequate return. We must enter also upon our duties in a spirit of patience. We are not planters of Jonah's gourds, but we are the beginners of work which may take years and years to develop into ripeness. We must thus be sedate and even serious men, but at the same time we must be joyous and hopeful men. We are to be the channels through which more of the joy of life is to be conveyed to every heart and home in Dunfermline, and while we may hesitate we must not halt. This much I feel warranted in saying, that any successful provision we may make tending to the production of sweetness and light will only be a guide to something further which may be done. Sweetness and light, as I have said, constitute the pursuit of perfection, and no one has yet been able to measure the possibilities of human nature in reaching towards that goal. We are living under the law of development, and everything attained is only an earnest of what may be attained. Our founder has shown his generosity not only in placing his great gift in our keeping but in the kindness with which he has announced he is to look upon our conduct. He anticipates our probable mistakes, and he has antecedently forgiven them if only they be honest. It must be our endeavour to make few mistakes, but probably we shall fall into some. Probably immediate good results may not follow upon our sanguine expectations. Probably disappointments may vex us and hostile criticisms may assail us, but the sympathy of the founder will be with us and the value

of the experiment we are called upon to work out will be worth all our labour and all our anxiety. Let us pursue our labours then with diligence and high hope living ourselves in an atmosphere of sweetness and light, and conducting our business with urbanity and consideration for each other; but yet if controversy should arise amongst us let us not be surprised. It will be an uninteresting Trust if it do not produce debate. It may be worthwhile to remember that the phrase "sweetness and light" was born in the fierceness of controversy. I think it owes its origin to Dean Swift, who in one of the most polemical of writings—"The Battle of the Books"—speaks of ancient literature as furnishing mankind with the two noblest of things, which are sweetness and light. The phrase has been familiarised to us by Mr Mathew Arnold in his professedly amiable book on "Culture and Anarchy," but a book in which he deals about most shrewd blows to many who thought themselves apostles of sweetness, and light. At any rate, this you can be promised, that we shall have in our meetings full freedom of discussion, which, it is to be hoped, will always be accompanied with knowledge. For the requisite knowledge we shall have to search far and near, amongst books and amongst men, and institutions and things. Our founder designates us pioneers, and so we are; but others have gone before us, and it would be foolish not to profit both by their successes and their failures. Gentlemen, in conclusion, let me say one word as to myself. Our founder has been pleased to express his pleasure at my appointment as your chairman, and he has used words of flattery that must continue to embarrass me as long as I hold the office, but I desire

to say that however undeserving I may be of his praise I shall endeavour to act so as to justify his words, and to show that I recognise the honour which has been conferred upon me. I promise to do my best in the interests of the Trust, and to aid you to the best of my ability in the discharge of your duties. Your past experience renders you eminently fit for your work as pioneers and experimenters, and I assure you that no one knows better than our founder the high opinion I hold of your ability to give practical effect to his ideas.



Engr. by John Johnston

PALACE RUINS

PITTENCRIEFF GLEN.

The name of the Glen gifted to Dunfermline by its greatest and most generous son proclaims its venerability. It is derived from the Gaelic. Pit means a hollow ; Crieff, the haunch or side of a hill. Pittencrieff was therefore fitly given as the name of the wooded glen, at the base of whose precipitous sides ran the noisy Lyne. Dr Chalmers, the painstaking author of the "History of Dunfermline," gives the following note explanatory of the derivation of the word :

"Pittencrieff, from the Gaelic *Pit-an-croib*. *Pit* in the Gaelic and *pitt* in the British signify a hollow ; *craoibh*, pronounced *creiv*, a tree : the hollow of the tree ; perhaps the hollow of the wood."

"Pit" appears in many local names, such as Pitfirrane, the "hollow of the land ;" Pitliver, the "hollow of the stream ;" Pitcorthie, Pitbauchlie, etc.

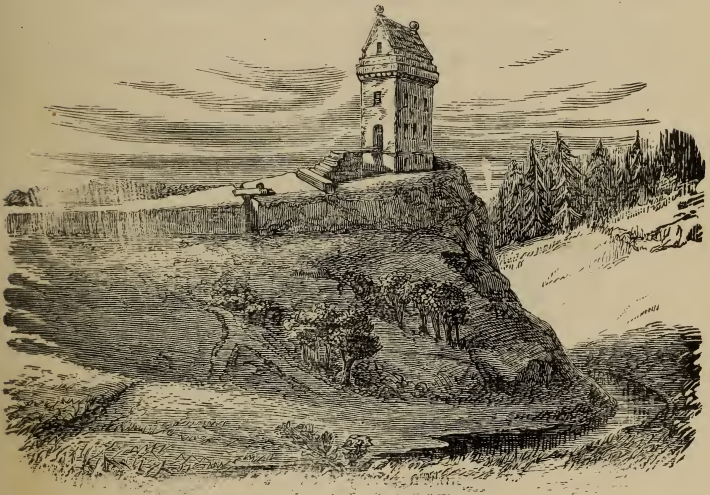
Possibly the oldest thing known about the Glen is its name. Its story must have begun long before the memorials of an old-world human life, now piously cherished in its midst, had any existence. In the pre-historic times, many centuries before the Culdees sought shelter in its neighbourhood, as they strove to train the semi barbarian Caledonians in the knowledge and worship of God, it must have been a hiding-place for savage aborigines as they ran wild in woods ; a

· hunting-ground as well as a resting-place for the beasts of the forest ; and a paradise for the birds.

In this deep recess of the wood, where water was abundant and the trees yielded their fruit in its season, natural life must have found a congenial home long before Malcolm Canmore built his tower. Pit-tencrieff, however, did not give its name to the town, whose establishment and growth marked the development of a new and higher order of life. The noisy stream which for untold centuries flowed between the two sides of the wooded valley and sang its cheerful, confiding song in harmony with the birds was, however, a contributory. The Lyne became associated with Malcolm's fortified keep or castle, and thus was produced Fermeloduni, the older form of Dunfermline—a strong tower on the Lyne. The ancient seal of the burgh showed in an exterior circle the old name, Fermeloduni ; and in an interior the legend, *Esto Rupes Inaccessa*. On the reverse side was the figure of a lady holding a sceptre, and on each side an inverted sword, handle downwards, surrounded by the words, *Margareta Regina Scotorum*. It was only when in the latter part of the eleventh century King Malcolm founded his home “in the middle of the pleasant level ground at the top of the precipitous rock, in a place, according to Fordun—“*Non homini facilis, vix adeunda feris*”—not easy for man, scarcely to be approached by wild beasts—that the glen became historical and famous.

MALCOLM'S TOWER.

“There is not the slightest notice of this Tower or of Dunfermline,” says Dr Henderson in his Annals, “till about A.D. 1069-70, on the occasion of Malcolm’s nuptials. After this important announcement, neither



history nor tradition has any direct reference to it, or to its immediate locality. We are therefore in a great measure left on conjectural ground, with no details of what must have occurred within its walls. . . . The Tower at a very early period was adopted for the Dunfermline Burgh Arms—viz., a view of the east

gable or approach of the Tower, with lions rampant as supporters. In the charter-chest of Pitfirrane, near Dunfermline, there is an old charter of date 1501 which has appended to it a wax impression of the burgh seal. The charter is in good preservation, but the wax impression is broken and much decayed. It was probably from this old wax impression, or one equally old, and from the old view of Malcolm's Tower at Forfar, according to tradition similar in shape, that Mr J. Baine, C.E., Edinburgh, made his "Comparative View of Malcolm Canmore's Tower at Dunfermline. Restored, J. B., 1790." On the preceding page is the view as presented in the Annals.

And here is Mercer's versified rendering of the view as suggested by Fordun :—

" Hard by, a mount with flatten'd top
 Uprears its rugged brow ;
 Its sides are broken, rocky, steep,
 That hardly there a goat might creep ;
 A rivulet runs below,
 And winding, sweeps around the mount,
 Forming a lovely arch ;
 Then down the glen with babbling din,
 O'er crags, through trees, as it may win,
 Pursues its destined march."

Dr Henderson concludes from all the evidence, pictorial and historical, he could collect and inspect, that the Tower was a stately massive building about fifty-two feet from east to west and forty-eight feet from

north to south, and consisted of two storeys, with possibly an attic, providing in all about twenty small eleventh century apartments. The Doctor favours a change of the rendering of the old ballad—

“The King sits in Dumferling toon
Drynking the bluid-red wyne,”

into

“The King sits in Dunfermline tower
Drinking the bluid-red wine,”

“because,” he remarks, “the King alluded to would



be more likely to practise wine-drinking in the *tour*, his residence, than in the town.”

The site of the Tower, on the Montaculum or little hill rising quickly about seventy feet above the bed of the stream, is still to be traced, and what remains, as shown in the accompanying view, will now be guarded with redoubled care. These remains are but

fragments of the south and west foundations, eight feet in length and six in thickness. In 1790, Mr Bain, formerly referred to, found that the south wall was thirty-one feet four inches long; the west wall, thirty-five feet six inches.

The Marriage Rejoicing.

In the rude, primitive Royal Palace were celebrated the nuptials of Malcolm Canmore and Margaret, the sister of Edgar Atheling; and that is one reason why the ruins are so highly prized by students of history and lovers of romance, as well as by all patriotic sons and daughters of Dunfermline. The marriage took place on the first day after Easter, or the 5th of April 1070. The ceremony was performed with great pomp and solemnity. Fothad II., Bishop of St Andrews, "ane man of great piety and learning," was the officiating clergyman, and in addition to Margaret's friends, with Turgot, the Thanes attended in force, including the valiant Macduff, and, let us hope also (tradition and Shakespeare notwithstanding), the quick-witted, stout-hearted wife, who in former unhappy days enabled him to escape from the vengeance of Macbeth, and thus afterwards scorned and warned the baffled pursuer—

“ Makbeth, luke up and se,
Under yon sayle forsuth is he,
The Thane of Fyffe that thow hast socht ;

Trow thow weel and dout rycht nocht,
 Gyve evyr thow sall him se agayne,
 He sall thee set in tyll great payne."

Painters and poets have celebrated the nuptials so pregnant with blessing to Scotland. In "Modern Athens Illustrated" may be read this note:—"In the arched roof of the right hand side staircase in Pennicuick House there is a fine painting by Runciman representing the landing, the marriage feast, nuptial feast, and apotheosis of Margaret of Hungary, Queen of Malcolm Canmore." Winton, the old historian, chronicles the event with great detail in his quaint and graphic Scotch; and Mercer, the Dunfermline historian and poet, thus describes the solemn jubilation:—

"And holy voice invoked Heaven's care
 To bless thro' life the Royal pair!
 For many days the nuptial feast
 Spread joy around in every breast,
 And Senachies were loud in song,
 With voice and harp to cheer the throng.
 A theme so fertile could inspire
 The brethren of the holy choir:
 Their strains amid the joyous time
 May thus be sung in modern rhyme."

MALCOLM AND MARGARET.

The fame of Malcolm Canmore owes not a little to the genius of Shakespeare. The elder son of Duncan is quite a subordinate character in the play of Macbeth. But to figure at all in one of the most

powerful dramas, written by perhaps the greatest dramatist the world has ever seen—in a master-work which is studied with increasing admiration by men and women of culture throughout the civilised world, and many of whose *dicta* have been incorporated in the best literature of the day, while they enrich and dignify the common speech of the Anglo-Saxon people—is of itself a guarantee of immortality. The service thus rendered is still greater when Malcolm as a Prince is represented as virtuous, courageous, and patriotic—a pure-minded, noble-souled youth of the greatest promise.

Happily for the memory of the King who regained his father's throne, the historical records, the legends and traditions associated with his name, the homage of modern art and poetry all combine in representing him as in his manhood, in his reign, and, most of all, in his domestic piety as justifying this promise of his youth. His chief indebtedness, however, must be ascribed to his consort, Queen Margaret. The rude political changes and the stormy winds that drove the Saxon Princess to the Forth, and sent her as a suppliant to Dunfermline Tower proved the greatest of good fortune for Scotland, but more immediately and directly for Malcolm. Because the warrior King lost his heart to the fugitive Princess, and made his own the purpose—"Here by God's rood is the one maid for me"—attributed to Prince Geraint

when he saw Enid "in her faded silk," and heard her sing, "Our hoard is little but our hearts are great," Malcolm's name has been linked through all the passing ages with the things that are lovely, and his reputation continues increasingly to brighten as distance and reverence lend enchantment to the view. A further increase of his enviable fame, which hides defects and invests with merit and romance, is assured by the splendid gift of Mr Carnegie.

The Royal Courtship in the Glen.

The probability is that Malcolm had not returned home from his English expedition as an ally of his Northumbrian friends and adherents of the Saxon royal family when his guests arrived in the Forth. Whether or not he was able to welcome the party in person, he soon made it evident that he wished them to consider themselves more than welcome. He must at once have set himself to lay siege to the heart of the Princess Margaret. Now, it may safely be assumed that Malcolm was not quite Margaret's beau-ideal of a lover. He was 47; she was not much over 20. His court must have seemed to her rude and little more than half-civilised, for her upbringing had been refined, and she was as much distinguished for her mental accomplishments as for her personal beauty. He was a hunter and a warrior; her inclinations were those of

the holy maid longing for the pious repose and security of the convent, whither her sister Christian afterwards proceeded. He was a widower, and by his first wife, Ingibiorg, the widow of Earl Thorfinn, of Orkney, he had two sons, and doubtless she thought she had enough of cares and trials to bear. It is said, indeed, by St. Dunelm, who was supposed to have been inspired by Turgot, Margaret's confessor, that Margaret and Malcolm had been lovers in England, and that they had been betrothed to each other before she and her friends left the Northumbrian coast. The probability, however, is that the urgency for the marriage was on Malcolm's part rather than on the part of the Princess and her relatives. As a matter of fact, the accounts seem to suggest that the King had some difficulty in inducing Edgar as the head of the Saxon family to consent to the union.

At the same time it is not to be supposed that Malcolm was either an unacceptable or an undesirable lover. Though he was perhaps unlettered in the sense of not being able to read, he was not uneducated in kingly graces. After the murder of his father by the treacherous Macbeth he had been brought up in Northumberland by his uncle Siward, and had been trained in the knightly accomplishments of the time. Though he could not read or write he could speak three languages, namely, Gaelic, Latin, and Saxon. He was strong and brave, wise in counsel, and skilful

in battle, and by his own right arm and subtle brain, as much as by the help of the loyal Macduff and of his uncle's men-at-arms he had won back the kingdom which his father had lost. Nay, it may be said of him as Tennyson has written of Arthur, many a petty king ere Malcolm came, reigned in North Britain, and ever waging war upon each other wasted all the land, but Canmore

“Drew all their petty principdoms under him,
And made a realm and reigned.”

The historians tell us that Malcolm was the first sovereign who was King of Scotland in more than name. Then what a pedigree he had! According to Robert Chambers, he came of a line of kings dating back six hundred years; and has not Dr Gordon in his *Scotichronicon* compiled a continuous list of Scottish monarchs from the accession of Fergus, who began to reign in the year 330 B.C.! Let us hope that much more attractive to Margaret than her suitor's claims of long descent were his shining virtues of magnanimity and true chivalry. In any case his love was irresistible; she was entirely in his hands; the safety of the fugitive family was dependent upon him; and, so let us say, vowing she would ne'er consent, as modest maidens have a way of doing, she consented. Within six months after her arrival in Scotland, she was the faithful and loving wife of the large-hearted, large-headed man who was King of Scotland.

A Lover's Misunderstanding.

In view of the legend about the false knight, the foxy and wicked Modred of the Court, it is permissible to hazard the assumption that in spite of the love and strong sense of duty the royal couple cherished and with which they guarded their lives they did not at first quite harmonise. Their tastes must have been widely different. Malcolm was full of natural vigour. He loved the chase, and Margaret's exacting, not to say austere, religious life probably tried him not a little. He may have felt with Guinevere before she discovered Arthur's fine human nobility and true greatness that he "could not breathe in that fine air that pure serenity of perfect light." Possibly he began to get restive under a suspicion that his knights who did not like the rigour of the new household rule any more than the old priests liked the innovations which were being introduced into the religious service, observed and welcomed a cooling of the first love-glow. At any rate he listened to the story of one of his old confidants, that after he had started on the hunt his queen was in the habit of seeking other companionship outside of the palace.

The report was a heavy blow to the devoted king. He feared it might be true. We know that "to fall out with those we love doth work like madness in the



ST. MARGARET'S CAVE.

brain," and the large-hearted Malcolm became madly jealous. He resolved to watch and to test for himself the truth of the evil report that had found a lodgment in his heart, making it surge with tempestuous emotions. Having pretended to start with the huntsmen, he hid himself in the wood, taking up a position from which, unseen himself, he could command the exit from the royal dwelling. His worst fears were roused when shortly afterwards he observed the Queen leave the tower unattended by any maid and wend her way northwards through the ravine. Furtively he followed her till she disappeared from view in a cave hewn out of the rock by the side of the linn, which was doubtless familiar to him. Assuming that this was the trysting-place with the unlawful lover he noiselessly approached, and presently he had his suspicion transformed almost into certain belief by hearing the sound of a voice. It was Margaret's voice; but there was no answering note—no sound save the music of the babbling brook, or the song of the bird sweetly telling his love from the topmost bough. Then he heard his own name pronounced—not in scorn, but with ineffable gentleness. Immediately his hand started from the hilt of his sword as from a guilty thing, as he all at once realised that his true wife in the purity of her soul, and in whole-hearted affection for him, had sought this calm retreat for close and uninterrupted communion with her Father to pray that through the

gracious influence of the Holy Spirit her husband might become a true subject of the King of Kings, ruling his household and his kingdom in the fear of the Lord.

Malcolm's Regeneration.

Who can picture the sense of shame and the sense of relief Malcolm then experienced? When a great-souled man discovers himself in an unworthy suspicion, in an unsuspected meanness, he is stirred to the profoundest depths of his being with humiliation and contrition; but the measure of debasement in his own eyes marks the height of the rebound of his spiritual nature upwards to the skies. Malcolm went through a reformation, nay, a regeneration, of this kind. He found salvation. He was born again. In his nobler character he has been beautifully limned by our marvellous poet-painter, Noel Paton, who inhaled the influence of the story as part of his native air. And as portrayed by that picture, Malcolm henceforth stands before us as our own ideal knight, reverencing his conscience as his king.

Sir Noel Paton represents Malcolm as the pupil of his young and beautiful wife, but though a pupil, submissive, intent, and reverent, he is every inch a king—in dress, in equipment, in manliness of figure, and in dignity of bearing. Of course the Book they are

studying is the Evangel which had already become to Margaret, as it in later days became to Sir Walter Scott, the only book; and the whole soul of the teacher is going out to her one pupil. Obviously, as she grasps his big strong, hand in the fervency of her appeal, she is striving to teach him a great deal more than the letters. She is sending the deathless passion in her eyes through him, making him hers, laying her mind on him, and causing him to believe in her belief. The language of his responding eyes, where love and loyal homage shine, tells of the serenity that draws from the well of love that cannot be sounded or measured or exhausted, which to the leal-hearted in all classes who are equally yoked comes as the second wind comes to the runner, when, after the happy dispersion of the misunderstandings incident to the earlier days of wedded life, they realise the divinity of the gift that heart to heart and mind to mind in body and in soul can bind. Does not the reverent beholder of the picture fancy that he sees the actual progress of the process of the unification that makes what God has joined together not only one flesh but one spirit?

His Kingly Work.

Ever afterwards the course of true love must have run smooth for Malcolm and Margaret. Glance rapidly at the evidences. According to the tradition the cave,

become a holy of holies, was fitted up as a private oratory or place of devotion. According to authentic history, Malcolm was the willing supporter of his reforming Queen as she struggled to liberate the old Culdee priests from the debasements which had marred and vitiated their religious practices. When the teachers whom Lanfranc, the Archbishop of Canterbury, sent in answer to her application, entered into friendly debate with the Scottish champions of the Culdee cult, he acted as the interpreter for the disputants.

A large church was founded and built in the name of the Holy Trinity on the rising ground behind Malcolm's Strong Tower on the brow of the precipice—the Rupes Inaccessa and the guardianship of religion being thus linked in happy association—a practical twelfth century application of the maxim of Cromwell's Ironsides, "Put your trust in Providence and keep your powder dry." This church was lavishly enriched from time to time, and among the special gifts of the Queen are mentioned jewels of great value, vessels of gold and silver, and a black cross full of diamonds, and supposed to have been made of a fragment of the Cross on which Christ had died, which she had brought with her from England. Further, for the purpose possibly of conciliating the Culdees, as well as advancing the cause of religion, a new church was built on Iona, the home of the Columban faith. How solidly built these monuments of the piety and devo-

tion of the twelfth century were is shown by the ruins which remain with us as memorials of the united Celtic and Saxon sovereignties.

The Reforming Queen.

These buildings were, however, only the external evidences of the work of a reform much more valuable. Margaret did a great deal to harmonise the worship of the old Celtic Church with the service and observances of the Churches of England and Rome. She rectified the date for the commencement of Lent. She introduced the Easter Communion. She assimilated the marriage law to that of the other Churches of Christendom, insisting more particularly on the recognition of the prohibited degrees. She did, however, much better work, for she was too much in earnest to be content with the observance of the external proprieties. She vitalised at her court and in her country the religious sentiment. Her own faith was living and pure, and she sought to vivify and keep pure the faith of her people. Her influence was distinctly evangelical in the truest modern sense of the term, not to say Puritanic. She taught her people to realise the personal individual character of religious service and responsibility by condemning the custom of celebrating the Communion without anyone receiving

it. She wished them to "remember the Sabbath Day to keep it holy." "It is to St. Margaret," says Dr Boyd, "that Scotland owes her solemnly-kept Sundays." Possibly she was also the originator of the custom of returning thanks after meals, still honoured in old-fashioned pious homes. She did not easily convert the nobles who dined at the Royal table to this act of worship, but at last, with quite a Pauline tact, she caught them with guile. For those who remained to hear the chaplain she reserved a cup of the choicest wine. Tempted by this reward the nobles gradually conformed to the Queen's domestic rule, and thus it was that the "grace cup," and with it the thanksgiving prayer after meals, were introduced as usages characteristic of Scottish domestic life. She was equally exacting as to the conduct of the ladies of her court. No scandalous talk was permitted. "In her presence," testifies Turgot, her chaplain and her biographer, "nothing unseemly was ever done or uttered." She made religion a reality, and her concern was to engage all whom she could influence to work along with her, a living sermon of the truths she taught. "There is but one story," Dr Boyd observes, "of her touching beauty, of her unselfish and holy life, of her wonderful influence over the rude people among whom it was appointed her to live." As a religious reformer she anticipated in Scotland by nearly two centuries the work of Wycliffe, the "morning star" of the Re-

formation in England. In the "Merchant of Venice" Portia says

"How far that little candle throws its beams !
So shines a good deed in a naughty world."

The torch of civilisation and Christianity which Margaret lit in Dunfermline gave to Scotland an illumination which guided her quickly and safely in her advance to a foremost place among the nations of the world. And not yet is the light quenched.

Charities and Mortifications.

In Haile's Annals are detailed Margaret's pious charities and mortifications. "Every morning," we are told, 'she prepared food for nine little children, all indigent orphans. On her bended knees she fed them. With her own hands she ministered at table to crowds of poor persons, and washed the feet of six children. While the king was occupied with affairs of State she repaired to the altar, and there with long prayers, sighs, and tears, offered herself a willing sacrifice to the Lord. In the season of Lent, besides reciting particular rites, she went through the whole psalter twice or thrice within the space of twenty-four hours. Before the time of public mass she heard five or six private masses. After that service she fed twenty-four persons ; and then, and not till then, she retired o a scanty ascetic meal."

Court State and Life.

“Perhaps,” says Dr Skene in his “Celtic Scotland,” there is no more beautiful character recorded in history than that of Margaret. For purity of motives, for an earnest desire to benefit the people among whom her lot was cast, for a deep sense of religion and great personal piety, for the unselfish performance of whatever duty lay before her, and for entire self-abnegation she is unsurpassed.” Let it not be supposed she was indifferent to, or neglected her secular duties. She developed a splendour in court life, such as Scotland had never seen before. In the Annals already quoted, it is stated that she was magnificent in her own attire. “She increased the number of attendants on the person of the king, augmented the parade of his public appearances, and caused him to be served at table in gold and silver plate.” She actively encouraged, too, industrial enterprise. She taught her maids to vie with each other in sewing accomplishments. The Royal Needlework Society or Guild is supposed to be a modern development of philanthropy by high-born ladies who have taken to heart Tennyson’s rebuke and counsel to Lady Clara Vere de Vere. As a matter of fact a Royal Needlework Society was in practical operation in Dunfermline eight centuries ago. The Scottish heart beats to the tartan, and some de-

generate Scotsmen who have given up their claim to the kilt, as the first successor of the fig leaf, in the attire of the human race, have compounded for their weakness by crediting Margaret, who seems to have been fond of vestments of divers colours, with the invention of the tartan cloth. Her association, with the introduction of the making of linen, is perhaps a better founded conjecture. Many Saxon refugees were attracted to and sheltered at her court, and it is believed they brought with them, along with their higher civilisation, a knowledge of various industrial arts hitherto unknown to the Celtic population. One sometimes wonders that Englishmen are not more resentful than they show themselves of the over-running of their land by so many immigrants from the other side of the Border. Let them remember that their forefathers began the practice long ago in Scotland, and that, perhaps, some Scotsmen now settled south of the Tweed are really kinsfolk more Saxon than Celtic in blood returning to claim their own on the strength of an eight hundred years old title.

Family Piety and Devotion.

Charity begins at home ; and as love is the first of the Christian virtues it is eminently befitting that we should find it in full bloom in the family of so conspicuously pious a woman as Margaret. In her as in

Victoria, "a thousand claims to reverence closed" as wife and mother as well as Queen. Her husband and she rendered each other beautiful worship, and dwelt together in happiness. The description of the relations of the Cid and Ximena placed on the monument in the Convent of San Pedro de Cardena—"his wife so perfect, whom he loved as his own soul," may fitly be applied to Malcolm and Margaret. Six sons and two daughters were born to them, and their children were brought up "in the nurture and admonition of the Lord." Doubtless they were gently and lovingly reared, but there is evidence that the rod was not spared when neglect or wrong-doing seemed to call for the infliction of punishment. There is a story which suggests that the fastness standing on the site now occupied by the ruins of Castle Campbell, then known as the Castle of Gloom—overshadowed as it was by high hills and practically cut off from the world with the two streams ominously named Dolor and Gryf, raging by the base of the precipitous sides—was used as a sort of house of correction for the royal family, and that the daughters as well as the sons were occasionally condemned to a temporary banishment to the uninviting stronghold guarding one of the passes of the Ochils. The third son, Edmond, was detected of conduct that looked like treachery or disloyalty, and he was promptly deprived of his princely rank. There is, however, ground for the belief that the young man made a genuine repentance

for his transgression, and was restored to a measure at least of the parental trust.

Kingly Sons.

The family, as a whole, amply rewarded the efforts of Malcolm and Margaret to teach them wisdom and piety. Surely the sweetest delight that can be given to pious parents is that supplied by seeing their sons and daughters endowed with intellect and versed in the highest accomplishments befitting their station, walking in the pleasant path of virtue as if they liked it. In quite an exceptional degree that exquisite happiness was given to the greatest sovereign of the Fergus House and his gifted and noble Saxon Consort. Edward, the eldest son, was his brave father's right hand man alike in counsel and in battle, and was always his mother's "my Edward," just as in modern times the accomplished and valorous Frederick, the husband of our British Crown Princess, was always "unser Fritz" of the German Emperor, William I. Ethelrede, the youngest, in after years became Abbot of Dunkeld, a real spiritual lord, who at the same time retained temporal or political rank and distinction as *comes de fyf*. Reference has already been made to the unfortunate Edmond, whom we shall try to think of as the penitent rather than as the transgressor. The other three—Edgar, Alexander, and David—ascended

the throne in succession, and, says William of Malmesbury, "no history has recorded three kings and brothers who were of equal sanctity and savoured so much of their mother's piety." For nearly two centuries Scotland enjoyed the great advantage of being ruled by sovereigns representing in a greater or less degree the virtues of their progenitors, Malcolm and Margaret. Hence the country advanced steadily in national unity and prosperity until Alexander, the hero of the battle of Largs, which delivered the country finally from the raids of the Norwegians, fell with his horse over a cliff between Burntisland and Kinghorn. Then, indeed, for a space of time the gold was changed into lead, until the great King Robert arose as champion of the national independence and as the connecting link between the houses of Fergus and Stuart, with both of which King Edward can claim relationship.

Queenly Daughters.

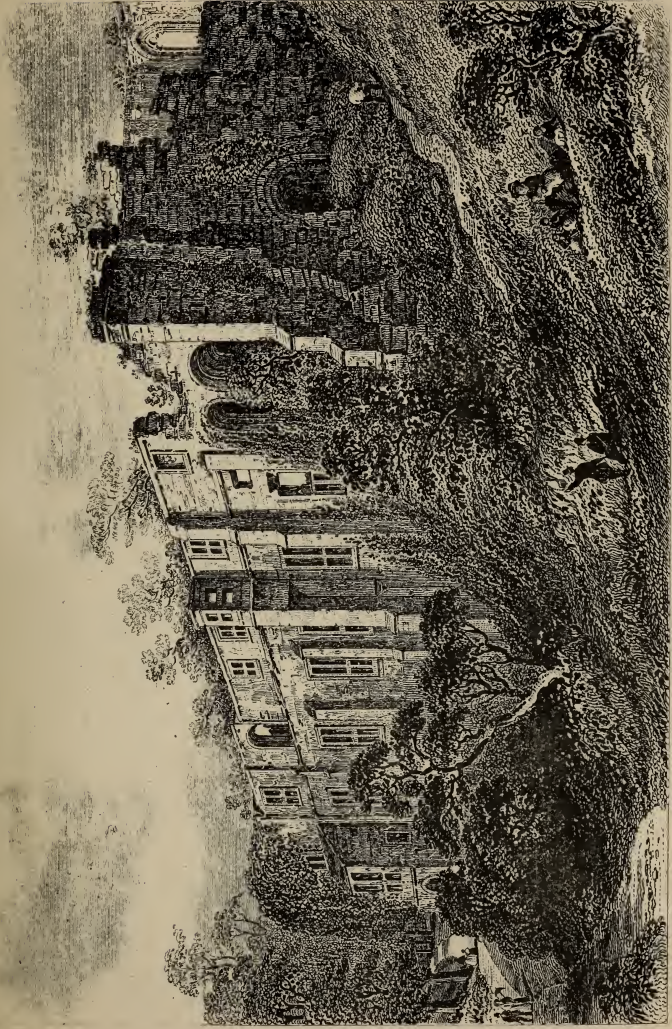
The fortunes of the two daughters were equally brilliant and notable. After their education at Dunfermline, and probably Edinburgh, under the direct supervision of their mother, was finished, and after the death of their mother, they were sent for a higher course of instruction, if that were possible, to their Aunt Christian, who had become Abbess of Romsey in Hampshire. They were fortunate in their aunt as well

as in their mother. Although a zealous and faithful abbess, Aunt Christian evidently did not think it her duty to hide the graces and virtues of her nieces under a bushel. The noblest of suitors were encouraged to seek the hands of the princesses in marriage. Matilda, the elder, captivated the heart of Henry I. of England, and when some sticklers for ecclesiastical rule endeavoured to forbid the banns by pleading that she had been bred a nun she resolutely spoke for herself in a manner John Alden would have liked to have been able to have done for himself in his courtship of Priscillia, the Puritan maiden. Plainly she had no intention to let slip the crown of Queen of England when it was placed within her reach. She promptly answered that she had taken no vows, that she never had any intention of engaging herself to a monastic life, and that on one occasion, when she had worn a veil to please her aunt, her father angrily pulled it off her head and tore it in pieces. Archbishop Anselm sustained the Princess's plea, and she became Queen of England, one of the ancestresses of the House of Plantagenet and of the present Royal family. Mary, the second daughter, married Eustace, Count of Boulogne, and her daughter, the granddaughter of Margaret, married Stephen, through whom she also became a Queen of England and the ancestress of many kings and queens.

THE CAVE ORATORY.

St. Margaret's Cave is situated 290 yards further up the Glen than Malcolm's Tower, at the base of a free-stone rock almost on the level of the stream over which it looks. Dr Henderson tells us that "from the days of St. Margaret down to 1770 there was a road from Tower Hill to the Cave, winding along the margin of the burn. On the building of the bridge under Bridge Street in the year 1770 the access in this direction was entirely cut off, and there is not now a trace of this ancient *regia via*." Doubtless the Carnegie Trustees will restore the old path, and in time easy access to this most interesting relic will be provided by a picturesque pathway from the Tower. Meanwhile, thanks to the patriotic enterprise of a former generous son of Dunfermline, a friend of Mr Carnegie and his parents, the late Bailie Thomas Walker, an approach to the Cave from Bruce Street has been provided, and the property has been placed under the care of the Town Council, with a fund for its maintenance in proper order.

In 1877 Mr Walker had the Cave cleared of the debris which had accumulated in it during long years of neglect, and had it restored to as nearly as possible its condition in the days of Queen Margaret. Two stone seats run along the base of the north and south



W. Banks & Son, Edin.

PALACE RUINS

sides, and a well near the back supplies a refreshing draught to pious pilgrims.

Turgot in his life of Margaret substantially and simply tells the story on which the sketch given under the heading "A Lover's Misunderstanding" is based:— Margaret, the Queen, who was of a very pious frame of mind, and who often became indisposed in consequence of her long vigils, fastings, and mortifications was wont frequently to retire to this Cave for secret devotion. Malcolm, her husband, doubting the object of her many visits to it, on one occasion followed her, or lay in wait for her near the cave, unobserved, where he had a view of the interior. He saw her enter it, and according to the usages of those times, was prepared to deal immediate justice should his suspicion be realised. To his great surprise and heart-felt emotion, he beheld her kneel down and engage in her pious devotion. Quite overjoyed, he ran to her, and in testimony of his great satisfaction had the Cave suitably fitted up for her as an oratory or place of devotion.

DUNFERMLINE PALACE.

The Palace, whose ruins form so striking an adornment and so interesting an attraction of the Glen has a long history. Doubtless there is a historical gap between Tower and Palace. Mr A. H. Millar in his beauti-

work, "Fife: Pictorial and Historical," published by A. Westwood & Son, Cupar-Fife, says:—

"There is no part of the remaining ruins as old as 1100; the most ancient portion being the lower part of the south-east wall, which belongs to the thirteenth century, and may have been built by Alexander III. It is certain that there was a palace of some kind here in the time of Robert the Bruce, for his son David II. was born within its walls in 1323. It is therefore highly probable that the artificers who rebuilt the monastery after its destruction by Edward I. in 1303-4 were employed to make additions to the royal palace. In 1343 David II. and his Queen Johanna resided for some time at this place, and long afterwards Robert III. and Queen Annabella Drummond took up their residence at Dunfermline, where their second son, afterwards James I. of Scotland, was born in 1394. There is no record of either James I. or James II. residing during their rule at Dunfermline; but there is evidence that James III. was the originator of some of the extensions of the palace which still remain, at the time when he was improving Stirling Castle. His son, James IV., made Dunfermline a frequent resort, as the poems of Dunbar testify; and one curious incident is related as occurring here in 1512. The King had been specially devoted to the worship of St. Duthac, whose shrine was in the ancient burgh of Tain. Frequently he had made pilgrimages to this remote town to do his devoirs to the saint, but in 1512 his other engagements prevented him from going northwards, and, as he could not visit the relics he decided that the relics should visit him

Accordingly, a messenger was despatched to Tain to bring the precious bones of the saint to Dunfermline, and he received five shillings from the royal treasury for carrying these remains safely back again!

“To James V. must be ascribed the erection of the greater portion of the palace which now remains. This work he accomplished about the same time as he put his reforming hand upon Falkland and Linlithgow, the two other Scottish palaces that lay outside the metropolis. Thus it is that we find the highly ornate upper part of Dunfermline Palace superimposed upon a much earlier foundation; for it would be as absurd to ascribe the lower part to James V. as to assign the upper portion to Alexander I. It is impossible to tell exactly the extent of the earlier palace, but it is certain that the oriel windows, the ornamental mullioned embrasures, and the decorative details belong to the middle of the sixteenth century. Dunfermline Palace came more prominently into notice during the reign of James VI. than in that of any of his predecessors. Before his marriage the King frequently resided at the Palace, and when in 1590 he was wedded to Anne of Denmark, the lordship of Dunfermline, a very extensive possession, was conferred upon her. William Schaw, the King’s master of works, was employed to put the Palace in repair, and it is probable that at this time the building known as ‘the Queen’s House’ was erected. It was adjacent to the Palace on the north-east, and communicated with it by a gallery. “It stood in the centre of the street to the north of the present arched or pended gateway, and reached near to the great west door of the church,” but was removed many years ago. In the month of

May 1590, Schaw received £400 'by his Majesty's precept for reparation of the house at Dunfermline befoir the Queenis Majesties passing thereto;' and on 12th July she took up her residence here and remained for over two months. The Queen's house was not completed till 1600."

The Ruins.

The following details are taken from Dr Chalmers' history:—Only the south-west wall and a small portion of the easter end of the edifice remain. The wall, which overlooks the Glen, is 205 feet in length and 60 feet in height outside, supported by eight buttresses. The depth from the sole of the window in the recess on the first floor is 31 feet. There seems to have been only one partition-wall, running north-east and south-west, dividing the whole extent of the present Palace, so that there must have been one very long and magnificent hall on the first floor of the eastern part, 92 feet in length, $28\frac{1}{2}$ in breadth, and about 17 in height; while the second or highest floor might be divided into different apartments. The length of the western addition is $51\frac{1}{2}$ feet; its breadth probably the same as the other. The floor of the upper room in this addition, where Charles I. was born, is about two feet lower than that of the corresponding room in the eastern, so that the ceiling would be higher—a proof of its being more modern. It is

lighted by three windows, one of which has been oriel, while the floor adjoining has six, one also oriel. The rooms below have respectively three and five windows. There is a third or sunk flat, now completely filled up with rubbish, used perhaps formerly as cellars or servants' apartments. It has been lighted by small, narrow Gothic windows.

At the south-eastern angle of the great wall, inside, a flight of steps leads down into a large sunk and vaulted apartment, where a party of soldiers quartered in the town in the year of the rebellion—1745—stored their powder, and hence named the “Magazine.” It is supposed to have been originally, not the king's kitchen, but the king's cellar or store-room. Near the north-west corner in the north wall of this chamber is the opening of the subterranean passage which Dr Chalmers had explored in January 1843. It was found that the passage has a total length of 89 feet, and, inclusive of the ascent to it, of 98½ feet. It appears to have gone along the whole outside of the north wall of the old part of the Palace, its present western limit reaching within three feet of the original west wall. The Doctor discusses various theories and traditions as to the age and use of the subterranean passage. His conclusion is that “part of the passage which is 22 feet long, 6 feet high, and has the seven arches in the roof, was meant for a place of concealment, having at least three places of ingress and egress

—one at the Palace cellar, a second at the monastery, and a third at the western extremity of the most ancient part of the Palace.”

Immediately over this crypt or cellar is found what was the royal kitchen, 42 feet long and 34 broad. The kitchen is connected with the Palace by a narrow inner and with the cellar by a larger out stair, the vestiges of which still exist. Over the kitchen have been two or more apartments similarly vaulted, having a communication by a long light covered passage through the pended tower with the refectory or dining hall in the fraternity of the monastery—“a convenience which the monks would duly appreciate as they were entitled in the reign of Alexander II. to certain *duties* from the king and queen’s kitchen.” This part of the ruins has in recent years been utilised for the accommodation of the Carnegie Museum.

The late Professor Freeman visited Dunfermline in January 1856. A month afterwards writing to Dr Chalmers he says :—

“As to the Palace, I think you give sufficient historical data for fixing the date of the earliest existing portions, namely to the reign of Robert Bruce. You say that all the buildings were destroyed by Edward I., the church forming the self-evident exception, and that it was subsequently a royal residence of King Robert. From this it clearly follows that he is the rebuilder. This date agrees very well with what I remember of the earlier portions. I do not think

there is anything earlier, but there are signs of one, if not two, later alterations. I shall assign the whole of the Palace and the domestic buildings of the monastery to the general reparation after the destruction by Edward I.; a reparation which might easily have extended over the greater portion of the fourteenth century. The great window of the refectory cannot be very early in that century."

ROBERT BRUCE.

So the second outstanding feature of interest in this historical district is the connection with the Palace of the national liberator. Bruce, the champion of Scottish national independence, did not begin his career in a hopeful way. Of Norman descent, his family displayed a certain selfish rapacity as a distinguishing feature, and he was not, as a young man, free from the influence of this family tradition. His grandfather, who had been one of the fifteen regents of Scotland during the minority of Alexander IV., aspired to the throne when the regular succession failed on the death of Margaret the Maiden. He looked for help to Edward of England, but he looked in vain; the English king's decision went in favour of Baliol, as likely to prove a more facile instrument in his hands for the promotion of his great design—the attainment of a United Kingdom. His father, who was included in Edward's retinue when he visited the

Holy Land, and who became a great favourite of the English Sovereign, treated him as his liege lord, and when Baliol revolted against the English domination, he fought on the side of the English, in the hope of securing the Scottish throne as his reward. He, too, was disappointed. The third Robert shared the ambition of his ancestors; and in order that he might raise himself and his family to royal rank, he sought the favour of both the English King and the Scottish nobles.

The most perfervid Scot who knows the history of his country must admit that the third Robert Bruce attempted to sit on two stools and to serve two masters as long as he could—keeping his eye constantly fixed on the main chance; making personal exaltation and not national advantage his chief concern. It was only when he lost all hope of Edward's favour, and when he discovered that he had become suspect to the King, that he finally cast off his allegiance, and sought to discharge his duty as a Scottish nobleman. His unpremeditated but wholly unjustifiable murder of the Red Comyn, the heir to the Baliol pretensions, widened the breach between him and the English monarch, and made him feel an outlaw very much in the manner in which David of Holy Writ found himself after he lost the favour of Saul. It seems highly probable that the slaughter of Comyn in the Church of Grey Friars at Dumfries

gave rise to deep religious questionings in his heart, and that in his contrition and penitence he pledged himself, if the Almighty spared him, to make what atonement he could by a purer life, and the display of a higher purpose—a probability confirmed by the speech he is reported to have delivered to Sir James Douglas on his death-bed, when he commissioned him to carry his heart to Jerusalem for burial in the Holy Sepulchre, as a proof of the purpose he long had had to fight against the Infidel from love for his Saviour, and in expiation of his great sin.

Certainly about this time the character of Bruce began to exhibit a marked change. He recognised, indeed, that his interests harmonised with those of the cause of national freedom; but, when cut off from all hope of English mercy and cast upon his own resources, he began to feel conscious of the power greater than his own, that led him to esteem the national welfare more than his personal well-being, and to recognise the call to become a national deliverer. Chastened by stern adversity and by a long succession of misfortunes, he developed a singularly beautiful character. Physically strong, inured to fatigue, skilful in the use of the fighting weapons of his time, wise in leadership, he proved himself a very perfect gentle knight, who won the hearts of strong-minded men like Douglas, Randolph, and his warlike brother Edward, and gradually centred in himself the national hopes. In the

struggle for independence, which culminated in the splendid victory of Bannockburn in 1314, and in the years of national repose and upbuilding which followed that great triumph, he made the welfare of his people and of his country his one aim. By the purity and nobility of his life as an outlaw, a national leader, and as a sovereign, and, possibly still more through the stirring poem which we owe to the genius of Burns, he has retained through the succeeding generations the homage of lovers of freedom in every land. His name stands everywhere, and will for ever stand, for the righteous cause of national independence, for the patriotism that risks all for Fatherland, and that assures true-hearted warriors in all ages and in all climes that

“Freedom’s battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft is ever won.”

Yet if Edward I. had dealt even generously with the son of the favourite companion of his youth, it is morally certain that Robert the Bruce would never have become a patriot, and his name would not have figured in history as the greatest of the Scottish kings.

Bruce and Margaret.

Not the least interesting of Robert Bruce’s connections with Dunfermline is the pious benefaction by which the names of the greatest of the kings and of the

best of the queens were brought together in an expression of religious faith and devoted patriotism. In 1315 King Robert bestowed by charter in free gift to the Abbey the vicarage of the church of Inverkeithing, to defray the charges of maintaining a "perpetually-lighted wax candle before the shrine of the blessed Margaret in the choir." Dr Henderson gives the following translation of the charter :—

" Robert, by the grace of God King of Scots, to all upright men in his whole land, greeting : Know ye that, for the safety of our own soul and that of our predecessors and successors, Kings of Scotland, we have given, granted, and by this our present Charter, have confirmed to God, the Blessed Mary the Virgin, the Church of the Holy Trinity, and St. Margaret, Queen, of Dunfermline, and to the monks serving and to serve God for ever in the same, the right of patronage of the vicar Church of Inverkeithing, with the pertinents, as freely and quietly, fully, peacefully, and honourably as the predecessors formerly of Roger de Moubray, knight, who had forfeited it to us, have held and possessed the said right of patronage most freely, quietly, and honourably in all things, by rendering to us nothing therefore but only the suffrages of their prayers : Besides, we give and grant, and, by this our present charter, confirm to the foresaid monks, the whole of our new great Customs from all their lands within our kingdom, viz., the lands of the burghs of Dunfermlyne, Kirkcaldy, Musselburgh, and Queensferry, and from all their other lands whatsoever : To also let the said monks have the use of their own Koketa,

according to the liberties of their regality, and our present concession in all their foresaid lands; and let this Koketa be acknowledged and admitted by all burgesses and our people, and foreign merchants throughout our whole kingdom, without obstruction from our chamberlains, or other servants of ours whatsoever for the time being, without petition from any other allocation of liberation, by finding for this our donation and concession of the said Customs for us and our successors, in honour of God and the Blessed Virgin Mary, and the aforesaid Blessed Margaret in the Choir in front of her shrine, one wax candle solemnly lighted, continually and forever.—In testimony whereof we have caused our seal to be attached to our present Charter, these fathers being witnesses.—WILLIAM, and WILLIAM, *Bishops of St. Andrews and Dunkeld*; BERNARD, our *Chancellor, the Abbot of Aberbrothick*; DUNCAN and THOMAS RANDOLPH, *of Fife*," &c.

The Bruce's Burial Place.

A still more sacred association is the burial place of the Bruce. The King died of leprosy at Cardross, in Dumbartonshire, in the fifty-fifth year of his age. In accordance with his own directions, he was buried "among the kings of Scotland in the honourable monastery of Dunfermline." A monument of white marble marked his grave, and on it was placed the inscription:—

"Hic jacet invictus Robertus, rex benedictus,
Qui sua gesta legit, repetit quot bella peregit.

Ad libertatem perduxit, per probitatem,
Regnum Scotorum ; nunc vivat in arce polorum."

" Here lies the invincible Robert, blessed King,
Let him who reads his exploits, repeat how many wars he carried on ;
He led the kingdom of the Scots to freedom by his uprightness.
Now let him live in the citadel of the Heavens."

—*Scotichronicon*, VIII., 15.

In 1818, when workmen were clearing the site of the ancient choir preparatory to the erection of the new church, a body, afterwards identified as that of King Robert, was found in a vault near the site of the high altar of former days. The body was about six feet long, and the breast-bone was found to have been sawn to permit of the removal of the heart, which Sir James Douglas essayed to carry to Jerusalem, in accordance with the desire of the pious king. As is well-known, Sir James died in a conflict with the Saracens in Spain, and the heart was brought back to Scotland for burial in Melrose Abbey. Some years ago a costly brass showing an effigy of the King was placed over the royal vault, immediately under the pulpit in the new church.

Queen Elizabeth.

The Consort of King Robert was Elizabeth, a daughter of Aymer de Burgh, Earl of Ulster. She was buried in the "choir" of Dunfermline, near her husband, King Robert. In an old charter by

Queen Mary mention is made of land and money which had been bequeathed by King Robert the Bruce to pray for the soul of Elizabeth the Queen for ever. Her remains were accidentally discovered in 1817, when the ground of the Old Choir was being prepared for the New Abbey Church. Her place of sepulture was found to be a little to the north-east of King Robert's tomb.

William Wallace.

It may here be noted that William Wallace, the great national hero, has likewise a traditional connection with Dunfermline. Near the centre of the northern half of the churchyard stands the Gospel Thorn, the successor of several thorn trees marking, it is believed, the place where Wallace buried his mother, who died in Dunfermline when travelling from the north. In the Glen, about 200 yards south from the ruins of Malcolm Canmore's Tower, is situated what is known as the Wallace Spa. "Until the middle of the 18th century," Dr Henderson says, "it was a public well, and was held in high esteem from its cooling effects and other properties." As a mineral well it would be called Well-of-Spa—in Scotch, Wall-o'-Spa, which easily passes into "Wallace Spa," Arnold Blair, a monk of the Benedictine Cloister of Dunfermline, became chaplain to Sir William Wallace. After the hero's death,

he re-entered the Monastery, and during the later years of his residence wrote a life of Wallace.

Dr Henderson cites a report that Wallace for some time made "the forest of Dunfermline" his hiding place, and then had conferences with his friends as to the propriety of delivering himself up to Edward on honourable terms. At that time the glen was an almost impenetrable forest, and the annalist suggests that the exiled hero may have found a place of shelter in St. Margaret's Cave.

The Baliols.

John Baliol, King of Scotland in 1255, had ratified at Dunfermline a treaty with Philip IV., King of France, providing for the marriage of the niece of the French King to his son and heir. Edward Baliol, who was a claimant of the Crown during the minority of David II., visited Dunfermline on 7th August 1332, and succeeded in capturing a seasonable supply of stores, including five hundred excellent spears, which had been gathered by the Regent Randolph.

Edward I. of England.

Edward I. of England visited Dunfermline on the 17th July 1291, again on the 13th of August 1296, and a third time in November or December 1303.

On this last occasion he established here his winter quarters. He was joined by his Queen and a number of his nobles, and he received the submission of many Scottish barons and leading men who had not pledged their homage during his progress in 1296. It was on this occasion the Hammerer of the Scottish nation raised his heavy hand against the Abbey. An English historian thus records the sacrilegious deed:—"On account of the magnitude of the place, the Scottish nobles were wont to convene here and to contrive their plots against the King of England; and in time of war, issuing thence as from their places of ambush, proceeded to plunder and destroy the English inhabitants. The royal army, therefore, seeing that the temple of the Lord was converted from a place of sanctity into a den of thieves, and was become an eyesore to the English nation, utterly destroyed its noble edifices by levelling them to the ground. . . . The church, however, and a few mansions, fit for monks, were preserved from the flames." King Edward made a further visit to Dunfermline on 1st May 1304.

Mercer, in his poem "Dunfermline Abbey," thus expresses his patriotic indignation:—

" Edward ! for this and all th' atrocious deeds
 Thou wrought'st on Scotland in thy fierce career,
 As oft as sounded into Northern ear,
 Thy hated name, deep execration breeds."

Richard II.

Another English Sovereign made the acquaintance of the Palace and of the town not to their advantage. According to Froissart, Richard II. and his lords, after having burned Edinburgh, went to Dunfermline, a tolerably handsome town, where is a large and fair Abbey of black monks, in which the Kings of Scotland have been accustomed to be buried. The King was lodged in the Abbey, but after his departure, the army seized it and burnt both that and the town.

THE STEWARTS.

One of the best of the representatives of the royal family of Scotland claimed Dunfermline as his birthplace. In the 37th year of their marriage, in July 1394, a son was born to Robert III. and his Queen, Annabella Drummond. Wynton's quaint record runs:—

“Oure King James in Scotland syne,
That yhere wes born in Dunfermylne.”

After his return from his long imprisonment in England, he assumed the sovereignty. James took up his abode for some time as King in Dunfermline Palace, as several charters he issued testify. After the murder of the accomplished and patriotic poet-king at Perth in 1436, an Act was passed by Parliament declaring that

“neither Perth, Stirling, Scone, or Dunfermline had the power of protecting royalty against the designs of the nobility,” and hence the capital was finally established at Edinburgh, whose Castle was considered a tower of defence for the royal families.

James IV. resided much in Dunfermline Palace. On one of his visits in 1505 “he had indulged in some libertine pranks” which inspired Dunbar’s poem, “The Tod and the Lamb, or the Wooing of the King when he was at Dunfermling.” In 1512 Margaret his Queen lived for some time in Dunfermline. In 1538, another Queen, Mary of Lorraine, the Consort of James V., rested in the Palace in one of her “splendid progresses” through Fife. In 1561 Queen Mary visited Dunfermline when travelling from Edinburgh to St Andrews. In 1563 she left Edinburgh for Dunfermline to avoid a French gentleman, M. Chatelard, grand nephew of the famous Bayard, the Chevalier, “sans peur et sans reproche.” In 1568 Queen Mary passed through the eastern part of the Parish, if not through Dunfermline city, when she escaped from Loch Leven Castle and travelled to Rosyth Castle.

Charles I.

James VI. and I. made Dunfermline Palace his home; and here on the 19th day of Novemher 1600, his Queen, Anne of Denmark,

was delivered, writes Birrell, "of ane chyld at the pleasure of Almighty God, at qlk time the canons schott for joy." Dr Robert Chambers, in his "Pictures of Scotland," recalls the tradition which the people of Dunfermline preserved as an indication of the Scottish Solomon's familiarity with the black art, which gave to his parental mind the foreshadowing of the unhappy ending of his son—the Dunfermline born boy who went to London and lost his head:—

"Charles was a very peevish child, and used to annoy his parents dreadfully by his cries during the night. He was one night puling in his cradle, which lay in an apartment opening from the bed-room of the King and Queen, when the nurse employed to tend him suddenly alarmed the royal pair by a loud scream, followed up by the exclamation, "Eh! my bairn!" The King started out of bed at hearing the noise, and ran into the room where the child lay, crying 'Hout, tout, what's the matter wi' ye, nursie?' 'Oh!' exclaimed the woman, 'there was ane like an auld man came into the room and threw his cloak owre the Prince's cradle; and syne drew it till him again, as if he had ta'en cradle, bairn, and a' awa' wi' him. I'm fear'd it was the thing that's no canny.' 'Fiend, nor he had ta'en the grinnin brat clean awa!' said King James, whose demonological learning made him at once see the truth of the nurse's observation; 'gin he ever be King, there'll be nae guid i' his ring; the deil has cussen his cloak ower him already!' This story is generally told (says Chambers), and in the same manner, by the more primitive portion of

the inhabitants of Dunfermline, and the latter part of the King's observation is proverbial in the town, it being common to say to a mislear'd or ill-conditioned person, 'I daresay the deil has cussen his cloak owre ye!'"

Dr Chalmers tells another version of the story he had from local sources, viz. :—"That a cloak, dipped in blood, was blown in at the window, and rested upon the body of the child in its cradle up to its neck, a prognostic of the future fate of the Sovereign."

In this same room the Princess Elizabeth was born in 1596. Here also in February 1601 was born Robert, Lord of Annandale, Earl of Carrick, Marquis of Wigton, and Duke of Kintyre, who only lived a few months and was buried in the tomb afterwards gifted by the Queen to the Wardlaws of Pitreavie.

Charles II. and the Covenant.

The last monarch, who occupied the Palace, was Charles II. He was in residence in Dunfermline in the second year of his reign, when, yielding to the demands of the Covenanters, he, "with apparent but only feigned sincerity," subscribed the Solemn League and Covenant on the 16th August 1650. In this "Dunfermline Declaration," the King avowed that he renounced Popery and Prelacy, and "would have no enemies but the enemies of the Covenant, no

friends but the friends of the Covenant." The Dunfermline copies of the Covenant, drawn up and signed in 1638 and 1643, are in the possession of the Trustees of Queen Anne Street United Free Church.

Other Visitors.

A large body of Frenchmen were lodged in Dunfermline in 1385. The visitors do not seem to have behaved well. At all events, they aroused the hostility of the native population. They committed numerous depredations, and the peasantry combining against the foraging parties, killed more than a hundred of the Frenchmen within a month. Those who survived were sent home to France "much disgusted," Hume says, "with the country and with the manners of its inhabitants." One abiding influence of this French visitation is found in survivals of French words in a corrupted form in the ordinary local speech.

In 1335 a Parliament was held in Dunfermline, and Sir Andrew Murray was elected to the Regency during the minority of David II. At a Parliament held in the previous year Kirkcaldy was made a royal burgh and given to Dunfermline. In 1389, King Robert II., with his nobility, met with the Ambassadors of England and France to renew a truce at Dunfermline.

Between 1582 and 1585, three Danish ambassadors

who negotiated the marriage of James VI. with Anne a Princess of Denmark, were splendidly entertained at the Palace. After fifteen days "advisement and devout prayer," the King decided in favour of the marriage, and proposed and arranged that the nuptials should take place in Scotland. Stormy weather, however, delayed the sailing of the Princess, and the impatient King, crossing the German Ocean, was married at Upsala. On the return, he and the Queen took up residence at Dunfermline Palace.

In 1651, Cromwell's army entered Dunfermline after the battle of Pitreavie, and the Protector probably viewed the birthplace of "the man Charles Stewart."

THE ANNUNCIATION STONE.

One of the most interesting of the relics in the ruins of the old building is the Annunciation Stone. The existence of this stone had long passed out of knowledge, just as the Norman archway in the Abbey lately revealed had done. In 1812, when repairs were in progress, the plaster covering the inside of the roof of the bay window in the upper storey at the south-east end of the Palace wall fell away, and the picture was disclosed. Experts interpreted the sculpturing as an illustration of the passage in Luke 1., 28-38, which tells us of the intimation to Mary by the angel Gabriel that she

would be the mother of Jesus. Hence the stone came to be known as the Annunciation Stone. At the top of the picture is shown the emblem of God the Father. On the right of it Gabriel is represented with outspread wings, holding in his right hand a sceptre and in his left a scroll, and proceeding towards the beams, on which is seen the emblem of the Holy Ghost descending towards the Virgin. On the scroll in old



capitals are the words “AVE GRATIA PLENA DNS TEC” (the two last words contracted from *Dominus Tecum*); translated in the revised version,—“Hail, thou that art highly favoured; the Lord is with thee.” Before the Virgin on the left is a pillar-table, on which a book rests, having on it in abbreviated Latin Mary’s answer:—ECCE ANCILLA DI FIAT MICH I S V T (*Secundum verbum tuum*)—“Behold the handmaid of the Lord; be it unto me according to thy word.” In front of the

little table is a two-handed pot with the lily in it, the supposed emblem of purity. On the right of it in the lower centre of the stone is a shield with the arms of George Dury, the last Abbot of Dunfermline. Below the arms are shown the supposed figures 1100, which gave rise to a great deal of antiquarian argumentation and speculation. In 1859, when Mr John Ions, photographer, Dunfermline, further cleaned the stone for the purpose of taking a photograph, it was discerned that the supposed figures 1100 formed really "fido," and the prefix "con" was also revealed. Hence it is assumed that "confido" was the motto of the Dury arms. "Thus," says Dr Henderson in his 1859 note, "is set at rest, and satisfactorily explained, what had been 'a puzzle and a bone of contention with antiquarians for 47 years. It is singular that such a finely sculptured stone should have been made the roof part of the bay window in the Palace; perhaps it may have been taken in troublous times from the Abbey Church and placed in the roof of said window and plastered over with lime for safety. The stone has been semi-circular, and is still very nearly so, having a radius of about 2 ft. 10 ins.; the base is 5 ft. 9 ins. in length, and from its middle to top of curve 2 ft. 2 ins. These measures so nearly coincide with that of the top of the arch of the innermost or lowest of the receding arches of the great western door of the Abbey that it is not unlikely that its original place was in the top of this arch. Be that

as it may, if placed here it would have a fine appearance, well seen, and appreciated by all. Many of the great western door arches of English cathedrals are embellished with sculptured stones. The great west door of the Rochester Cathedral, which very much resembles that of Dunfermline Abbey, has in its lowest receding arch a beautifully sculptured stone of great age."

"It has been suggested," says Millar in his "Fife: Pictorial and Historical" (A. Westwood & Son, Cupar, Fife,) "that the famous Annunciation Stone was inserted in the wall to mark the chamber where the Princess Elizabeth was born. The most probable reason for this stone being in the Palace is that Schaw (the King's architect) had found it among the ruins of the church, and had appropriately used it to decorate the birth-chamber of a Scottish princess."

THE WESTMINSTER OF SCOTLAND.

Though the burial place is in the Abbey and outside of Pittencrieff Glen, the record of royal sepultures, which caused Dean Stanley to describe Dunfermline Abbey as the Westminster of Scotland, containing more royal dust than any part of the country, may here be reproduced :—

LIST OF ROYAL INTERMENTS IN DUNFERMLINE ABBEY.

(A.D. 1093-1403.)

Previous to A.D. 1093 the remains of the kings

of Scotland, were interred in the Cemetery of Iona (Icolmkill), one of the Western Isles. After the founding of his great Church of Dunfermline, Malcolm III., as previously noticed, ordained that the Iona Cemetery should no longer be the place of royal sepulture, and that in future Dunfermline should be the *locus sepulture regius* (*the place of royal sepulture*). The *locus* set apart for this purpose was a large area of Dunfermline Church, near its east end, contiguous to the sites of the high and the rood altars. The first royal interments that took place were in 1093, being those of Queen Margaret and her son Prince Edward, the heir apparent to the throne of Scotland. (*Annals of Dunfermline*, date 1093.) Between A.D. 1093 and 1165 the following royal remains were interred in this locality, below the pavement, near the east end of the original church, now known as the Auld Kirk of Dunfermline, viz. :—

	Interred.
MARGARET (Queen, Consort of Malcolm III.),	1093
EDWARD (Prince, heir apparent),	1093
DUNCAN II.,	1094
ETHELREDE (Prince, son of Malcolm and Margaret, <i>circa</i>)	1096
EDGAR (the King),	1107
MALCOLM III., exumed at Tynemouth, re-interred at Dunfermline,	1115
ALEXANDER I. (the King),	1124
DAVID I. (King),	1154
MALCOLM IV. (King),	1165

Thus in the original church, the present Auld Kirk, there were interred 6 Kings, 1 Queen, and 2 Princes.

Between the years 1215 and 1226, a large eastern addition was made to the original church of about

170 feet in length consisting of a choir, transepts, Ladye Chapel, and tall lantern-tower. When this new addition was completed, about 1226, the high altar in the old building was removed and erected near the east end of the new church, and before it the daily church services were conducted; immediately in front of it a large space was consecrated as the new *locus sepulture regius*. Thus there were two places of royal sepulture in Dunfermline Abbey, viz., in the original church (Auld Kirk) from 1093 to 1250, and from 1280 to 1403 in the then great Eastern Church or Choir.

LIST OF ROYAL INTERMENTS IN THE CHOIR OF THE ABBEY.

(A.D. 1250-1602.)

MALCOLM III., the King, and MARGARET the Queen, his Consort, translated from their old resting- place in the Auld Kirk to the Ladye Chapel at the extreme east end of the new Eastern Church or Choir,	1250
MARGARET (the Queen, Consort of Alexander III.),	1274
DAVID (Prince),	} sons of Alexander III., 1280
ALEXANDER (Prince),	
ALEXANDER III. (the King),	1284
ELIZABETH (Queen Consort of King Robert the Bruce),	1327
ROBERT I. (King Robert the Bruce),	1329
MATILDA, (Princess, daughter of King Robert the Bruce),	1356
CHRISTIAN (Princess, sister of King Robert the Bruce),	1366
ANABELLA (Queen Consort of Robert III.),	1403
ROBERT (Prince, the infant son of James VI. and Anne),	1602

In this Eastern Church or Choir there were interred, so far as hath been authentically ascertained, the re-

mains of 2 Kings, 3 Queens, 3 Princes, and 2 Princesses. In the Auld Kirk, 6 Kings, 1 Queen, and 2 Princes; total, in both places, between A.D. 1093 and 1602, 19 royal interments. (See also *Annals of Dunfermline* under the several dates for full particulars, and the two engravings under dates 1115 and 1226 for sites of the two places of royal sepulture.) Some authors state that Margaret, in 1274, was interred in the Nave; we think she would be interred in the Choir. Her husband, Alexander III., is buried there, and it is probable he selected the Choir before his death as the place of sepulture of his family.

King Edward's Dunfermline Connection.

Through Princess Elizabeth, who was born in Dunfermline Palace in 1596, four years before the unhappy Charles saw the light, King Edward and the present Royal family can claim connection with Scottish kings from 1056, and also with Dunfermline Palace. The following is a list of Kings from Malcolm Canmore (1056) to James VI. (1625):—

MALCOLM III. reigned from	1056 to 1093
DONALD from 1093 to 1094; again from 1095 to 1097; Usurper (brother of Mal- colm III.)	
DUNCAN, natural son of Malcolm III.,	1094 — 1095
EDGAR, son of Malcolm III.,	1098 — 1107
ALEXANDER I., do.,	1107 — 1124
DAVID I., do.,	1124 — 1153
MALCOLM IV., grandson of David I.,	1153 — 1165
WILLIAM (The Lion), brother of Malcolm IV.	1165 — 1214
ALEXANDER II., son of William The Lion,	1214 — 1249

ALEXANDER III., son of Alexander II., . . .	1249 — 1285
MARGARET, grand-daughter of Alexander III. (<i>Interregnum</i> —Plottings of Edward I. of England.)	1285 — 1290
JOHN BALIOL, elected King of Scotland by Edward I.,	1292 — 1296
<i>Interregnum</i> —Baliol deposed by “plot- tings” of Edward I.,	1296 — 1306
ROBERT I. (through David, Earl of Hunting- don, 2nd son of Prince Henry.)	1306 — 1329
DAVID II., son of King Robert the Bruce, . .	1329 — 1371
ROBERT II., grandson of do.,	1371 — 1390
ROBERT III. (originally called John), eldest son of Robert II.,	1390 — 1406
JAMES I., son of Robert III.,	1406 — 1437
JAMES II., son of James I.,	1437 — 1460
JAMES III., son of James II.,	1460 — 1488
JAMES IV., son of James III.,	1488 — 1513
JAMES V., son of James IV.,	1513 — 1542
MARY STUART, daughter of James V., . . .	1542 — 1567
JAMES VI., son of Mary Stuart,	1567 — 1625

The Descent of Victoria I. from Elizabeth, eldest Daughter of James VI. of Scotland.

The following is the line of descent of King Edward from the Princess Elizabeth, the eldest daughter of James VI. of Scotland, who was born in the Royal Palace of Dunfermline in 1596:—

1. JAMES VI. of Scotland, born 1566; married, in 1590, Ann, daughter of the King of Denmark. James succeeded to the English throne in 1603, and died in 1625. His Queen died in 1617.
2. ELIZABETH, daughter of James VI., born at Dunfermline in 1596; married, in 1613, Frederick, Elector Palatine of the Rhine, afterwards King of Bohemia. She died in 1662.

13. SOPHIA, daughter of Elizabeth and Frederick, born in 1630; married, in 1658, Ernest Augustus, Elector of Hanover. She died in 1714. (Had she lived six weeks longer, she would have been Queen of England at the age of 84.)
4. GEORGE I., son of Sophia and Ernest Augustus, born in 1660; married, in 1682, Sophia Dorothea, daughter of George William, Duke of Zell; succeeded to the English throne on the death of Queen Anne, in 1714. He died in 1727, and his Queen in 1728.
5. GEORGE II., son of George I., born in 1683; married, in 1705, Wilhelmina Carolina Dorothea, daughter of John Frederick, Margrave of Bradenburg. He succeeded his father, George I., in 1727, died in 1760, and his Queen in 1737.
6. FREDERICK LOUIS, son of George II., born in 1706; created Prince of Wales in 1729; married, in 1736, Augusta, daughter and fifteenth child of Frederick II., Duke of Saxe Gotha. Prince Frederick died in 1751, and the Princess Augusta in 1772.
7. GEORGE III., born in 1738, son of the preceding; came to the throne on the death of his grandfather, George II. In 1761, he married Charlotte Sophia, daughter of Charles Lewis Frederick, Duke of Mecklenburg-Strelitz. George III. died in 1820, and his Queen in 1818.
8. EDWARD, fourth son of George III., born in 1767; created Duke of Kent in 1799; married, in 1818, Victoria Maria Louisa, daughter of Francis, Duke of Saxe Coburg Saalfeld. He died in 1820 (just a week after his father.) The Duchess of Kent died in 1861.
9. VICTORIA, daughter of the preceding, born 24th May, 1819; succeeded her uncle, William IV., on the 20th June, 1837; married, on 10th February, 1840, her cousin, Francis Albert Augustus Charles Emanuel, Duke of Saxe, Prince of Coburg and Gotha, born in August, 1819, and died 14th December 1861.
10. EDWARD, son of Queen Victoria and Prince Albert, born 9th November 1841; married, March 10th 1863, Princess Alexandra, eldest daughter of Christian IX., King of Denmark; succeeded to the throne in January 22nd, 1901.

Long live the King.

THE PALACE YARD.

This yard lay immediately in front of the Palace, and was anciently known as the Abbey Close; but, after the destruction of the Abbey in 1560, it came to be known as the Palace Yard. It was bounded on the north by the south-east front of the Queen's House; on the east by the dormitory walls of the monastery; on the south-east by the Pends; and on the west by the east or front wall of the Royal Palace, occupying that large space of ground from a point a little below to the entrance of Pittencrieff policy to the arch of the Pends, or about 140 feet from north-west to south-east, with an average breadth of about 90 feet, an area of about 1400 square yards. In this large open triangular space in front of the Palace, says Dr Henderson, "courtiers, warriors, and knights were marshalled in days of yore, and as a matter of course, here

"The Bruce oft met his marshall'd knights
And shook the Carrick spear."

THE DOUBLE ARCHED BRIDGE.

From the site of the old Palace Yard opposite the western entrance to the Abbey, a road leads past the ruins of the Canmore Tower and crosses the deep

ravine by a double arched bridge, of which a view is given from a photograph taken by Messrs Westwood, artists, Dunfermline. Much of this double arched bridge is now concealed by the accumulation of debris, and doubtless a clearance will speedily be effected by the Trustees which will show the whole interesting structure. Meanwhile, it admirably serves its purpose as a means of easy communication across the Glen to Pittencrieff house and grounds.

Before the occupation of the Palace by James VI., a bridge across the stream connected the two sides of the Glen. At the time of the King's marriage it was, however, in a ruinous state; and Queen Anne doubtless enjoying the beautiful outlook obtained from the western eminence on which Pittencrieff House now stands, had another bridge built in 1611 to make the passage safer and more pleasant. In 1788, the present structure made its appearance. Captain Phin, who was then owner of Pittencrieff, raised the viaduct to a convenient height by building "two storeys"—arch above arch. Above the upper arch there is a shield cut out in stone, showing the Captain's arms, a pelican erect, and above it a pelican picking at its breast. Under the shield is the lettering—"Rebuilt 1788." The date is also cut on the lower arch, and above is a stone with the letters and figures "A. R. 1611," recalling Queen Anne's service. A bridge named the Gyrbow is referred to in 1527 in the Register of Dunfermline



From a Photo by W. WESTWOOD, Dunfermline.

THE DOUBLE ARCH

Probably the Gyrbow was the original crossing made by the Abbots and Monks as they passed between the monastery and the pleasant fields and garden of Pittencrieff.

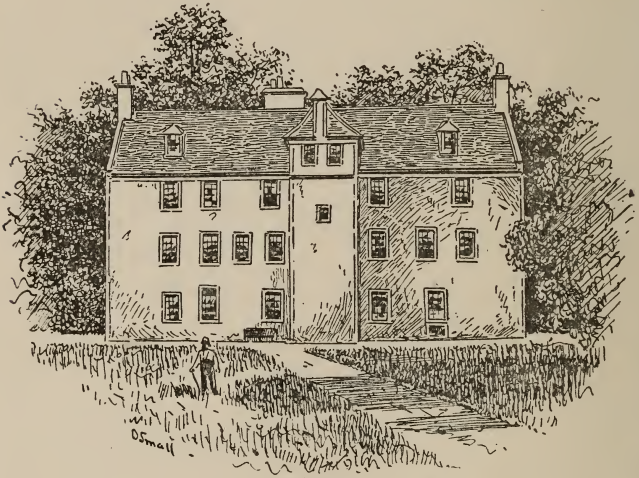
PITTENCRIEFF HOUSE AND ESTATE.

Pittencrieff House was erected about 1610 by Alexander Clerk, supposed to have been related to the Clerks of Penicuick. A disposition to the Pittencrieff estate was given by Charles, Earl of Dunfermline, to Sir Alexander Clerk, of date 12th May 1657, but, says Dr Chalmers, the property appears to have been in the possession of a person of this name much earlier. The Doctor in a note on pages 325 and 326 of Volume I. of his History gives the following description of the house :—

“Sir Alexander Clerk’s armorial bearing and his initials are over the door, with the motto immediately below: “Praised be God for all his giftes.” There is still visible, also, over one of the windows, the crest of the Earl of Dunfermline, to whom the estate of Pittencrieff once belonged. A third storey was added in 1740. As a picture of the simplicity of the olden times, it may be noticed, that the *Reddendum* of the charter of Pittencrieff property, which is held of the Crown, is the annual payment of a red rose, on the day of the feast of the Blessed Virgin.

“On the parapet wall, at the top of the stair, is the

following inscription, in open letters 15 inches high, and 17 feet in extent, executed like those of 'King Robert the Bruce' on the church. NI DEVS ÆDIFICET DOMVM—'Unless God build the House.' On a stone connecting two long chimney-stalks, within the bartizan, at the same place, there is the inscription, cut in elegantly formed Hebrew and Roman characters:—'This also is vanity and a great evil.'



“Over the two windows of the dining-room, are sculptures of two men, one over each window, supposed to be intended for representations of King David and King James VI., the one sitting with a harp in his hand, and the other rather more than a half length, in the costume of his age, with ruffs; and on a stone panel, between these windows, there

are in Hebrew letters, cut in alto relievo :—‘The Lord hath chosen them that fear Him.’

“Underneath the first window of the staircase at the main entrance fronting the south, but not at present visible from the ground, by reason of a flat roof over the porch, is the date 1623, with the inscription, in Hebrew and Latin, cut on two small neat stone panels :—‘Woe unto him that buildeth his house by unrighteousness.’—Jerem. xxii. 13.

“This window has at its top the initials W.M. surmounted by the fleur-de-lis, which appear to be those of William Monteith of Randieford, who acquired the lands of the Hill in 1621, and obtained a charter for them in 1624, and who, it may be presumed, erected this mansion in 1623, the date below the front window. He was an elder in this parish in 1640. It may be suggested, as not unlikely, that as there is a resemblance in some of the ornaments of this building, and even of the details of its architecture, to the splendid hospital of George Heriot at Edinburgh, the same celebrated architect, Inigo Jones, who designed the latter, may have also planned the former edifice : more especially, since he was at Denmark with James VI., and returned to Scotland with him and his Queen, as her architect, and probably resided here for a time ; when, too, he may have built the Queen’s House in 1599, &c.—It may be noticed in this place, that the adjoining farm of Grange, acquired by the late Lord Elgin, once belonged to the ancient family of Moubray, now represented by Lieut.-Col. Sir Robert Moubray, of Cockairney, in Dalgetty parish, knighted in 1825.

“The emblems of the four kingdoms of Scotland, England, Ireland, and France, are also over several of the front windows”

Former Owners of Pittencrieff.

Reference has already been made to the early date at which the Glen became a retreat and shelter for the civilisers of Scotland. Pittencrieff estate has had a long, though not quite so long, a history. In the thirteenth century the monks of Dunfermline obtained from William de Oberwill, the laird of Pittencrieff, a charter authorising them to dig for coal, to quarry stones, and to "use freely all the roads and paths through my lands of Pittencrieff and Galrig without any hindrance, which they have used at any time, or have been wont to use." Shortly afterwards the estate was acquired by the Abbot, and was included among the lands belonging to the monastery. After the dispersion of the monks, George Seaton, the first Earl of Dunfermline, became the owner of Pittencrieff. In 1651, Charles, Earl of Dunfermline, disposed the property to Sir Alexander Clerk, of the Clerks of Balbirnie. The subsequent owners were George Murray, of His Majesty's Guards, in 1685; Alexander Yeamen, in 1690; Colonel John Forbes, in 1701; Colonel Arthur Forbes, in 1750, when he got from the Marquis of Tweeddale the Tower Hill, till then a separate possession; Captain Archibald Grant, in 1763; George Chalmers, merchant, Edinburgh, in 1765; Captain George Phin, in 1785; William Hunt, merchant, Dun-

fermline, in 1800; William Hunt, his son, in 1807; James Hunt, his brother, in 1812; and following him, Colonel Hunt, the son of James Hunt, who has just sold the property to Mr Carnegie for £45,000. The purchase price paid by Captain Grant was £11,000; by George Chalmers (the owner who built the bridge across the ravine between the High Street and Chalmers Street, at a cost of £5045, and after whom Chalmers Street was named), £13,500; by Captain Phin, £17,600; and by Mr William Hunt, £31,500.

THE CITIZENS' CLAIM.

Many generations of Dunfermline men and women looked upon the Glen, in spite of the purchase moneys, already detailed, as by right public property. They resented the gradual enclosure of the Glen and their exclusion from it. For enclosed within the walls were possessions linking the story of the town with the national history, which patriotic citizens felt should be public property. A long litigation between the Crown and the owner of the estate regarding these public national rights kept alive the old faith and desire. The Crown officers did not show that zeal or push in asserting the national claims which a former generation of Dunfermline citizens thought they should have exhibited; and many evil reports regarding the supposed

subserviency of the Government of that day to wealth and social influences had currency. During his long tenancy of the Lord Advocateship of Scotland the late Lord James Moncrieff found time and opportunity to bring the case repeatedly before the Law Courts, and during the long contest for political supremacy in Edinburgh between Parliament House and Independent Liberalism, Lord Advocate Moncrieff, as the champion of the lawyers, had some sympathisers even among the Radicals of Dunfermline, lest his defeat at the poll should lead to a suspension or abandonment of the litigation with Mr Hunt about the ownership of the Palace Ruins.

The sense of local grievance caused by the exclusion of the public from the Palace grounds and Glen, the centre and source of stories and legends that have for centuries formed no small part of the life of the townsfolk and have moulded their character, doubtless accounted in some degree for the ready sympathy given in Dunfermline to the Chartist movement and to Radical political opinions. The family from which Mr Carnegie has sprung largely shared the popular feeling of resentment, and indeed did not a little to sustain and stimulate it. Two Thomas Morrisons, father and son, were the successive leaders of Radical opinion in Dunfermline. The second Thomas Morrison was Mr Carnegie's uncle. A native of Dunfermline who knows the story well thus writes:—

“What made Thomas Morrison a Chartist? What kept him the friend of the people, the advocate and defender of popular rights to the end of his days? He was an omnivorous reader. He was in touch with some of the best minds in Scotland. Russel, of the *Scotsman*, who often met Morrison on angling expeditions, had the highest opinion of his ability. But what moved Morrison, Chartist champion and the people’s friend, more than all his reading was probably an object lesson which was constantly in his thoughts, and influenced him as it has influenced generations in Dunfermline. ‘The Glen’ he passed three times a day in going to and from his boot shop is one of Scotland’s beauty spots, rich in romance and Royal story, but was rigorously closed. Every boy and girl knew by heart the story of King Malcolm and his saintly Queen; they knew of the tower on the mount Malcolm built; they knew of the ‘rivulet that runs below;’ they could see the ruins of the Palace of the Scottish Kings, then claimed as part and parcel of the Pittencrieff Glen; but to one and all the sacred ground was prohibited. The boys and girls who were Andrew Carnegie’s contemporaries never got more than a peep of the paradise within the high, forbidding, prison-like walls that shut out the view from the roadway, and yet not one of them but regarded ‘The Glen’ as their property by right of citizenship.

“AN INHERITOR OF THE PROMISES.”

Born within sight of the Glen, yet denied admission to it in his early boyhood, Mr Carnegie grew up in

full sympathy with the popular idea and claim. "We inherit," says Carylyle, "not life only but all the garniture and form of life ; and work and speak, and even think and feel as our fathers and primeval grandfathers from the beginning have given it us." The author of "The Gospel of Wealth" comes from a Dunfermline stock who valued integrity of character and mental and moral culture even more than wealth. His ancestors were daring and steadfast friends of freedom when the advocacy of Liberal principles involved the risk of political proscription and persecution. They were lovers and students of books, and made the fullest use of the opportunities open to them for the development of intellectual power. Paying homage to character, they felt that "The man's the gowd"—that the "Honest man though e'er sae poor" was king of men, and that in virtue of that kingship, which would one day assert its supremacy, human liberty and progress were assured. In their own sphere they lived strenuous lives, dreaming dreams, and seeing visions, and passing on from son to son the faith that inspired and ennobled them, making them the truest and the wisest of patriots, but at the same time lovers of humanity as well as of their country, and holding firmly the belief in the brotherhood of man as they anticipated the coming of the time of universal peace and goodwill. In many speeches delivered in Dunfermline and elsewhere, Mr Carnegie has given abundant proof that

these Dunfermline reformers and men of far-seeing faith did not preach their "living sermons" in vain. He has entered into their spirit, and in a sense into their works, whose sphere he has enlarged. When on being made an honorary freeman of the City of Glasgow he confessed his honourable love for the land of his birth, pleaded the cause of the patriotism of race, gloried in the advancement of human freedom, counselled the avoidance of war as a criminal folly and a heinous sin, and proclaimed the gospel of the brotherhood of man, he said nothing that his kinsfolk had not said for generation after generation. Many men who boast of their long descent, and are carefully educated by their parents, find as they enter upon the serious duties of life they have a great deal to unlearn. The Dunfermline weaver in the first half of the nineteenth century bequeathed to his son

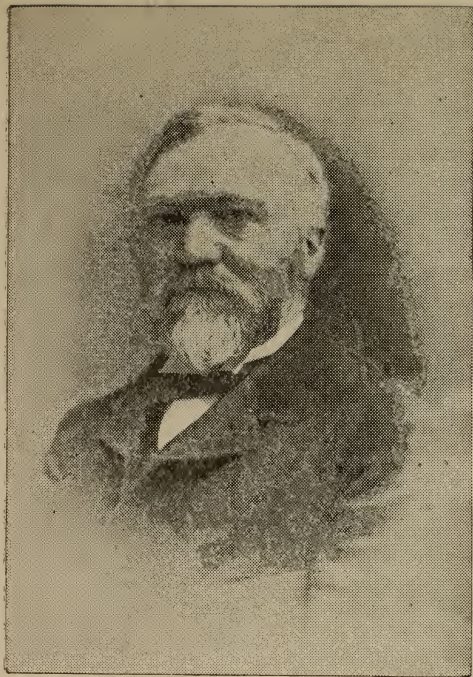
"Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit"

—a heritage a king might wish to hold in fee. He also transmitted a faith—a working principle of life which most conspicuously in Mr Carnegie's case has proved amply sufficient, and unfailingly adaptive, as he has fought his battle in the world's bivouac.

A MEMORABLE VISIT.

On the last day of August 1901, Mr Carnegie was permitted, in company with Mrs Carnegie, to visit the Glen, without any fear of challenge. The occasion was the annual flower show of the Dunfermline and West of Fife Horticultural Society, held within the grounds of Pittencrieff, by the kind permission of Colonel Hunt. Mrs Carnegie distributed the prizes won at the exhibition, and Mr Carnegie delivered an address, in which he said :—

“Mrs Carnegie and I are delighted that it was upon this ideal spot that the exhibition was held, through the great kindness of its proprietor, Colonel Hunt. We can imagine no place more ideal than this for your exhibition—not if you were to search broad Scotland. I remember how big that word used to seem to me—‘Broad’ Scotland. It isn’t very broad ; it depends upon how you measure Scotland. We are met here upon the very spot where King Malcolm and his sainted lady, Margaret, lived their lives, with the Old Abbey looking down upon us. Just think of the privilege that is, compared with what exists in new lands and new places, where history has yet to be made. Think of those hallowing, consecrating influences which age alone can give. You are within reach of the Abbey bell. Think of what that means to you in after life. Wherever you may wander—over the continent, over the earth—you will never find a spot that has the same charm as that circle over



Mr CARNEGIE.



Mrs CARNEGIE.

which the sound of that sacred bell can be heard. I went through the Abbey the other day when I visited Dunfermline. I was alone, and I realised then the full meaning of the words of the poet as he stood looking at the venerable ruins of old till the place itself became religion and the mind ran here in silent worship of the great and old—those sceptred sovereigns whose spirits rule us through the years. This is your privilege, fellow-citizens of Dunfermline; ponder over it, and let me prophesy this, that every year of your life the charm will become greater and greater, and you will be more and more profoundly grateful that it was under the shadow of that Abbey that you first saw the light.

At the conclusion of the ceremony Mr Carnegie asked the large gathering to join with him in singing "Auld Langsyne." When the old Covenanter was dying he fancied he heard "the Lord's ransomed thrang forgathered abune Kirkbride" engaged in heavenly praise, and was gladdened as he recognised the voices of old friends who had joined the choir invisible. Might not the picture be turned round, and it be said that when

"Like the wondrous strain
That round a lonely ruin swells,"

"Auld Langsyne" was chanted in the Glen vocal with the loves of King Malcolm and Queen Margaret, and with many other sacred memories, the spirits of the brave and faithful of a former day heard accents which they owned, and so had their felicity enhanced?

From this consecration service Mr Carnegie passed on to assume his new responsibility as a citizen of no mean city, whose older motto was "Let Glasgow flourish by the preaching of the Word," and to give proof in his speech of his devotion to the inspiring faiths of his ancestors.

THE GIFT OF LOVE.

And in due time came the munificent gift, which is fully described in the Trust Deed, Letter and Statement with which this record has been introduced.

Many a Dunfermline boy has, with the aid of companions—some of them watching, others lending the supports of their backs or their shoulders—obtained a glimpse over the grim walls in bygone days, and been transported to the land of dreams, where, as in Kilmeny's vision, the harp of the sky has sung and the airs of heaven have been breathed, or, as in Sir Noel Paton's pictures, fancy has beautified all that is terrestrial and imparted countless additional wonders. To only one of them, however, have been given the power and the privilege of working upon the plan that pleased his childish thought. He has done it, too, in a way that surpasses the foreshadowings of all the dreamers, that secures the historic scene as a national memorial as well as a treasure for ever, and that effects a far more beneficent popular distribution of the

estate than was given to the minds and hearts of the old "friends of the people" to conceive. When in the days to come the Palace Ruins and the Abbey attract thousands of worshippers from the ends of the earth for one of the religious devotees who were wont to pay homage at the shrine of St. Margaret, they will find, as added attractions, a glen combining the charms of the Arboretum of Edinburgh with the Jesmond Dene of Newcastle; a pleasure park that concentrates and magnifies manifold the floral decorations that delighted the hearts of the industrious weavers, who long felt themselves deprived of their birthright; and, let us hope, also a virtuous people, whose minds are purified and ennobled by contact with the beautiful in Nature, and who are quick to read a lesson of reverence for bird-life such as that taught by Whittier's granddame to the boy who thoughtlessly disturbed the robin:—

“Nay,” said the grandmother, “have you not heard,
 My poor bad boy, of the fiery pit,
 And how, drop by drop, this merciful bird
 Carries the water that quenches it?
 He brings the cold dew in his little bill,
 And lets it fall on the souls of sin;
 You can see the mark on his red breast sti
 Of fires that scorch as he drops it in.”

THE TOLL OF THE ABBEY BELL.

And now let the Abbey bell toll its note of benediction and of inspiration. In his record of a "Four-in-Hand through Britain," Mr Carnegie graphically describes his emotions when on a visit to his native city of Dunfermline on the occasion of the laying of the foundation stone of the Free Library by his mother he heard the old Abbey bell toll:--

"Never," he wrote, "can there come to my ears on earth, nor enter so deep into my soul, a sound that shall haunt and subdue me with its sweet, gracious, melting power like that. To that curfew bell I had been laid in my little couch to sleep the sleep of childish innocence. Father and mother, sometimes the one, sometimes the other, had told me as they bent lovingly over me night after night what that bell said as it tolled. Many good words has that bell spoken to me through their translations. No wrong thing did I do through the day which that voice from all I knew of heaven and the great Father there did not tell me kindly about ere I sank to sleep, speaking the very words so plainly that I knew that the power that moved it had seen all and was not angry, never angry, never; but so very, very sorry. Nor is that bell dumb to me to-day when I hear its voice. It still has its message, and now it sounded to welcome back the exiled mother and son under its precious care again. The world has not within its power to devise, much less to bestow upon us, such a reward as that which

the Abbey bell gave when it tolled in our honour.
 . . . Rousseau wished to die to the strains of
 sweet music. Could I choose my accompaniment, I
 could wish to pass into the dim beyond with the
 tolling of the Abbey bell sounding in my ears, telling
 me of the race that had been run, and calling me, as
 it had called the little white-haired child, for the last
 time—to sleep.”

Bells have been described as the artillery of the
 Church. They are, says Longfellow—

“The best of preachers ;
 Their brazen lips are learned teachers.”

During the decades that have elapsed since the Abbey
 bell of Dunfermline began the lullaby of Andrew Car-
 negie in his cradle in the house of Moodie Street,
 close by the Priory Lane, that led to the sacred
 building, it has faithfully fulfilled every function expected
 from such a public servant.

*“Laudo Deum Verum !
 Plebem voco !
 Congrego clerum !

“Funera plango !
 Fulgura frango !
 Sabbata pango !

“Defunctos ploro !
 Pestem fugo !
 Festa decoro !

“Excito lentos !
 Dissipo ventos !
 Pace cruentos.”

But to every true son of Dunfermline with a soul in
 him, who has felt as Mr Carnegie piously remembers

*“I praise the true God. I summon the people. I call
 together the clergy. I bewail the dead. I put to flight the
 plague. I celebrate the festivals.”

“Death’s tale I tell, the winds dispel, ill-feeling quell,
 The slothful shake, the storm-clouds break, the Sabbath wake.”

he did in early boyhood, as he surveyed the great square tower that marks the tomb of King Robert the Bruce, "a depth of patriotic fervour" akin to the religious sentiment of "the holy abbot who in past centuries walked these cloisters chanting his *Te Deum* and numbering his rosary"—the Abbey bell has given a special and personal message in harmony with the noblest and most inspiring of the ecclesiastical, political, and domestic traditions of the place. Wherever he goes, however far he may wander from the place of his birth, he can at will summon to his spirit the memory of the sound of

" Bells as musical
As those that on the golden-shafted trees
Of Eden shook by the eternal breeze."

And, again with Moore, he is softened and sanctified by a dream of home.

" Sunlight more soft may o'er us fall,
To greener shores our barque may come ;
But far more bright, more dear, than all,
That dream of home, that dream of home."





Provost MACBETH, Dunfermline.

THE OPENED GLEN.

The Rejoicings in Dunfermline.

The Infestment Ceremony.

From "Dunfermline Journal" of November 28, 1903.

INTRODUCTORY SKETCH.

Saturday, the 21st of November, was a day in a thousand in the long history of Dunfermline. It was also a day in a hundred in this exceptionally wet year. Keen was the concern as to the nature of the weather which might be vouchsafed for the day selected for the formal inauguration of the latest and greatest of Mr Carnegie's unparalleled benefactions to his native town. The morning consulters of the clerk obtained only dubious answers. "With Delphic emphasis," uncertainty was forecasted: evil and good both, the response of the oracle resembled. "See! there is the rainbow," said one early worshipper; but his optimistic temper was quickly chilled by the citation of the familiar saying of the weather-wise—"A rainbow in the morning is the shepherd's warning." Nevertheless, it is the bow of promise, pleaded the believer in "natural piety;" and forthwith the doubter was confounded by the repetition of Wordsworth's familiar lines:—

" My heart leaps up when I behold
 A rainbow in the sky ;
 So was it when my life began ;
 So is it now I am a man ;
 So be it when I shall grow old,
 Or let me die."

More than one rainbow—"that gracious thing made up of tears and light"—appeared as the forenoon wore

away, and several smart showers fell. The clear sunshine after rain always came, however, and the afternoon had not long begun before it was seen the sun had prevailed. The clouds vanished completely from the sky; and a summer-like blueness coloured "the deep-domed empyrean." The sun shone with brightness on the hundred fields surrounding Dunfermline, all of them known to the dwellers of the city; and lo! the whole scene was transformed. The stacks in the farm yards, built of grain blackened by the long continued rain, seemed as though they were made of yellow corn. The roofs of the houses of Dunfermline—the red tiles alternating with the blue slates, and suggesting a friendly rivalry between the old and the new—reflected the brilliant sunshine. The late Sir George Harrison once said of Edinburgh its face was its fortune. Dunfermline on Saturday put on its very best look, as though it were not unwilling to captivate the many thousand visitors who resorted to it to witness the Carnegie Day jubinations, and at the same time to give the purest delight to its loving and loyal sons and daughters who are jealous of its good name.

WHEN MR CARNEGIE LEFT.

"Dunfermline toon" was sung of as "a bonnie, bonnie toon" in the days when its external aspect was uninviting compared with what it is to-day. Fifty years ago or so it certainly had the appearance of a

decaying place. Many of its most devoted citizens believed that the overthrow of the handloom linen trade spelled "Ichabod" for Dunfermline. Its narrow streets were ill-kept; many dwelling-houses were in a state of distressing disrepair; broken window panes were patched with paper; disfiguring streaks on both sides of the walls told of leaky roofs; while neighbours who trusted each other as friends confessed they knew not where the next day's meals were to be obtained. Among the sufferers, however, there were heroes and heroines who never despaired—the truest aristocracy of the Christian faith, who bravely breasted the blows of circumstance, and who, after they had done all they could do for those dearer to them than life, stood invincible in their armour. Thus panoplied they were enabled to achieve the highest of moral and spiritual victories in the midst of seemingly undeserved distress; they conquered the natural man who suggested blind retaliation in passionate resentment; they were enabled to "cease from anger and forsake wrath;" and in Dunfermline, even in the darkest of those trying days, as in Protestant Germany, when persecution purified and ennobled those who endured to the end, "the dwellings of the just resounded with songs of victory."

THE CHANGES OF HALF A CENTURY.

And in due time, much earlier too than the most sanguine dared to expect, the reward came. Some went

across the seas in search of new homes; others removed to more prosperous towns; new outlets were sought for sons and daughters. Many marvellous victories were achieved by those who changed their habitation without changing their affection for their native town. At the same time the captains of industry who arose began to bring about most beneficent alterations in the material and social condition of the inhabitants, as the municipal administrators steadily and with ever-increasing success carried on the work of external reform and beautification. Narrow streets have been widened, wider streets have been improved, large additions have been made—though not, it must be admitted, with sufficient rapidity—to the dwelling-house accommodation; and one may walk throughout the length and breadth of the city without detecting a single dilapidated property or observing a single “To Let.” Though here and there the buildings that tell of other days, such as the birthplace of Mr Carnegie at the top of Moodie Street, near the junction of Gibb Street and Priory Lane, are being reverently preserved or adapted to present day tastes or requirements, the ancient city has been largely modernised as well as enlarged. No one, whose memory stretches back to the days just described, can fail to be impressed, and if he has a human heart, can fail to be greatly gratified by the abounding signs of prosperity and of comfort which were presented on Saturday. Yet while gladly

welcoming the many and great improvements, and gratefully acknowledging that the present days are immeasurably superior to the old, he dare not, without doing violence to conscience, without straining and enfeebling his own manhood, withhold a tribute of admiring and reverent homage from those who so bravely struggled, who so patiently endured, and who, in the moral and spiritual spheres, so splendidly conquered in the sad, dark days of trial and distress.

THE GAIETY OF THE STREETS.

Truly bright and happy was the appearance of the town as the hour approached for the marshalling of the procession. An old lady, whose memory extended back to the closing decade of the eighteenth century, once recalled, for the instruction of the writer in love of his native town, the text of a sermon which was suggested to Dr Belfrage of Falkirk when he got his first glimpse of Moodie Street in the summer evening as he travelled from Limekilns:—"And the streets of the city shall be full of boys and girls playing." From one o'clock onwards on Saturday afternoon the streets of Dunfermline began to fill not only with boys and girls but with young men and maidens, and also with grey-haired sires and matrons—not in noisy, tumultuous glee as on the mornings of

"Auld Hansel Monday blythe and queer,
The daftest day in a' the year."

Or even in the chastened self-restraint observable during the rejoicings over the fall of Sebastopol, when sorrow and mourning were mingled with the mirth, because in the fine figure of John Bright, "the Angel of Death" had been abroad in the old town as well as in the land, and the more susceptible to the spiritual impression because conscious of a sense of irreparable bereavement, seemed almost to "hear the beating of his wings." The golden mean of jubilation was everywhere observable among the thronging multitudes, happily hailing small groups of processionists hastening to their rendezvous, or admiring the decorations which brightened the streets, and the smiling occupants of window seats beaming content and happy expectancy. Doubtless the old city, even in the midst of its enlarged wealth and its growing hopes, has still its sorrows and its sins; but on Saturday both were pleasingly conspicuous by their absence.

THE MUSIC OF THE GLEN.

A scene of a different kind, but, if possible, still more entrancing and exquisitely ravishing was that presented to the solitary visitor to the Glen, while as yet the centres of attraction were the route of the procession and the Public Park, where the work of marshalling was being done. As one descended to the Tower Burn from Monastery Street, the buzz and throb of the town rejoicings faded entirely from the ear, and

a gentler, softer music, mingled sweetly and harmoniously with the voice of the bells, that rose clear and high above the din. The flow of the stream was in perfectly fitting harmony with the rejoicing of the townsfolk. It was not torrential, but quite sufficient to fill its familiar course. It was so clear that if the day had been warm and the impressive warnings of the analytical chemists could have been forgotten, one might have been tempted to dip his hand in one of the inviting pools and taste the sparkling liquid. And as it curvetted around the old Tower and not only spelled out but shone its letter S formation, now hiding itself in quieter spots among the leaves and brushwood it had gathered in its course, and then emerging in modest but graceful cascades, it seemed as sportive as Tannahill's jouncing burnie, as talkative as Tennyson's babbling brook, as musical as one of the ancient goddesses that, centuries before the Culdees raised their hymn of praise or princes or princesses made love in the Glen, taught the birds the art of song. The trees, though bereft of their leaves, whispered their contribution to the melody in response to the fingering of the wind; and though no auditors or spectators thronged the windows of the ancient Palace, the Ruins, no longer forbidding or associated with hobgoblin spectres, reflected and prolonged in the sunshine the spirit of glad assured content that was pictured in the faces of the human rejoicers in the streets.

VIEWS FAR AND NEAR.

The forenoon of rainbows was followed by an afternoon of long views, such as from time immemorial have been witnessed by successive generations of fathers, where, from the eminences to the north of the town, they caught visions of the Paps of Jura to the west, the more distant peaks of the Grampians to the north, and the mouth of the Forth to the east. As one hastened along Viewfield to witness the marshalling in the Public Park, he was startled to find the Hill of Beath loom into view as a near neighbour, and the stooks in one of its ungarnered fields basking in unwonted sunshine. This view might almost have persuaded the onlooker it was the month of August if a biting frosty wind had not blown so keen and snell as to dispel at once the illusion created by the glint and by the shining stooks. That sharp wind and the bracing air stimulated locomotion and physical activity, befitting citizens called by a man of action to enter upon a new era of more vigorous life. Hence the pedestrian quickly found himself on the verge of the Park plateau surveying the beautiful country dominated by our ancient home of kings, bounded by the hills of the Lothians to the south, with Edinburgh Castle and Arthur Seat as distant outposts, with the resplendent Forth flowing between as an ornamental sheet of water in an extensive pleasure garden. The sensation was

delightfully varied by the demonstration made by the processionists as they issued from the Park and wended westwards along to Pittencrieff Park. Everyone admired the show, with its almost infinite variety of device and emblem, of flag and banner, and its sparkling, infectious human vivacity. Veterans like Mr John Drummond were unstinted in their praise, though perhaps unwilling to admit that the exhibition was more attractive than the first Carnegie public thanksgiving, of which the late Bailie Walker was the chief inspirer, or more imposing than the demonstration which celebrated the passing of the Household Franchise Bill. This much, however, may be hazarded, that it as much surpassed in beauty, variety, and dimensions the most successful of the gallant weavers' parades of the olden times, when the handloom was in the hey-day of its prosperity, as the town to-day exceeds the Dunfermline of the earlier and middle decades of the nineteenth century in wealth and happiness, "in sweetness and light."

THE CROWNING SPLENDOUR.

The grandest and most inspiring spectacle of all, however, was reserved for the entrance into Pittencrieff Park. As the Trustees were enacting the ancient ceremony of infestment the sun was slowly sinking behind the horizon. Before he departed he illuminated one of the fairest views to be beheld in broad Scotland. Many generations of boys and girls reared in Dunferm-

line have been taught to believe that the most charming landscape the eye of a West of Fife patriot can look upon is that which under favourable atmospherical conditions is revealed from the high road above Crossford. The scene was witnessed at its very best on Saturday afternoon as the gloaming began to set in. The sun which has shone for so many thousands of years on "the sunny braes of Pittencrieff" benignantly came to the aid of the Trustees as they strove to impress the largest crowd of Dunfermline people and their friends possibly ever congregated, with a sense of the value of the gift thus formally and finally appropriated. While with his parting beams the God of Day illuminated the far-extending panorama, he displayed in a way that can never be forgot by the pious beholder the "majestical roof fretted with golden fire." The distant trees in the west seemed to be utilised as part of the scenery of the glowing heavens; while the remnant of the old Glen Forest, the Palace Ruins, the Abbey buildings, the clock in the steeple of the Townhouse, the undulating line of the old town on the crooked stream seemed to come nearer and nearer, as though they were as quite unwilling to lose the glory of the illumination as partial Apollo was loth to withdraw his magical beams. Presently "the moon look'd out with all her stars," "numerous as glittering gems of morning dew"—the shining Scriptures of the skies. Young in his "Night Thoughts" describes heaven as

looking down on earth with all its eyes. Addison, as an interpreter of the music of the spheres, teaches us to listen to the stars.

“ For ever singing as they shine,
The hand that made us is Divine.”

By all who had eyes to see, that delightful view was seen ; by all who had ears to hear the wondrous music was heard on Saturday evening. And thus was emphasised in a way far beyond the capacity of the most ingenious and devoted of the Trustees, the lesson of the afternoon’s ceremonial—the pricelessness in many senses of the heritage on which, through the affection and bounty of an ardent lover of Dunfermline—a man of genius and a man of heart—the citizens have now entered.

THE CERTIFICATE OF MERIT.

May they prove worthy of the great possession Let it be said with profoundest gratitude and loyal pride that the behaviour of the vast multitude was a declaration of worthiness as well as of appreciation, of which the donor and every generous lover of Dunfermline have reason to be proud. Major Shearer, who represented the Trust in the marshalling of the procession, Chief Constable Bruce and Inspector Webster, who were responsible for the maintenance of order, had the great delight of finding all their arrangements go as smoothly as clock-work. One noteworthy and

commendable feature of the procession was the presence of not a few of the large employers of labour in the company of their workers. Colour-Sergeant Ferguson informs us that the actual number of processionists, exclusive of the bands, was 7673. He adds—“The processionists exhibited marvellous discipline and obedience, his assistants and himself being able to have the various units in position within twenty minutes of the arrival of the first.” The largest number congregated in Pittencrieff Park and the Glen at one time was probably from twenty to twenty-five thousand ; but between four and seven o'clock there was a constant stream of people entering or leaving, and probably the total number of visitors to the new possession of Dunfermline exceeded the larger figure. By 7.30 the vast assemblage had quietly dispersed, and the police, who had expected to be on duty till nine o'clock, were left with no work to do.

A BRILLIANT FETE.

Of the many demonstrations that have taken place in Dunfermline, few, if any, have exceeded that of Saturday last in point of popular enthusiasm. When the citizens were about to enter into possession of such a munificent gift as Pittencrieff Park and Glen and other properties, besides £500,000, it was but fitting that the occasion should be made one of rejoicing. And an

afternoon and evening of rejoicing it was truly made. In the early part of the day grave fears were entertained as to a breakdown in the weather. Accompanied by a high wind, there was a slight fall of rain in the forenoon, but the conditions afterwards improved. Although the wind moderated, the rain gave no further trouble, and a more pleasant afternoon at this season of the year could not have been wished for such a ceremony as was to take place. The streets between the Public Park and Pittencrieff Gate were gaily decorated, places of business were closed, and everywhere there were indications of people being on pleasure bent. The procession which had been organised was a brilliant spectacle and an unqualified success, the ancient ceremony of taking public infestment in Pittencrieff Park was of a truly interesting nature, and the pyrotechnic display and the illuminations of the policies were witnessed by about twenty thousand spectators.

The Decorations.

The decorations made by the tradesmen and citizens of Dunfermline in order to celebrate the opening of Pittencrieff Glen formed a most pleasing feature of the day's fête. Extensive decorations had been prepared along the line of route, most of the shops and houses either displaying flags or some other token by which to recognise the kindness of the generous benefactor. Stretched across the streets in profusion were innumer-

able gaily coloured flags. The interesting house at the top of Moodie Street in which Mr Carnegie was born—"his native home, deep imag'd in his soul," as pictured at the opening of this memorial volume—was not forgotten. Though not in the line of the procession, it attracted many observers, and those who went to see it were gratified by a modest but tasteful display of homage, evidently on the part of the occupants. Of particular note was the beautiful work by Mr George Inglis, proprietor of the Royal Hotel. Festoons of artificial foliage were artistically draped on the walls of the exterior, while in harmony with this flags placed at pleasing intervals fluttered their colours from the windows. To complete an already tastefully arranged decoration, hundreds of little fairy lamps lent an additional warmth of colour to the whole. Over the entrance a photograph of Dr Carnegie was hung. The Co-operative Society's furnishing warehouse in High Street was the next building to arrest the attention of the spectator. On those premises flags were plentifully displayed, but it was as darkness drew near that the establishment was seen to the best advantage. The ornamental frontage was brightly illuminated by two great electric arc lights, and noticeable over the doorway was a device of fifty electric incandescent lights of many hues, forming the word "Unitas," the co-operators' motto. The Municipal Buildings were prettily adorned with yellow festoons set against red background.

Over the main doorway was a picture of Mr Carnegie, and on the balcony above was poised the American eagle. In Bridge Street, the City Arms Hotel and the Liberal Club were the buildings inviting special comment. With their festoons of red, white, and blue, enlaced with flags, they presented quite a gay appearance, the window drapery being particularly effective and the pictorial adornment much admired. The Pittencrieff entrance to the Glen was naturally the centre of most interest. Long before the time for opening the gate a large crowd congregated. A charming sight was obtained of the decorative work on the entrance gates and also within the Glen. Miniature lamps hung from a temporary semi-circle over the gateway, while the path leading into the coveted park along which the procession would pass, was on each side lined with lamps of the same description.

The Procession.

The arrangements for the procession were on a most elaborate scale. From the point of view of public safety almost everything that human foresight could devise to prevent accidents was provided. Traffic was diverted from the route, streets were barricaded, and police officers were placed at short intervals along the line to obviate, if possible, any untoward occurrence, due to over-eager spectators going beyond the

bounds of prudence and personal regard. Shortly after two o'clock a fine body of policemen from town and district, divided themselves into two sections at the Cannon, the division going eastward being headed by Chief Constable Bruce and Constable Angus on horseback. The appearance of the officers was taken as a signal for the people to witness the proceedings.

Twenty-six stances were staked off at the north-eastern corner of the Public Park, each being reserved for a particular unit of the procession. This was an arrangement made by Colour-Sergeant Ferguson of the High School, to prevent confusion and dispute, and facilitate the dispatch of the different bodies. The Colour-Sergeant has undertaken marshalling before both in Inverness, and more particularly in India, where he had charge of a bodyguard to Lord Elgin at the Durbar during his Lordship's Viceroyship. In his duties at the Park, he had the assistance of Mr J. M. Birkett, an ex-corporal rough-rider of the Royal Horse Artillery, and Private Louis Russell, lately of the Cameron Highlanders, who in physical injury still bears the result of his South African experiences. Each of the three ex-servants of his country carried a marshal's rod—a long staff adorned with tassels and intertwined with stripes of red, white and blue. Due in great part to their efforts and those of Major Shearer, Chief Constable Bruce and Constable Angus the procession started without a hitch. At the Park entrance and

along Holyrood Place the crowd was almost impassable.

The privileged part of the procession made a start from the Savings Bank. Headed by Major Shearer and the Chief Constable the demonstration was started promptly to the advertised hour. Following after the superintendents of the afternoon's work were the Dunfermline Burgh Fire Brigade and the members of the Dunfermline Scottish Pipers' Society. In the first carriage were seated the Lord Lieutenant of the County (the Earl of Elgin) and Lady Veronica and Lady Rachel Bruce. His Lordship was attired in the uniform of the Royal Scottish Archers (the King's bodyguard for Scotland). Place was then found for most of the guests of Dr Ross, the Chairman of the Trust, and Mrs Ross. These included Mr Thomas Shaw, K.C., M.P. (representing Mr Carnegie), dressed in the uniform of a Deputy Lieutenant, Mrs Shaw, and the Misses Shaw; Mr and Mrs Robert Morrison; Mr Hew Morrison and the Misses Lauder; Sheriff Mackenzie, Sheriff Gillespie, Sheriff C. N. Johnston, in their official attire; Mr J. S. Soutar, Procurator-Fiscal, in his B.L. gown and cap; Mr M'Cunn, American Consul; Mr J. D. Hope, M.P. for West Fife; Colonel Macrae, M.P., East Edinburgh, wearing the uniform of the Queen's Edinburgh Rifles; the Rev. Robert Stevenson, First Minister of the Abbey; Dr M'Cormick, Secretary of the Carnegie University Trust, and Mrs M'Cormick; Professor Herkless, St.

Andrews ; Mr Graham, Wolverhampton, Proprietor of the *Midland News* ; and Mr J. H. Whitehouse, Secretary of the Carnegie Dunfermline Trust. A conveyance containing Mrs Ross, Miss Ross and others followed, after which, in another landau, were ex-Provost Scobie, Mr W. Robertson, Mr W. Burt, advocate, and Mr A. A. Fraser, advocate. The members of the Trust, headed by Dr Ross, in his LL.D. robes, followed, among them being Professor Geddes. All the members were present with the exception of Lord Bruce and of Mr R. E. Walker, who was detained at home by indisposition. Thereafter came the Provost, Magistrates, and Town Council, Provost Macbeth, wearing his ermine robe, cocked hat, and chain of office, and the Bailies (also wearing their symbols of office). The members of the Dunfermline Burgh School Board were followed by the Library Committee, and the members of the Dunfermline Parish Council, the last mentioned bringing up the rear.

At some distance behind came the beginning of the second and more picturesque portion of the procession. With Mr J. M. Birkett and Private Louis Russell in advance, the Town Band was followed by the postmen, with Mr Richardson, the postmaster, heading them.

If the postal staff were fortunate enough to gain the place of honour in the procession, they made themselves worthy of it. For the occasion they paraded in their new uniforms. On a stand they carried models

of pillar and wall boxes. Identifying themselves with one of the latest developments of postal business, namely, the pictorial postcard, they displayed a gigantic specimen. On the card was painted a view of Mr Carnegie's birthplace in Moodie Street. Beneath this picture, which was cleverly executed by Mr David Duncan, designer, were the words:—

“What though the rooms were wee,
Kinds hearts were dwelling there.”

The card was addressed to “Miss Carnegie, Skibo Castle.” Another card, addressed to “Andrew Carnegie, Esq., LL.D., The Glen, Pittencrieff,” bore the motto:—

“Of gratitude we freely give it
To you and yours,
And all good wishes with it.”

The message which the telegraph boys conveyed to the donor of Pittencrieff Glen through the medium of a monster telegram was—“The telegraph messengers of to-day greet the telegraph boy of fifty years ago.” An interesting feature of the postmen's turnout was the presence of Mr Dan Mitchell in the first uniform of the service worn in Dunfermline—a red coat and hat. The turnout numbered between 30 and 40.

The place of honour in the St. Leonard's Works display was given to a small blue banner, on which was inscribed—“May the memory of him who is gone long be revered. Erskine Beveridge, born 26th February 1803; died 2nd December 1864.” Between many

other banners and flags of different designs were interspersed the American flag and the Union Jack. Some working models, relating to linen manufacture and finish, were also displayed.

The members of the Boys' Brigade bore themselves with military smartness in their uniform, and were accompanied by their band of eleven pipers, who are a credit to themselves and their instructor, Pipe-Sergeant Bardner.

The operative bakers and confectioners numbered between 60 and 70. A large loaf, nicely decorated, and a three-storey bridescake were exhibited by those responsible for the city's "daily bread." Marching in white cap and apron, the men looked clean and tidy. Some of them carried the tools of their trade.

The Carnegie Swimming Club were much handicapped in their endeavour to form a picturesque part of the procession. This is scarcely the weather for parading in the open-air in a bathing suit. The "dookers" perforce had to appear in their civilian garb. To lend distinction to their turnout they carried the American flag in honour of Mr Carnegie, as well as a device containing the Club trophies. The Club was joined by the University students belonging to Dunfermline, and the Dunfermline Amateur Dramatic Club. The students were a rollicking company, and did not fail either by voice or action to let the public know who they were.

An interesting turnout was that of the members of the Dramatic Club. The members paraded in costumes representing America, Scotland, England, and Ireland, in the following order:—Heralds—Britannia in a neat little car drawn by Blue Jackets, Newhaven Fishwife, Uncle Sam, Flora Macdonald, John Bull, Columbia, Scottie; Scotland—King Robert the Bruce, The Black Douglas, Two Knights, Two Retainers; England—Robin Hood, Little John, and Will Scarlet, Friar Tuck, Two Foresters carrying deer; Ireland—Irish Minstrel, Erin, Colleen and Paddy, Irish Gentleman.

A model of a loom, with a girl attendant, was exhibited by the Abbey Gardens workers, who also had with them four large and two small banners.

Representing the various classes being taught, the members of the Gymnasium, headed by Mr A. B. Hughes, the instructor, numbered 200 or thereby. Walking in costume, they were divided into five sections, each being under the command of a leader wearing the official costume—a red coat. Part of the squad were attired in fencing costume, and a special device, symbolical of gymnastics, was carried.

The members of the Victoria Harriers' Club marched in uniform, and by painted placard let the public know they have for their aim a healthful and harmless pastime.

The Bothwell Works employees made a grand appearance. Besides a dozen banners and flags, many of

them woven on the premises, a model loom and binder frame formed features of their turnout. Fancy costumes and fantastic umbrellas were also displayed.

For the occasion Messrs Steel & Co. wove a special banner from one of their standard patterns. Blue of ground and of silky material, the flag was of a pretty design, and bore the words, "Caledonia Works, Dunfermline," in gold letters. Another banner with the Dunfermline coat of arms was also carried.

Besides displaying half-a-dozen beautiful banners, the employees of St. Margaret's Works had with them working models of a loom and winding machine. The lappers in connection with the works carried an emblem of their trade, with shears, beater, measuring stick, and other tools.

For the event, the employees of Victoria and Castleblair Works wove a beautiful silk flag on which was inscribed Sir Henry Campbell-Bannerman's translation of the Latin couplet, which he quoted on the occasion of his receiving the freedom of the city of Dunfermline, viz. :—

" With countless treasures and with endless lands
Carnegie's lofty mind still simple stands."

Among many other flags borne aloft were Inglis & Co.'s handloom flag of date 1855 ; the Castleblair flag of 1868 ; and the Victoria flag of 1875.

The most effective of the banners carried by the employees of Albany Works was that depicting the

friendly relations between America and Britain. A sailing vessel had beneath it the Stars and Stripes and the Union Jack. Another banner gave a view of Albany Works, and a boar's head was painted on the third.

Although few in number, the operative gardeners had not the poorest appearance. An arch of ivy and models of a greenhouse and a bees' skep were exhibited and greatly admired. Others carried the characteristic implements of gardening.

Green and white rosettes, the emblems of the tailoring trade, were worn by the tailors. Those responsible for the male sartorial needs of the city numbered between thirty and forty, and they carried a banner on which were portraits of Adam and Eve, as well as illustrations of the tailors' handiest friends, the "goose" and shears.

The Messrs Marshall's employees at Clayacres, Headwell, and Newmill Works joined in the procession. Two banners got specially for the day—one for Clayacres Works and the other for Headwell—were carried. One of them had the following words:—"The toiling masses appreciate and thank Dr Carnegie for his great gifts." Several dozens of small flags were also in evidence among the bleachers. In order that the girls travelling by train from the east might be allowed to take part in the procession, they had been allowed to cease work early in the day.

The Canmore Works' employees procured a new Union Jack in honour of the day's ceremony. This flag, five banners, and a floral crown made an imposing display.

On one of the banners carried by the employees of Pilmuir Works was a picture of the front of the works, the other side showing the girls at duty in the interior of the building. Another effective banner from the same firm was that giving a fine picture of the Abbey on the one side and the Dunfermline coat-of-arms on the other.

The ærated water workers, who intended having some effective lorry displays, had no alternative but to appear in civilian dress.

If not the most effective part of the demonstration, the building trades' display was certainly equal to any. The woodworkers exhibited eight highly-finished bound doors, a working window, a wheel stair, a sideboard, a lath house, and two attic windows. All these were decorated with curling shavings. There was also shown a bust of Dr Carnegie, encircled in a neat carved frame. The lath house was of such dimensions that it had to be carried on the shoulders of four men.

Wearing zinc bonnets the plumbers made a magnificent display. They carried models of an up-to-date bath and closet, electric bells, and specimens of lead work.

In white jacket and apron the painters walked.

They exhibited some fine specimens of their work, and a clever device was that which had a pair of steps on the top of it, and which was lettered—"Taking steps to thank Dr Carnegie."

The plasterers made a capital appearance. To show what could be done with stucco they displayed a model house and stair, besides some finely finished mouldings and decorated capitals. Other representatives of the building trades were represented, but the no-vehicle rule prevented them from making as effective a display as they had desired.

It would have been a surprise if the Westfield Laundry proprietors had not displayed some originality in their turnout. A tidy bundle of cotton dyed in different colours and neatly arranged was shown, with two sheepskin mats, fit for any drawing-room. That they "dyed to live" was very apparent from the placard exhibited.

The display by the Elgin Bleachfield and Scottish Central Rubber Works was unique in its way. Specimens of rubber manufacture were exhibited, including balls, large and small, hot water bottles and cycle tubes. Particular mention might be made of the footwear, which embraced all varieties from a Hessian boot to a lady's shoe.

The members of the Glasgow-Dunfermline Association came all the way from the Western Metropolis to join in the procession. They wore the red and gold

rosettes of their office. The ambulance corps, ready with stretchers and other appliances for any emergency, were followed by a number of police, the Lassodie Band bringing up the rear before the general public had joined in the march.

Mention should also be made of the presence in the procession of the Royal Hotel porter. Dressed in a knickerbocker suit, "Alec.'s" familiar figure might have been taken for that of a country squire or a retired South African magnate.

THE INFESTMENT CEREMONY.

The ceremony of taking public infestment of the properties was an imposing, impressive, and interesting nature. Accompanied by the others who rode in the van of the procession, the Trustees took up a position on the platform which had been erected a little to the south-east of Pittencrieff House, and in the vicinity of which the vast multitude assembled as they trooped in in their thousands. Forming as it were a body-guard, the Fire Brigade were stationed immediately in front, and behind them were the Dunfermline St. Andrews young men, who in real student fashion kept things lively during the half-hour that elapsed before the last of the processionists had arrived. Snatches of familiar songs were sung, and at one point considerable merriment was evoked by the introduction of the names of



From a Photo by RUSSELL & SONS, London.

THOMAS SHAW. Esq., K.C., LL.D.

Dr Carnegie, Dr Ross, and Mr Shaw, with a long drawn-out emphasis on the surnames. Variation was lent to the programme by selections played by the bands.

“THE WILL AND TESTAMENT.”

Dr ROSS uncovered and was received with cheers. Addressing Mr Shaw, he said—Sir, as Procurator for the Trustees who are to administer the great Trust which Mr Carnegie has created for the benefit of this and for all succeeding generations of the citizens of Dunfermline, I present to you, as the Bailie duly appointed by Mr Carnegie, the Deed by which he has transferred to the Trustees this noble park—(cheers)—that beautiful glen—(cheers)—these ancient mills and other adjoining properties—(cheers)—and I call upon you to deliver to me, in the presence of the multitude of witnesses here assembled, the appropriate symbols by which the transference of the properties shall be duly evidenced, and all lets and hindrances to the peaceable possession for ever removed. (Cheers, and “We don’t believe it” from the students.)

Mr SHAW, after examining the Deed and finding it in order, handed it to Provost Macbeth, saying—Mr Notary, I find that the request made by the Procurator is duly warranted, and I call upon you to inform these witnesses of the import of the Deed.

Provost MACBETH, holding the Deed in his hands, and addressing the assemblage, said—By this disposi-

tion, Mr Carnegie in due and legal form conveys to the Trustees therein named and designated, to be hereafter known as the Carnegie Dunfermline Trustees, the properties named by the Procurator for the benefit of you here present and all succeeding generations of the citizens of this historic city, the birthplace of the donor, and it is right and proper, therefore, that the Bailie should forthwith deliver to the Procurator for the Trustees the appropriate symbols of possession as have been lawfully required. (Cheers) The Provost then handed back the Deed to Mr Shaw.

THE REPRESENTATIVE OF MR CARNEGIE.

MR SHAW, who was received with cheers, said—My Lord, ladies and gentlemen, citizens of Dunfermline, I attend you on behalf of a fellow-townsmen and a friend, your fellow-townsmen and your friend, Andrew Carnegie. (Cheers.) In his name I thank you for assembling in your multitudes—on this historic spot, and on this historic day—within his domain of Pittencrieff. The interest of the occasion is great, and is really unique. It is so, not as a local and a civic event alone, but as the opening of a noble chapter in the records of municipal responsibility, and of the dedication of private wealth to the public weal. It would not have been legitimate, had Dr Carnegie stood here in person, for him to refer to himself, to his high motives, or to his rare and sagacious beneficence. But what

would have been avoided by himself may—to the point at least of brief allusion—be allowed to me, his doer and his friend. Around me I see a picturesque gathering of men, women, and children, linked to the donor by the simple bond of township; and if you ask me why he has given you this fine inheritance, of which you and your heirs will from this day forth stand seized and possessed for ever—why has he done this thing?—my answer is simple:—“Because he loves you so.” (Cheers.) You, witnesses of this ceremony, take note and due probation of it; my Lord-Lieutenant of his native county, you Sheriffs, you Professors and Students of the University of St. Andrews—(cheers from the students)—of which he is Lord Rector, you Magistrates and Councillors and Citizens of the ancient burgh, all of you representative of Crown, and Gown, and Town, this thing was done for reverence and for friendship’s sake, and because this man whom to-day we thank loved the land and city of his birth. (Cheers). The bare elements of the series of transactions of which this forms a part strike the mind as remarkable. This property passes to you and yours along with a gift of five hundred thousand pounds. A Trust is set up to manage property and Fund—a Trust selected from among yourselves, your most eminent and responsible men, The objects of the Trust are the amelioration of the lot of the masses—refinement, elevation, enlightenment; literary, scientific, artistic

culture ; improvement of conditions, life opportunity ; and, above all, improvement of the man himself in his equipment and ideals, without which all else would be a vain and possibly a squalid show ; and the conditions of the Trust operations are so elastic as to be a permanent testimony to his confidence in his townsmen and a lasting tribute to the principle of self-government. All this, shake your heads over it as you like, is fitted to rank the transaction high in the annals of your city and of the country at large. (Cheers.) And of these transactions and of this administrative labour this spot where we now stand is and is to be the local and visible centre. I am not sure whether amid the most notable and precious of the donor's earthly possessions this is not the very centre also. For I think I hear him say, "Skibo, New York, and Pittencrieff ; but the greatest of these is Pittencrieff !" (Cheers.) Let that help you to see some measure or standard of his benevolence to-day. He consecrates to the public good, he parts with and you henceforth possess, a romantic plot of earth, the soil of which is sacred in a Scotchman's eyes, and over every foot of which the muse of history will continue to brood. Many and various interests crowd around this spot ; motley memories, pleasant, frolicsome, sombre, tragic, haunt the stream, and cling to the great ruin ; the scenes enacted on this little stage—"the fire of love, the joy of chivalree"—move again in imagination through

palace and through glen. Here were the birth, the dwellings, and the death of Kings. Over there, near the site of Malcolm Canmore's Tower, can you not watch that brave and estimable monarch linger behind his attendants till he faces alone the treacherous knight who has murder in his heart? Can you not hear the heroic words, as they are recorded by Matthew Paris, ring out straight and true to this hour:—"Didst thou purpose to lie in ambush, and to attack me with the sword? No man doubts that this is rather the office of an assassin than of a soldier. Come on, then, body to body; act the part of a man and of a warrior, so that thy treason may at least be without baseness, although it cannot be without perfidy." Can you not see now through the mist of 800 years the knight's treachery melt into loyalty and the king's wrath into the mercy that is "mightiest in the mightiest?" If you can tell where history ends and where romance begins in all that, then you are wise diviners. (Hear, hear.) But romance and witchcraft together, centuries later frighten authentic history from yonder window in the Palace by which the devil himself enters—(laughter, and "oh!" by the students)—casting his cloak of doom over the puling infant in the cradle within, and so distorting the rule of a kind Providence that when the child becomes Charles I. of England he courts his untoward fate with less shrewdness than has been wont to characterise all succeeding generations of

his fellow-townsmen. (Laughter.) There move the pictures of old—princes and prelates, monks, nobles, abbots, masters of the song—in this home and haunt of religion, learning, royalty—this centre of sovereign sway and the rude splendours of the earlier age. And the local habitation of all this, in history and in romance, becomes this day yours and yours for ever. (Cheers.) Dr Ross, my Lord and gentlemen, Chairman, and members of the Carnegie Trust,—I am charged to give delivery and possession to you, accompanying my act with all the symbols prescribed by the feudal law of Scotland, of the lands and estate of Pittencrieff, in public and in sacred trust, for the benefit of the community and within the wide ambit of the purposes of the Trust Deed already executed by Mr Carnegie in your favour. The weight of your responsibility is great; only strong men can bear it. The social problems which confront you are complex; only sound advisers, well advised, can unravel them. Fare you well or ill, the voice of the critic will be heard in the land. By all means let your hands be quick to good, but beware of quick results. The perspective of progress, if it is wise, is long; there is less hope for lifting a people than for enabling them to rise. Remember that your trust is not property alone; it is men—their opportunities, their habits, their destiny, not for a decade, but for generations of the race. To ask you not to be weary in well-doing is to remind you

that the forces of evil, the temptations to self-indulgence, the hindrances to the ascent of society—all these recede slowly. They must be doggedly and skilfully driven back, not by the reckless scattering of coins, but by the administration of this great wealth with patience and a loving wisdom, and surely also with a hope and faith that the Great Disposer of the fates of men will co-ordinate your doings and devisings over external conditions with His upward leverage of the inward life and spirit; His vast, evolving, certain scheme for the triumph of truth over error, of good over evil, of light over darkness. (Cheers.) Squalid surroundings produce laxity of habit, vulgarity of instinct, disgust with home life, and a shrivelling of self-respect—beget, in short, a certain squalor of the mind. All this until, in Spencer's words, men sink and pass

“ To slug in slouth and sensual delights,
And end their daies with irrenowned shame.”

(Cheers.) You, with far-seeing enterprise, say in housing projects, may remove these, and enable many to achieve, in spite of the inevitable toil and struggle, a new plane and prospect of happiness and a soundness and serenity of mind. But have a care also in the region of your recreative schemes. Some of your most troublesome questions will lie in that quarter. (Hear, hear.) For if your recreations should themselves produce laxity of habit, vulgarity of instinct, a disgust with home life, or a shrivelling of self respect—and you have heard of

such things even in ranks which are far from humble— why, then, what have you done? You have helped the growth of that very squalor of the mind which it was your object to eradicate. Mr Provost Macbeth, civic head of this highly favoured community, you will be pleased to accept from the Procurator instruments in ancient and due form, and give effect to this request that it be recorded that these Trustees and their successors in office have been duly infeft and seized in this property of Pittencrieff in terms of the Deed which I here place in your hands. (Mr Shaw here handed the Deed to Provost Macbeth), And you will note the delivery of the Symbols which I here make to John Ross, Doctor of Laws, as their Procurator and Attorney, of

- (1) Earth and stone for the lands;
- (2) A handful of grass for the teinds; and
- (3) Clap and happer for the mill.

(These Mr Shaw delivered to Dr Ross, the students exclaiming “Thank you,” and the other spectators cheering.) This I do in the presence of these many witnesses, and I charge you to do your office of a notary public according to law and feudal form herein. Mr Provost, in your character as a Trustee, you will accept the words which, on the donor’s behalf, I have to-day addressed to your colleagues and yourself. He has reposed in you his trust. In your position as the head of this burgh and as the representative of your

fellow-citizens, you doubtless feel that the weight of trust responsibility rests not alone with the Trustees as intermediaries, but broadly and ultimately with the citizens themselves. (Hear, hear.) They are indeed a favoured brotherhood of men. They have been accounted worthy of this great and new-born right; by their conduct they and this experiment will be judged. May they approve themselves worthy of it, rising to its measure, employing it for right ends, ascending with its development to serener planes of happiness; not abusing it, but gracing it with the growth of temperance, wisdom, and those enduring elements of character which are linked to things unseen and are grounded upon moral worth. Among the witnesses of this ceremony it is interesting to note the presence of Mr Robert Morrison—(cheers)—a cousin of the donor, and a son of that famous combatant, Bailie Thomas Morrison, of whom Mr Carnegie in a letter to me writes, “he is to be credited with getting part of the Ruins back to the nation and open to Dunfermline.” (Cheers.) But there are some things, Mr Notary, which in this ceremony of infestment to-day will elude your faithful and your skilful pen. You will mention witnesses, but there are others removed in space and time whom we may summon and welcome. Often as the curfew booms from the bartizan across the Glen the imagination moves backward through a line of kings to the earliest records of that venerable pile, and the mind

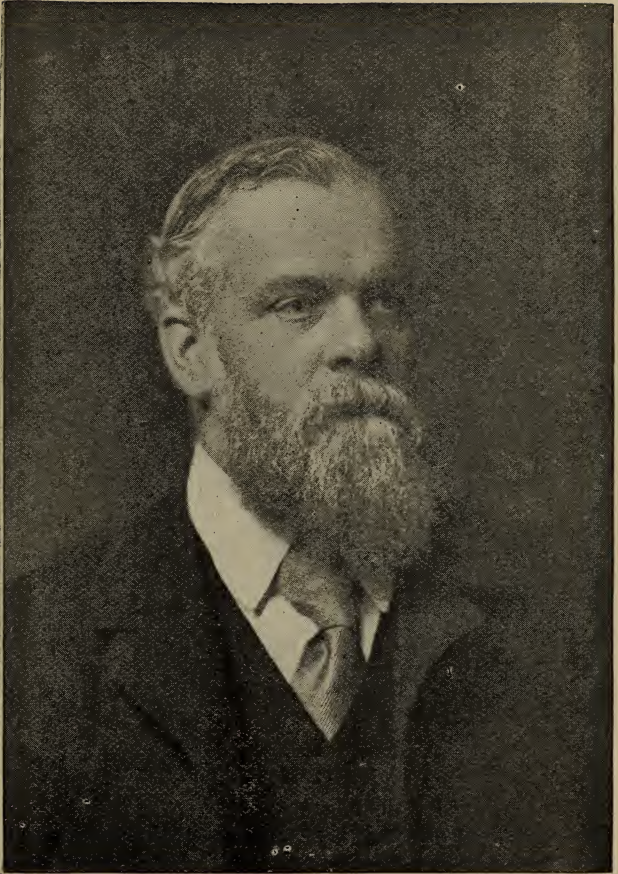
rests not more on Malcolm Canmore than on Canmore's Queen—that saintly soul who, rising in the dawn of authentic records, shines down through the long vista of Scotland's history—shines like a star. From Canmore to Carnegie is a far cry, but human nature can repeat its best and so can bridge the gulf of distance and years. I have to-day received a cablegram from Mr Carnegie, which I shall read to you :—“Madam and I are with Dunfermline to-day deep in our hearts rejoicing. Pittencrieff.” (Loud cheers.) I seem to see Mrs Carnegie stand to-day holding by one hand the little daughter who bears Queen Margaret's name, and with the other waving across the sea her gentle message of affection and benediction ; for, as she has proved to you by many tokens, she has pledged herself to him “Thy people shall be my people ;” and of her, as of the earlier Queen, it may be written—“The heart of her husband doth safely trust in her,” and “In her tongue is the law of kindness.” (Loud cheers.)

THE CHAIRMAN OF THE TRUST

Dr Ross said—Fellow Trustees and fellow citizens, The properties conveyed by the Trust Deed have now passed into your possession. They are yours, and they are marked indelibly as an inheritance which will descend from you to your children's children in all future generations. This day is an historical landmark in the history of our city. We receive a large addition

to our civic wealth, and it is meet that we should rejoice in its acquisition. Mr Shaw has appropriately praised the giver, and he has congratulated you as the receivers. I join in his congratulations, but his weighty words create in the minds of the Trustees other feelings than those of the joy of acquisition. Upon them devolves the duty of wisely administering this precious inheritance, and I cannot think there is one of them whose joy is not tempered by a sense of the weight of the responsibility which he now bears. Mr Shaw has told you that our responsibility is great, and that only strong men can bear it. Fellow citizens, on the part of my co-Trustees and on my own part, I announce that we accept the responsibility. (Cheers.) To do less would be an act of betrayal towards you. We do so not with light hearts, but with hearts attuned as I believe to the performance of the work which Mr Shaw has described as ours, and before you all I promise that we shall do as you expect us to do—we shall do our duty. (Cheers.) I thank Mr Shaw for his words of encouragement and for his words of warning. I thank him also for the words by which he has moderated the expectations which you may have formed of what is within our power to accomplish, but above all I desire to assure you that we join with him in the hope that the Trust so happily inaugurated will tend to elevate Dunfermline, already noble in its situation and its history, to the proud position of a

city noble also as being inhabited by citizens celebrated for their industry and intelligence, by love of their homes and devotion to their country. (Cheers.) Fellow citizens, can you imagine a spot where nobility of character, personal and public, ought to be more generously fostered? Look around you and you will find yourselves haunted by the illustrious dead—by those who rule our spirits from their urns. These do not drag us back, but point us forward to that future into which they themselves desired to look; and where shall we find better than here a present so winsome, so enticing, so full of promise of the good that is to be? Is not our Trust only a type of the present? Is not it also beckoning us forward and reinforcing the influences from the past? And what is this future that is so full of promise? It is a time when knowledge shall flow down our streets, when the cry of Wisdom shall be listened to as she stands in the gates of our city, when the moral evils that afflict the body politic shall have ceased to be, when the secrets of nature shall have been extorted from her, when the latent forces of the universe shall have been brought into the service of man, and when the Psalmist's vision shall have been realised of righteousness and peace kissing each other in every heart and home within our beloved town. (Cheers.) Presenting a coin to Provost Macbeth, Dr Ross continued—I hereby take instruments in your hands and call upon you to



THE EARL OF ELGIN, K.G.

see that the proceedings of this day be duly recorded for the information of this and of all succeeding generations. (Cheers.)

THE NOTARY.

Provost MACBETH said—My Lord, ladies and gentlemen, Dr Ross, the chairman of the Carnegie Dunfermline Trustees, acting at this time as their procurator, has desired me as notary public to see that the proceedings of which you have been, I venture to say, deeply interested witnesses, be duly recorded for the information of all succeeding generations. These proceedings must have produced on the minds of even the youngest here impressions which cannot be easily effaced. (Cheers.) Yet it is my duty, as well as my high privilege, to undertake, as I now do, that a permanent record shall be made of these proceedings, and I take you all here present as witnesses to the charges most onerous and most honourable laid upon the Trustees, yet willingly and cheerfully undertaken by their procurator on their behalf. (Cheers.)

THE LORD-LIEUTENANT.

Lord ELGIN said—Ladies and gentlemen, my function here is, as I understand it, to represent the witnesses, who, in the old-time ceremony so happily reproduced before us to-day, played a not unimportant part. It was their presence which gave a sanction to the trans-

action; it was to their memories that the fact was entrusted. One word, therefore, of what we have seen and what we are called upon to remember. We have listened while the act and intentions of the benefactor have been eloquently set forth by Mr Shaw. We have seen the duty imposed upon the Trustees reverently but hopefully assumed by Mr Ross. We have heard the Provost, our chief magistrate, solemnly promise that these proceedings shall be duly recorded. Of all these things we have been witnesses, and witnessing them must acknowledge our responsibility. (Cheers.) Yes, it is not the Trustees only who have assumed a duty to-day. We also, the citizens of Dunfermline, by our presence have assumed a duty. It is for the Trustees to administer, and we are witnesses to their obligation; it is for us to enjoy but not at our own will and pleasure. As witnesses here we have bound ourselves to remember, and to teach our children after us never to forget, the spirit in which these gifts have been bestowed and accepted, so that they may be used wisely and well, ever keeping in view the noble aims which our benefactor sought to promote. (Cheers.) Ladies and gentlemen, it is the multitude that ought to speak on this occasion. My voice—the voice of any one man—is too feeble to speak for so vast a multitude. But such an assembly can only speak by its applause, and to do justice to my subject that applause must be enthusiastic, and make the old walls behind us ring as

they have seldom rung to any rallying cry. Such a rallying cry is, I think, at my disposal in a name, and when I utter it I hope your response will leave no doubt that you ratify the promises I have ventured to make on your behalf. I call for three cheers for Mr Carnegie. (Loud cheers, again and again renewed.)

PRESENTATION OF KEYS.

Provost MACBETH, again rising, said—Before these proceedings close, I have the honour to discharge a duty entrusted to me by my fellow Trustees. I am sure that I voice the earnest resolve of every one present when I say that we shall pray that Mr Carnegie the generous donor, Mrs Carnegie, his sympathetic and gracious helpmate, and the little daughter whom God has given to bless and brighten their lives, may be long spared to sojourn in this city where they are held in such high regard, and pass many happy and restful hours in this Park and Glen, which now become the heritage of you and your successors. (Cheers.) So that they may have at all times ready access thereto, I beg to hand you, Mr Shaw, for the purpose of being transmitted to Mr Carnegie, as a small gift from my fellow-Trustees and myself, this silver key, to be hereafter known as “The Laird’s Key.” Apart from its usefulness, let me trust that it will help to remind him, his wife, and his daughter of the gratitude of his fellow-citizens who have assembled here in their

thousands on this historic occasion. (Cheers.) And to you, Dr Ross, as chairman of the Carnegie Dunfermline Trust, I have the honour of presenting a duplicate key, also the gift of my fellow Trustees and myself. The community rejoiced when Mr Carnegie designated you chairman of the Trustees. Your public services, your attainments and business abilities, your courtesy, and your devotion to the welfare of your fellow citizens fitted you in a very special manner for that high and honourable position. (Cheers.) We all trust that you will be long spared in health of body and vigour of mind to discharge the responsible duties devolving upon you, and in token of our affection and regard, and in memory of this day, I have the honour to hand you this key. (Cheers.)

On the obverse shield of "The Laird's Key," a view of a portion of the Glen is engraved, and on the reverse side is the following inscription:—"The Laird's Key. Presented to Andrew Carnegie, Esq., of Pittencrieff, Skibo Castle, and New York, by the Carnegie Dunfermline Trustees, on the occasion of taking formal possession of Pittencrieff Park and Glen, 21st November 1903." The key presented to Dr Ross has an engraving similar to that which appears on "The Laird's Key," and the inscription is as follows:—"Presented to John Ross, Esq., LL.D. by the Carnegie Dunfermline Trustees on the occasion of taking formal possession of Pittencrieff Park and Glen. 21st November 1903."

DEDICATORY PRAYER.

The Rev. ROBERT STEVENSON led the assemblage in prayer thus:—O Lord our God, and the God of our fathers, we praise Thee for the blessings of this world and the hopes of a better world to come. We thank Thee for the good and the wise and the great with whom we have been blessed, and chiefly on this occasion for him whose name is on all our lips this day. We thank Thee for all his good works, for his sacrifices in the service of his fellowmen, for the affection he bears to his native town, and for his endeavour to make it an example in the world of all that a town should be. Give us grace to receive and use his gifts in the spirit in which they have been given, and especially this one of these lands, so intimately associated with the ancient history of this burgh, and which we now, in Thy name, O Lord, dedicate for the promotion of the well-being and happiness of its inhabitants and their children for ever. Guide and control those entrusted with the administration of these benefactions, that they may be faithful to their charge. Implant in us all the true spirit of service. Enable us more and more to find our life in the life of our brethren around us, and to love God with all our heart and soul and mind, and our neighbours as ourselves, through Jesus Christ our Lord, Amen.

The Fireworks.

Thereafter the massed bands, under Bandmaster Jordan, played "God Save the King." The music was taken as the signal for the firework display to begin. Within a minute a thunderous peal rent the heavens, followed by a blaze of light. This was repeated, and rockets soon began to shoot high into the air, there to burst and shower brilliant and many-hued stars to earth. Between the aerial displays, devices were shown in front of the house, and these on the whole were fairly effective. The rear of Pittencrieff House, the long walks, and the double bridge looked very beautiful in their adornment of pyramid lamps. By the many thousands of people who witnessed them, the fireworks were enjoyed during the one and half hours of their duration.

Notes.

Much cheering was indulged in as the processionists wended their way along the streets, a special outburst taking place as the head of the column entered the Pittencrieff Lodge gate.

On passing the place of his birth and early years in High Street, Mr Shaw reverently uncovered his head.

Fully 5000 people travelled to the city by rail on Saturday to witness the proceedings.

The light-fingered fraternity were not without their representatives in the crowd, and complaints have been received of missing articles. A known thief was sent to prison for twenty-one days for being in the crowd with intent to steal.

Besides the great body of police drafted into the city to keep order, numerous detectives from Edinburgh were on duty, and two of these officers "spotted" the well-known thief.

Crime was very light in the burgh on Saturday only seven names being on the Police Court roll of Monday.

The police arrangements made by Chief Constable Bruce were elaborate, excellently planned, and admirably carried out.

Inspector Webster was responsible for the maintenance of order and public safety within the Pittencrieff policies, which are in the county for administrative purposes. Excellent arrangements had been made, a staff of about twenty officers being on the ground.

The crowd in the Park and Glen was very orderly, and no accidents are reported, although those nearest the barricade must have felt the pressure severely.

Evidently interruption of a speaker is part of the training of University students, but those who were in the Glen were comparatively mild in their ejaculatory comments.

The following are the bands in the order in which they marched :—Scottish Pipers, Dunfermline Town Band, Kelty Brass Band, Regimental Band 6th V.B.R.H., Townhill Brass Band, Cowdenbeath Brass Band, Inverkeithing Brass Band, Pipers 6th V.B.R.H., Lassodie Brass Band.

The members of Cowdenbeath Town Council, headed by Provost Laing, and accompanied by Mr George Terris, Town-Clerk, were privileged spectators of the procession. Accommodated on the balcony of the Corporation Buildings, they had one of the best possible views of the magnificent spectacle presented as the column wended its way down High Street. The party were the guests of Provost Macbeth at luncheon and tea in the Royal Hotel.



