

# Argyllshire.

## KILCHURN CASTLE—LOCHAWE.

THE splendid lake known as Lochawe, about twelve miles distant from Inverary, extends at least thirty-four miles in length, the breadth not more than a mile, except at the discharge of the river Awe into Loch Etive, where the expansion is upwards of four miles. Lochawe is surrounded by mountains, the most conspicuous of which is the ridge of Ben-Cruachan, rising simple and majestic, throwing dark shadows on the water, and towering as the superior of the adjacent rugged and barren elevations. The dark "Pass" of the Awe is along the western base of Ben-Cruachan. A considerable portion of the mountain appears as if violently separated for the discharge of the lake, and the Awe traverses the "Pass" or ravine, nearly three miles in length, bounded on the east by the almost inaccessible steep of Ben-Cruachan, which rise almost perpendicularly from the river.

On the south-eastern shore of this grand, wild, and desolate Highland lake is Kilchurn Castle, occupying a projecting rocky elevation near the confluence of the Orchy, and frequently inundated when the rains increase the river and lake. Though now connected with the land by a narrow plain or peninsula of alluvial formation, the rocky site has been evidently an island, and was of some strength in feudal times. The founder of Kilchurn Castle is said to have been Sir Colin Campbell, Knight of Rhodes, third son of Duncan, first Lord Campbell of Lochawe, and ancestor of the Earls of Breadalbane. The date of the erection is 1440, when the wife of Sir Colin Campbell completed the fabric during his absence. This tower was five storeys in height, and the second storey was entirely the baronial hall. The remaining portions of Kilchurn Castle, which form a square enclosing a courtyard, are more recent than the tower, and the edifice was garrisoned in 1746 by the royal troops. Kilchurn is now a desolate ruin, and, though carefully preserved, is a mere "shade of departed power," which, in the poetical opinion of Wordsworth, is "lost on the aerial heights of the Crusades." It is stated that "the strength of the keep is nearly treble that of the rest of the fortress.



KILCHURN CASTLE.

*From an Original Drawing by W. L. Litch*

JOHN G. MURDOCH LONDON



ISLE OF STAFFA

*From an Original Drawing by W. A. Nesfield*

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The walls are about six feet thick, and within are narrow stairs from the third storey to those above. From the same division to that beneath, in the thickness of the wall, is a secret passage, descending from the niche of one of the south-west casements, and had egress by a trap in the arch over the door, which opens from the room below upon the grand staircase of the keep. The roof and the floors of the Castle are now all gone, and the west angle of the north wing and a great part of the interior walls of the rectangle are in ruins. This dilapidation is not the work of time, but the hand of wilful desolation." It is alleged that Kilchurn Castle was unroofed and dilapidated to procure materials for Taymouth Castle, which were found on arrival and examination to be useless.<sup>1</sup> This outrage is denied in reference to Taymouth Castle, and is limited to "farm-houses and offices in the parish."<sup>2</sup> It is farther stated—"After this outrage on the venerable fortress of Lochawe, it was given up to general spoliation. The church, the inn, and many of the tenants' houses in the strath, were supplied from the pile with sills, window-cases, and corner-stones, and it was thus reduced to a state of ruin."

## STAFFA.

NEARLY nine miles north-east of Iona is the extraordinary basaltic mass of Staffa, celebrated for caves, and, according to Dr. Garnett, "undoubtedly the greatest natural curiosity in Europe, if not in the world." Staffa is five miles from the Treshinish Isles, three miles south of Gometra, and four and a half miles from the nearest part of Gribon in Mull. The most convenient locality from which to proceed to Iona and Staffa is Oban. Another route is through the Island of Kerrara, crossing by the ferry to Auchnacraig in Mull, and thence in the direction of Duart and Aros to the inn on the Island of Ulva, at the entrance of Loch-na-Keal, where a boat can be procured. The island is about a mile and a half in circumference, irregularly oval, presenting an uneven surface resting on cliffs of variable height, and is a most uninteresting mass as seen from a distance. The island is green and fertile, without trees, shrubs, or peculiar plants, and a few black cattle browse on the herbage. No house or hut exists as a shelter from an occasional or sudden storm. The whole is more or less columnar, and the highest point is between the "Great Cave" and the "Boat," which is thirty-two feet lower than the extreme altitude of the island, or one hundred and twelve feet above high-water mark. Towards the west, Staffa decreases in elevation to eighty-four feet, from which the surface varies in height towards the north, and subsides into a flat rocky beach only a few feet above sea-level. From this is a precipitous rise on the north, declining into an irregular rocky shore at the landing-place.

Staffa has no history, and was rescued from centuries of oblivion by Sir Joseph Banks, who visited the island in 1772, and whose account is in Pennant's "Tour in Scotland." Staffa is not mentioned in Martine's Account of the Western Isles, and Dr. Johnson and Boswell were not aware of this extraordinary submarine production, though only a few miles from Iona. Sir Joseph Banks, in a voyage to Iceland, was compelled by the weather to obtain shelter in Mull, and met an Irish gentleman, who told him that on the previous day he had accidentally seen, in his opinion, one of the greatest wonders of the world, of which his Highland friends in the vicinity seemed to be utterly ignorant. Fortunately the curiosity of Sir Joseph Banks was excited, and an expedition to Staffa was the result, where he witnessed this most magnificent display of basalt.

The whole exterior of Staffa, and the arches, sides, and floorings of the caves, strikingly resemble mechanical structures, and have been described by architectural terms. The caves are so numerous that they may be said to almost perforate the island. Those on the north and south sides display neither beauty nor magnitude, and five on the south-east are chiefly noted for loud reverberations of the tumultuous surge. South from the landing-place, the objects of interest are the "Scallop" or "Clamshell Cave," the "Buachaille" or "Herdsman," the "Causeway" and the "Great Face," or "Colonnade," "Fingal's" or the "Great Cave," the "Boat Cave," and the "Cormorant," or "Mackinnon's Cave."

<sup>1</sup> The Bridal of Caolchairn, by John Hay Allan, Esq., 8vo. 1822, p. 300.

<sup>2</sup> New Statistical Account of Scotland—Argyllshire, p. 88.

The "Scallop" or "Clamshell Cave," thirty feet in height, sixteen or eighteen feet broad at the entrance, and one hundred and thirty feet in length, gradually contracting to the termination, presents columns on one side so bent as to form a series of ribs resembling the interior timbers of a ship, the opposite wall or ends of columns like the surface of a honey-comb, and the whole interior devoid of interest. The rock "Buachaille," or the "Herdsman," is a conoidal pile of columns about thirty feet high, on a bed of curved horizontal columns visible only at low water. "The Causeway," formed of the broken ends of the columns once continuous to the height of the cliffs, presents an extensive surface, terminating in a long projecting point at the eastern side of the "Great Cave," exceeding in diversity and picturesque dimensions the Giant's Causeway in Ireland. The "Great Face" consists of three distinct beds of rocks unequal in thickness, the lowest a rude trap tufa, about fifty feet thick, and disappearing under the sea westward of the "Great Cave;" the middle bed divided into columns placed vertically to the planes; and the upper an irregular mixture of small columns and shapeless rock, producing the fantastic outline of the island. The "Great Face" of Staffa can only be seen to advantage with the morning sun. The "Cormorant" or "Mackinnon's Cave," seldom visited, is of easy access, fifty feet high at the entrance, the breadth forty-eight feet, the interior dimensions nearly the same to the end, and the length two hundred and twenty-four feet, terminating in a gravelly beach, on which a boat may be drawn up. The "Boat Cave," accessible only by sea, is a long opening about sixteen feet high, twelve feet broad, and about one hundred and fifty feet in depth. On rounding the south-east promontory the exterior of Fingal's or the "Great Cave" appears, though the designation from Fingal is not intelligible, as the Gaelic name is "Niamh Binn," or the "Musical Cave," derived from the echo of the waves, and the interior can only be seen from a boat. The entrance, about sixty feet high, and forty-two feet wide, resembles a grand Gothic arch.

Fingal's Cave, deficient in symmetry of position to the effect of the Boat Cave, is perpendicular at the sides, and terminates in a pleasing and elegantly formed arch. The finest views are secured from the end of the causeway at low water, as at full tide it is impossible to comprehend the whole conveniently by the eye. Other views of the opening of the Cave, scarcely less picturesque, may be procured from the western smaller causeway, and much time is required to obtain an adequate notion of the grandeur and variety. The interior sides are columnar throughout, broken and grouped, the ceiling divided by a fissure varying in different places towards the outer part of the cave formed of the irregular rock, in the centre composed of the ends of columns, causing a geometrical and ornamental effect, and at the end a portion of each rock entering into the composition. The sea never ebbs entirely out, and the only surface is the pure green water, which reflects tints from the white channel, varying and harmonizing with the darker tones of the rock. The caves penetrate the island in the direction of north-east by east of the compass. The dimensions are, as stated by Sir Joseph Banks, length from the rock without, three hundred and seventy-one feet six inches; from the pitch of the arch, two hundred and fifty feet; breadth at the entrance, fifty-three feet seven inches; at the farther end, twenty feet; height of arch at the entrance, one hundred and seventeen feet six inches; at the end, seventy feet; height of an outside pillar, thirty-nine feet six inches; of one at the north-east corner, fifty-four feet; depth of water at entrance, eighteen feet; at the bottom, nine feet. Dr. Macculloch records as follows—"The height from the top of the arch to that of the cliff above is thirty feet, and from the former to the surface of the water, at mean tide, sixty-six feet. The pillars by which it is bounded on the western side are thirty-six feet high, while at the eastern they are only eighteen feet, though their upper ends are nearly in the horizontal line. This difference arises from the height of the broken columns, which here form a causeway—a feature which conduces to the picturesque effect of the whole, by affording a solid mass of dark foreground. Towards the west the height of the columns gradually increases as they recede from the cave, but their extreme altitude is only fifty-four feet even at low water. The breadth of this cave is forty-two feet, as near as can be ascertained. This continues to within a small distance of the inner extremity, when it is reduced to twenty-two feet; and the total length is two hundred and twenty-two feet. These measures were all made with great care, however they may differ from those of Sir Joseph Banks."

Sir Walter Scott celebrates the extraordinary symmetry and grandeur of Fingal's cave in expressive verse. He adds—"The stupendous columns which form the sides of the cave—the depth and strength of the tide which rolls its deep and heavy swell up to the extremity of the vault—the variety of tints formed by white crimson, and yellow stalactites or petrifications, which occupy the base of the broken pillars forming the roof, and intersect them with a rich, curious, and variegated chasing, occupying each interstice—the corresponding



GLASGOW (ST MUNGO'S) CATHEDRAL — EXTERIOR.

*From an Original Drawing by D. Roberts, R.A.*

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variety below low water, where the ocean rolls over a dark red or violet-coloured rock, from which, as from a base, the basaltic columns arise—the tremendous noise of the swelling tide mingling with the deep-toned echoes of the vault—are circumstances elsewhere unparalleled.”

## GLASGOW CATHEDRAL.

IN any historical narrative of Glasgow the Cathedral must ever occupy the first place, as the only interesting monument of antiquity in that great city of commerce and manufactures. The palace of the Bishops and Archbishops, called the Castle, has disappeared; the localities of the Prebendaries are tenanted by others; and the bridge over the Clyde, erected by Bishop Rae, near the Bridgegate and Stockwell, has been rebuilt in a style to accommodate the exigencies of modern times. The Cathedral reminds the spectator of those centuries when Glasgow was strictly an ecclesiastical city, depending chiefly, if not solely, on the Bishops and Clergy, a burgh of limited extent, and of insignificant population, abounding with religious houses, chapels, and altars. The Bishops and Archbishops of Glasgow were Lords of the Regality, and to the Cathedral must be ascribed the origin of the city, in the same way as all cities and towns of any antiquity are connected with a castle, a religious edifice, or a sea-port. The first streets of Glasgow were clustered near the Cathedral, and were built down the declivity parallel to the Molendinar rivulet, in the line forming the present High Street to the bridge at Stockwell Street, including a few antique streets and numerous diverging alleys, which now form the ancient part of the immense and increasing city of Glasgow.

About the middle of the sixth century flourished St. Kentigern, or St. Mungo, for by both names he is designated, a reputed native of Culross, on the north shore of the Frith of Forth, eight miles above North Queensferry. He is alleged to have been converted and consecrated by Servanus and Palladius, and returning with a party of devoted followers from a compulsory retreat into Wales. He settled them on the site of a Roman station, and continued with them as their founder, pastor, and guide in the exercises of religion and the acts of peaceful life. Such is the traditionary statement, for of the personal history and labours of St. Mungo nothing very authentic is known.<sup>1</sup> It is said that at the time the holy man located his colony of converts, the district was within the dominions of Cumbria, then governed by an independent prince. Of the immediate successors of St. Mungo no information is preserved, except some allusions in connexion with the See of York, which claimed metropolitan jurisdiction over Scotland, and even the names of those successors are alleged to be mustered for that purpose in “suspicious circumstances, at any rate without sufficient evidence.”<sup>2</sup>

It is unnecessary to enter into minute details in reference to the alleged kingdom of Cumbria, which seems to have comprised the territory of the Diocese of Glasgow. David I., while Prince of Cumbria, restored the Cathedral Church of Glasgow and of the Diocese, for of the previous edifice, whatever it may have been, no record or description is extant. The investigation ordered by the pious founder of many churches and religious houses, in reference to the lands and churches belonging to the Cathedral, is the first authentic document. In that narrative, which was framed in presence of Prince David and his Court, the tradition and belief of the district at the time are recorded, which include the foundation of the Church, the consecration of St. Kentigern as Bishop of Cumbria, his death, and his many successors in the See, till the disorders of the country had obliterated all traces of the edifice, and almost of religion.

<sup>1</sup> The ancient fragment of the Life of St. Kentigern, or “Vita Kentigerni,” was written at the desire of Herbert, Bishop of Glasgow, and is printed in the “Registrum Episcopatus Glasguensis,” from the Cotton MSS. British Museum, A. XIX. F. 76. A more copious and modern life of St. Mungo is published by Pinkerton in his “Vite Antiquæ Sanctorum,” in which he absurdly prints *Cambria* for *Cumbria*, and is described as “far from a good version of this interesting relic.” It is also stated, in reference to the former ancient narrative—“The original is a very careless and ignorant transcript, in a hand of the

beginning of the fifteenth century, with red initial letters.”—Preface to “Registrum Episcopatus Glasguensis,” printed for the BANNATYNE CLUB, pp. lix. lx. In the “Officium S. Kentigerni,” in the same volume, Appendix, No. III. the royal though illegitimate descent of the holy man, and of his mother St. Thenaw, is recorded, p. lxxxix.

<sup>2</sup> *Registrum Episcopatus Glasguensis: Munimenta Ecclesie Metropolitanæ Glasguensis a Sede Restaurata Seculo ineunte XII. ad Reformatam Religionem*, printed for the BANNATYNE CLUB, 4to. 1813, vol. i. p. xviii.

The restoration of the Bishopric by David I. is recorded, and also the election and consecration of John Achaius, commonly designated the first Bishop of Glasgow. The temporal possessions are returned on the oath of five "juratores." The date of this document, according to Father Innes, is about 1116, and the next date connected with the Cathedral is earlier than 1124, the year of David's succession to the throne of his brother Alexander I., the period of the restoration and erection of the Church.

In 1136 the newly-built Church was dedicated, and on that occasion David I. granted the lands of Partick, west of the city, which soon afterwards, with the church of Govan, on the south side of the Clyde, was constituted a prebend of the Cathedral. Various other donations and privileges were conferred, such as the tithes of duties paid in cattle throughout the counties of Renfrew and Ayr, and the eighth penny of all pleas of court in the kingdom or province of Cumbria.

The last Archbishop was James Beaton, or Bethune, Abbot of Arbroath, elected immediately after the demission of Archbishop Gordon, and consecrated at Rome in 1552. He was the nephew of the celebrated Cardinal Beaton, Archbishop of St. Andrews, and grand-nephew of the Cardinal's uncle and predecessor, who had filled the See of Glasgow before his translation to St. Andrews. Archbishop Beaton retired to France in 1560, after the commencement of the troubles of the Reformation, carrying with him all the valuable documents connected with his See, which he deposited partly in the archives of the Scots' College, and partly in the Charterhouse, or Chartreuse, at Paris. This worthy prelate resided in Paris till his death, in 1603, as the respected, accredited, and confidential agent of Queen Mary and James VI. In 1598 his services were acknowledged by the Scottish Parliament, when he was restored to his heritages, honours, and dignities, notwithstanding any sentences affecting him, though he "has never made confession of his faith, and has never acknowledged the religion professed within this realm."<sup>1</sup>

Without any reference to St. Kentigern or Mungo, and those who followed him, a succession of twenty-seven Bishops, four of whom were Archbishops, occupied the See of Glasgow from the time and including the episcopate of Bishop John Achaius to the Reformation.<sup>2</sup> Archbishop Beaton was the last Prelate of the Papal Hierarchy, and the Cathedral demands a special notice.

Whatever were the architectural details of the original church at Glasgow founded by St. Mungo and his colony, the predecessor of the present cathedral was erected by Bishop John Achaius, and the edifice was of wood. In subsequent times the grants and acquisitions of property in various parts of the kingdom to the Church of Glasgow were most extensive and valuable. The church erected by Bishop John Achaius was destroyed by fire during the episcopate of Bishop Jocelin, who formed a society to collect funds for the restoration, under the express sanction and protection of King Malcolm, the husband of the canonised Queen Margaret. The portion of the building which he erected was dedicated on the 6th of July, 1197, but it must have been of limited dimensions, for in the canons of a general council or synod of the Scottish Church, held in 1242, is an ordinance ordering a national collection annually during Lent, to promote the completion of the church. The length of time explains the architectural changes in the style of the edifice during the progress. In 1277 the Chapter purchased from the then baron or proprietor of Luss, on Lochlomond, certain privileges, and from the document it appears that materials were collecting for the erection of a steeple from the timber in that wooded territory. The increase and importance of the Chapter caused various alterations in the fabric of the Cathedral, and in the reign of Alexander III. it was twice projected to remove the episcopal palace, and provide accommodation for the canons. When Edward I. was a fortnight in Glasgow in the autumn of 1301, residing at the "Friars' Preachers," no vestige of whose buildings now remains, he was indefatigable in his offerings at the high altar and the shrine of St. Mungo.

In the reign of Robert Bruce, the only recorded acquisitions of property by the Chapter are some

<sup>1</sup> Acta Parl. Scot. folio, vol. iv. p. 169.

<sup>2</sup> The succession was—1. John Achaius. 2. Herbert, Abbot of Kelso. 3. Ingelram. 4. Jocelyn, Abbot of Melrose. 5. Hugh de Roxburgh, supposed to have died before consecration. 6. William Malvoison, translated to St. Andrews. 7. Florence (titular), nephew of William I. 8. Walter. 9. William de Bondington. 10. Nicolas de Moffat (titular). 11. Robert Wishart, elected in place of William Wishart, nominated to St. Andrews. 12. Stephen (titular). 13. John

Wishart. 14. John Lindsay. 15. William Rae. 16. Walter Wardlaw. 17. Matthew Glendonwyn. 18. William Lauder. 19. John Cameron. 20. William Turnbull, founder of the University of Glasgow. 21. Andrew Muirhead. 22. John Laing. 23. Robert Blackadder, translated from Aberdeen, the first Archbishop. 24. James Beaton, translated to St. Andrews. 25. Gavin Dunbar. 26. Alexander Gordon. 27. James Beaton, Abbot of Arbroath.



small annual rents by the family of Avenel, and John, Abbot of Holyrood, and the King, granted the prebend of Barlanark in free warren; but at his request the Chapter resigned one of their churches to the Abbey of Kelso, and another to the Abbey of Melrose. Documents are also preserved in favour of the Abbey of Paisley and the church of St. John the Baptist at Ayr. Roger de Auldton, by a valuable gift of property, obtained the privilege of a sepulture for himself and his spouse in the choir of the church of St. James of Roxburgh, and Walter Fitz-Gilbert, described as the first of the family of Hamilton, granted to the church of Glasgow, in an indenture, certain vestments and plate, expressly reserving the use four times in the year in the chapel of Machan, now the parish of Dalsersf, near Hamilton.

The edifice commenced by Bishop Jocelin was never completed, and its chief additions were by Bishops Bondington, Lauder, and Cameron, and Archbishops Blackadder and the first Beaton. No vestige of the church erected by Bishop John Achaius is supposed to exist. This stupendous and magnificent memorial of old Saxon architecture is on the elevated bank on the west of the ravine traversed by the Molendinar rivulet, which separates the surrounding cemetery<sup>1</sup> from the modern, called the Necropolis, in the former Merchants' or Fir Park. The locality is known as the Townhead, in the north-east quarter of the city, and is an extensive and open space at the upper end of the High Street. Before the repairs and alterations in progress in 1847 the edifice measured three hundred and nineteen feet from east to west, the width sixty-three feet, height of the nave ninety feet, and of the choir eighty-five feet. The interior contains one hundred and forty-seven pillars, and one hundred and fifty-nine windows, many of them of exquisite workmanship, ornament the edifice. A splendid tower, surmounted by a spire, rises from the centre, at which were to be the intended transepts; the south one, partly erected, is now a place of interment.<sup>2</sup> This is known as the "Dripping Aisle," on account of the perpetual dropping of water from the roof without any apparent source. The grand entrance is on the west end, and was long deformed by a clumsy tower, the work of a blundering architect of the sixteenth or seventeenth century, and doors are on the north and south. Formerly the interior of the Cathedral was completely deformed by the partition into two places of worship, known as the Outer and Inner High Church, the former occupying the nave and the latter the choir; but the Outer High parishioners are now accommodated in an edifice called St. Paul's Church, and the whole dimensions of the Cathedral are opened, with the exception of the choir, in which the congregation of the Inner High Church assemble, and is one of the parish churches of the city, under the designation of St. Mungo's. At the east end, behind the Lady Chapel, is the Chapter House. Under the choir and chancel is the Crypt, long used as the parish church of the Barony of Glasgow, before the erection of the incongruous structure near the Cathedral. The Crypt is not surpassed for architectural effect by any structure in the kingdom, and has been restored to the ancient purpose as a place of sepulture, a recumbent statue of St. Mungo, over his reputed grave, occupying the east end.<sup>3</sup> It is now ornamented by stained glass windows, which greatly add to its appearance.

The Bishops and Archbishops of Glasgow were possessed of great revenues, and ranked as metropolitans next to the Primates of St. Andrews. They were Lords of the royalty and barony of Glasgow, known in later times as "St. Mungo's Freedom." They possessed eighteen baronies in the counties of Lanark, Dunbarton, Ayr, Renfrew, Peebles, Selkirk, Roxburgh, and Dumfries, and a large estate in Cumberland, which was called the "Spiritual Dukedom." The episcopal palace or castle, which is intimately associated with many important historical events, stood on the site of the present Royal Infirmary, on the north-west of the Cathedral. One of the country residences of those Prelates was at Partick, west of the city, where

<sup>1</sup> A great part of the surrounding churchyard of the Cathedral is literally covered with flat tombstones, and on the north side is a monument commemorating certain Covenanters. A large addition has been made to this ancient cemetery by the purchase of the grounds of Spring Gardens on the north from the Managers of the Glasgow Blind Asylum, and is now called "St. Mungo's Cemetery," completed in 1832, but since enlarged.

<sup>2</sup> In this part of the Cathedral, and in the choir, are several monuments or mural slabs, especially one in honour of Lieut.-Col. Cadogan, of the 71st, or Glasgow Regiment of Light Infantry.

<sup>3</sup> M'Ure, the garrulous historian of Glasgow, a place which he

considered the most wonderful and important in the world, thus describes this region of death, which must have been most forbidding as a place of worship:—"The Barony Kirk, which is exactly under the Inner Kirk, in the time of Popery was only a burial-place, in which it is said St. Mungo the founder is buried. It is of length 108 feet, and 72 feet wide; it is supported by 65 pillars, some of which are 18 feet in circumference, the height of each 18 feet; it is illuminated with 41 windows." The description of the interior of the Crypt, when used as the Barony Kirk of Glasgow, is finely narrated by Sir Walter Scott in *Rob Roy*.

the Kelvin joins the Clyde. They had also a residence at their "manor of the Loch," still known as Lochwood, in the parish of Old Monkland. Whether the house of Ancrum in Teviotdale, in which Bishop Bondington died, belonged to the See, or was his own patrimonial property, has not been ascertained.<sup>1</sup> Some of those Prelates were persons of high rank and important family connexion, and filled the highest offices in the kingdom.

In former times thirty-two dignitaries of the Cathedral had manse in the neighbourhood.<sup>2</sup> Those residences were chiefly in the curious old streets of the Kirkgate, High Street, Drygate, and the Rottenrow south-west of the Cathedral.<sup>3</sup> In the reign of Alexander II. the Diocese is said to have been divided into the two Archdeaconries of Glasgow Proper and Teviotdale. The Diocese included the counties of Lanark, Dunbarton, Renfrew, Ayr, Dumfries, Peebles, Selkirk, Roxburgh, and Berwick, and after the erection of the Archbishopric the suffragan Sees were those of Galloway, Argyll, and the Isles.<sup>4</sup>

The upper and lower Church or Crypt contained numerous altars, most of which had permanent endowments for chaplains and the maintenance of lights. The high altar, the furniture and ornaments of which were placed under the special charge of the sacrist in 1459, was endowed by William the Lion with one hundred shillings from the revenues of the sheriffdom of Lanark. On the 2d of August, 1301, Edward I. offered at this altar an oblation of seven shillings, which he repeated next day, and presented on that day and on the 3d of September the same sum at the shrine of St. Kentigern. The altar of St. Stephen and St. Lawrence, Martyrs, was behind the high altar, and was endowed in 1486 by James Lindsay, Dean of Glasgow, with half of the lands of Scroggs in the Barony of Stobo, an annual sum of ten merks from St. Giles' Grange, near Edinburgh, and other rents. The nave had a most liberal profusion of altars. On the south side were the altars of St. Kentigern, founded by Sir Walter Steward, Knight, and endowed in 1506 by his son Andrew, Archdeacon of Galloway; and St. Cuthbert's altar; and on the north side were St. Machan's altar, at the third pillar from the rood-loft, and the altar of All Saints, at the fifth pillar from the rood-loft, endowed in 1495 by David Cunningham, Archdeacon of Argyll and Provost of the collegiate church of Hamilton. In the nave were the altar of St. John the Baptist, near which was an image of St. Mary of Consolation, and also the altars of St. Blasius the Martyr at St. Cuthbert the Confessor, founded and endowed in 1467 by the Dean, Sub-Dean, Treasurer, and others. St. Christopher's altar, Corpus Christi altar, at the fourth pillar from the rood-loft, founded in 1487 by Robert, Canon and Prebendary of Glasgow, and the altar of St. Thomas of Canterbury, Archbishop and Martyr, founded by Adam Colquhoun, canon of Glasgow and rector of Stobo, who died in 1542, were in the nave. St. Andrew's altar, the altar of the Holy Blood, the altar of the Holy Cross, and St. Servan's altar, rebuilt and endowed with an annual grant of 10*l.* to the vicars of the choir, are also mentioned without reference to the precise locality. At the south entrance to the choir was an altar dedicated to the Virgin, or St. Mary of Pity, and in the choir was the altar of St. James the Apostle, between the altar of St. Stephen and St. Lawrence on the south, and the altar of St. Martin on the north, endowed with rents by Martin Wan, Chancellor of the Diocese, in 1496. Behind the south

<sup>1</sup> The parish church of Ancrum belonged to the See, and many of the lands held of the University of Glasgow. When the episcopal establishment of Lindisfarne or Holy Island on the coast of Northumberland was dissolved, Ancrum, with Teviotdale, was annexed to the See, and the district was constituted an archdeaconry in 1238.—New Statistical Account of Scotland—Roxburghshire, p. 242.

<sup>2</sup> M'Ure mentions one of these manses, which is historically interesting:—"The Parson of Campsie, Chancellor of the Chapter, whose office it was to keep the seal, and append it to all acts and deeds of the Archbishop and his Council, had his manse in the Drygate, in that place called the Limmerfield. Henry Lord Darnley lodged in this house when he came to meet his father, the Earl of Lennox, from Stirling." The Drygate is a curious old street at the head of the High Street, diverging eastward into the ravine of the Molendinar Burn.

<sup>3</sup> According to M'Ure, the Parson or Rector of Cadzow, now Hamilton, was the first member or Dean of the Chapter, and Vicar-general of the Diocese during the vacancy of the See. His house was in the Rottenrow Street, at the Dean-side Yard. The Sub-Dean was the Rector of Monkland, who was Dean in vacancy, or absence, and

Vicar of Calder. His house was on the south side of the Cathedral, near the Molendinar Burn. The Parson of Campsie, whose house was in the Drygate, was Chancellor of the Cathedral, and the Rector of Cardross had a manse in that street. The Rector of Cardross was Treasurer, the Rector of Kilbride was Precentor or Chanter, and the Parson of Glasgow was the Bishop's Vicar, whose house was east of the Bishop's Castle. The Prebendaries were the Rectors of Baldernock (who was connected with the Barony of Provan), Ancrum, Cambuslang, Carstairs, Erskine, Cardross, Renfrew, Eaglesham, Govan, Kirkmahoe, Tarbolton, Killearn, Douglas, Eddleston, Stobo, Peebles, Morebattle, Luss, Ayr, Roxburgh, Durisdeer, Ashkirk, Sanquhar, Cumnock, and Polmadie or Strathblane.—M'Ure's View of the City of Glasgow, pp. 49-55. Seven of those prebends were founded after the return of James I. from his captivity in England.—*Registrum Episcopatus Glasguensis*, vol. i. p. xliii.

<sup>4</sup> Such are the arrangements of the Suffragans in the Province of Glasgow, as enumerated by Bishop Keith; but it is also stated that the Suffragans were the Bishops of Dunkeld, Dunblane, Galloway, and Argyll.—*Registrum Episcopatus Glasguensis*, vol. i. p. 1.



GLASGOW (ST. MUNGO'S) CATHEDRAL—INTERIOR.

*From an Original Drawing by J. Nasir*

JOHN G. MURDOCH LONDON

door of the church, towards the west, was the chapel or aisle of St. Michael the Archangel, the chaplaincy at the altar of which was endowed in 1478 by Gilbert Berick, Archdeacon of Glasgow, with the stipulation that on St. Michael's Day the chaplain after divine service should distribute twenty shillings in food and drink among thirty poor individuals. The altar of the Name of Jesus, founded and endowed in 1503 by Archbishop Blackadder, was on the north side of the entrance of the church. On the south side aisle, at the first pillar from the rood-loft, was the altar of St. John the Baptist and St. Nicholas, endowed in 1524 by Roland Blackadder, the Sub-Dean. A chapel called the Darnley Chapel is also mentioned.

In the Crypt, or lower church, was the altar of St. Kentigern near his reputed tomb, which, before 1200, received from William Cumyn, Earl of Buchan, a grant annually of a stone of wax to maintain the lights at a daily mass to be said at that altar. In 1400 an annual rent was bestowed for the lights; James III., in 1475, confirmed an ancient grant of three stones of wax from the lordship of Bothwell, half of which he directed to be used for the lights above St. Kentigern's tomb; and Archbishop Blackadder founded a chaplaincy at the altar in 1507. An altar dedicated to the "Glorious Virgin Mary of Consolation" was endowed before 1290 by Robert, a burgess of Glasgow, and his wife, with a tenement for the augmentation of the lights; in 1460 David Hynde, burgess, donated the sum of twelve pence annually from a tenement in the Saltmarket, and in 1507 Archbishop Blackadder founded a chaplaincy. In the Crypt were also the altars of St. Nicholas and of St. Peter and St. Paul, the latter between the altars of St. Nicholas on the north and of St. Andrew on the south.

In addition to the chaplains connected with these altars and chapels, others were endowed in the Cathedral for general and special purposes. Ten are mentioned in the records of the Church, one of which was the foundation of Robert II., while Steward of Scotland, as the price of the papal dispensation for his marriage to Elizabeth More. The choral vicars also celebrated numerous obits, or anniversaries for the persons by whom they were founded or endowed. The maintenance of the lights for the service of the Cathedral was provided by the gifts of Walter Fitz-Allan before 1165; King William the Lion, from 1165 to 1189, and many others. In 1481 Bishop John gave six stones of wax annually to be used in candles in brazen sconces between the pillars from the high altar to the entrance of the choir. In the reign of James II. a new functionary was appointed as keeper of the vestments, plate, and furniture within the "gemma doors" entering into the choir.

The constitution and customs of Salisbury Cathedral, and the ritual of the same Church, prepared by Bishop Osmund in 1076, were established by Bishop Bondington in the last year of his life as those of Glasgow Cathedral, and were constantly followed before the Reformation. This Bishop preceded the measure by a charter, granting to the canons the free election of the Dean, confirming the existing right, and founded or endowed a number of "vicarii de residentia," or cathedral vicars, vicars of the choir, or "vicarii," whose vocations were different from the acting clergy who had cure of souls.

Sir Allan Stewart of Darnley was one of those who presented ornaments to the Cathedral, and in the reign of James I. careful inventories were prepared of the relics, jewels, vestments, and books, with codes of statutes for the government of the canons and residentiary vicars. Among the church treasures were jewelled mitres and croziers, precious stones, relics and reliquaries, and arras hangings of the life of St. Kentigern. The collection of books is described as extensive, and was partly in the choir for the service of the Cathedral, partly in chests and presses, some of which were in the nave, and partly in the Library; but the list "is most unfortunately full of careless abbreviations in the record, and it has been registered by a scribe of unusual ignorance, insomuch that some of the abbreviations seem intended to cover his defect of the commonest knowledge of Latin."<sup>1</sup>

<sup>1</sup> *Registrum Episcopatus Glasguensis*, vol. i. Preface, p. xliii. Cosmo Innes, Esq., the learned editor of that transcript, and the author of the Preface, classifies the Library of Glasgow Cathedral into five divisions. The first consisted of the Old and New Testaments, of the separate Gospels and Epistles, Psalters, anthem hooks, collects, rituals, breviaries, pontificals, legends of Saints, books designated "Passionaria," and the lives of St. Kentigern and St. Servan. The greater number of those volumes remained constantly in the choir,

and were chained to the desks or stalls of the canons and vicars. The second division, which was in presses not within the "Library," was miscellaneous, and consisted of theological, devotional, classical, legal, and controversial books. The same description applies to the books in the "Library," comprising the third, fourth, and fifth divisions, all of which are enumerated in the "*Registrum Episcopatus Glasguensis*," vol. i. Preface, p. xliii.-xlvi, and prove that the collection in Glasgow Cathedral was both valuable and curious.

In connexion with the Cathedral was the "rector" or "parson" of Glasgow, constituted by Bishop John Achais, incumbent of the "parish of Glasgow, and one of the prebendaries." The rector was the Bishop's "Vicar in the Choir," and the vicarage was also constituted a prebend before 1401, under the title of "Glasgow Secundo." The patronage of the rectory and vicarage was vested in the Bishop.<sup>1</sup> It appears that the rector could also hold the vicarage.

The Cathedral, according to tradition, would have been levelled twice to the ground by fanatical violence, and was preserved on each occasion solely by a casualty. It is said that at the Reformation the populace were anxious to demolish this grand fabric, and that it was preserved by the judicious ingenuity of the Provost of the city, who pretended that he was equally anxious for the removal, but he thought it would be prudent first to build a new church, to which they assented, and dispersed. Thus saved from the tempest of the Reformation, and from the destructive propensities of the leaders, the citizens appear soon to have recovered their wonted attachment to the edifice,<sup>2</sup> for in 1579, when Andrew Melville, then Principal of the University, and some preachers in the city and neighbourhood, are alleged to have induced Thomas Crawford of Jordanhill and the magistrates to sanction the demolition, and were preparing to commence, the Incorporated Trades armed themselves, took possession of the Church, and threatened with instant death the first individual who offered to injure or remove a stone. The magistrates were compelled solemnly to declare that the Cathedral would be preserved, otherwise the consequences would have been serious. This latter statement, however, is denied.<sup>3</sup>

The outbreak of the Reformation caused the flight or retirement to France of James Beaton, second Archbishop of that name. He carried with him all the plate, relics, records, muniments, and registers belonging to the See, which, with a most important collection of his diplomatic correspondence during the period of forty-three years he acted as Scottish ambassador at the French Court in the reigns of Queen Mary and James VI., he deposited partly in the Scottish College at Paris, to which he was a most munificent benefactor, and partly in the Charterhouse of that city, constituting that convent the overseers of his donations to the Scottish College. Transcripts of a number of the charters have been procured and are preserved.<sup>4</sup>

<sup>1</sup> "The rectory of Glasgow is valued at 22*l.* 13*s.* 4*d.*, expressed by the tithes, 26*l.* 13*s.* 4*d.* in Baiamond's Roll, and at the same sum in the "Libellus Taxationum Spiritualitatis concessarum Regi." At the Reformation it was valued at 60*l.* 4*s.* 8*d.*, 32 chalders 8 bolls meal, 9 chalders 3 bolls bear, 3 barrels herrings, and 16 merks money. The vicarage is valued at 60*l.* 6*s.* 8*d.* in Baiamond, at 80 merks in the 'Libellus Taxationum,' and the same in a MS. of the Assumptions, 1561, where it is noted that the 'special rental of the vicarage consists in corps presents, umest claihs, teind lint and hemp, teinds of the yairds of Glasgow, a third pairt of the boats that arrives to the brig, Paschmes teinds of the browsters (brewers), and the oblations at Pasche.' It was leased for 103 merks.—*Origines Parochiales Scotiæ*, edited by Cosmo Innes, Esq., Advocate, and the Rev. William Anderson, 4to. p. 2.

<sup>2</sup> The Cathedral of Glasgow nevertheless underwent a "purifying" at the Reformation, and according to the excellent authority of Andrew Fairservice in *Rob Roy*, the "idolatrour statues of saints (sorrow be on them!) being taken out o' their neuks, and broken in pieces, and flung into the burn, the Auld Kirk stood as crouse as a cat when the flaes are kamed aff her, and a' body was alike pleased." A local writer (Denholm, in his *Historical Account of Glasgow*, p. 15) states that Glasgow Cathedral was not only "robbed of what was valuable within, but even stripped of its leaden roof." He refers to the Records of the Town Council, and adds that the Magistrates contributed 200*l.* Scots to the repairing of the Church, under protestation that this was to be no precedent, as they considered the possessor of the See bound to uphold the fabric.

<sup>3</sup> Dr. M'Crie (*Life of Andrew Melville*, vol. i. pp. 84, 85) vindicates Melville from the charge of endeavouring to demolish Glasgow Cathedral, inserting in his Appendix a long extract on the repairing of the edifice from the Records of the Town Council. He firmly contends that Melville, the other ministers, and the Magistrates, "so far from wishing to pull down the Cathedral, were anxious to uphold and repair it," and that they "made repeated declarations to the

King and Privy Council on this head." It is also objected by Dr. M'Crie that this charge against Melville "rests solely on the authority of Bishop Spottiswoode," in his "History of the Church of Scotland," folio, p. 304. But the fact is also mentioned in all the local narratives of Glasgow (Cleland's *Annals of Glasgow*, 8vo. 1816, vol. i. p. 57; Denholm's *Historical Account of Glasgow*, 12mo. 1797, pp. 15, 16); and as it respects Archbishop Spottiswoode, that Prelate, having filled the See eleven years before his translation to St. Andrews in 1615, must have known the account of the affair as currently reported in his time, and still believed in Glasgow, the citizens of which are vain of the tradition.

<sup>4</sup> An interesting account of those charters, by Cosmo Innes, Esq., Advocate, forms the commencement of the Preface to the first volume of the "Registrum Episcopatus Glasguensis," printed for the BANNATYNE CLUB. It details the correspondence on the subject by the University and Magistrates of Glasgow, Lord Hailes, then Mr. Dalrymple, and the Curators of the Library of the Faculty of Advocates at Edinburgh, in 1771; the labours of Father Thomas Innes, the learned author of the "Critical Essay on the Ancient Inhabitants of Scotland," who died in 1744; of his great-grand-nephew Father Alexander Innes, and the Abbé Paul Macpherson, afterwards Rector of the Scottish College at Rome, who in 1789 obtained information of the fate of the records from Alexander Innes after the storm of the French Revolution, and procured some of the documents, which he deposited with the late Bishop Cameron at Edinburgh, by whom they were transferred to Bishop Kyle in Aberdeenshire. It is supposed that all the other records are now lost, at least they cannot now be recovered. It was stated in the Scottish newspapers in 1839 that most of the records of Glasgow Cathedral were returned to Scotland that year, and were deposited in the Roman Catholic College of St. Mary at Blairs, in Maryculter parish, in Kincardineshire, near Aberdeen, but the present writer was informed by the Rev. George Griffin, one of the Professors, that this statement is erroneous.