



THE DOVE

*from the original drawing by J. L. M.*

JOHN J. MURDOCH, LONDON



DUNFERMLINE ABBEY.

*From an Original Drawing by D. O. Hill, P.S.A.*

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baronial hall in the tower is a spacious room with vaulted roof, communicating at the south-east corner with the black-hole, and at the north-west with the Great Hall. A narrow staircase ascends to Queen Mary's Hall, and to a suite of hexagonal dormitories, terminating at the top of the tower.

The date of the foundation of Doune Castle is uncertain, but it can be traced to the fourteenth century, as being then in the possession of the Earl of Menteith. It was the castle of Murdoch Duke of Albany, beheaded in 1425, and a favourite resort of the Scottish monarchs. Hence, probably, the allusion in the ballad of the "Bonnie Earl of Moray," to the Queen's attachment to that unfortunate nobleman:—

"O lang, lang may his lady  
Look ower the Castle Doune,  
Ere the bonnie Earl of Moray  
Come sounding through the town."

It was a frequent residence of Queen Mary, and of her son James VI. during his minority. In 1745, Rob Roy's nephew, Gregor Macgregor of Glengyle, the Ghlum Dhu, or black knee of the Highlanders, kept possession of it with only two hundred men, in spite of the royal forces stationed at Stirling, while Prince Charles Edward, its last royal occupant, was marching into England. After the battle of Falkirk he here lodged his prisoners, among whom was the celebrated John Home, author of the tragedy of "Douglas," then a young man, who had fought in the King's forces as a volunteer. Home devised means of escape for himself and his fellow-prisoners. During the night they twisted the bedclothes together into ropes, and thus descended with four of his companions in safety. With the fifth the rope broke, but the sixth, a brave young Englishman named Thomas Barrow, a particular friend of Home's, in dropping from the broken end, dislocated his ankle, and had several of his ribs broken. His companions bore him off in safety, and the Highlanders in the morning scoured the country ineffectually in search of them. The window on the west of the castle whence they effected their escape, is still pointed out.

### DUNFERMLINE ABBEY.

A VIEW of the ancient Abbey of Dunfermline, in the county of Fife, forms one of our Illustrations. From the ruins which still remain, some idea may be formed of its past grandeur, although, comparatively speaking, they are but a trifling portion of the extensive buildings of which the Abbey at one time consisted. The western portion, or nave, of the Abbey Church, is still in tolerable preservation. It was originally a cross church, and is a fine specimen of the architecture of the age in which it was erected. "It is generally said," observes Mr. Leighton, "to be in the Saxon style of architecture; but the more we have considered the subject, we are the more inclined to think that the style is Norman. There is no building in Scotland which can be denominated Saxon, and it is doubtful if there be any in England, except the crypts of one or two of the oldest cathedral churches, the bodies of which are themselves of later erection. Indeed, the principal difference between the Saxon and the Norman consists only in the greater height and elongation of the pillars, and the additional degree of ornament introduced."<sup>1</sup> The principal entrance to the Abbey Church is from the west, where there is a very finely enriched doorway in the Norman style. Above it is a handsome pointed window, divided by mullions and transoms. In the north side there is another entrance, from what is now the churchyard, by a porch of later erection, in the pointed style. The roof of the nave is upheld by a double row of splendid Norman pillars, from which spring round arches to

and put himself entirely under the guidance of this perfidious person. It is asserted that it was by his advice that Lord Kilpont joined Montrose, and that, wishing to ingratiate himself with the Covenanters, he formed a design to assassinate Montrose, or his major-general, Macdonald; but as he thought that he could not carry his plan into execution without the assistance of his too confiding friend Lord Kilpont, he endeavoured to entice him to concur in his wicked project. He, therefore, on the night in question, slept with his Lordship, and having prevailed upon him to rise and take a walk in the fields before

daylight, he there disclosed his horrid purpose, and entreated his Lordship to concur therein. Lord Kilpont rejected the base proposal with horror, which so alarmed Stuart, that, afraid lest his Lordship might discover the matter, he suddenly drew his dirk and wounded his Lordship mortally in several places. Stuart thereupon fled, and killed in passing a sentinel that stood in his way. A pursuit followed, but owing to the darkness of the morning he made his escape.—*Browne's History of the Highlands*, vol. i. p. 343.

<sup>1</sup> Swan's History of the County of Fife, vol. iii. p. 213.

support the upper wall, and at the west end by a clustered column on each side. A clustered pilaster, from which springs a pointed arch, also supports the upper wall. These columns likewise separate the body of the nave from the north and south aisles.

The outside of the building is ornamented by two heavy towers at the west end, one of which is surmounted by a spire, and the sides by heavy buttresses, characteristic of the style of the building. Immediately to the south of the Abbey Church are the ruins of the Fraternity or refectory, which formed the dining-hall of the monastery. Its south wall and the west gable are all that remain of it. In the latter there is one of the finest pointed windows in Scotland. The only other portion of the monastic buildings remaining is the gateway of the monastery, now called the Pends, which exhibits a fine specimen of the pointed style of architecture. It is a massive oblong building, elegantly arched and groined, and constitutes a sort of port or gateway to the town.

On the verge of Pittencrieff Glen, and adjoining the highway, rise the grand and gigantic ruins of the King's Palace, Dunfermline, having been at one time the occasional residence of the Scottish Kings. Malcolm III., surnamed *Cean-mhor*, or Great Head, after his accession to the throne, resided chiefly with his Saxon Queen, Margaret, at the small square tower which still bears his name in the Glen of Pittencrieff. A few feet of grass-grown wall on a projecting bank of the rivulet in the glen, which flows seventy feet beneath, are all that remains of it. The time when the old tower ceased to be a royal residence is not known. At an early period, however, a castle seems to have been erected adjoining the monastery, with which it was connected by the pended tower above mentioned. Over the site of this castle stand the present ruins of the Palace. King James IV., who was more at Dunfermline than any of his immediate predecessors, appears to have either entirely rebuilt or greatly enlarged the Palace, and added to its height, as in 1812 a stone was found in the roof of one of the windows bearing the date of 1500. James V. and his beautiful but unfortunate daughter, Mary Queen of Scots, also resided at Dunfermline. Her son, James VI., previous to his departure for England, appears also to have frequently had his residence in the Palace. The window of the chamber still is seen, and a curious sculptured slab and cypher yet commemorate the event, where the unfortunate Charles I. was born. The birth of his sister, Elizabeth, Queen of Bohemia, also took place here. In July 1633, Charles I. visited Dunfermline, where he held a court. In August 1650, Charles II. remained several days in the Palace, and here he subscribed the National League and Covenant. This was the last occasion of the Palace receiving a royal visit.

The origin of the Abbey Church is obscure, as is also that of the Priory. It is stated on the authority of Turgot, the biographer and confessor of Queen Margaret, that at her request Malcolm *Cean-mhor* founded and endowed a monastery for thirteen Culdees in the vicinity of his own residence, and with its chapel dedicated it to the Holy Trinity. The date of the foundation must have been between 1070, the year of Malcolm's marriage, and 1086, when he and his Queen made extensive grants of land to the church of the Holy Trinity, to which his sons Ethelred and Edgar also made donations of land. Alexander I. and his Queen Sibilla likewise conferred lands upon it. The former is said to have finished the church. David I., who ascended the throne in 1124, not only added greatly to the wealth of the monastery, but introduced into it a colony of the Benedictines, or Black Monks, from Canterbury in England; and to make the change of rules under which they were brought more agreeable to the Culdees, he raised it to the dignity of an abbey, having a mitred abbot for its head. About the period of the death of Alexander III., Dunfermline Abbey had become one of the most extensive and magnificent monastic establishments in Scotland. At this time, says the English chronicler, Matthew of Westminster, its boundaries were so ample, containing within its precincts three carrucates of land,<sup>1</sup> and having so many princely buildings, that three potent sovereigns with their retinues might have been conveniently lodged in it at the same time without incommoding one another.

The Abbey Church was long the place of sepulture of our Scottish kings. Malcolm *Cean-mhor* and his Queen, who, from her piety and benefactions to the church, was canonized under the name of St. Margaret, were interred in the old or western church, then the only existing fabric. In 1250 or 1251, Alexander III. caused the remains of the latter to be removed to a more honourable spot on the right

<sup>1</sup> A carrucate of land was as much as could be tilled with a plough in the year.



ST ANDREWS.

*From an Original Drawing by H. G. Gordon.*

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side of the high altar, within the eastern church. This was called "the translation of Queen Margaret." According to tradition, while the procession was passing, her bones, enclosed in a shrine of gold and silver, enriched with precious stones, halted at her husband's grave, and could not be moved till those of her consort, Malcolm of the Great Head, were also disinterred. Her reputed tomb is immediately eastward of the new church.

Margaret's eldest son, Prince Edward, who was killed with his father at Alnwick in 1093, Edmond, her second son, and another son named Ethelred, who was Earl of Fife, with King Edgar, Alexander I., surnamed the Fierce, and Sibilla his Queen, David I. with his two wives, Malcolm IV., and Alexander III.,<sup>1</sup> his Queen Margaret, and his son Alexander, were also all buried here. A greater than any of them, Robert the Bruce, the restorer of the Scottish monarchy, was also entombed at Dunfermline Abbey, with his Queen Elizabeth, and his daughter Christina, the widow of Sir Alexander Moray. Their remains were all interred in the choir, which was long in ruins, and the site of which forms that of the present church. In digging for the foundation of the new church in 1818, the tomb of Robert the Bruce was laid open, and his skeleton found wrapped in lead. A cast of the skull was taken, and the whole of a stone coffin, which had been erected over it, was filled with melted pitch, and then built over with mason-work. The pulpit of the new church now marks the spot where all that remains of the patriotic warrior is deposited.

In 1303, when Edward I. of England overran Scotland, he resided in the Abbey of Dunfermline from the 6th of November that year till the 10th of February, 1304, and on leaving it, under the pretence that the nobles of Scotland had met within it for the purpose of devising plots against him, he caused his army to set it on fire.

As soon as the kingdom was settled under Robert the Bruce, the monastery was begun to be rebuilt, and appears speedily to have been restored to very nearly its former grandeur. At the Reformation the populace attacked and destroyed it. The last Abbot was George Durie, of the family of Durie of Durie in Fife, who held the office from 1530 till the destruction of the monastery. He died in 1572.

The Abbey was richly endowed, and derived part of its extensive revenue from places at a considerable distance. Kirkaldy, Kinghorn, Burntisland, Musselburgh, and Inveresk, belonged to this abbey. The monks possessed a monopoly of the ferry betwixt Queensferry and Inverkeithing, on condition that those belonging to the Court, as also strangers and messengers, should have a free passage across.

The town of Dunfermline, which owes its origin to the neighbourhood of the palace and the monastery, and which stands on an eminence of considerable extent, stretching from east to west, having a pretty steep and uniform declivity to the south, is distant about three miles from the sea, sixteen north-west from Edinburgh, six from North Queensferry, thirteen from Kirkaldy, and thirty from Cupar, the county town of Fifeshire. It derives its name from the Celtic words *Dun-fiar-Ulyn*, signifying "the fortified hill by the crooked stream."

## ST. ANDREWS.

THE ancient ecclesiastical metropolis of Scotland, and the seat of a university and some richly endowed schools, stands upon a rocky ridge projecting into the sea on the east coast of Fifeshire, at the bottom of the bay to which it gives its name. It is a burgh of great antiquity, and has been the scene of some of the most memorable events recorded in Scottish history. A mile in circuit, it contains three principal streets, which are intersected by others of less dimensions. A fourth street, Swallow Street, exists no longer, having been converted into a public walk, called the Scores.

The city is most picturesquely situated, and at a distance has a very imposing appearance. Its most

<sup>1</sup> The old ballad of Sir Patrick Spens, beginning,

"The King sits in Dunfermline town,  
Drinking the blood-red wine,"

commemorates the sailing of the expedition which conveyed the Prin-

cess Margaret, the daughter of Alexander III., to Norway, in 1281, when she was espoused to Eric, king of that country, and the wreck of the ship on its return to Scotland.

remarkable relics of antiquity are the Tower and Chapel of St. Regulus, the huge ruins of the Cathedral and those of St. Andrews' Castle, the scene of Wishart's martyrdom and Cardinal Beaton's assassination, afterwards referred to. The Castle of St. Salvator's, called also the Old or United College, is on the northern side of the town, with St. Mary's, or the New College, directly opposite to it. The buildings belonging formerly to the third college, or St. Leonard's, are towards the east, near the ruins of the monastery. On the site of the Blackfriars' Monastery a splendid range of buildings has been erected for the Madras College, founded by the Rev. Dr. Andrew Bell, a native of St. Andrews, one of the prebendaries of Westminster, and the originator of the Madras system of tuition. On his death, which took place at Cheltenham, in January 1832, among other munificent bequests for the purposes of education in Scotland, he left a sum of fifty thousand pounds in trust for the founding of a seminary within the city of St. Andrews, with which the English and Grammar Schools are now incorporated. The buildings are in the Elizabethan style, and form a handsome quadrangle, with a court within.

According to an early monkish tradition, which, like most others of the fabricated legends of the monastic chroniclers, seems to have had no foundation in fact, the city obtained its name of St. Andrews from the following circumstance:—St. Regulus or St. Rule, a monk of Patras, a city of Achaia, who had in keeping the bones of St. Andrew the Apostle, having been warned in a dream to convey them to a distant region of the west “in the utmost part of the world,” obeyed the vision, and, in company of some other religious persons, set sail with his precious charge about the year 365. After passing through the Mediterranean Sea, and coasting along France and Spain, they at length entered the German Ocean. Overtaken, however, by a terrible storm, they were driven ashore near where the city of St. Andrews now stands, and their ship dashed to pieces on the rocks. Although they themselves got all safe to land, they lost everything except the bones of St. Andrew, to the miraculous power of which, if the story reads aright, and as they superstitiously believed, they owed their preservation. The tradition goes on to state, that being very successful in converting to Christianity the Pictish inhabitants, with their King Hergustus, the latter, as a mark of gratitude, bestowed upon them an extensive tract of land called the Boar-Chase, and also erected for them a chapel or religious house. The name of the territory where it stood was in consequence changed from Mucross, which it previously held, to Kilrymont, from the Gaelic words *Cil-rhi-monadh* (Latin, *Cella regis in monte*), “the chapel or cell on the king's mount.” Subsequently it was also named Kilrule, “the cell or church of St. Regulus,” which name it still retains in Gaelic.

For a second legend, as to the origin of this Chapel, Fordun is responsible. He states that in the beginning of the ninth century Hungus, King of the Picts, was engaged in war with Athelstan, a Saxon Prince, and returning to his dominions laden with spoil after having ravaged the country of his enemy, he was unexpectedly overtaken by the Saxons with a superior force near Haddington. In this extremity he made a vow to God and St. Andrew that if he were delivered from his enemies he would bestow on them the tenth of his dominions. This vow, having been victorious in the battle which ensued, he fully accomplished. The modern name of St. Andrews was not given to what was at first called Kilrymont, and afterwards Kilrule, till after the reign of Malcolm III., who ascended the throne in 1057, when the Saxon language began to be introduced, and he had divided his kingdom into four Bishoprics.

According to Sibbald,<sup>1</sup> the gift of Hungus, the Pictish King, to God, and St. Andrew his Apostle, was meant for the benefit of the Culdees, the earliest Scottish Christian clergy. It is certain that in the tenth century there was a religious house here belonging to the Culdees, of such celebrity that Constantine III., after resigning the throne, went to reside among them, and died their Abbot in 943.<sup>2</sup> It is also believed that one of the Irish *reguli*, or petty kings, became a member of this religious society, for it is said in the Ulster Annals, that in 1033 Hugh Mac Favertai O'Neil, King of Ailech and heir of Ireland, “post penitentiam mort. in St. Andrewes eccl.”<sup>3</sup>

The origin of the Bishopric of St. Andrews is attributed to Kenneth Macalpine, who, on the junction

<sup>1</sup> History of Fife, p. 166.

<sup>2</sup> Wintown says,—

“Nyne hundyr wyntyr and aucht yhere,  
Quhen gayne all Donaldis dayis were,  
Heddis sowne cald Constantine  
King wes thretty yhere: and syne  
Kynge he sessyed for to be,

And in Sanct Andrewys a Kylde,\*  
And there he lyvyd yheris fyve,  
And Abbot mad, endyd his lyve.”—*Chronykil*, Book vi. c. x

\* Kylde here means Culdee.

<sup>3</sup> Pinkerton's Inquiry vol. ii. App. p. 319.

of the Scottish and Pictish monarchies in 843, transferred the episcopal see from Abernethy to the Church of St. Rule.<sup>1</sup> The earlier Bishops resided within the college of the Culdees, by whom they were elected. They do not appear to have had any determinate diocese, but exercised their functions where necessary in the surrounding district. Previous to the reign of Malcolm III. there were ten successive Bishops of whom we have any account, beginning with Adrian, who flourished about the year 870. When Malcolm divided his kingdom into four Bishoprics, affixing dioceses to each, which he did about 1074, he gave to the Bishop of St. Andrews the supremacy, under the title of *Maximus Episcopus*, or Chief Bishop. His jurisdiction or see extended over Fife, the Lothians, Stirlingshire, the Merse, Angus, and Mearns. King Alexander I. bestowed upon the Bishopric of St. Andrews the famous tract of land called the *Cursus Apri*, or Boar's Chase; "so called," says Hector Boece or Boethius, whose fables and fictions have in a great measure formed the foundation of the early annals of Scotland, "from a boar of uncommon size, which, after having made prodigious havoc of men and cattle, and having been frequently attacked by the huntsmen unsuccessfully, and to the imminent peril of their lives, was at last set upon by the whole country up in arms against him, and killed while endeavouring to make his escape across this tract of ground." This took place during the episcopacy of Robert, an Englishman (1122-1159), who had been Prior of Scone, and he is said to have attached the tusks of the boar with great iron chains to the altar of the church. It was in this Robert's time that the authority of the Pope was first formally recognised in Scotland. In 1472 the Pope granted a bull erecting the Bishopric of St. Andrews into an Archbishopric, and subjecting the whole of the other Scottish sees to its jurisdiction. This was done with the view of putting an end to a pretended claim of superiority over the Scottish clergy by the Archbishop of York, which had been productive of many disputes and much ill-will between England and Scotland.

The Cathedral of St. Andrews, founded by Malcolm IV. in 1159, was not completed till 1318, and its ruins still trace the form of a Latin cross. It was destroyed by a mob in June 1559, during the early progress of the Reformation, in consequence of a sermon preached by Knox against idolatry.<sup>2</sup> "While entire," says Mr. Grierson, "the Cathedral Church had five pinnacles or towers, and a great steeple. Of the towers, two stood on the west gable, two on the east, and one on the south end of the transept or cross church. Two of these towers, with the great steeple over the centre of the church, have long since disappeared. Three of the towers yet remain, the two on the east gable, which is still entire, and one of those on the west. The other, it is said, fell about two hundred years ago, immediately after a crowd of people had passed from under it in returning from an interment. Large fragments of it still remain, which show the goodness of the cement with which the stones have been joined together. The towers are each a hundred feet high from the ground to the summit, and they rose considerably above the roof of the church. The two eastern ones are joined by an arch or pend forming the great east light of the church, till they rise above the height of the roof; and it is evident that the western ones have been in the same state when entire. From each of these towers, to within the Church, opened three several doors into so many galleries along the walls, which galleries were supported by pillars, sixteen in number on each side, and at the distance of sixteen feet from the wall. All that now remains of this once magnificent pile is the eastern gable entire, as has been said, half of the western, the south side wall from the western gable till it join the transept, a length of two hundred feet, and the west wall of the transept itself, on the south side of the Church. The rest is entirely gone, 'every man,' as Dr. Johnson expresses it, 'having carried away the stones who imagined he had use for them.'"

The Cathedral Church consisted of a nave and choir with lateral aisles, a lady's chapel, and north and south transepts. Its extreme length within the walls is three hundred and fifty-six feet. The original design of this church was in the Norman style, having windows with round arches, but during the long period of a hundred and sixty years that elapsed in its erection, a change had been introduced, and the

<sup>1</sup> Buchanan's History of Scotland, Introd. to B. vi.

<sup>2</sup> Tennant, the author of Anster Fair, in his clever poem entitled "Papisty Stormed" (Edinburgh, 1827, 12mo.), quaintly but graphically describes

"The steir, strabush, and strife,  
Whan, bickerin' frae the towns o' Fife,

Great gangs of bodies, thick and rife,  
Gaed to Sanct Androis town;

And wi' John Calvin i' their heads,  
And hammers i' their hands, and spades,  
Enraged at idols, mass, and beads,  
Dang the Cathedral down."



more recent portions towards the west front are in the Early English style. In the south wall of the nave, and west wall of the south transept, are still to be seen the remains of thirteen windows, of which the six nearest the west are pointed, and the other seven round arched; altogether, the church must have been lighted by considerably more than a hundred windows of various sizes. The tower was likewise furnished, according to Martine, "with many fair, great, and excellent bells, which, at the razing of the church, were taken down and put aboard of a ship, to be transported and sold. But it is reported, and certainly believed in this place, that the ship which carried off the bells sank in a fair day, within sight of the place where the bells formerlie hung."<sup>1</sup> In 1826, the Barons of Exchequer caused the interior of the Cathedral, the area of which had been previously filled with stones and rubbish, to be cleared out, and various repairs to be executed, with the view of preserving what remained of this ancient structure. At this time three stone coffins were discovered projecting beyond the pavement where the high altar stood, and near them was found the skeleton of a man, with a deep sword-cut in the skull, conjectured to be the remains of Archbishop Alexander Stewart, who was killed at Flodden. This Prelate was the natural son of James IV., and in his eighteenth year was made Archbishop of St. Andrews, and subsequently Lord High Chancellor of the kingdom, offices which he only held for three years, from 1509 to 1513.<sup>2</sup>

The Priory, founded in 1144, in the reign of David I., by Bishop Robert, already mentioned, stood in the vicinity of the Cathedral. This Prelate had been Prior of the canons regular of the order of St. Augustine at Scone in Perthshire, and he founded a monastery of the same order at St. Andrews. A subsequent Prior, John Hepburn by name, about 1516, built an extensive wall round the monastery and the College of St. Leonards, which he founded, most of which still remains. This wall, altogether enclosing a space of about twenty acres, is twenty feet high, four feet thick, and about eight hundred and seventy feet in length. It is defended by thirteen round or square towers at different intervals, on each of which there are one or two richly carved canopied niches. It has three gateways, and in several parts may be seen the arms and initials of the Prior, with his motto, "*Ad vitam.*" One of these has the date 1520.

Of all the various buildings (Martine mentions fourteen discernible in his time, 1685) once enclosed within this magnificent wall, only a few vestiges now remain. The cloister occupied the ground immediately south of the nave of the Cathedral, and formed a large quadrangle, in which the great fair called the Senzie Market was held for fifteen days, beginning in the second week after Easter. It is now a garden. The Refectory or Fraternity, which formed the dining-room of the canons, was in length a hundred and eight feet, and in breadth twenty-eight. Fordun relates that Edward I., in 1304, stripped all the lead off this building to supply his battering machines in a projected siege of Stirling. The vestiary formed the eastern side of the cloister; and east of it, and in a line with the south transept, was the dormitory, or sleeping apartments of the monks. East of the dormitory was the Chapter-house, and adjoining it, on the south-east, the *Hospitium Vetus*, or Old Inn, the residence of the Prior. The guest hall, or *Magna aula Hospitium*, stood within what was afterwards the precinct of St. Leonard's College, on the south-west side of the road leading from the principal gate of the monastery to the shore. Here pilgrims and other strangers were entertained at the expense of the monks. The New Inn, or *Novum Hospitium*, the last of the buildings erected within the monastery, was built in 1537 as a residence for Queen Magdalene, the first consort of James V., and was begun and finished in a single month. The Queen, however, never enjoyed it, for she died at Holyroodhouse on the 7th of July of that year, six weeks after her arrival in Scotland. The New Inn became the residence of the Archbishops after the annexation of the Priory to the Archbishopric, in 1635.

The ancient chapel of St. Regulus also stood within what was the precinct of the monastery. Mr. Leighton says, if we may judge from the fact of Bishop Roger, who died in 1202, and was a cousin of the King,<sup>3</sup> being buried within it, we would be inclined to think that it still formed the Cathedral

<sup>1</sup> Martine's *Reliquiæ Divi Andreae*, written in 1685.

<sup>2</sup> On the floor of the east transept are four flat tombstones, of the respective dates of 1380 and 1513, on two of which only are any inscription. There is another in the garden of St. Leonards, of date 1502.

<sup>3</sup> He was a son of the Earl of Leicester, and a cousin of William the Lion, by whom he was made Lord Chancellor of Scotland, Bishop of Dunkeld, and afterwards Bishop of St. Andrews.

Church in the commencement of the thirteenth century. It was no doubt then, he adds, to the high altar in the Church of St. Regulus that Alexander I. brought "his comely steed of Araby, saddled and bridled costlikly," and caused with great pomp to be led round it, on the occasion of his granting extensive lands and privileges to the Church. The chapel which remains is about thirty-one and a half feet in length, by twenty-five feet in breadth, and has four windows, two on the north and two on the south. The tower is a square of twenty feet at its base and is a hundred and eight feet in height. In 1789 it was repaired at the expense of the Exchequer, and a winding stair built in the inside.<sup>1</sup>

The ground on which the monastery of the Dominicans or Black Friars stood, in South Street, ultimately became the property of Dr. Patrick Young, Archdeacon of St. Andrews, who granted it to the town as a site for a grammar-school. The late Dr. Bell, who has been already mentioned, obtained it from the town, and upon it and some other ground purchased by him has been erected the Madras College, in front of which are the remains of the north transept of the Chapel of this Convent. Judging by what is left, it has been an elegant building, in the Early English style of pointed architecture.

The ruins of the Castle are situated on an eminence overhanging the sea on the north side of the town, a short distance north-west of the Cathedral. The Castle was built as a residence for the Bishops about the end of the twelfth century, by Roger, then Bishop of the diocese, a cousin of William the Lion. From its strength it was often besieged and taken. In 1303 it was in the possession of the English, and during that year Edward I. held a Parliament in St. Andrews. In 1305 it was again in possession of the English, as it also was in the following year. In March 1309 Robert the Bruce convened his first Parliament here. Betwixt the years 1318 and 1328 the Castle was enlarged and repaired. In 1336 Edward III. placed a strong garrison in it, but on his return into England, a few months thereafter, the Regent of Scotland, Sir Andrew Moray of Bothwell, in conjunction with the Earls of March and Fife, laid siege to it, while it was stoutly defended for Edward Baliol, the vassal king. Having been captured by the Scots, it was destroyed by them, as they had not a sufficient force to garrison it. Towards the close of the fourteenth century it was rebuilt by Bishop Traill, who was a son of the Laird of Blebo in Fife. In this famed ecclesiastical stronghold King James I. of Scotland resided in his youth, having here received his education under the direction of Bishop Wardlaw; and after the return of that monarch from his long captivity in England, he often visited Bishop Kennedy in the Castle of St. Andrews. Within its walls James III. was born, in 1453.

In the fifteenth and sixteenth centuries St. Andrews acquired a fearful celebrity as the scene of martyrdom of some of the early Scottish Reformers, the most distinguished of whom were Patrick Hamilton, a nephew of the Regent Arran, who was burnt there on March 1, 1527, and George Wishart, also burnt at the stake on the 28th March, 1545. Two months afterwards, his relentless persecutor Cardinal Beaton was assassinated in the castle, which was kept possession of by the conspirators till the following year, when it was besieged and taken by the French, and by them dismantled to a great extent. A few years subsequently it was rebuilt by Archbishop Hamilton, and became again for a time the residence of the Archbishops. In 1583 James VI. took refuge within it, after his escape from the nobles who were engaged in the Raid of Ruthven. About 1610 Archbishop Gladstones consented to its alienation in favour of the Earl of Dunbar, and it is now the property of the Crown. It appears to have fallen into a state of dilapidation about the time of the civil wars.

The University of St. Andrews, the oldest institution of the kind in Scotland, was founded by Bishop Wardlaw in 1411. It consisted at one period of three colleges, St. Salvator's, founded by Bishop Kennedy in 1455, St. Leonard's, founded by the Prior Hepburn in 1512, and St. Mary's College, founded by Archbishop Beaton, uncle of the Cardinal of that name, in 1537. In 1747, St. Salvator's and St. Leonard's were joined in one, under the designation of the United College.

<sup>1</sup> History of the County of Fife, vol. iii. p. 22.

## GLAMMIS CASTLE.

THIS magnificent Gothic pile, one of the finest specimens of castellated architecture in Scotland, the seat of the Earl of Strathmore and Kinghorn, stands amidst old majestic woods, about a mile north of the village of Glammis, Forfarshire, at the confluence of the Glammis Burn and the river Dean. The central tower of the castle rises a hundred feet in height, and is evidently of considerable antiquity. The rest is a modernised building, designed by Inigo Jones, and executed by Patrick, third Earl of Kinghorn, and first Earl of Strathmore.<sup>1</sup> At one of the angles there is another tower, which contains a spiral staircase, exclusive of a number of small turrets, with conical roofs. There are also four large wings, chiefly modern additions. The interior contains many remarkable paintings, and a museum, exceedingly rich in ancient curiosities, particularly old armour. A secret room is also mentioned, which is known to only two, or at most three individuals, who are bound not to reveal its precise locality, but to their successors.

Of this princely baronial mansion there are no records prior to the eleventh century. It is first noticed in connexion with the death of Malcolm II., who, according to tradition, was murdered in the castle in the year 1031, although Pinkerton contends that he died a natural death.<sup>2</sup> A passage or room in the centre of the principal tower is shown where the bloody act is said to have been perpetrated. It is also traditionally affirmed that his murderers in their flight lost themselves in the darkness, and as the ground was covered with snow, they entered on the Loch of Forfar, and the ice breaking, all perished.<sup>3</sup>

The Castle of Glammis came into possession of the family by being, with the King's lands of the Thanedom of Glammis, conferred on Sir John Lyon, ancestor of the Earls of Strathmorn, on his marriage with the Princess Jane, second daughter of Robert II.

## CORRA LINN.

THE Falls of the Clyde, in the neighbourhood of Lanark, the county town of Lanarkshire, are three in number, viz. Bonnington Linn, thirty feet; Corra Linn (the most majestic of them all, and the subject of the accompanying plate), eighty-four feet in sheer descent; and Stonebyres, eighty feet.

After following a circuitous route, Corra Linn, a dark silent mass of water, is dashed from one ledge of a shelving rock to another, so as to form three different leaps, chafed white with the violence of the descent, and accompanied with a strange hoarse roar that is heard at some distance. Nothing can surpass the striking and stupendous appearance of this cataract, placed as it is amid the most superb scenery of woods and rocks. The ruins which nod upon the beetling cliff above are those of Corehouse Castle, the ancient residence of an old family named Bannatyne. The mansion of the modern proprietors of Corehouse is visible on the opposite bank of the river. Seen from below, the rainbow produced by the light refracted through the spray is indescribably beautiful.<sup>4</sup>

Corra Linn is said to derive its name from the fate of Corra, daughter of one of the Kings of Strath Cluyd, who, by her horse taking fright, was accidentally precipitated into the surging flood beneath.

<sup>1</sup> One of the wings has been renovated since the beginning of the present century, and other additions made, but not in harmony with Earl Patrick's repairs.

<sup>2</sup> Pinkerton's Enquiry, vol. ii. p. 192.

<sup>3</sup> Fordun's account is more probable. He states that the King was mortally wounded, in a skirmish in the neighbourhood, by some of the adherents of Kenneth V.—*Scoti-Chron.* b. 4, c. 46. To the eastward of the village, within a wood near Thornton, there is a large cairn of stones surrounding an ancient obelisk, which is called King Malcolm's grave-stone.

<sup>4</sup> This is aptly alluded to in a stanza in Dr. Bowring's poem on the Falls of the Clyde:—

“ And I have worshipp'd Corra Linn,  
Clyde's most majestic daughter;  
And those eternal rainbows seen,  
That arch the foaming water;  
And I have owned that lovely queen,  
And cheerful fealty brought her.”



BLHENIM CASTLE, OXFORD  
*From an Original Drawing by G. Catermole*  
JOHN G. MURDOCH LONDON



SORA LYNN, FALLS OF THE CLYDE.

*From an Original Drawing by J. Winston 1824*

JOHN G. MURDOCH LONDON