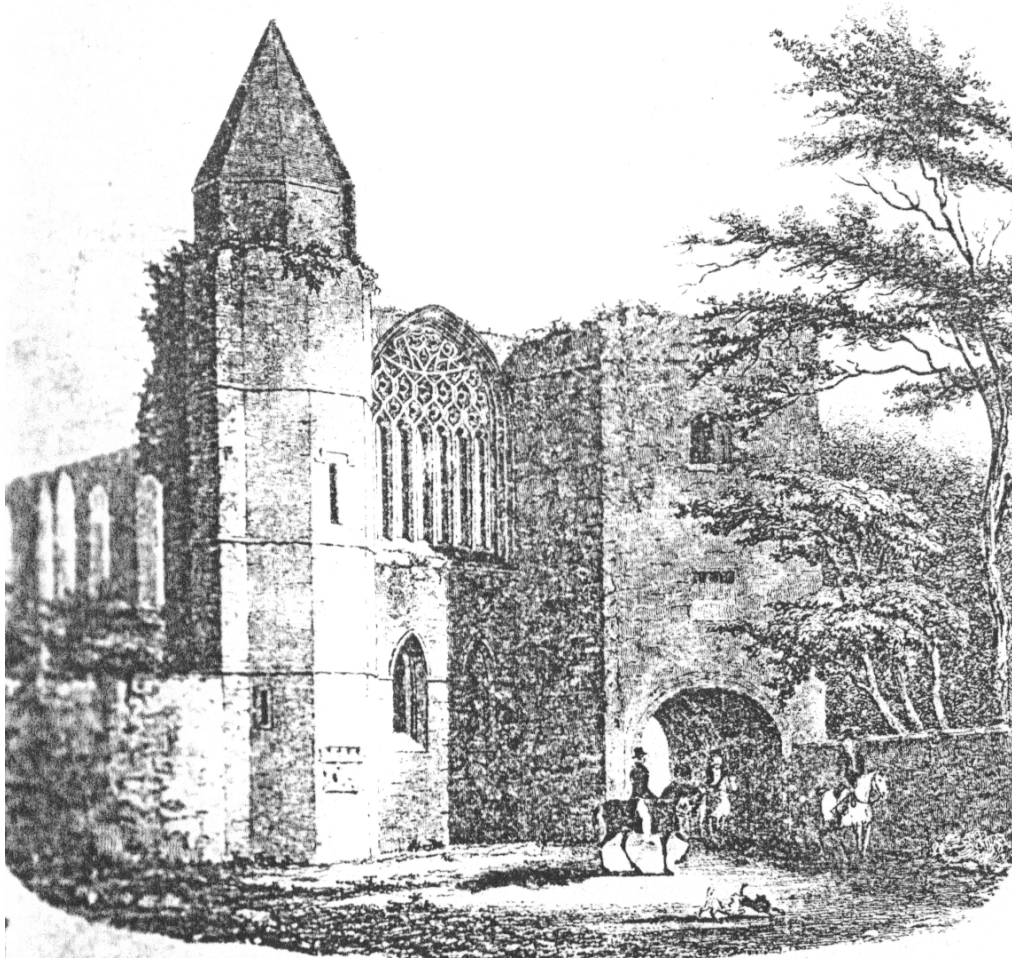


GUIDE

TO

DUNFERMLINE



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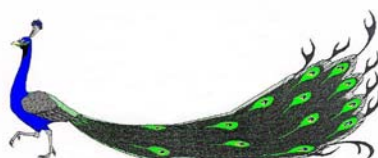
THE
JOURNAL GUIDE
TO
DUNFERMLINE

By Mackie

DUNFERMLINE:
Printed at the Journal Printing Works

1929

Compiled by Sheila Pitcairn, F.S.A. Scot., L.H G



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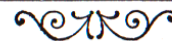
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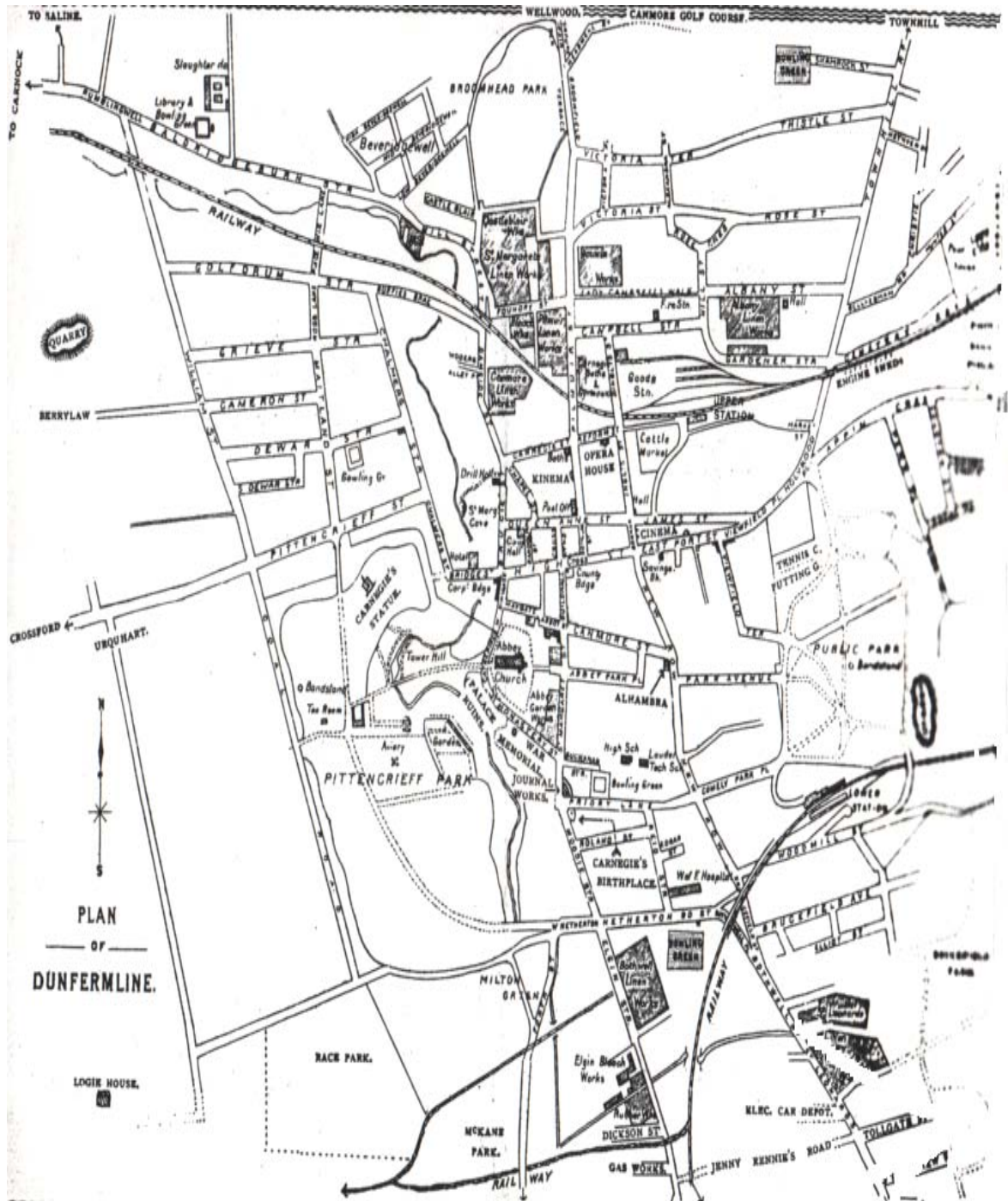


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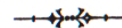
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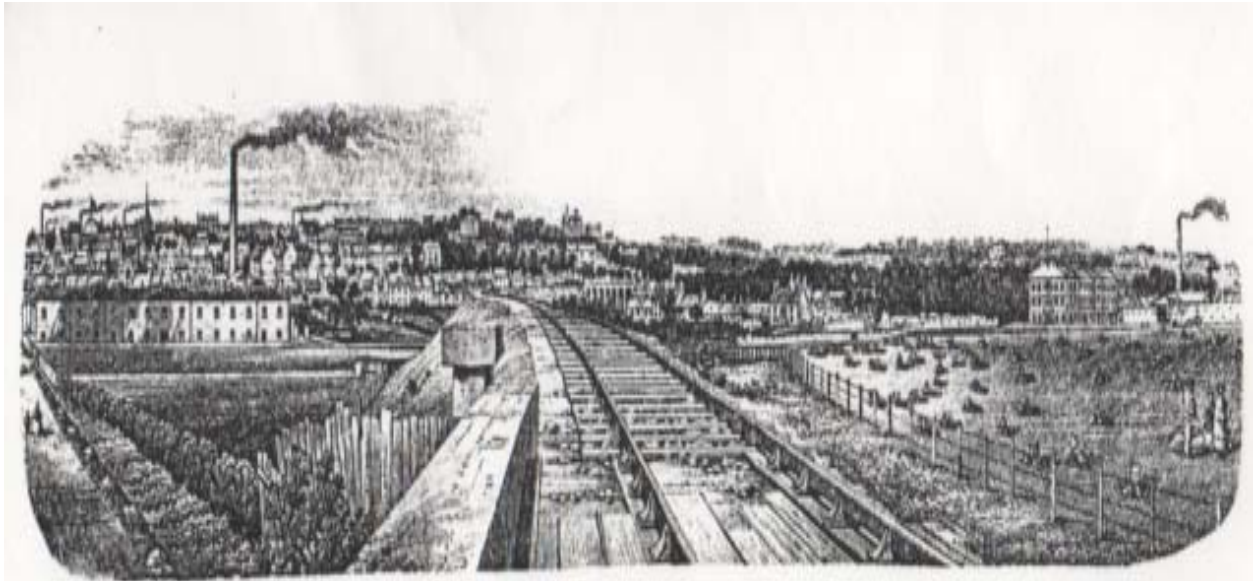
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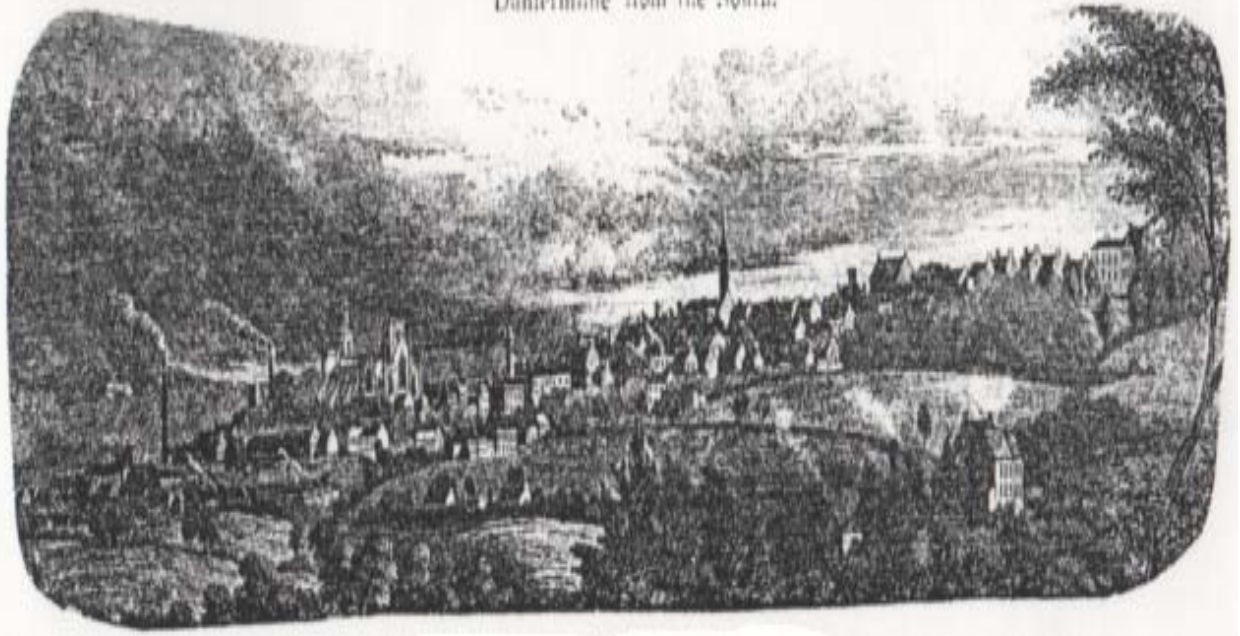
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Dunfermline from the South.



Dunfermline from the North East 1871.

**INTRODUCTION BY G. C. MEIKLEJOHN,
B.SC. (Arch.), F.S.P.**

DUNFERMELITANE.

Scotland's Ancient Capital.

It has been said that Scotland's ancient Capital, Dunfermelitane, breathes that national sentiment in greater degree than any other town north of the Tweed. Seldom does a native pass through the portals of the Royal Pend and witness the remnants of that stately edifice which formed part of the palace chambers, but a pang of grief stabs at his heart, with a smothered anathema upon the generation which permitted such wanton iconoclasm.

Dunfermline was once the Royal Capital of Scotland, the birthplace of kings, the playground of their youth, and is the locus Sepulturæ regius where they rest with their queens and their children. Within that proud monumental edifice, the Abbey, the Holy Trinity Church, there rest in repose nineteen Royal personages: eight kings, four queens, five princes and two princesses, in silent keeping beside the foremost and most valiant of Scottish nobility.

Very often it has been asserted that we should think more of the Scotland as we find it to-day than of the renown of the dead. Try as we like, however, the sentimental factor in the history of a nation cannot be ignored, nor should it be. Our ancestors rejoiced in their nationality and history, and therefore can it be wondered at that the natives of Dunfermline should be similarly inspired?

Dunfermline's history is much older than that of salted Scotland, for while we date the commencement of Scottish history from the time of Malcolm Canmore (Malcolm III.), who unified the Kingdom in 1057, the city now designated Dunfermline was probably one of the principal church towns of the Picts, where no doubt the Pictish kings were buried and the place revered in the same way as Icolmkill was by the Scots in the West. The name Dunfermline (Dunfermelitane) originated in Malcolm Canmore's time Dunfermellingtane meaning the foreigners' town on the hill, so called by the Gaelic-speaking population in the district to characterize the peculiar condition of affairs following

Introduction.

Malcolm's marriage to Margaret, the Saxon princess. On the defeat of the Queen's brother, Edgar Atheling, by William the Conqueror, a large number of Northumbrian nobles crossed the Border and took up residence at the Scottish Court. So numerous were the strangers, it is recorded, that they outnumbered the native population, with the result that the town was called the foreigners' town on the hill. (See "Guidi: A City of the Horestii, Appendix B.p.34.)

The recorded history of Dunfermline began when Malcolm III was crowned at Scone in 1057, and set about occupying the Tower in Pittencrieff Glen. The town of Dunfermline would then be little more than a few huts clustered around a church, where the King and the people would meet at common worship. The date of the death of Malcolm's first wife, Ingiborg, who was the widow of a Norse Jari whom Malcolm slew in the North of Scotland, is not known, but 1070 is the year given when he married Margret, daughter of Edward of Hungary, niece of Edward the Confessor, and sister of Edgar Atheling, heir to the English throne by the Saxon line. Their married life was very happy but had a tragic end when Malcolm and his son Prince Edward were slain at Alnwick, Margaret dying at Edinburgh Castle three days after her husband. The comparative peace and tranquility which Scotland enjoyed during Malcolm's reign did not last after his demise, and the country had to undergo cruel trials at the hands of oppressors and from the warring strife of nobles.

Alexander I, died unmarried, and was succeeded by his brother David in, 1124, "the sair sanct tae the croon." David was succeeded by Malcolm IV, William the Lion, Alexander II, and Alexander III.

The reign of Alexander III, though saddened by personal family bereavements, was an extremely happy one for his subjects. The King was killed in 1285 by a fall from the rocks half-way between Kinghorn and Burntisland. There is a local tradition that on the eve of the Battle of Largs, which took place on the 2nd October, 1263, the Royal Tombs at Dunfermline gave up their dead, and that there passed through the northern porch of the Abbey to war against the might of Norway a lofty and blooming matron in Royal attire, holding in her right hand a noble knight refulgent in arms and a crown on his head, and followed by three heroic warriors, like armed and like crowned; these were Margaret and her Consort Malcolm, and her three sons, the founders of the mediæval Church of Scotland. The Ballad of Hardicanute is supposed to have been written by Elizabeth Halkett of Pitfirrane, Dunfermline, in commemoration of the battle.

Introduction.

There was an abrupt termination to King Alexander III's meal at Dunfermline when the news came to that monarch of the landing of Haco, King of Norway, at Largs –

The King of Norse in summer tide,
Puffed up with pow'r and might,
Landed in fair Scotland, the Isle,
With many a hardy knight.
The tidings to our good Scots King
Came as he sat at dine,
With Noble chiefs in brave array,
Drinking the bluid red wine.

Elizabeth Halkett is also believed to be the author of the Sir Patrick Spens Ballad, and there is certainly a striking resemblance between it and Hardicanute. It is one of the most beautiful ballads ever penned, and is illustrative of the harshness of these early times.

The ballad relates the incidents which led to Sir Patrick Spens being commissioned by the King to marry the Princess Margaret, only daughter of Alexander III, to Norway, she being espoused to King Eric of Norway. On the return voyage a storm arose and the ship went down near Papa Stronsay, Orkney Isles, Sir Patrick and the Scottish courtiers who accompanied him losing their lives.

Half owre, half owre, to Aberdoure,
It's fifty fathoms deep,
And there lies guid Sir Patrick Spens,
And the Scots lords at his feet.

The story opens when the King and his Knights sit at dinner.

The King sits in Dunfermling toune,
Drynking the bluid red wyne.
Oh, where will I get a saylor bold
To sayl this schipe of mine!
O up spake an eldern knight,
Sat at the King's right knee;
Sir Patrick Spens is the best saylor
That ever sayl'd the sea,
Our King has written a braid letter,
And sealed it with his hand,

Introduction.

And sent it to Sir Patrick Spens,
Who was walking on the strand.

“The King sits in Dunfermling toun, drynking his bluid red wyne.”
What a wealth of poetic imagery lies in these two lines and two last words, bluid red. Mere colour would not serve to convey it. It is the King’s wine, in the King’s white hand, bluid red – wealth, honour, love, obedience, troops of friends, loyalty, valour, service, all symbolized in these two words – and yet some say Scotland has no poetry !

Imagine Noel Paton, master limner, depicting this Royal Dunfermline Court with his rare conception of incident and detail. The crystal tankard in the Kingly hand, the wine glistening in the flambeaux light like some massive ruby, and the eldern knight at the King’s right knee, his sage, wise counsellor, full of resource, doubtless, rejoicing in his heart that he kens Sir Patrick Spens, staunch mariner and true. Why nearly every line of the grand old ballad is surcharged with intensest, truest melody. Who but a poet could have written –

The lift grew dark, and the wind blew loud,
And gurly grew the sea ?

Let the visitor go to the Abbey and stand within its gloom. The building is not great, it is not graceful, nor gorgeous, but it is Dunfermline; and neither Westminster or St Paul’s, or any other altar of the faith can compare with the simple stern, overwhelming impressiveness, or with its atmosphere of departed regality and ancient servitude. About those massive Norman pillars and cumbrous arches lingers a charm that no amount of later and more graceful architectural trceries could convey. One might as well try to compare the oaks of our forest with a clump of florid palms on some tropic beach.

The dust of noble mankind lies beneath our feet. Very fitly, therefore, has Dunfermline been described as the Westminster of Scotland, for besides the kings, queens, princes and princesses lie exposing the foremost and valiant of Scottish nobility, including Constantine, Earl of Fife; William Ramsay Earl of Fife; Thomas Randolph, Earl of Moray, nephew of Robert I, Regent of Scotland during the minority of David II; Robert Duke of Albany; Earl of Fife and Monteith Governor of Scotland; and Malcolm, Earl of Athole.

Introduction.

Sir William Wallace was compelled to hide in the forest of Dunfermline in 1303, from which he fled to the Highland wilds on the approach of Edward I, but not before the death of his mother, who was buried in the Abbey grounds. The soil of Dunfermline was sacred to the people of pre-Reformation times by reason that St Margaret's Shrine was within the walls of the Abbey, and many thousands of pilgrims yearly treaded the roads to the city from near and far. A portion of the "Pilgrims' Cross," where intending supplicants before the tomb knelt down and prayed on viewing Dunfermline from the hill, is still to be seen at Dalmeny, now carefully protected.

Among the other witnesses in the ruined pile of palace buildings marking an outstanding event in national history is the window of the chamber in which Charles I, was born, through which a covering was blown on to the face of the prince which made the nurse exclaim on hearing the screams of the child, that "the deil has cast his cloak around the bairn, and he will come to nae guid end." The King's execution at Whitehall was a sad event for Dunfermline.

While Scotland and England had separate Crown heads, the association which existed between Dunfermline and London were very intimate, that is, when jealousies were curbed, and marriages between the two Royal families were of frequent occurrence. A daughter of Queen Margaret, who became the wife of Henry I, was styled by the people of England as "the good Queen Maud."

The Scottish Kings had a warm place in the hearts of Dunfermline people, accounted for no doubt by a feeling of neighbourliness and the readiness of the Kings to enter the homes and interest themselves is given by M. Barbieri, on the authority of Dr Ebenezer Henderson. When news of the death of Queen Elizabeth of England came to Dunfermline Palace and the succession of James VI, to the throne, Queen Anne, his consort, rejoiced and exclaimed – "Weel, I am gled that I am gaun tae a country where I'll no be laughed at for pittin' on a silk goon, for the Dunfermline folk ha'e been a gret pest t' me, a' speikin' aboot my silk dress to this ane and that ane." King James bade farewell to the Palace in 1603, but returned in 1517, when he was received with tumultuous joy by the inhabitants.

Dunfermline had ever been the seat and centre of Scottish nationality, as those dry bones in the Abbey bear witness, and others too, almost in sight of the Abbey porch, on that sacred isle in the Forth where lie the might "bones of ancient men, bold knights, and over them the sea-wind sings, shrill, chill, with flakes of foam." We wonder if Tennyson ever came and mused in Dunfermline, fit spot for an epic from his pen. We do not know

Introduction.

but reading in his Bugle Song we think he must . Wandering through the Glen with its haunting memories of sunny or sad suggestiveness, we gaze with awe and wonder at the rugged castellated Palace –

Where the splendour falls on castle walls
And snowy summits old in story.

Towering above the mystical beauty of the Glen, glittering in sunshine, with the mavis caroling over Margaret's bower, among bushes, rock and stream, so fairly fantastic that we hear –

Oh sweet and far from cliff and scar,
The horns of elfland faintly blowing.

And as we turn again into the softened light of the venerable Abbey, from the stones of these grim Norman pillars, and the gathering gloom of arch and cloister comes he strain –

Our echoes roll from soul to soul
And grow fro ever and for ever.

Thus we trust the love of country will for ever and for ever grow – remembering “The Bruce.” Who can stand at the grave of the national hero, over which the pulpit in the Abbey is pleased, without sensing the feelings which made Alexander Macansh, a Dunfermline poet, pen the lines –

The Lamb watching over the sleep of the Lion,
Religion enthroned on the tomb of the Bruce.

Some writers make play of King Robert's ancestry. That a large number of Saxons, especially of the nobility, crossed from England and became domiciled in Scotland, there is absolutely no shadow of doubt. But that did not prevent them or their heirs fighting valiantly for the country of their adoption.

The father and grandfather of Sir Robert Bruce were English barons holding large estates in Yorkshire. His father married the Countess of Carrick, becoming de facto, and we believe de jure, Earl of Carrick. His son Robert, long after crowned King of Scotland at Scone, was educated and trained at the Court of Edward I, of England, passing through the grade of esquire and receiving the accolade of knighthood from that

Introduction.

monarch. Leaving the English Court, he became domiciled in Scotland under his father and mother, receiving from them grants of land in Carrick, and becoming, de jure, a Scottish man.

Notwithstanding this, he was present with many other notable Scottish landowners at the Battle of Falkirk on the English side when Wallace's army was crushed. There is said to have been a meeting between Wallace and Bruce after the Falkirk disaster on the banks of the Carron. Miss Jane Porter makes much of this incident in her more or less purely romantic "Scottish Chiefs." The issuing by her of this work is said to be the cause of Sir Walter Scott never writing on the subject of Wallace. More is gained of Wallace's true life and character from a small document of his, housed in the Glasgow Exhibition some years ago, being his passport to a certain George Burnet to trade in wines from France. Wallace was one of the clearest headed statesmen Scotland ever reared, leaving his military fame on one side.





Dunfermline Abbey.

THE “JOURNAL”

GUIDE TO DUNFERMLINE

By J. B. MACKIE.

For centuries Dunfermline had enjoyed more than a national fame, which grows greater with the lapse of time. To what does it owe this distinction.

The causes are various and continuous. Early in the national history, it became the birthplace and the burial place of Royalty. Firstly, it was the home of Malcolm and Margaret, during whose reign the national unity was achieved and the foundations of national strength were laid deep and secure in the righteousness that alone exalts a people. In the next place, it was intimately associated with the hero of national independence – the good and valiant King Robert the Bruce, who here built his palace and chose his last resting-place under the holy fane which owed its existence to the piety of Malcolm and Margaret. Thirdly, at different times, its citizens made important contributions educationally, and religiously, to the national development. “The West of Fife,” sayd Mr Erskine Beveridge in his Bibliography cataloguing some five hundred authors with a local connection, “has certainly contributed its share towards the formation of the national character, and possesses many links connecting it with the ecclesiastical and civil life of the country.” Another title to fame is found in its long retention of supremacy in the manufacture of table linen; and a fifth, in the generous native love which was shown for it by the most liberal benefactor of the age.

In the year 1911 another notable distinction was given to it. It was in that year made a Dockyard Town. By Act of Parliament Rosyth has been placed under its municipal jurisdiction. The extension of the Burgh boundaries thus necessitated means and enlargement of the municipal area from 1016 to 7730 acres, including the whole extent of the Naval Docks. Thus it is put in possession of the fourth largest city site in Scotland. In the laying out of the new area the Town Council had the befit of co-operation of the Admiralty and of the Local Government Board, who desired tht Rosyth should become a Model Town on Garden

Guide to Dunfermline.

City lines under the Town Planning Act. It was originally intended to make Rosyth the chief naval centre in Britain for the concentration of the largest battleships, but since the cutting down of international fleets, as a result of the Washington Agreement, Rosyth is now in charge of a care and maintenance party, Portsmouth again becoming the naval centre.

In the belief that the interest of visitors from every part of the United Kingdom, and from almost every land in the civilized world, is excited by these distinctive features of Dunfermline history and life, this Guide will group the information it has to give under these seven headings or divisions, viz,;- (1) The Memorials of Malcolm and Margaret; (2) The Palace Ruins and Pittencrieff Glen; (3) The Abbey and Monastery; (4) Links with the National Life – literary, educational, and ecclesiastical; (5) The world-famed Linen Industry; (6) The Town, Old and New, with its claims to City Status; (7) The Naval Base and Site of Rosyth.

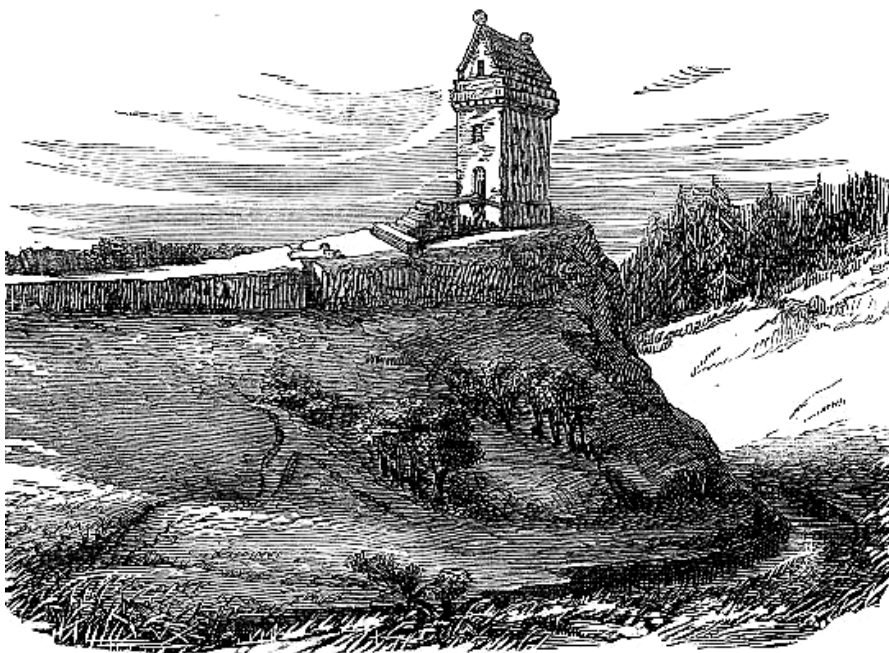


PART I.

THE MEMORIALS OF MALCOLM AND MARGARET.

PITTENCRIEFF TOWER.

Malcolm Canmore was crowned King of Scotland at Scone in 1057; and some time between this date and 1068 he built his strong Tower on the precipitous “Monticulum,” or little hill, by the side of the burn.



Before the advent of the King and his Court, the place had been a Culdee centre. Probably in Pittencrieff Glen the Culdee teachers and civilizers found a convenient retreat, as they carried on their work of gospel evangelization and instruction in the industrial arts. The recent discovery underneath the nave of the Abbey build by King David, of the ruins of a building bearing a close resemblance to St Mungo’s Chapel at Culross, supports the view that the ancient city had a history long before the advent of Margaret. The written history, however, only dates from about the time when Malcolm Canmore, the first King of a united Scotland, built his fortified castle “in the midst of the pleasant level ground at the

Guide to Dunfermline.

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.

The names of Dunfermline first borne by the town was obviously suggested by the site of the King’s Castle. In the exterior circle of the ancient seal of the burgh was inscribed the name of Fermiloduni; while in the interior was the legend “Esto rupes inaccessa,” which has for centuries served as the civic motto. A charter, dated 1501, found in the Pitfirrane chest, bears a wax impression of the burgh seal. With the aid of this wax impression, and an old view of Malcolm’s Tower in Forfar, according to tradition similar in shape to the Dunfermline residence, Mr. J. Baine, C.E., Edinburgh, made in 1790 the drawing shown on page 11, while the local historian, A. Mercer, penned the versified description: -

“Hard by, a mount with flatten’d top
Upreads 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, the laborious author of the Annals of Dunfermline, concludes from all the evidence, pictorial and historical, he could collect the 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. When Mr Baine made his inspection in 1790 he found that the south wall was thirty-one feet four inches long, and the west wall thirty-five feet six inches. During the intervening 127 years a considerable wastage has occurred.



Ruins of the Tower.

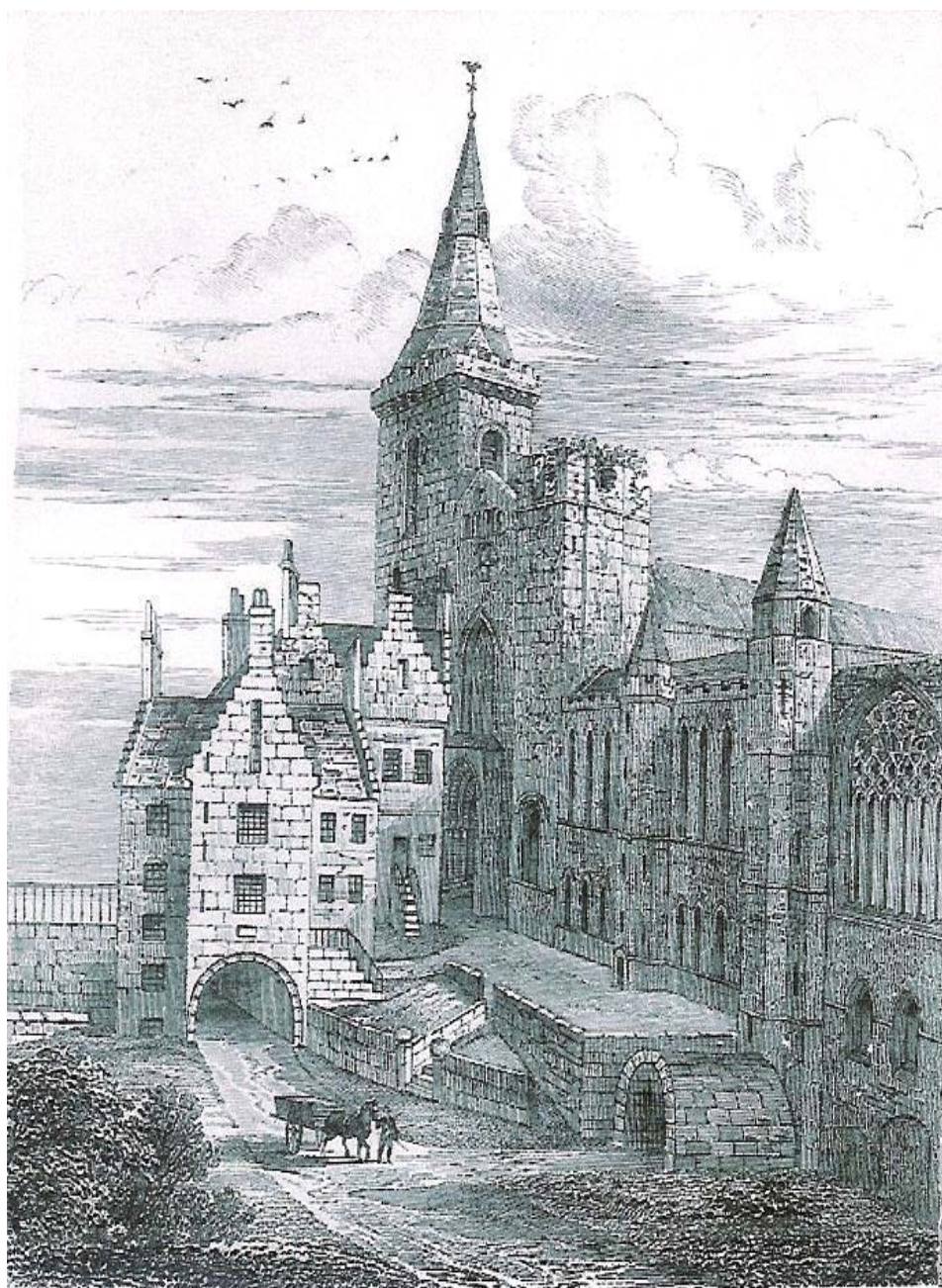
There are iconoclasts in literature and in history as well as in religion and politics. Have not sceptical critics proved to their own satisfaction that the Iliad was not the work of Homer, and tht Homer himself was an after-thought? Have they not denied there was a King Arthur, notwithstanding the Cornish headland bearing his name, the Welsh Cader Idris, the Edinburgh Arthur Seat, the Arthur's Oven, near Carron, his Queen's sepulchre in Strathmore, and the inspiring traditions cherished in Britain, in France, and Germany? Nay, have they not suggested tht Shakespeare himself ws a fiction and tht his works were written by another man? Similarly, some men, laying claim to superior learning and insight, have denied tht Malcolm and Margaret were married in the Tower, and tht the ruins now cherished on the top of the hillock in the Glen ever formed part of the royal dwelling. On the other hand, there is a school of historical students who are more disposed to accept the testimony of tradition and folk lore than professedly historical narrative written under influences, which bias or misrepresent either form motives of family pride or at the bidding of national or religious prejudice. In the case of Malcolm and Margaret and their home in Pittencrieff Glen, the traditional beliefs are too uniform and are confirmed by too many historical facts to allow the whole story of the royal life in Dunfermline woods eight centuries ago to be set aside as the fabulous creation of churchmen in an illiterate and credulous age.

One of the first works of the Carnegie Trustees, after they took possession of the Glen, was to fence off the Tower ruin for preservation from the spoliatory attentions of relic hunters. They have strengthened the supports of the precipitous hill and at the same time have altered the formation of the bed of the stream, with the view of adding to the attractions of the scene by the introduction of rockwork and cascades, after the manner so successfully adopted in Jesmond Dene, Newcastle. The Tower and Monticulum are the only parts of the Glen tht have been reserved.



THE BIRTHPLACE OF ROYALTY

To all students of history, and indeed to all loyal subjects of King George, the ruins of the Tower in which Malcolm and Margaret lived and in which they reared their family, ought to be specially interesting.



Refectory, Dormitory, Church, Queen's House, &c., 1600.

Guide to Dunfermline.

Three of the sons of Malcolm and Margaret born here – Edgar, Alexander, and David – became Kings of Scotland; and the two daughters



Matilda of Scotland, Queen of Henry I.

married into the royal family of England. Matilda, the elder, became the wife of Henry I, the younger son of William the Conqueror. Their daughter Maud married first Henry V, Emperor of Germany and her son by her second husband, Geoffrey Plantagenet, became Henry II, of England the founder of the Plantagenet dynasty. Mary, the second daughter of Malcolm and Margaret married Eustace, Count of Boulogne. Their daughter, who had become the heiress of Boulogne and was the niece of Godfrey of Bouillon (the famous Crusader leader the typical representative of the Christian chivalry, and the hero of Tasso's Jerusalem Delivered," who, when he was proclaimed King after the

Guide to Dunfermline.

capture of Jerusalem, refused “to wear a crown of gold where his Saviour had worn one of thorns”), married Stephen, the nephew of Henry I, who occupied the Throne of England from 1135 to 1154, between the reign of Henry I, and Henry II. Thus Continental as well as Scottish and English royal personages have had a close and direct ancestral interest in the strong Tower by the crooked stream in Pittencrieff Glen.



Matilda of Boulogne.

If one may judge from the character of the kingly sons who in succession ascended the Scottish Throne, and the influence achieved by the two queenly daughters in England, the family education given in the

Guide to Dunfermline.



John Slezer (d. 1714). *Theatrum Scotiae*. London, 1693

Royal Tower* must have been exceptionally advanced and refining. Although Turgot, in his desire to magnify Queen Margaret, represented her royal consort as a rude barbarian, tamed and civilized by her commanding religious personality, Malcolm was really perhaps the foremost man in his kingdom in respect of culture, as well as of military prowess. Mr Daniel Thomson, a most painstaking local historian, wrote: - “This same Malcolm could plan campaigns with gret skill, conduct sieges and battle with cool military precision, frame treaties, conduct negotiations, meet and reconcile extending interests, and speak with ease to his Gaelic, as well as to his Lowland subjects; while Norman French was not unfamiliar, and even Latin could be quoted on a push.” This estimate is justified by various allusions in Hailes’ Annals, and also by the positive statement in Sir Francis Palgrave’s History of England: - “Malcolm grew up into manhood under the Confessor’s benign protection - his benefactor and his suzerain; standing before the Confessor’s Throne,

consorting with the Confessor's knights, sitting at the Confessor's table." As to Margaret's accomplishments and virtues all are agreed. If the visitor or student desires further information, or wishes to know something of the Legend of the Cave, Orator, a reference to "Margaret: Queen and Saint," published by Messrs Oliphant, Anderson & Ferrier (price 1s.), or to Alex. Stewart's Dunfermline in the Olden Time," may respectfully be suggested.

*For further details of the Children of the Tower and of the Palace which succeeded it, the reader is referred to "Dunfermline Born Princes and Princesses," with its historical essay on Edgar the Peacable, Alexander the Fierce, David the Sair Sanct, Queen Matilda, Prince William and the Empress Matilda, Mary of Boulogne and her Daughter. James I, Elizabeth of Bohemia ("Queen of Hearts"), and Charles I, - (Journal Printing Works.)

THE CAVE ORATORY.

Since the building of Bridge Street in 1767-1770 by a former proprietor of Pittencrieff, Mr George Chalmers, at a cost of £5500, as a substitute for an old road through his estate, the access to the Cave Oratory from the Tower by way of the Glen has been barred. The only available approach from the present is from Bruce Street. Fully thirty years ago the late Bailie Walker acquired the property on which the Oratory stands, and provided an endowment for its maintenance and the upkeep of the path. For some time the state of the Back Braes has made it difficult to give satisfactory effect to the patriotic and pious designs of the generous lover of his native town, but the valued relic, with Mr Walker's endowment, has lately been transferred to the custody of the Trust, who, it is expected, will, with as much speed as the circumstances will permit, make the Back Braes a fit complement of Pittencrieff Glen, of which they were wont to form a part and may re-connect the Glen by a pathway through the massive bridge.



ST MARGARET'S SHRINE.

Another most interesting relic is the shrine of Saint Margaret, at the east end of the modern Abbey Church* It was erected after the canonisation of Margret in 1250 in the Lady Chapel of the Abbey behind the high altar of the then existing Church. It has evidently been, says Mr Thomas Ross, architect, Edinburgh (one of the foremost of authorities on the subject of Scottish antiquities), a work of delicacy and great beauty. Hailes describes the work as costly. Dr Henderson, in his local Annals, says the shrine proper was an oaken cabinet, elaborately cared – within which was a magnificent silver chest profusely adorned with gold and precious stones, containing the auburn, flowing, golden hair still on it, along with relics of the Saint, consisting of her skull, with “the certain bones.” From 1250 to 1560 lights were kept perpetually burning before the splendid new tomb, which was erected for the accommodation of the shrine, and also on each side of the object of worship. 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 Rodger 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 and use 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 our 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 Aberborthick Duncan and THOMAS RANDOLPH, of Fife.” etc.

The shrine was long held in high repute by Roman Catholics. Pious pilgrims not only from different parts of Scotland and England, but also from the Continent, were wont to repair to it in large numbers. The Reformers are credited with the demolition of both shrine and tomb about 1560. All that now remains is the double plinth of limestone within the square marking the ruins of the Lady Chapel. On the upper plinth are still to be seen six circular indentures from which rose “six slender shafts of shapely stone” that supported the highly ornamented canopy over the shrine. All trace of the personal relics of the Saint have likewise disappeared. Yet the spot is considered a holy place by devoted members of the Roman Catholic Church. Present-day visitors may occasionally see a local devotee make his way to the site of the shrine, and, dropping on his knees offer a few words of prayer in the name of the Saint. When Francis Kossuth, the Hungarian patriot, visited Dunfermline in 1856, he paid patriotic homage at the grave of the most distinguished of his county-women.

*There is an older St Margaret than the Scottish Queen. She was the daughter of a pagan priest at Antioch, but was educated as a Christian. She refused to marry a Roman Governor, and in consequence was exposed to the most dreadful tortures, and at last beheaded A.D.178. It is this Margaret, not the Scottish Saint, whose name so many churches in England bear.



SPECIMEN OF THE
CHARTULARY OF DUNFERMLINE.

Matte Malcomi Regis
De captivitate p[er]t[er]m[en]t[is] q[uod] vocat[ur] c[er]p[er]t[ur].
Malcolmus Rex Scot[or]um v[er]o v[er]o probis
h[om]inib[us] to[tu]m t[er]m[in]o s[er]v[er]e d[omi]n[u]s d[omi]n[u]s
franc[us] v[er]o v[er]o d[omi]n[u]s d[omi]n[u]s
S[an]cti me d[omi]n[u]s d[omi]n[u]s d[omi]n[u]s d[omi]n[u]s d[omi]n[u]s
v[er]o v[er]o d[omi]n[u]s d[omi]n[u]s d[omi]n[u]s d[omi]n[u]s d[omi]n[u]s
die p[re]dece[ss]or[um] mei d[omi]n[u]s d[omi]n[u]s d[omi]n[u]s d[omi]n[u]s d[omi]n[u]s
v[er]o v[er]o p[ro] v[er]o v[er]o q[uod] d[omi]n[u]s d[omi]n[u]s
v[er]o v[er]o p[ro] v[er]o v[er]o q[uod] i[n] meo d[omi]n[u]o p[ro] v[er]o v[er]o
ap[er]t[ur]e: i[n] qua p[er] v[er]o v[er]o e[st] l[et]a e[st] v[er]o v[er]o
ep[iscop]o. Dun[fer]m[en]te. Hug[er]o de v[er]o v[er]o. & v[er]o v[er]o
v[er]o v[er]o v[er]o. Nichol[as] d[omi]n[u]s. Al[an]o m[er]it[us] d[omi]n[u]s p[ro] v[er]o



Coin of King Alexander III.



Coin of King Robert I.



Cocket Seal of the Regality of the Abbey of
Dunfermline.
1322.

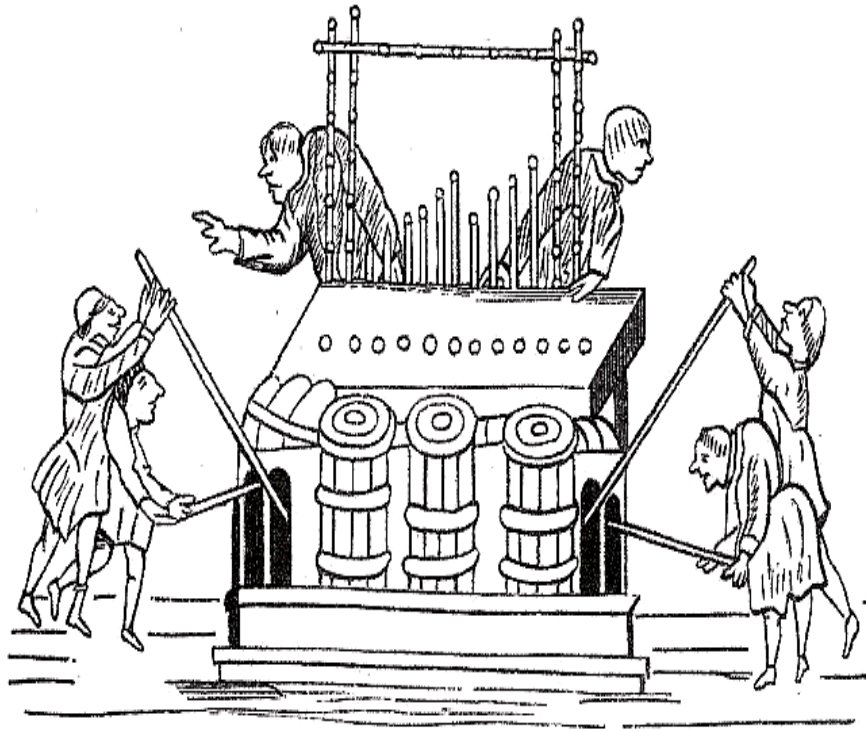


S. Cokete Regalitat[is] De Dunfemlyn



Robertus Dei Gracia Rex Scotorum

THE ABBEY ORGAN.



In 1247 a large organ was erected in Dunfermline Abbey at the junction of the Old Church with the New Choir, for the daily Abbey service. The above drawing is an organ of this period taken from the “Psalter of Edwin” in the Cambridge Library. The organs were then difficult to operate, and Lubkes in his “Ecclesiastical Art” states that the keys were so heavy that they could only be pressed down by the elbow or fist.

NAME-INSTITUTIONS AND PLACES.

The names of the King and Queen who first made Dunfermline famous are associated in various ways with modern life – although the Queen in this respect commands a far greater amount of homage than her kingly husband. Thus we have a Canmore Street and a Malcolm Canmore Lodge of Free Gardeners; Saint Margaret’s Street, Saint Margaret’s Lodge of Good Templars, Saint Margaret’s Lodge of Shepherds, Saint Margaret’s United Free Church in East Port Street, founded in 1826, and the beginning of Saint Margaret’s Cathedral in the Roman Catholic saint Margaret’s Memorial Church in Holyrood Place.

STATUETTE OF QUEEN MARGARET.

Miss Grant, a niece of the late Sir Francis Grant, a former President of the Royal Academy, exhibited in the Royal Academy, London, in 1876, a marble statuette of Queen Margaret, of which a photograph is here



Queen Margaret Statuette.

reproduced. The inscription proposed by Miss Grant runs: - “Queen Margaret, wife of Malcolm Canmore, King of Scotland. It was the Queen’s wont, with her own hands, to feed her neighbouring poor, resting on a stone still to be seen on the west side of the road leading from ‘St Margaret’s Hope to Dunfermline, called to this day ‘St Margaret’s Stone.’ She died in the Castle of Edinburgh, A.D.1093.

THE SAINT MARGARET RELICS.

In the chapter in “Margaret: Queen and Saint” discussing the titles of Sainthood, reference is made to the destruction of the shrine in Dunfermline at the time of the Reformation, and it is added: - “What was said to be the head of the Queen was taken to Douay, where Scottish students were wont to repair, but somehow during the Revolution – which, like the Reformation, made a clean sweep of many old beliefs and other effete survivals – the miraculous head was lost. Philip II, was reported and believed to have enshrined a number of Saint Margaret relics in the Escorial, but when, nearly after-a-century ago, the Roman Catholic Bishop of Edinburgh applied for them for the enrichment and sanctification of a place of worship in the diocese they could not be found.” In volume 2 of Dr Chalmers’ History of Dunfermline are published three letters bearing on the history of these relics.

The Rec. C. Holaham, sub. Prior of Douay, writing on July 2nd 1854, says: - “At the time of the great revolution the head of Saint Margaret was preserved, not in our College, but in the Scotch College of this town. The troubles obliged us all to flee, and since that period the Scotch College has never been reopened. After the departure of the Scotch, it became a State prison, then a magazine, a boarding school, and is at present the Convent of the Dames de la Saint Union. The present occupants made researches, and even discovered some secret vaults, which appeared to have been opened by the revolutionists, as twelve bodie were discovered. Other vaults under the Sacristy had been violated. Consequently, as no race of the relic has been met with, either the Scotch conveyed it away with them n their flight or it fell into the hands of men who expected nothing. Te former supposition was given to me as the more probable.”

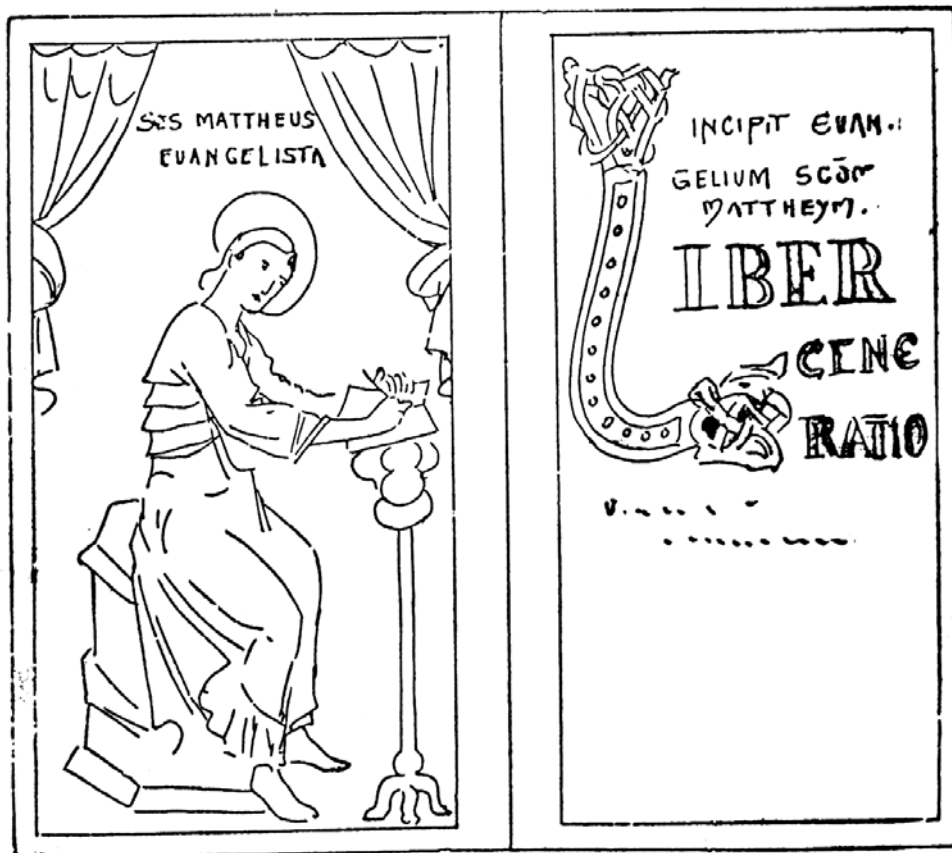
The Rev T Hoskins, student at Valladolid, writing on August 15, 1854, states: - “When Philip II of Spain collected for the Escorial, all the relics he could procure, he found amongst others at Venice those of Saint Margaret. It was for many years believed tht the entire body of Saint Margaret was in the Escorial, from a very erroneous account circulated by a George Con (or some such name), a scotch gentleman who visited the Escorial to learn all he could respecting the relics. He found, as A Butler correctly stated, an altar or chapel in honour of the Saint, and concluded, without minute investigation, tht the entire body, save the head, must be

there, for the reason that there are (I think according to Mr Cameron, Rector of the Scotch College) no altars or chapels dedicated to any saint save those whose entire remains are deposited there. A Butler is also correct in stating that the following inscription is on the shrine: -

‘St Malcolm King and St Margaret Queen.’

He might have added that their likenesses were painted on the folding doors at full length.”

The third communication is a translation of a letter from the Royal Monastery of the Escorial, reporting the result of an examination of the inventory and record of relics donated by Philip II. Mention is made of a box containing a little packet with two very small bones, and inscription, “De sancta Margarita,” and of another packet with two relics, each of which has its inscription, “Sta Margarita.”



The author of "The Castle, Palaces, and Prisons of Scotland," published at London 1849 (without however, giving its authority, the careful Dr Chalmers interjects), mentions that "it is a curious fact that Alexander III, at the period of his Queen's (Margaret) funeral took great pains to collect and preserve the remains of Margaret, wife of Malcolm Canmore, by enclosing the bones in a silver chest, enriched with precious stones, which cabinet, during the troubles of the Reformation, was placed for safety in the Castle of Edinburgh, and afterwards removed to Burntisland Castle by Father Durie, a priest and monk of Dunfermline."

Whatever may be the result of the search for the lost relics, the record suggests still another connection between Rossend and Dunfermline. Dr Chalmers adds :- "Father or Abbot Durie had a house on Craiguscar Hill, and the silver chest or coffer, with Saint Margaret's bones, may have been conveyed by him first to the one and afterwards to the other mansion for security previous to being removed out of the country."

THE FESTIVAL DAY.

The Benedictine Missal marks the feast of Saint Margaret for the 10th June. The following is the collect: - "Deus qui beatam Margaritam Scotorum Reginam eximia in pauperes charitate mirabilem effecisti; da ut ejus intercessione et exemplo, tua in cordibus nostris charitas, jugiter augeatur." The same collect is found in the Roman Missal formed by order of Urban VIII.

THE LECTIONARY OF QUEEN MARGARET.

The Bodleian Library, Oxford, contains one treasure of deep, almost sacred interest, to all true sons of Dunfermline. This is of Queen Margaret's "beautiful Evangellum or Book of the Four Gospels," mentioned by the author of "Margaret: Queen and Saint" (pp 38 and 62), who thinks that to the story of its miraculous preservation (together with other famous miracles attributed to the Queen) the addition of the Scottish Queen to the Roman Calender of Saints was largely due.

Margaret's Gospel Lectionary, executed in England in the early eleventh century, is preserved under glass in the Bodleian Library, among the "Western MSS. From the 11th to the 14th centuries." The notice beside it reads: - "This volume belonged to Saint Margaret, Queen of Scotland, who died in 1093, and her husband. It was the subject of a miracle related in her life by her confessor, having been immersed in a river for a considerable time without injury to the interior." It certainly is in a state of very fine preservation. The leaves are a little brown with age, and slightly worn at the edges, but the colours and the lettering have not suffered in the least. It is open at the beginning of St Matthew's Gospel. On one side of the page is a beautiful picture of the Evangelist, 'SES MATTHEUS EUANGELISTA' – who is depicted writing at a high pedestal table. The colours are all delicate and subdued shades of pale green, blue and red – enriched by the gold border and lettering and the halo round the figure. One curtain is pink, the other blue; the robes blue and green; and the seat blue, pink, and gold.

On the other page there is a gold margin and the book begins with a large gold and pink ornamental L, the first word being LIBER. "Incipit eum evangellum generation," etc., then follows the genealogy of Christ, the son of David, the son of Abraham – after which the letters are black.

In the Dunfermline Bibliography, by Mr Erskine Beveridge, LL.D., the record of publications about Margaret, Queen and Saint, beginning with a Life printed at Venice in 1627, and including works produced at Paris, Rome, Aberdeen, Dublin, Edinburgh and London, extends to two full pages. One of the entries is in the following terms: - "The Gospel Book of Saint Margaret: Being a Fac-simile Reproduction of Saint Margaret's Copy of the Gospels, preserved in the Bodleian Library, Oxford. Edited by W Forbes Leith, S.J., 4to. Edinburgh, 1896."

This fac-simile volume is itself a rare and beautiful work. The subjoined narrative has been compiled from Mr Forbes-Leith's introductory article:-

Turgot's Description and Account.

Margaret "had a book of gospels, beautifully adorned with gold and precious stones and ornamented with the figures of the four evangelists painted and gilt. All the capital letters shone all over with the ruddy glow of gold. She had always felt a particular attachment for this book, more so than any others which she usually read. It happened that as the person who carried it was once crossing a ford, he let the book, which had been carelessly folded in a piece of cloth, fall into the middle of the river.

Unconscious of what had occurred, the bearer quietly continued his journey; but when he wished to produce the book suddenly it dawned upon him that he had lost it. At last it was discovered lying open at the bottom of the river, so that its leaves were being kept in constant motion by the action of the water, and the little coverings of silk which protected the letters of gold to prevent their being dulled by contact with the leaves were carried off by the force of the current. Who would fancy that the book could afterwards be of any value? Who would believe that even a single letter would have been visible? Yet, as a fact, it was taken out of the middle of the river so perfect, so uninjured so free from damage that it did not seem to have been touched by the water. The whiteness of the leaves and the run of the writing throughout the volume remained exactly as it had been before it had fallen into the river, except that in part of the outer leaves the least possible mark of damp might be detected. The book was conveyed to the Queen, and the miracle was related to her at the same time; and she, having thanked Christ, valued it yet more highly than she had done before.”

Recovery and Identification.

The book disappeared after Margaret’s death, and no trace of it was found till 1887. Mr Falconer Madan, lecturer in mediæval palæography in the University of Oxford, tells that in a parish library at Brent-Ely, in Suffolk, there lay a little octavo volume of manuscripts, in shabby brown binding. On 26th July, 1887, it was offered for sale at Sotheby’s as “The Four Gospels, a manuscript on vellum, of the 14th century illuminated in gold and colours, from the Brent-Ely Library.” The Bodleian Library purchased it for £6. Experts, after careful examination, declared that the style of writing was of the 11th century, and that the illuminations were valuable specimens of old English work. Further, on the flyleaf of the M.S. was found a poem in Latin, describing how this very book had been the property of a King and holy Queen; how an attendant in crossing a ford had let it fall into the stream, and how at last when it was discovered by a knight, not a mark was seen on the painted pages, save on the end of two leaves. Professor Westwood, in an artistic and palæographical description of the manuscript, published in August, 1887, says: - “The evangelists are drawn with much spirit; they are engaged in writing, or

holding their individual gospels, and are seated on stools and cushions (more Byzantino) each having a plain circular golden numbus. The gospels are either book-shaped or in the form of a long scroll or roll, their feet rest on footstools, most inconveniently placed in slanting positions, and their dresses (each consisting of an inner robe, visible on the breast and over the feet) and body covering of various colours, each being strongly relieved with dark side of the garment much angulated, the edge of each being relieved by bright lines of white or of the local tints agreeing in this respect entirely with the treatment of the dresses in much of the Canute period MSS. As have come down to us.” The book measures 7 by 4 ⁵/₈ inches, and consists of 38 leaves of vellum.

The late Mr Alexander Stewart, in his “Dunfermline of the Olden Time,” mentions that when he went to Oxford mainly as a lover of Dunfermline to see the relic of the sainted Queen, he had the great pleasure of having the book placed in his hands by the courteous librarian. It may further interest local readers to know that Mr A. F. Bainbridge, of Messrs. Scott & Ferguson, “who, with much skill and labour,” put the fac-simile volume through the press, is a nephew of the late Councillor Henry Ferguson, whose brother was long head of the well-known printing firm.



KING GEORGE'S DESCENT.

MARGARET and MALCOLM.

HENRY I m. Matilda.

Matilda m. Geoffrey of Anjou.

HENRY II.

JOHN.

HENRY III.

EDWARD I.

EDWARD II.

EDWARD III.

Edmund, Duke of York.

Richard, Earl of Cambridge.

Richard Plantagenet.

Duke of York.

EDWARD IV.

Elizabeth m. HENRY VII.

Margaret m. JAMES IV. of Scotland

JAMES V.

MARY QUEEN OF SCOTS.

JAMES VI. and I.

Elizabeth m. FREDERICK ELECTOR PALATINE.

Sophie m. ERNEST ELECTOR of HANOVER.

GEORGE I.

GEORGE II.

FREDERICK, PRINCE OF WALES.

GEORGE III.

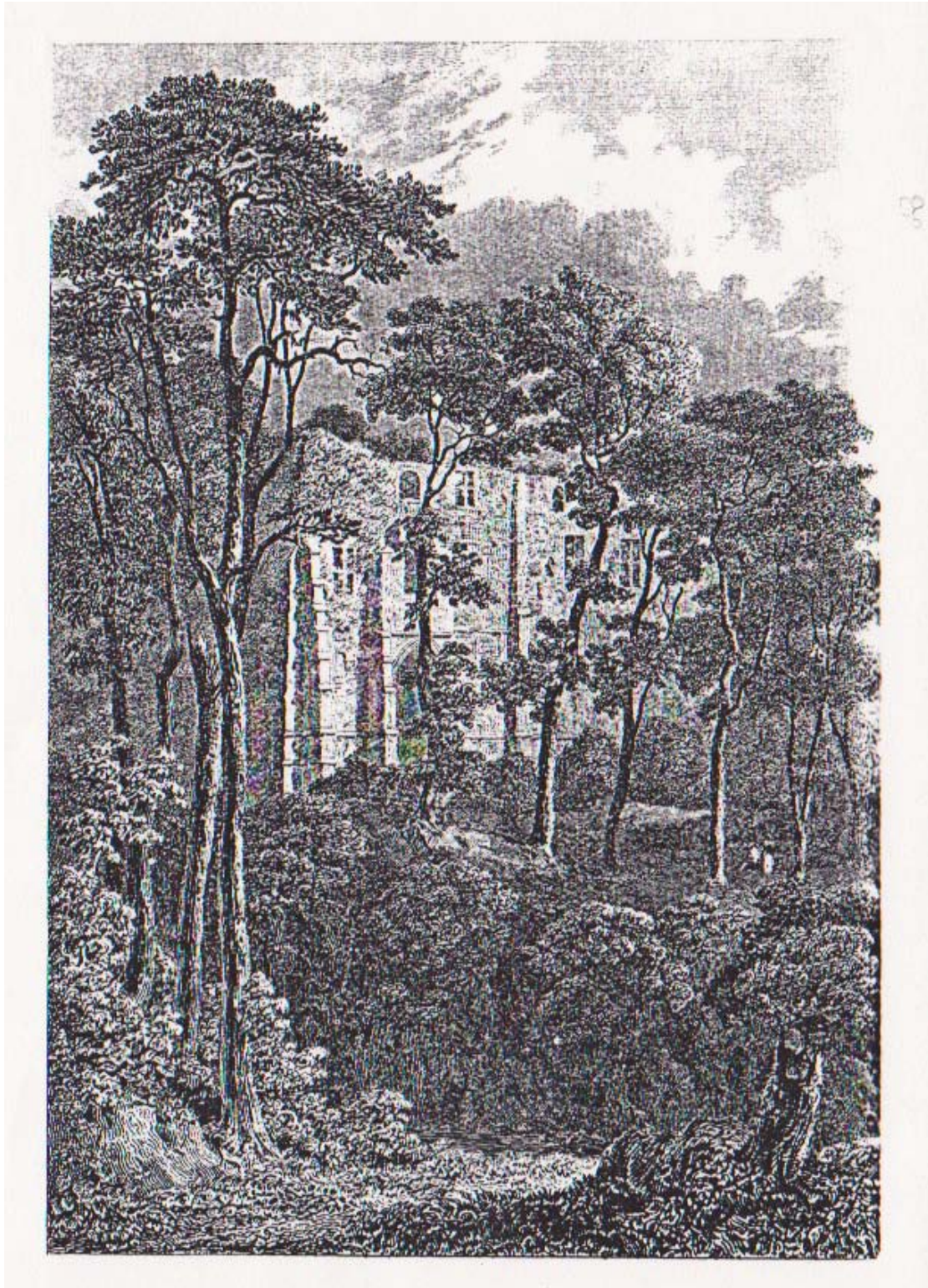
EDWARD, DUKE of KENT.

VICTORIA.

EDWARD VII.

GEORGE V.

God Save the King.



PALACE OF DUNFERMLINE.

PART II.

THE PALACE RUINS AND PITTENCRIEFF GLEN.

A little to the west of the Tower, occupying a some-what lower site by the side of the stream, but rising to a much greater altitude, stand the Palace Ruins. By the transference of the Court to Edinburgh in the after days of Malcolm and Margaret, Dunfermline must have become less favoured as a royal residence. Still, it was not by any means wholly neglected by the Scottish sovereigns and their families. The probability is that the building now known as the Palace Ruins had been begun before the old Tower had been quite deserted as unsuitable for a royal dwelling-place, and because the isolated Monticulum did not permit of any extension of accommodation.

Mr Thomson Ross, formerly quoted, concludes from the appearance of the ruins tht this royal residence probably came into use “sometime about the beginning of the thirteenth century, as great portions of the lower part of the Palace seem to indicate. It is built on the steep sloping sides of a beautiful glen with bold massive buttresses, taking, as it were, a firm foothold on its precarious site. Both arches thrown from buttress to buttress give an impression of great strength. The upper parts of the building are of later date, with many of the features similar to what may be seen at Falkland, Linlithgow, and Stirling.”

“Probably (he continues) the reason why this building has attracted so little attention consists in the seclusion of the Palace. From the narrow path that skirts the base of the Palace it was impossible to see it, but now when the whole glen and the parts beyond have been generously handed over to the community of Dunfermline; it can be seen to advantage from the opposite side of the glen. And it certainly was a revelation to the writer on the bright November day when the estate of Pittencrieff was handed over, to see for the first time this building to advantage. It may be doubted if there is a finer architectural group in Scotland than is presented by the Palace and the Abbey buildings – one long range of the Refectory and the tower and spire of the nave rising up behind. These, taken in conjunction with the picturesque glen, make up a scene worth going far to view.”

THE BUILDING OF THE PALACE.

Mr A. H. Millar, in his beautiful 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 afterwards Robert III and Queen Annabella Drummond took up their residence at Dunfermline, where their 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 relicts 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 Place 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 portions to Alexander I. It is impossible to tell exactly the extent of the earlier palace, but it is certain that the oriel windows, ornamental mullioned embrasures, and the decorative details belong to the middle of the sixteenth century.

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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 before the Queenis Majesties passing there to,' 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.

* See page 55.

THE RUINS.

The following details are taken from Dr Chalmers history: - "Only the south-west wall and a small portion of the eastern 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 of 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, 28½ 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 51½ 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 is also oriel. The rooms below have respectively three and five windows. There is a third flat, which has lately been cleared of the debris and vegetable growth that followed the

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collapse of the roof. The rooms in this flat were 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 – 1715 – 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.”

“The entrance to the subterranean passage in the Place Ruins, Dunfermline, has long been known to the inhabitants as “John Buchanan’s Hole.” This name dates from a suicide of the nineteenth century. The hole runs at right angles to the wall of the groined hall in which it is situated, and consequently at right angles to the long wall of the Palace. The first few feet of the hole itself rises sharply, the floor is damp and covered with rubble, and (perhaps on this account) the roof is so near that the journey must be done on all fours. But very soon more space is available, and the passage becomes high enough to stand up in. About eleven feet from the entrance and right across this part of the passage rises a well made wall. This naturally closes the way, but about four or five feet from the ground appears an aperture following approximately the same line as the original entry, but inclining slightly to the right, I think. This aperture is narrow, but admits a man without much difficulty, and as the climber proceeds, the height increases considerably. The passage becomes a chamber, lined with beautifully finished square stones. There is no arching of any kind, but the ground rising, the roof and the floor appear to meet at a point which I should take to be more than mid-way across the Pends Road. I had no measure with me climbing up here, but estimate this portion of the passage at about 18 or 20 feet. It was very wet. On returning through the aperture and regaining the original entrance passage one finds on his left hand a finely made passage running at right angles to the first one, and in consequence approximately parallel to the long wall of the Palace now being excavated. This passage runs for 21 feet through seven finely made arches. The base of each arch is about 2 feet 1 inch across, and its height (from the last line) about 1 foot 1 inch. The total height of the arch must be about four feet – though we did not measure it – consequently walking is easy. One is struck by the excellence of the workmanship of these arches. The stones are finely chamfered and must be about 7 inches in width. The masons’ marks are clearly visible. At the end of this well-built way the passage continues in a very different fashion. It becomes low and narrow; a man can crawl in, though not on all fours, but to turn is impossibility. We followed the passage for about 30 feet (exact measurements were taken, but I am doing this from memory), after which we returned crawling backwards. There was no sign of any outlet, and no current of air was noticeable.

“There is one other very curious feature to be noted, in the original entrance passage the roof, as stated, rises fairly high just before the wall

which contains the aperture already mentioned. Now about two feet from where it meets the wall, the roof reveals a small hole about 13 inches across – too small to admit a man, but by holding a taper through this hole we could see that the chamber above was much wider. We had no stick with us, and could not ascertain the height to which the passage ascended, but it must have been considerable. Later we looked in vain for a sign of an outlet among the ruins of the Pends. The short passage mentioned was very wet, and naturally the steep declivity of “Buchanan’s Hole” was wet, too. Otherwise, the passage was dry enough; the floor we saw was invariably earth or rubble, but I do not feel at all sure that we ever saw the real floor at all.”

Immediately over the Palace crypt or cellar is found what was the royal kitchen, 42 feet long and 34 feet 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, after having been utilised for the accommodation of the Carnegie Museum, has been restored to its original use as a connection between the refectory and the royal kitchen.

The late Professor Freeman visited Dunfermline in January, 1856. A month afterwards, writing to Dr Chalmers, he said: -

“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 re-builder. 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 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.”

THE OCCUPANTS OF THE PALACE.

There is little evidence of a permanent or family residence for royalty in Dunfermline for fully two centuries after the death of Malcolm and Margaret. The probability is that the Sovereign and members of the royal family who may have visited the city during that period would find the accommodation they required incidentally mentioned that an outlaw named Kemp stole a dinner from the King's kitchen in the Abbey about 1266.

No doubt, however, is entertained that King Robert the Bruce established for himself a home in Dunfermline several years before his death in 1329. Here his son, David II, who succeeded him on the Throne, was born in 1323 – the same year in which the great King voted a further sum for the maintenance of perpetual light before the shrine of Saint Margaret. The association of the hero of the national independence, whose name is venerated by lovers of freedom throughout the civilised world, makes the ruins doubly sacred in the eyes of all patriots as a national memorial.

JAMES I AND JAMES IV.

The patriotic attachment and appreciation are further strengthened by the fact that the Palace was the birthplace of James I of Scotland – the best and most unfortunate, as well as the first of the Stewart Jameses. After his return from his long imprisonment in England James lived for some time in Dunfermline Palace, as several charters he issued testify. James IV, however seems to have been more familiar with both town and Palace than his great-grandfather; and one of the pranks of the King of the Commons is described in 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, shortly before the disastrous battle of Flodden, and ere she had retired to Linlithgow pile to weep, "the very day" because of the folly and inconstancy of her

husband. 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. Chevalier, whose attentions had become too amorous. In 1568 Queen Mary passed through the eastern part of the parish, if not through Dunfermline city, when she escaped from Lochleven Castle and travelled to Rosyth Castle.

JAMES VI and I.

Probably of all Stewart Kings James VI and I, lived for the longest period in Dunfermline Palace, which he enlarged and improved. In 1585 three Danish ambassadors, who negotiated the marriage of James with Anne of Denmark, were splendidly entertained at the Palace. After fifteen days’ “advisement and devout prayer,” the King decided in favour of the marriage, and arranged that the nuptials should take place in Scotland. Stormy weather, however, delayed the sailing of the Princess, and the impatient King, having crossed the North Sea, was married at Upsala.



THE BIRTHPLACE OF CHARLES I.



King Charles I.

James and his Queen took up their residence at Dunfermline Palace. Here on the 19th day of November, 1600, Her Majesty was delivered, writes Birrell, “of ane chyld at the pleasure of Almighty God at qlk time the canons schott for joy.” The window of the room in which Charles I was born is still pointed out to visitors, as it probably was to Cromwell when his army entered Dunfermline after the battle of Pitreavie, three or four miles to the south of the city. Dr Robert Chalmers, 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 bedroom 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 girnin’ 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 in’ his ring; the deil has cussen his cloak owre him already!’ This story is generally told (says Chalmers), and in the same manner, by the more primitive portions 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 mis-lear’d or ill-conditioned person, ‘I daresay the deil has cussen his cloak owre ye!’”

Dr Chalmers, the Dunfermline historian gives 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, who became famous in history as the “Queen of Hearts,” was born in 1596. Here also, in February, 1602, 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 after-wards 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 demands of the Covenanters, he “with apparent but only feigned sincerity,” subscribed the Solemn League and Covenant on the 16th of 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 EVIDENCES OF SEAT OF ROYALTY.

Other evidences of Dunfermline’s title to be an ancient seat of royalty may here be cited. John Baliol the second year of his reign, when yielding to the King of Scotland, in 1295 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 have been gathered by the Regent Randolph.

In 1335 a Parliament was held in Dunfermline, and Sir Andrew Moray 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 1339 King Robert II with his nobility, met with the Ambassadors of England and France to renew a truce at Dunfermline.

THE ANNUNCIATION STONE.

Another interesting relic is pointed out after the birthplace of Charles I has been noted, viz., the Annunciation Stone. The existence of this stone had long passed out of knowledge, just as the Norman archway in the Abbey, which a few years ago was 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 sculpture as an illustration of the passage in Luke i., 28-38, which tells of the intimation to Mary by the angel Gabriel that she would be the mother of Jesus. Hence the stone became 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, 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 authorised 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 MIGHI S V T (Secundum verbum tuum) – "Behold the handmaid of the Lord; be it unto me according to Thy work." 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 for 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 one 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 troublesome times from the Abbey Church and placed in the roof of said window and plastered over with like for safety. The stone has been semi-circular, and is still very nearly so, having a radius of about 2 feet 10 inches; the base is 5 feet 9 inches. 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.”

WILLIAM WALLACE.

Another shining name in the national history is associated with the Glen, by tradition if not by actual historical record. Dr Henderson cites a report that Wallace for sometime made “the forest of Dunfermline” his hiding place, and there 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 Saint Margaret’s Cave.

About 200 yards south from the ruins of Malcolm Canmore’s Tower, or nearly midway between the Monticulum and the site of the Palace Ruins, but almost on a level with the stream, 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.”

What brought or may have brought Wallace to the neighbourhood of Dunfermline? Two causes are suggested. First, Arnold Blair, a monk of the Benedictine Cloister of Dunfermline, was the friend and chaplain of the patriotic outlaw. After the death of the national hero he re-entered the Monastery, and not the least hero and re-entered the Monastery, and not the least important of the pious duties he then performed was the writing of a life of Wallace. The second suggestion is that Wallace had returned from his shelter near Lanark to meet his mother, about the state of whose health as well as of her safety he was concerned. The story handed down by tradition is that the good lady sickened and died at Dunfermline, and that she was secretly buried in the Abbey Churchyard by her son and the monk friend Blair. “Jop, and als che Maister Blayr” buried the mother of Wallace; - “with worship was the crop graithit in graive.” Near the centre of the northern half of the Churchyard stands the third or fourth generation of the Gospel Thorn, marking, it is believed, the grave of the hero’s mother.



Sir William Wallace.

In his *Local Musings*, published in 1876, Henry Syme, a local poet, pays patriotic tribute to the “Wallace Hawthron Tree”: -

“Long has it stood since planted by his hand?
Long may it still in beauteous blossom stand?
And were I rich, around it would I raise
A gentle fence to shield it ‘many days,’
And draw the stranger to the sacred spot
Dear to each patriot, dear to every Scot;
And every Scot that boasts his country free
Shall sacred keep the ‘Wallace Hawthorn Tree.’”

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 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.

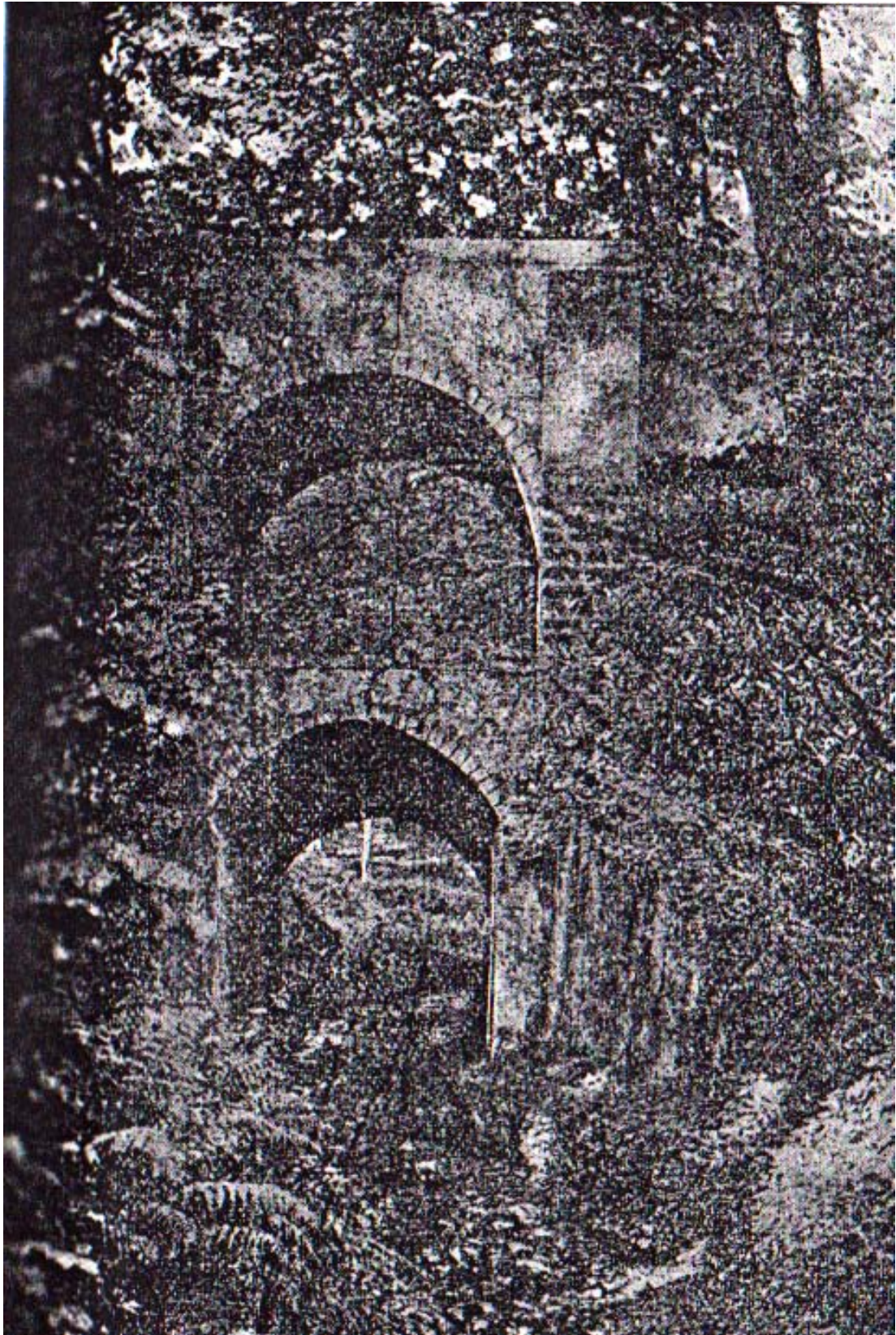
From the site of the old Palace Yard opposite the western entrance to the Abbey, a road leads past the ruins of the Canmore Tower and crosses the deep ravine by a double arched bridge. It admirably serves its purpose as a means of easy communication across the Glen to Pittencrieff House and grounds. A tasteful parapet, designed by Mr James Shearer, architect, has been erected on both side of the higher level.

Before the occupation off 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 Pittencrief, 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 Gyrthbow is referred to in 1527 in the Register of Dunfermline. Probably the Gyrthbow was the original crossing made by the Abbots and Monks as they passed between the Monastery and the pleasant fields and gardens of Pitencrief.

The late Mr Henry Beveridge of Pitreavie Castle, F.S.A., on one occasion when conducting the members of the Dunfermline Naturalists’ Society through the Glen, directed their attention to the bridge, which he had closely examined. He stated that the arches seem to have been rebuilt – and badly. The first few courses above the level of the stream appear of excellent mason work. The stones are of good hard sandstone and well cut, bearing mason marks all similar to old stones at Pitreavie circa 1620. He found that the so-called double-arched bridge had really three arches; that the mason work of all was quite the same, and that the voussoirs or wedge stone of the arch are quite similar as all the arches.

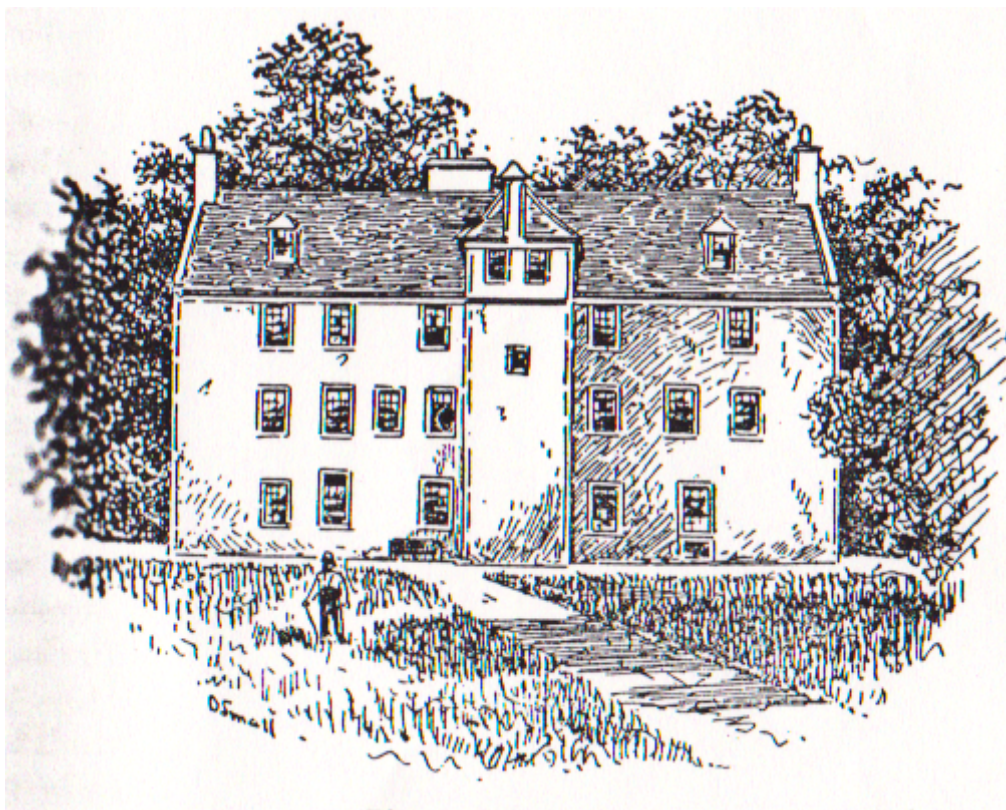




The Double Arched Bridge.

PITTENCRIEFF HOUSE AND ESTATE.

Crossing the double arch and turning to the left hand, the visitor presently finds himself confronted by Pittencrieff House.



Pittencrieff House.

This mansion was erected about 1610 by Alexander Clerk, supposed to have been related to the Clerks of Penicuik. 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.

In a paper read to the Council of the Edinburgh Architectural association, Mr Henry F. Kerr, F.S.A., Scot. Thus described the architectural features:-

“The plan of the house is peculiar, but quaint and effective; it is in the form of a long oblong with a square tower projecting from the centre of the south side. The doorway is on the west wall of the tower and close to the south wall of the house. As in most castles, the stair starts upwards from the door; but the ground floor is not utilised as storage vaults, but an entry passage running along east and west leads to the kitchen to the right and the dining-room to the left. The latter has a parlour opening off it. A some-what similar arrangement obtains in the first floor. The unusual length of the house looks like an addition to the original plan. But there is no apparent evidence of this being the case. The plan as we see it is of 1651 (or shortly subsequent) date. The exterior on the house is simple, indeed plain, treatment; but it lacks neither dignity, picturesqueness, nor interest. The windows, of which there are “full many,” with the original heavy astragalled sashes, are without mould, splay, or roll on their stonework. The doorway (in the tower) has stone jab mouldings of rather crude section, the large circular roll projects beyond the wall surface. On the lintel is the motto, “Praised be God for all his Giftes.” The cornice over this is formed with a very effective Cyma and fillet. The fanlight is of a beautiful Adams design, evidently of 1740 date. Over the doorway is a rather unique moulded panel containing the armorial bearings already referred to. The inner surface of a flat cavetto is ornamented with a continuous pattern forming a fitting frame as it were for the sculpture within it. Above this is a stair light with a semi-circular gablet over it with some sculpture – not easily deciphered – upon it. On the second floor level on the west gable is a window with the gablet already noted over. The carved pediment is of late form, and the mouldings are a series of stepped fillets recalling some similar work at Aberdour Castle. The gablet in a similar position on the east gable is of inferior design, and appears to be of 1740 date. In the interior of the house all the rooms of two floors are panelled from floor to ceiling. In the majority of the rooms all the panelling except the dado is hidden by pattern patters. The dining-room on the ground floor and the drawing-room on the first floor have their panelling complete and exposed to view, although painted. The doors are of a beautiful design, and of interesting detail. The overdoors are, however, heavy. The plaster ceiling of the dining-room has a large oak panel in the centre with triangular panels in the four corners. There is a broad, enriched border round all these panels, but so thickly coated with white wash that neither its style nor merit can be ascertained. The chimney pieces of the principal apartments have unfortunately been removed, but in some of the other rooms moulded stone jambs and wooden panel pieces of the period remain. In the kitchen

at the east end of the house the fireplace is spanned by a plain classic arch. This is an interesting example of late transition work from the great arched fireplaces of earlier days. The third floor (of 1740 date) is void of all architectural features. The attic is simply a lumber room. The tower has on its top floor a small square belvedere chamber. Here will be observed some alterations from the original. While two small windows flank the little fireplace on the south wall, we see that similar windows on the west wall and on the east wall have been built up, one on each side. All these windows are most probably of 17th century date, and most likely on the east and west sides there were eaves, and on the south side the chimney was carried up in a small gable. In the lower storeys of the tower there is a good and wide stone staircase with panelled risers. The house had not been well cared for, for many years. In the interior the papering over panelling, the white-washing of the plaster work, the removal of 17th or 18th century chimney pieces affect prejudicially its comeliness. The exterior is in a similar state of neglect. The very colour of the harling suggests decay, but without the charm which decay so often lends. That of course is a matter of repair. But, notwithstanding its present miserable condition, its simplicity and quaintness of design strike one as being very acceptable; and while absolutely unpretentious, it still retains an individuality of its own. Viewed from the broad plateau on which it stands, and especially from the south-west, the outline and disposition of the house are excellently portrayed; and the old house standing with its wooded back-ground, through which to the east is caught a glimpse of the Old Abbey Towers, makes a scene of uncommon charm.”

The condition of the house has been improved by the Carnegie Trustees. A new roof has been introduced, and the building, now showing evidence of intelligent, careful treatment, stands conspicuous and attractive as a landmark for travellers approaching Dunfermline from the south. It is now the home of a local Museum, the interest of which is greatly enhanced by many valuable literary treasures, the gift of the late Mr George Reid. An invaluable collection of Natural History specimens was presented by Mr Dunlop, a learned man of science.



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 owner of Pittencrieff. In 1561 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 Yeaman, in 1690; Colonel John Forbes, in 1701 (whose son, with Washington as his Colonial assistant, took Fort Du Quesne from the French in 1758 and bestowed on it the name of Pittsburgh)*; Colonel Arthur Forbes, in 1750, when he got from the Marquis 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, Dunfermline, 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 in 1903 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 £5054, and after whom Chalmers Street was named), £13,500; by Captain Phin, £17,600; and by Mr William Hunt, £31,500.

* On the 25th November, 1758, two days after the seizure of the stronghold, General Forbes wrote to Pitt: - “I have used the freedom of giving your name to Fort Du Quesne, as I hope it was in some measure the being actuated by your spirit that now makes us masters of the place.” Thus a Dunfermline connection with Pittsburgh was formed a century before Mr Carnegie made it the centre of his huge industrial enterprises.

A SURVEY OF THE POLICIES.

The house commands as fair a prospect as is to be seen in all Scotland. As one is tempted to cross the lawn in order to get the uninterrupted southern view, he should take note of a venerable larch, the last of two which were believed to have been brought from Switzerland and placed in a position opposite one another, the present one still standing in its original place. They were planted thus when the policies were first laid out after the building of the mansion in sixteenth century. Two trees of the same species imported about the same time are preserved at Dunkeld and two others beautifully the grounds of Duneina at Crieff. The Pittencrieff larch, exposed as it has been to the blasts of three centuries, now presents an appearance somewhat suggestive of the riddle and tattered old regimental flag, and may not long survive its neighbour. A still great antiquity was claimed for the relic of a pear tree in the garden on the left side of the lawn and of the house which, according to tradition, was planted by a monk in the fifteenth century.

Unfortunately it had to be removed when the present Conservatories were built by the Carnegie Trustees at a cost of nearly £5000.

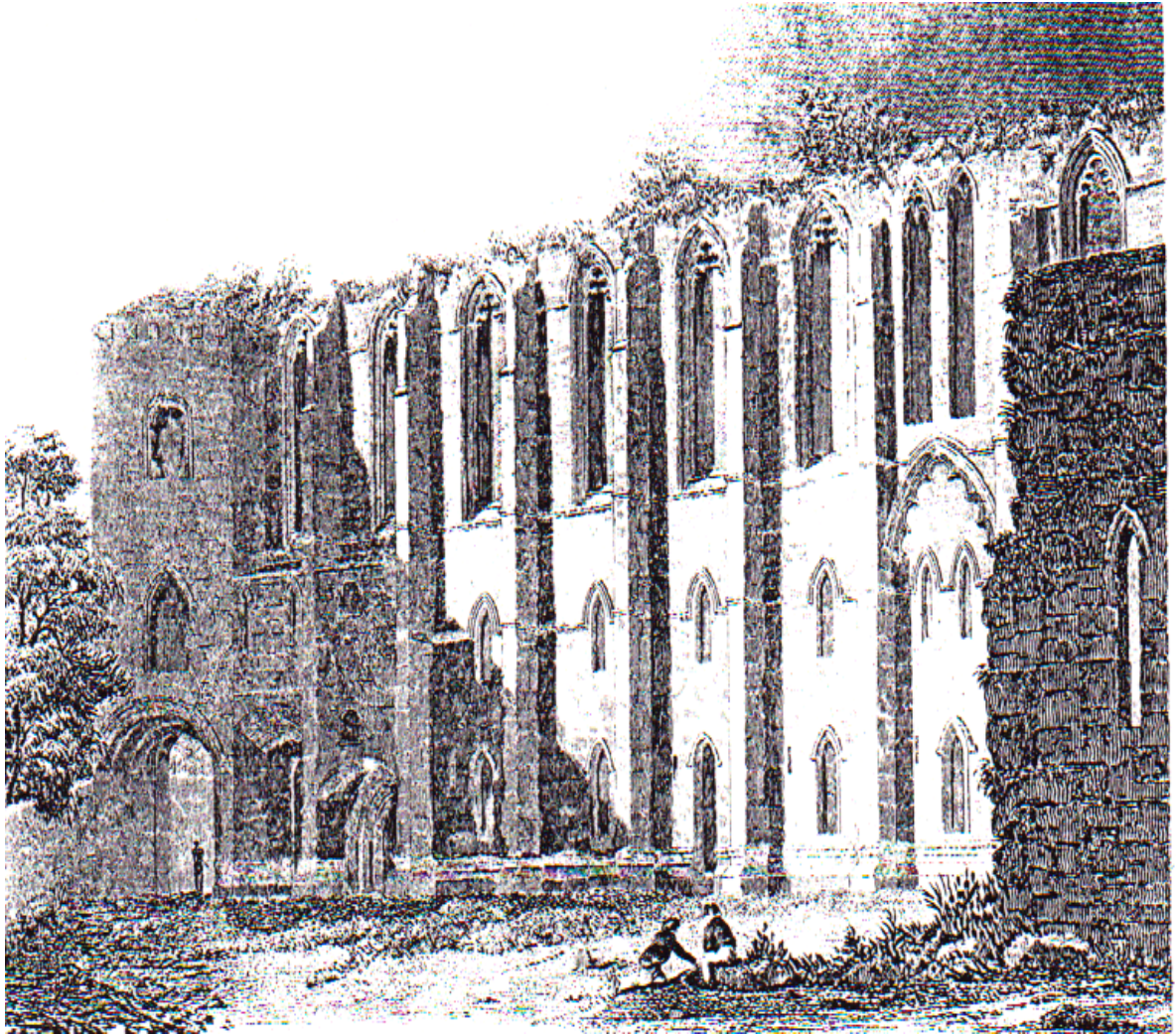
The Gardens, which are under the charge of Mr Graham, an accomplished florist, present scenes of beauty when the flowers are in bloom at their different seasons, which cannot easily be surpassed anywhere. The visitor is tempted to linger within the floral paradise; but other attractions press for notice. As he emerges from it and descends the pathway leading to the level of the stream, he gets the view of the Palace Ruins which gives the greatest impression of their massiveness and beauty. Pursuing the shaded walk between the stream and the Glebe Park, now acquired by the Trust, he is led to the foot of Pittencrieff Park. There under the shelter of the trees that adorn the Lovers' Loan and the southern boundary of the Park, he looks northward and realises afresh the extent and the value of the gift Mr Carnegie has bestowed upon his fellow citizens. Whether he completes the circuit of the field or walks across the sward he will not fail to be made sensible of the charm of the environment. When he regains the higher level he will probably find himself in the neighbourhood of the neatly constructed and tastefully appointed tea-room provided by the Trust. Behind it, as he crosses the old Stirling road or western approach to the Abbey, and moves along the

avenue leading to the Pitencrieff Street entrance, he may note the four memorial trees, planted some time after the opening by Ms Carnegie, Mrs Carnegie, Miss Whitefield for Miss Carnegie, and Dr Ross, the first Chairman of the Carnegie Trust. A climbing tree-shaded pathway allures him to the right to the northern end of the Park and guides him past the ancient emblem of Scottish lairdship - a dovecot. As he follows the winding pathway he will observe the closeness with which the old town clings to the Glen and adapts the formation of its streets to the curving course of the crooked stream. Presently he finds himself at the base of the massive statue of Mr Carnegie which the citizens have erected as an expression of gratitude to their munificent benefactor. Then he descends the hollow of the Glen and looking upwards, he gets through the trees a glimpse of the Abbey Church, and feels he is approaching holy ground, he will note with appreciation on the west slope of the ravine the piously preserved fragment supposed to be all that remains of the Saint Catherine Chapel, dating back to at least 1327; and will learn with interest that Dunfermline is associated in history with at least two other Saints, viz., Saint Laurence, whose yard was in the other side of the Palace in Monastery Street; and Saint Leonard, whose name was given to a hospital in the south-east extremity of the town.

Emerging on to the highway, he passes over the site of the Queen's House, given by James VI as a Morning Gift, after the German morgengable, to Queen Anne on the morning after their marriage. Presently he finds himself passing through a handsome gateway and ascending a short flight of steps (both the gift of Provost Alexander in 1890) to the higher level of the famed Abbey.



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PART III.

THE ABBEY AND MONASTERY.

In the local life of Dunfermline, however, both historically and in present-day experience the name and fame of Saint Margaret far eclipse those of saint poor, had his skin broiled with a gridiron; and of saint of the curriers, who because of his fidelity to the holy fane were named; of Laurence, the patron Catherine, who endured the torture of the wheel, after whom an altar in the Abbey and a Wynd leading to Leonard, the champion of the liberty which alone makes free. And the Abbey – originally the Church of the Holy Trinity, which Malcolm and his saintly Queen founded, now claims attention.

1072 is generally accepted as the year in which the Church and Convent had their origin. Two years afterwards, part of the church was ready for service, and the building was dedicated to the Holy Trinity. From this time onwards till the beginning of the 14th century, the church, long the chief centre of worship in Scotland, grew in wealth and in influence. Not only its founders, but a long succession of Kings and Queens, and many nobles, contributed endowments. In 1124 David I “the sair Sanct for the Crown,” raised it to the dignity of an Abbey, added to the thirteen monks of the order of Iona then worshipping in the church, thirteen monks from Canterbury, and granted an order of confirmation to the Monastery. Church, Monastery, and Palace were all connected; the royal family and the monks could pass to and from the church under cover; and the abbots and monks were declared entitled to certain provisions from the royal kitchen.



THE MONASTERY AND ITS ABBOTS.

It is generally believed that the Monastery of Dunfermline was founded by King Malcolm III about the end of the eleventh century. It was dedicated to the Holy Trinity, and it is assumed by several authorities that the Church to which it was attached was a Culdean establishment, and a priory till the reign of David I, who introduced 13 monks from Canterbury and raised the Monastery to the rank of an Abbey. The ruins of an old structure which have been discovered under the Abbey Nave, built by King David, may have been the humble Culdee Chapel in which the marriage of Malcolm and Margaret was solemnised.

Mr James Shearer, architect, who has made a close study of the history of Dunfermline and the architecture of the Abbey, refers to the work of Dr M'Gregor Chalmers: -

The first church that occupied the site upon which the Abbey now stands was a Culdee church. The colony at Iona was broken up by violence about the 7th century. At no great interval of time thereafter we find references to Culdee settlements along the east coasts of Scotland – Aberdeen, Brechin, Abernethy, St Andrews, Dunfermline, and so on, and it is possible that these religious settlements may have been – or, at any rate, some of them may have been – established by fugitive or missionary members of the church at Iona.

At the beginning of the recorded history of the church at Dunfermline then, we have a Culdee church already in existence – for how long, there is no record – and in the church it seems certain that Margaret and Malcolm Canmore (or Malcolm III) were married in 1070.

Shortly after her marriage, and in consultation with her confessor, Turgot, formerly prior of the monastery of Durham, and latterly Bishop of St Andrews, it is written that Margaret built a new church “in the place where her nuptials were celebrated” – the date of the dedication of this church being variously placed between 1072 and 1074. The site of this church of Queen Margaret remained, until quite recent years, a matter of conjecture, but in 1916 Dr MacGregor Chalmers, a distinguished architect and ecclesiologist of Glasgow, obtained permission to open the

floor of the Nave, and there he discovered the foundations of an ancient church which most authorities now agree can be accepted as the foundations of the church in which Queen Margaret was married, and to which, according to Dr Chalmers, she afterwards added extensively. Dr Chalmers attributes to her not a completely new church, as the old writers indicate, but the erection of a square tower to the west of the existing church, and the addition of a larger church with an apse to the east. The lines of the foundations discovered by Dr Chalmers are trace exactly by lines of gun metal on the present pavement of the Nave. The church was dedicated to the Holy Trinity.

King David I, the builder of many abbeys is the generally accepted founder of the Abbey of Dunfermline, and his charter confirms and amplifies the charter of his father, Malcolm. It is suggested that David I began the building of his great church considerably to the east of the church associated with his mother's life and death – first erecting the choir, then the tower or towers. The earlier church, according to Dr Chalmers, was not removed until about 1140, and the same authority fixes the date of the nave at 1150. It is feasible, but I am not sure that every element of uncertainty is quiet disposed of, for Dr Chalmers thus allows only 66 years of existence to the tower, church, and apse, which he attributes to Margaret. No more acceptable explanation of what has been found nevertheless is in view.

Dr Chalmers, in the first volume of his history, gives the following lists of the Abbots, prepared, he says, with the assistance of Mr Rowand, of the Theological Library, Edinburgh, from a minute investigation of various sources of information. These sources are all carefully mentioned by the painstaking historian in the Biographic notices of memoranda he has compiled.

Galfrid or Gaufrid was prior of Christ's Church, Canterbury, before his election as first abbot in Dunfermline in 1128. He is described as a man of exceptional piety. In the reign of Gaufrid II, the freedom of the Church of Scotland from English control was asserted, and in the time of the third abbot a bull from Pope Clement III declared the Scottish Church to be subject to Rome only. During the incumbency of Patrick I, "that lordly Oprelate is said to have levied on the Abbey the mulct of no less than two churches for supplying wine too scantily in the Bishop's chamber when visiting Dunfermline." Dunfermline Abbey became a United Abbey in 1243, by a Bull or Writ of Pope Innocent IV. Robert II was abbot when the translation of Queen Margaret took place after her canonisation. As the result of a quarrel with his monks he resigned his

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office but having been restored to Royal favour, he was elected abbot of Melrose in 1268 or 1269. John I was “a man of wonderful mildness,” in contrast to Simon, who was deposed by the Papal legate in 1275, “for obstinacy and crossness to the poor.” Ralph, “mild, cautious, and well trained in monastic discipline,” granted a charter to seven persons to have eight oars in the boat at Queensferry, which belonged to the Monastery. In 1291 he swore fealty to King Edward I, at Dunfermline along with many others, and he repeated this pledge at Berwick in 1296. Robert de Craile received the homage of the Earl of Fife for the lands of Cluny, near Kinglassie, and he is mentioned in a deed for the distribution of certain charities to be made to the poor at Elmosynary Hose, without the gate (that is, at the foot of Gibb Street, where a portion of the old archway still remains) John Blak figured in a controversy with John of Strawmiglaw regarding the title to the abbacy and is the hero of a beautiful poem by Mrs Matheson, Glendevon.



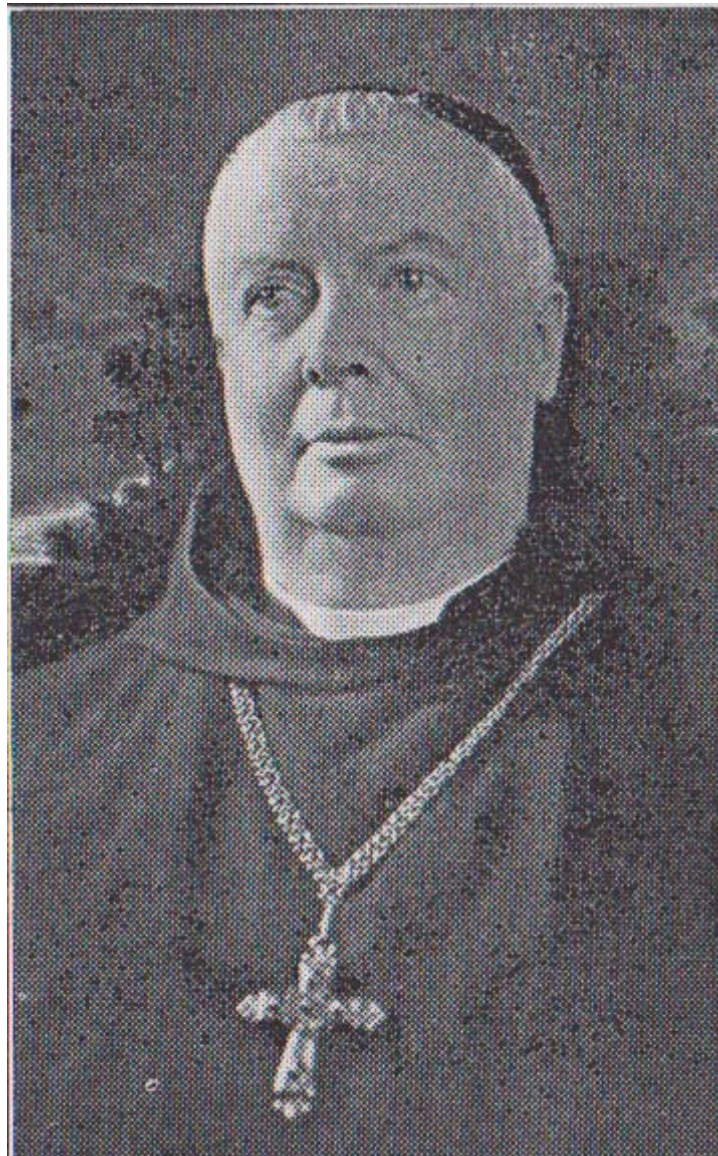
Capped Monk of the
Order of St. Benedict.



Metered Abbot of the
Order of St. Benedict.

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“The monastic buildings (says Mr Ross, formerly quoted) have often been illustrated and described, their great height and striking row of buttresses, ending with the Pend Tower, quaintly turned at an angle so as to give convenient access beneath to the Abbey and to the Palace. The remarkable window at the west end of the Refectory, better than any other, illustrates the peculiar development of Scottish tracery during the time of the Jameses. While these features are comparatively familiar, somehow or other the Palace front is not well known, and is seldom referred to in architectural works or elsewhere. Yet it is probably the grandest front of all Royal Places in Scotland. At least one finds it difficult to say what other is superior or has such an overpowering or lordly effect.”



Right Rev. Sir David Hunter-Blair, O.S.B., Lord Abbot of Dunfermline.

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The Rt. Rev. Sir David Oswald Hunter-Blair, who is the present Lord Abbot of Dunfermline, although the office is now merely titular, is a member of a very ancient family. It may be recalled that Arnold Blair, a monk of the Benedictine Cloister of Dunfermline, left the Monastery and became Chaplain to Sir William Wallace.



Rev. Robert Stevenson, M.A.
1st Charge, Dunfermline Abbey.



Rev. James W. Baird, B.D.
2nd Charge, Dunfermline Abbey.

The Rev. Robert Stevenson holds the First Charge of the Abbey. He is one of the most outstanding of the long line of Presbyterian ministers who have graced the Abbey pulpit. The Rev. James Baird holds the Second Charge.

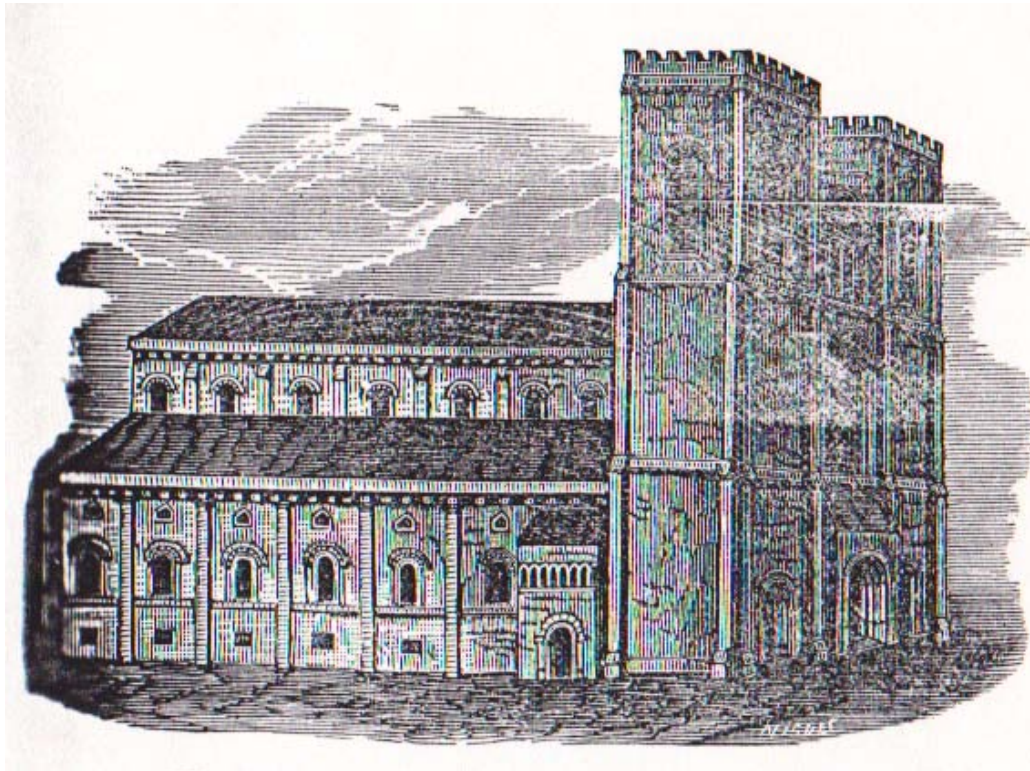


DESTRUCTION AND SPOLIATION.

At the beginning of the thirteenth century the Abbey reached the zenith of its material splendour and ecclesiastical authority. It was considered “capable of giving ample accommodation to three distinguished sovereigns with their retinue of attendants.” Now its fortunes changed. It had experience of the tender mercies of the Hammer of the Scottish nation. Edward I of England, after having been hospitably entertained at the Abbey more than once, having indeed spent the winter of 1303 in it, along with his Queen and a large following of his nobility, ordered its destruction when he left it. 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 its noble edifices by levelling them to the ground . . . The church, however, and a few mansions, fit for monks, were preserved from the flames.”

According to Froissart, Richard II during his invasion of Scotland in 1385, visited Dunfermline and sacrilegiously worked havoc on the Abbey. Further mischief was done at the Reformation in 1560. Yet, in spite of all these depredations and spoliations, it had not by any means lost all trace of its magnificence, as the illustration on page 78 taken from sketches and plans in the seventeenth century conclusively shows.

Originally, two massive towers, 80 feet high, adorned the west end. On the one at the north-west angle the steeple, which rises to a height of 15 feet, was built by James VI who in 1598, made considerable alterations and repairs on the western church, and also formed the bowling-green between the Abbey and the Frater Hall. The tower at the south-west corner was shattered by lightning in August 1807, and in its fall destroyed a building used as a stable, causing the death of a number of horses. The heavy arched buttresses seen in the picture on page 78 were erected between 1595 and 1675.



The Nave of the Abbey as it appeared from 1226 to 1560.

THE WESTMINSTER OF SCOTLAND.

The Tower and Palace and the Glen have already been referred to as the birthplaces of Sovereigns; the Church was for centuries their place of burial. When Malcolm saw his beautiful new Church taking shape and form he decreed that the place of royal sculpture would be changed from Iona to Dunfermline.

Dr Ebenezer Henderson in his Annals writes: - "The 'locus Sepulturæ regius' selected 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. Between A.D. 1093 and 1165 the remains of the royal personages named 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: -

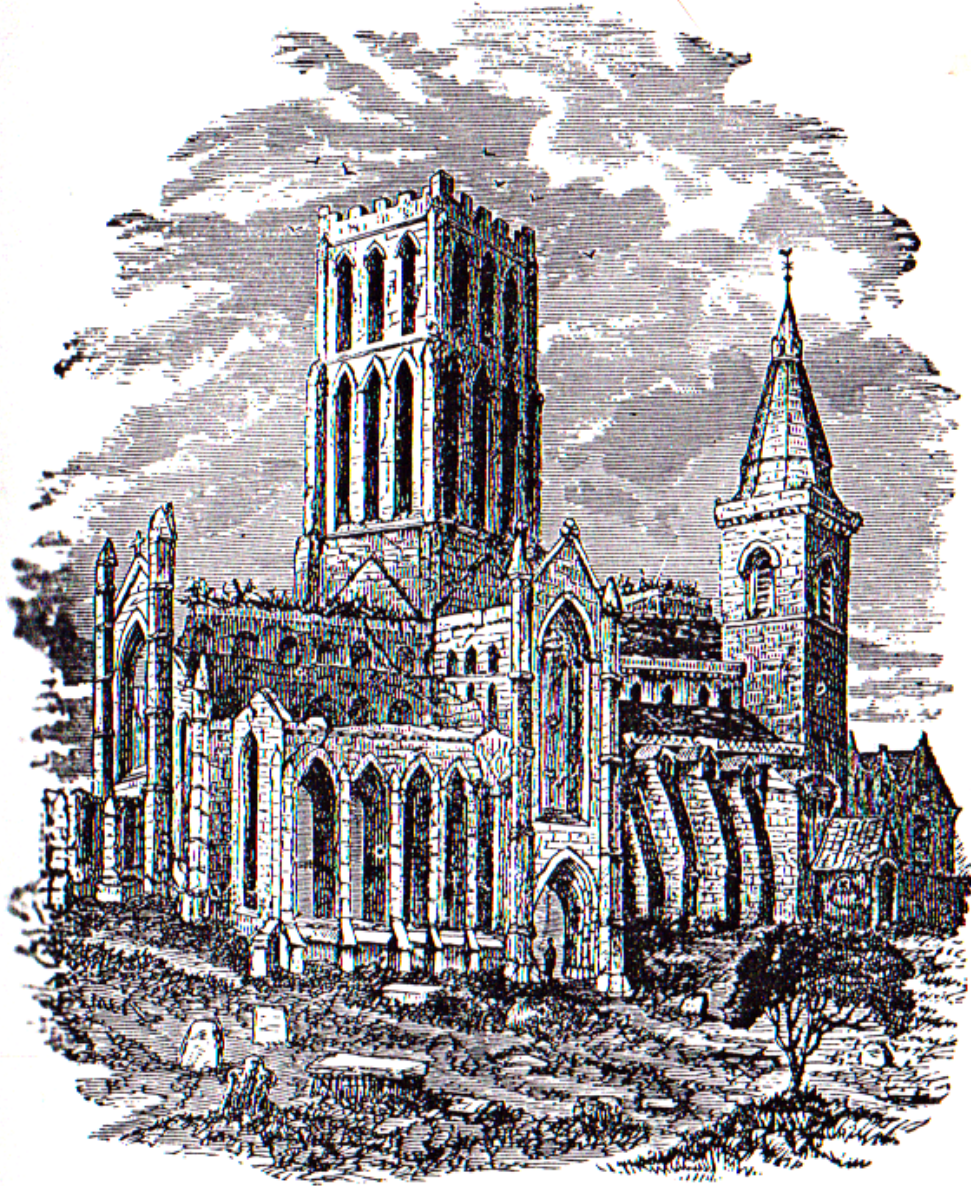
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MARGARET (Queen Consort of Malcolm III)						1093
EDWARD (Prince, heir apparent)						1093
DUNCAN II						1094
ETHELREDE (Prince, son of Malcolm and Margaret, circa)...						1096
EDGAR (The King)						1107
MALCOLM III (exhumed at Tynemouth, re-interred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

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



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RUINS OF THE ABEY CHOIR, AULD KIRK, &c., DUNFERMLINE.

CIRCA A.D. 1670

(From Old Sketches and Plans.)

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“Between the years 1115 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 Sepulturæ 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 1274 to 1403 in the then great Eastern Church or Choir.

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 Extreme east end of the new Eastern Church or Choir	1250
MARGARET	(THE Queen Consort of Alexander III.		1274
DAVID	(Prince, son of Alexander III.)	1280
ALEXANDER	(Prince, son of Alexander III.)	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
ANNABELLA	(Queen Consort of Robert III.)	1403
ROBERT	(Prince, infant son of James VI and Anne)		1602

In this Eastern Church or Choir there were interred, so far as has been authentically ascertained, the remains 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. 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.”



Dunfermline Abbey
(Interior of New Church after its completion.)

Guide to Dunfermline.



Queen Anne of Denmark's House. Erected in 1597, and removed in 1797.

THE AGE OF THE NAVE.

Keen debate has often been held as to the age of the Nave. Mr Ross's conclusions are now those generally accepted: -

“The main problem to be solved was how to build a church, roof and walls entirely of stone, with a minimum thickness of wall. Now this is accomplished in the side aisles of Dunfermline, in such an advanced manner as is to be seen nowhere else before the last quarter of the eleventh century. At Dunfermline we have the three-fold grouping of the wall shafts. This was arranged for in laying the foundations. From these rise the corresponding arch ribs, reticulated and carried out with beauty and decision. Their due reception is provided for on the abacus of the main pillars, along with the mouldings of the arcade arches. This, however, is not accomplished in such a skilful manner as at Durham, where the three-fold shaft arrangement is repeated with more consistency on the aisle side of the main pillars. Still the main idea – the wall shafts and the rib vaulting are constructively employed shafts and the rib vaulting are constructively employed at Dunfermline, and were intended to be so from the very foundation. And this is enough to show that the Nave was neither built nor begun in the time of Malcolm III.

“It is said that Malcolm was present at the laying of the foundation of Durham Cathedral in A.D. 1093, the last year of his life, and also of Queen Margaret's. The resemblances between Durham and Dunfermline are many, and have often been referred to. They extend to minute details. For instance, the sections of the diagonal arch ribs correspond, and so does the adjustment of the wall shafts. Also the mouldings of the crosses, arches, and those of the main arcade will agree with each other. The earliest rib vaults and wall shafts at Durham date from between 1093 and the end of the century and it is doubtful if there are any earlier examples in England – so that this brings us to the very earliest date at which it would be safe to assign the Nave at Dunfermline. And even this is probably too early, as Lindisfarne, which is more after the manner of Dunfermline than Durham, dates in its vaulting from the first quarter of the twelfth century. It is quite probable, therefore, that the entire Nave is the work of David I.

“Another consideration which points to the same conclusion is the situation of the building. These great Churches have always begun at the

east end. Now, this Nave could never have been the east end of an Abbey Church. It is finished in its west from in the Norman style, so that it is the ending of the Church and not the beginning. Had it been the Church of Margaret, begun at the east end, no room was left to continue it further westwards. Accordingly the opinion that the Church built by Malcolm and Queen Margaret stood on the site of the present Parish Church is the only one that has any probability.”

THE INTERIOR OF THE NAVE — THE NORTH PORCH.

The porch of the Nave, at the north-east end of the building and facing the roadway, appropriately named the Kirkgate, is the northern entrance. It has beautifully groined ceiling, with 10 sculptured key stones. Among several monumental tablets placed in the walls the most conspicuous is that which in elegant Latin records the virtues of Adam Rolland of Gask who bequeathed £1000 for the education of 50 poor children of the burgh. Principal Rainy, of the United Free Church of Scotland, was related to Mr Rolland through his wife, who was a Miss Rolland. The inscription has been thus translated:-

“Sacred to the memory of Adam Rolland of Gask, a man on every account to be praised, inasmuch as he was adorned by many virtues; to be beloved for his piety towards God, love for his country, benevolence to mankind; to be esteemed for the integrity of his life he courtesy of his manners, and the moderation of his desires; who regarded his own relations with fatherly, honest men with brotherly, and all persons with kindly affection; prudent, faithful, and diligent in the discharge of public and private duties; liberal in heart and hand; careful for future; at all times above he cares of fortune. Thus, by the divine will, he rendered up his spirit to his Creator, and his ashes to the earth, on the 21st July, in the year of Salvation 1763, at the age of 57, leaving to his friends a sad regret of him.”

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The Dedication Stone above the Church door, placed there on the suggestion of the Rev. Dr Chalmers, the learned historian of Dunfermline, contains the following inscription: -

ECCLESIA SANCTE TRINITATIS
DE DUNFERMLEYNE
DEDICATA A.D. M.CL.

In explaining his reason for choosing this date, Dr Chalmers says: -
“Some would have preferred the probable date of its foundation to have been given soon after Malcolm’s marriage with Margaret or the time of consecration instead of dedication to have been applied to the period chosen. But there being a considerable diversity of opinion as to these points, and thinking that an inscription stone was not the place for an affirmation of a fact of such antiquity which could not be supported by the best attainable documentary authority, I resolve to make the choice which I have done.



Dunfermline Abbey (Porch of the Old Church.)

THE STAINED GLASS WINDOWS.

As the visitor passes within the sacred building in search of a starting point of inspection, his attention is attracted by the Carnegie Historical Window over the Royal Western Entrance.

Here are shown in four panels artistic representations of Malcolm and Margaret, Bruce and Wallace by Sir Noel Paton, happily recalling four leading characters in Scottish history, and identifying their civilising, freedom-giving, and nation-making work with the enduring testimony and influence of the Christian Church. A Memorial window in the south aisle, erected in 1860, by the late Lady Willoughby de Eresby, of Drummond Castle, bears the inscription:-

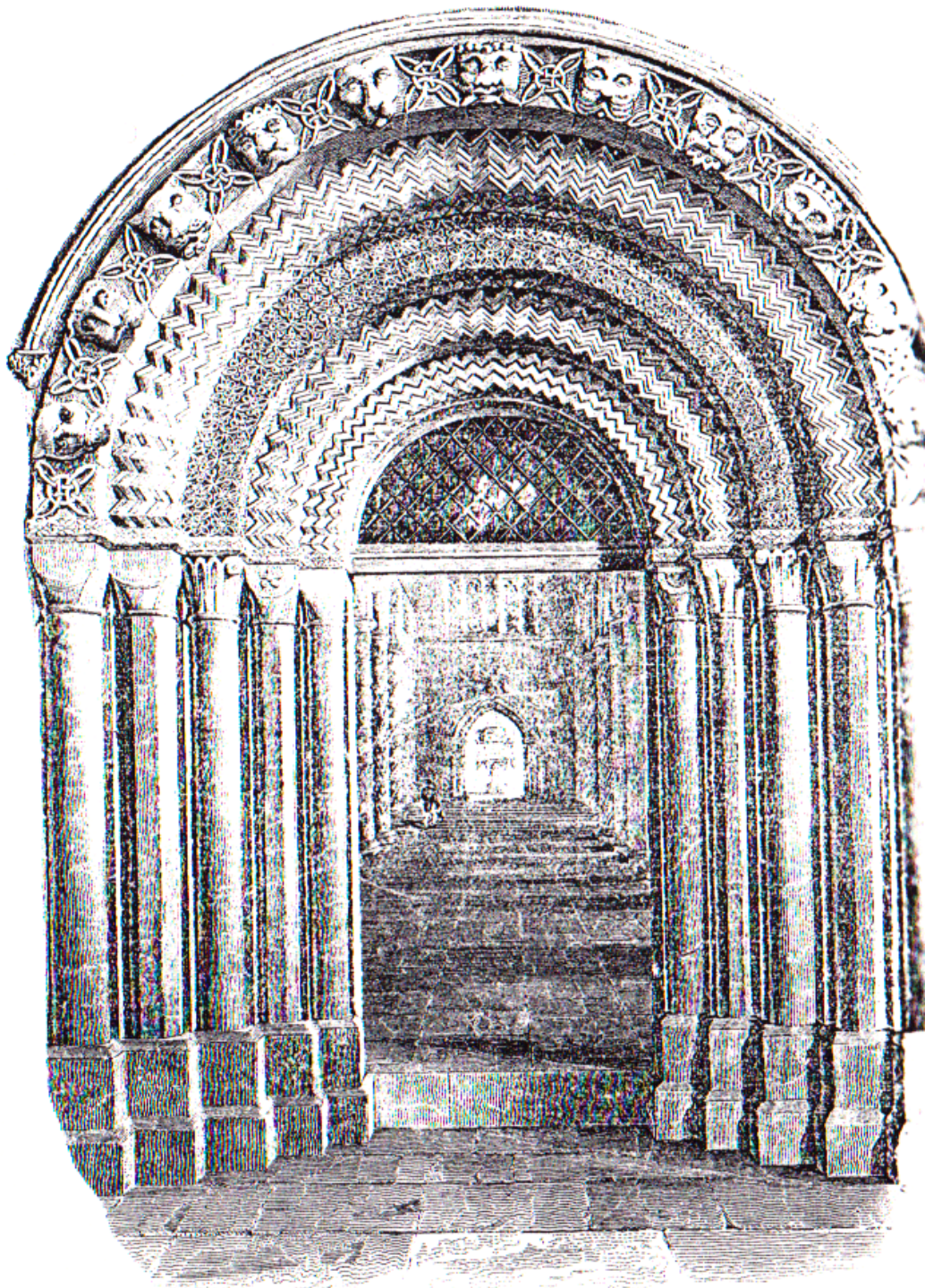
The armys of queyne Anabell Drummond spous to king Robert ye third
mother to king James the fyrst Anabell queyne of Scotland

Robert ye third ye secund of ye noble surnaym of ye Stewarts spoused
Anabell dochter of ye lard of Stobhall qth bair to hym twa sones Dauid
duk of rothsay qth bi his uncle duk Robert was presoint in Falkland to ye
deth notwithstanding yat he was prince of Scotland ye second James yat
succeedit to ye croune.

The inscription on the brass plate reads:-

This Memorial,
Bearing the Escutcheon
Of
Anabel Drummond, Queen of Scotland,
Was erected by
Clementina Sarah Drummond, Lady Willoughby de
Ersby,
In memory fo her Royal Ancestors.

Among other stained glass widows are memorials of the local families of Hunt, Spowart, Reid, Alexander of Dr Chamers, the local historian, and of Dr Douglas, whose wife was related to Dr John Mackie a physician of high repute in Court circles in the eighteenth century, who claimed for his family a Highland ancestry extending back through many generations.



Western Doorway of Nave of Dunfermline Abbey.

THE MURAL MONUMENTS.

In the north aisle will be found the burial place of Robert Pitcairn, Commendator of Dunfermline, Pope's Legate, and Secretary of State to James VI marked by a Latin inscription to the effect: -

“To Robert Pitcairn, Commendator of Dunfermline, Archdeacon of St Andrews, His Majesty's Royal Legate, and Secretary of State.

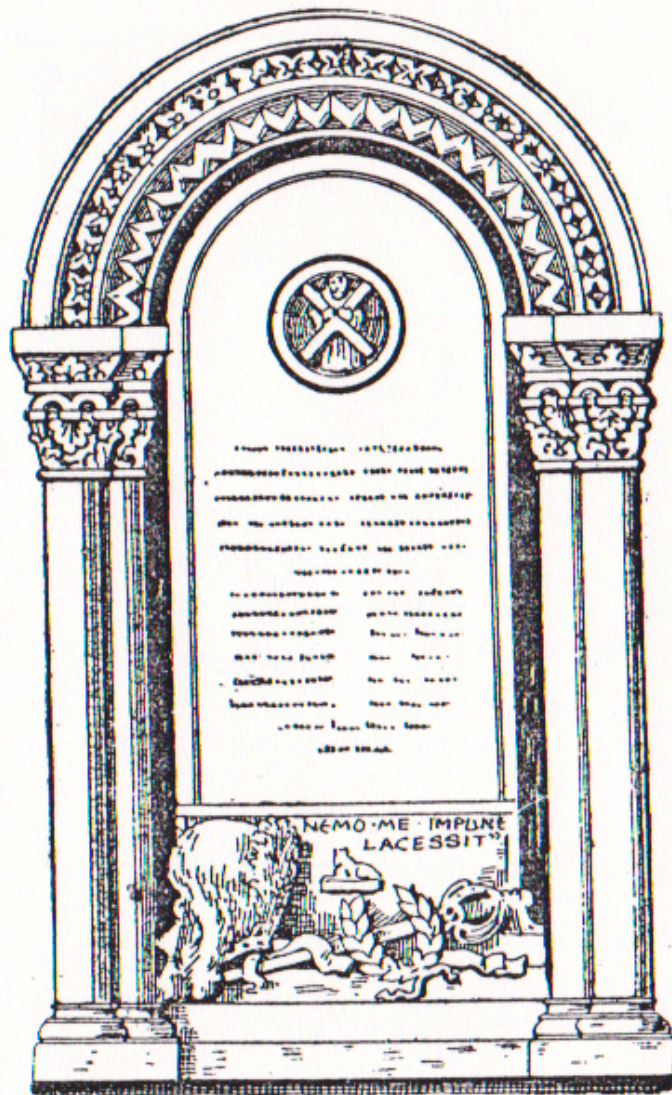
Here lies, in a humble tomb, Robert Pitcairn the hope and stay of his country; whom virtue, gravity worthy of a noble breast, and faith with true piety, adorn. After various changes in life, he passed in spirit into a better world, his mortal remains being left behind. He died 18th October, in the year 1584, aged 65.”

Here, too, is marked the last resting-place of George Durie, the last Abbot of Dunfermline, who was a man of national influence during the minority of Queen Mary and a resolute supporter of Catholicism. Another monument tells that the Rev. Thomas Gillespie, who was deposed from the ministry of the State Church for refusing to take part in a forced settlement at Inverkeithing, and who founded the Relief Church, was given a place of burial within the Old Abbey – a touching illustration of the doctrine of the Paraphrase familiar to pious Scotch people for many generations: -

“There, in peace, the ashes mix
Of those who once were foes.”

Close by on white marble slabs is a long memorial record of the Halkett family, who have figured prominently a warriors both on land and sea, and who municipally and politically were wont to be closely associated with the life of the ancient city.

In the south aisle has been placed a Memorial of the West Fife men who died in the South African War.



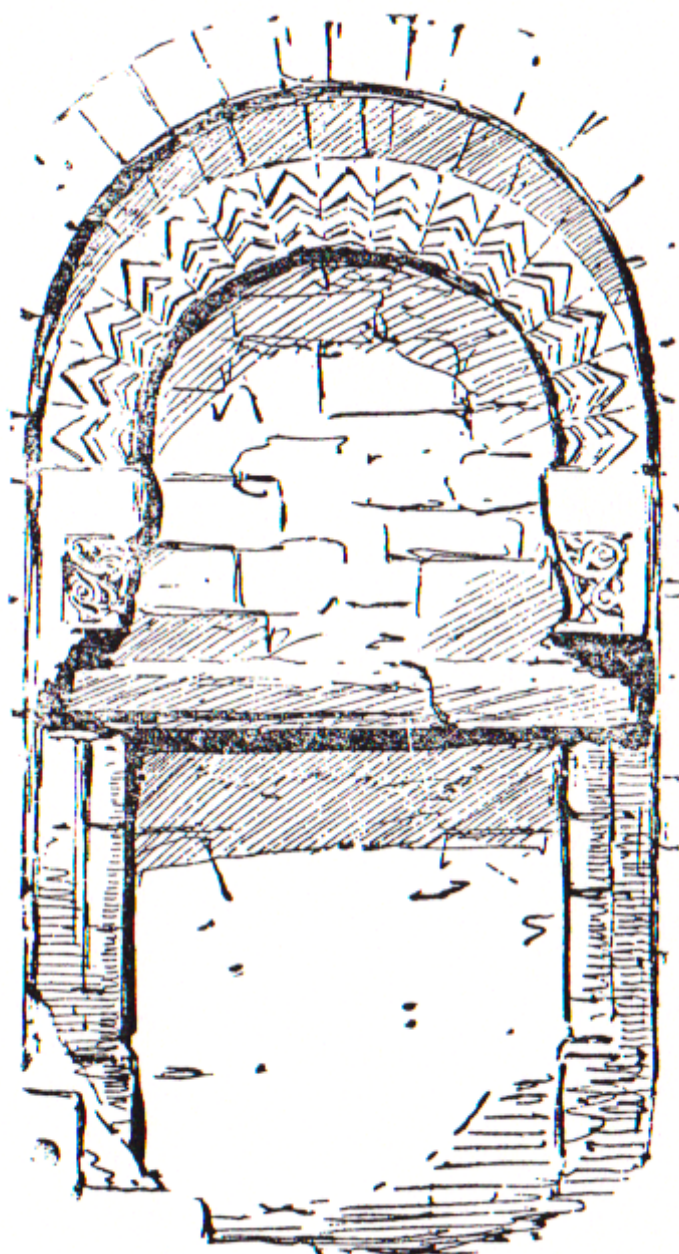
Memorial to Men who Died in South African War.

THE RESTORED NORMAN DOORWAY.

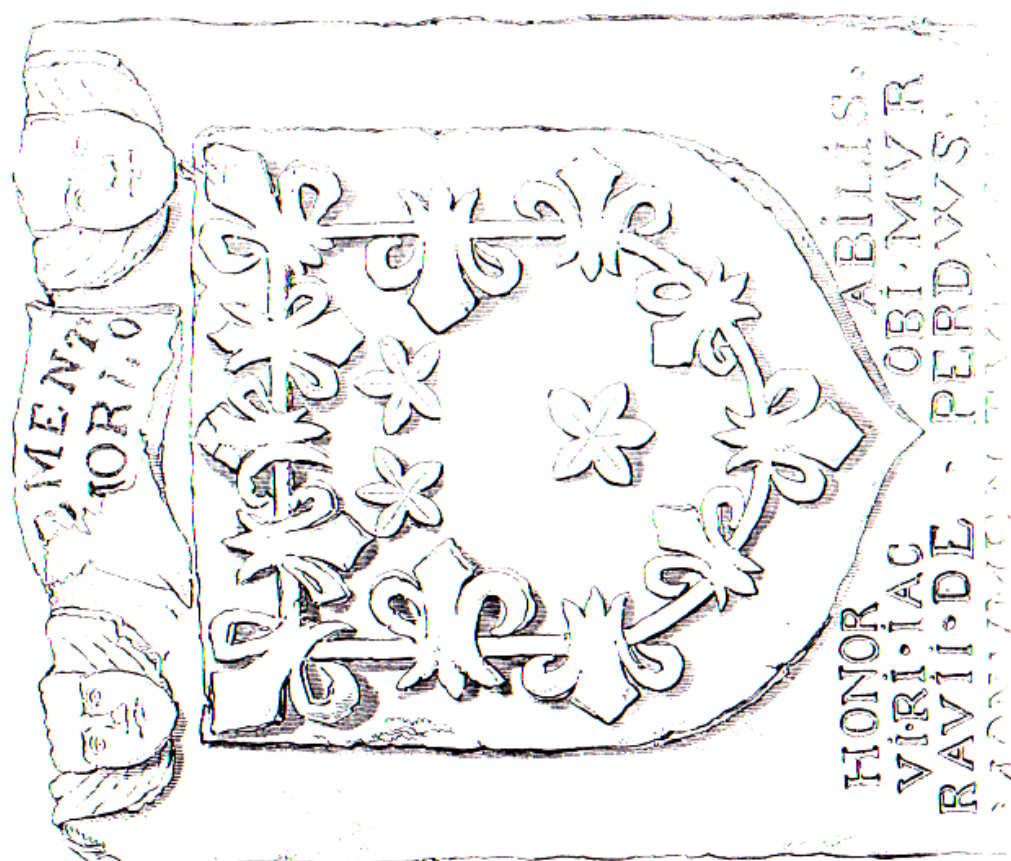
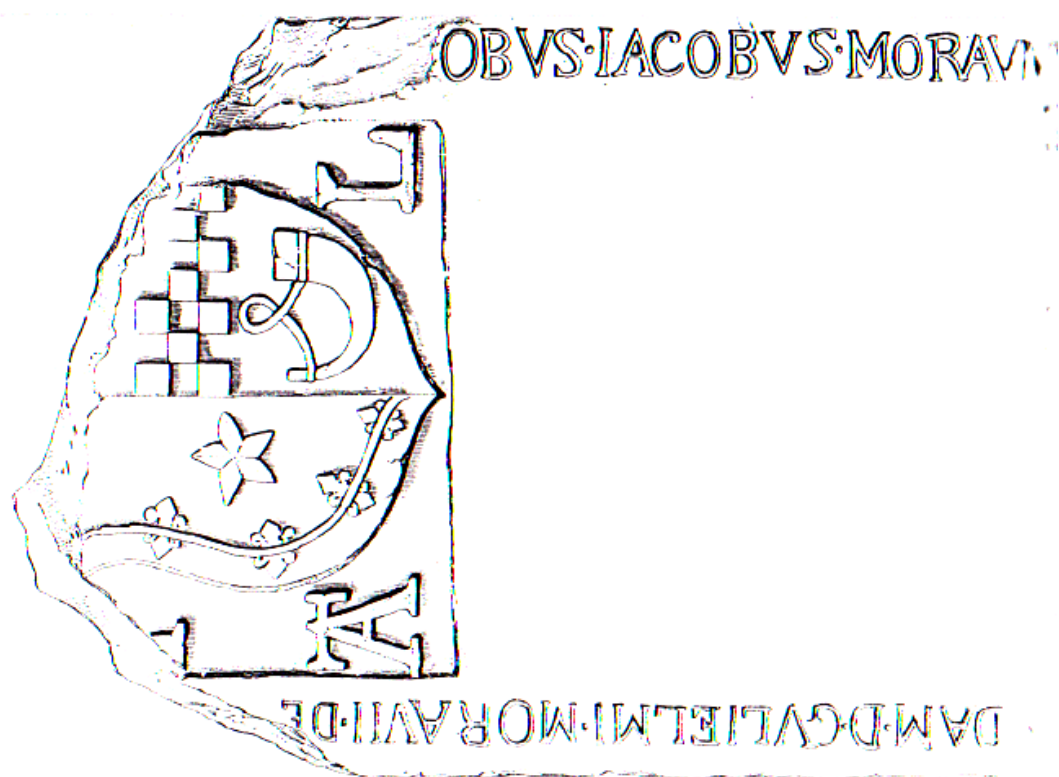
The place originally selected for this monument was at the east end of the Nave, by the steps leading up to the New Abbey. When, however, the workmen were hewing the wall they discovered a beautiful Norman doorway which had been closed when the burial vault which Queen Anne gave to her Scottish Chancellor, Sir Henry Wardlaw of Pitreavie, was built between three of the buttresses on the south side of the Church. Part of this obstruction has now been cleared away and the old access through this highly enriched Norman doorway has been restored.

Guide to Dunfermline.

The western doorway of the Nave is richly designed, and the visitor should take special note of it.



View of the Norman Doorway when uncovered.



THE BARTIZAN AND THE BELLS.

Before the visitor leaves the Nave he should ask to be allowed to ascend the bartizan – a privilege, however, for which a permit from the Board of Works is now required. The ascent is somewhat steep, but it is not particularly arduous, and once the open air is reached a view is obtained north, south, east, and west, which well rewards any exertion that may have been required. The large, clear-sounding bells deserve attention; one of them, the gift of Queen Anne, is supposed to have a large admixture of silver, to which its peculiarly sweet tone is attributed. Each bell bears the inscription: - “Refounded by the Town of Dunfermline and Heritors of the Paroche thereof, Robert Maxwell & Company, fecit. Edinburgh, anno 1728.”

KING JAMES' ARCHITECT.

At the foot of the bartizan stair will be noticed the monument of William Schaw, the architect to King James VI, who died in April, 1602. The monument is noteworthy first for the ingenious structure of the



Monogram, and second on account of the elaborateness of the Latin inscription, now almost entirely effaced, but which has been thus translate: -

“To his most intimat friend, William Schaw,
Live with the Gods, thou Worthy, live for ever;
From this laborious life, Death now doth thee deliver.

ALEXANDER SETON, D.F.”

“This small structure of stones covers a man of excellent skill, notable probity, singular integrity of life, adorned with greatest virtues, William Schaw, Master of the King’s Works, Sacrist, and the Queen’s Chamberlain. He died 18th April 1602.

Among the living he dwelt 52 years; he had travelled France and many other kingdoms, for improvement of his mind; he wanted no liberal art or science; was most skilful in architecture; he was early recommended to great persons for the singular gifts of his mind; he was not only unwearied in active and vigorous; he was more dear to every good man who knew him. He was born to good offices, and thereby to gain the hearts of Men; Now he lives eternally with God.

Queen Anne caused this monument to be erected to the memory of this most excellent and most upright man, lest his virtues, which deserve eternal commendation, should fail or decay, by the death or corruption of his body.”

STONE COFFINS.

Two stone coffins near the west door also attract attention. They were found in 1849 in the Royal Sepulchre, in the pace where Princes Edward and Ethelred, sons of Malcolm and Margaret, were supposed to have been buried. In one of the coffins when opened lay some large and decayed bones. The other contained a leathern shroud (now in the Antiquarian Museum, Edinburgh) laced on the breast, closely stitched with a strong thong from neck to heel and along the soles of the feet, and enclosing some fragments of bones and a little hair of dark colour.

THE OLD ROOD SCREEN.

At the east end of the old nave will be noticed a block of old stonework, which appears to be built firmly to the floor. Until very recently, this was completely concealed by a flight of steps which joined the new part of the Abbey to the older portion, and its existence was therefore unsuspected. In all probability this was part of the Rood screen of Queen Margaret's Church, though it is just possible that it is of even greater antiquity, for excavators in this region revealed the presence of an ecclesiastical building which was standing when the good Queen came to Scotland – and in which, perhaps, King Malcolm was married to his southern bride. According to some, this was originally a Culdee Church or Monastery, which was rebuilt as the result of the Queen's reforming zeal.

REMAINS OF THE PALACE.

A few carved stones found in the recent excavation of the Palace Ruins are also to be seen in the Nave.

SIMILARITIES TO DURHAM.

As the visitor takes a final survey of the Nave, he may have pointed out to him the similarities to Durham Cathedral, referred to by Mr Ross, including the zig-zag pillars, which look wider at the base or at the top according to the standpoint of the beholder. Some times this architectural optical delusion excites livelier interest in the minds of the spectators than the impressive but not easily deciphered Latin records of departed greatness and virtue.

THE NEW ABBEY CHURCH.

The foundation stone of the new Church, built on the greater part of the site of the Church of Malcolm and Margaret, was laid on Tuesday March 10th 1818, by the seventh Earl of Elgin, the grandfather of the present Peer. The famous ambassador, who enriched the nation with the Elgin Marbles, delivered on the occasion of the foundation stone-laying an eloquent oration in presence of a large and representative assemblage, including the Provost, Magistrates, and Council, the heritors, and the members of the two local Masonic Lodges, the St John and Union. The Church was built from designs by William Burn, who afterwards operated on the exterior of St Giles, Edinburgh, and it was opened for public worship on September 30, 1821. The chief architectural feature is a square tower, 100 feet in height, on the four side of the summit of which are the words "King Robert the Bruce," in large letters, four feet in height surmounted by four royal crowns. Thus far and wide proclamation is made of the association of the Church with the burial place of King Robert. Unfortunately the stonework of the Church shows signs of decay while those of the Abbey continue sound; and the heritors have been advised by Sr Rowand Anderson that they will require to undertake a heavy expenditure to preserve the building.

In 1904-6 the new Abbey was modernised after a scheme designed by Sir Rowland Anderson and carried out under his personal superindence. The decorative treatment is an imitation of stonework. At intervals on the frieze that runs round the whole of the interior at the level of the higher levels, have been inserted the armorial bearings of the Kings and Queens of Scotland buried in the Abbey, those of Charles I who was baptised in it, and those of ancient families and heritors who have had territorial interest of right connected with the historic place of worship. The following Index and Key were prepared by the architect:-



INDEX OF HERALDIC DECORATIONS.

Being a list of the names of persons whose shields are shown on band under the upper windows.

BURIED IN THE ABBEY

Kings of Scotland.

- | | | |
|-------|---|--------------------------------------|
| (1.) | KING EDGAR.
MALCOLM CANMORE.
ROBERT BRUCE | Represented by the
Scottish Lion. |
| | DAVID 1.
ALEXANDER I.
MALCOLM IV. | |
| (11.) | ROBERT BRUCE. | (Arms as Earl of Carrick) |

Queens of Scotland.

- | | | |
|--------|------------|--------------------------|
| (III.) | MARGARET | Wife of Malcolm Canmore. |
| (IV.) | ELIZABETH. | Wife of Robert Bruce. |
| (V.) | MARGARET. | Wife of Alexander III. |
| (VI.) | ANNABELLA. | Wife of Robert III. |

NOBILITY BURIED IN THE ABBEY.

- | | | |
|---------|----------------|-----------------|
| (VII.) | RANDOLPH | Earl of Murray. |
| (VIII.) | RAMSAY | Earl of Fife. |
| (IX.) | REGENT ALBANY. | |
| (X.) | MALCOLM. | Earl of Atholl. |

BAPTIZED IN ABBEY.

- | | | |
|-------|------------|--|
| (XI.) | CHARLES I. | |
|-------|------------|--|

ABBOTS OF DUNFERMLINE ABBEY.

- (XII.) ALEXANDER STEWART. Son of James IV.
- (XIII.) BETHUNE.
- (XIV.) DURIE
- (XV.) PITCAIRN.
- (XVI.) FORMAN.
- (XVII.) HEPBURN.

HERITORS OF DUNFRMLINE.

- (XVIII.) LORD ELGIN.
- (XIX.) MARQUIS OF TWEEDDALE.
- (XX.) BLACKWOOD of Pitreavie.
- (XXI.) HUNT of Pittencrieff.
- (XXII.) BUCHAN HEPBURN of Smeaton.
- (XXIII.) HALKETT of Pitfirrane.
- (XXIV.) MALCOLM of Balbedie.
- (XXV.) ROLLAND of Gask.
- (XXVI.) WELLWOOD of Garvock.
- (XXVII.) WARDLAW of Pitreavie.
- (XXVIII.) PRESTON of Valleyfield.
- (XXIX.) BURGH ARMS OF DUNFERMLINE.

THE M'LAREN MEMORIAL WINDOW.

The large memorial window filling the eastern window is associated with the name of the royal towns-man, William M'Laren, whose bequest set in foot the beautiful internal renovation of the Church. In the lower lights is a representation of Our Lord's Supper, in accordance with the familiar composition, with Christ in the entire and the other figures grouped across the entire width of the window. Underneath is inscribed the text:-

“This cup is the New Testament in my blood.”

In the corresponding six lights above is a picture appealing to the faith that

“Is the subtle chain
That binds us to the infinite; - the voice
of the deep life within.”

Here are represented the angels announcing our Lord’s Resurrection, with figures of the Marys and of the disciples grouped on either side, with the sacred scroll underneath: -

“He is not here, for He is risen.”

The tracery of the window is filled with radiating cherubs with the Cruciform Orb, symbolic of the supreme God-head, in the centre. The colouring is strong in tone, but with masterly skill it is kept in subjection to the chief theme of the artist. The predominance of rich ruby and yellow, with its warm and glowing effect, adds to the attractiveness of the picture, and yet it is kept in harmony, with the solemnity of the scene, in which so much “love and sorrow meet,” and preparation is made for the victory that “remains with love.”

At the foot of the window is the following dedicatory inscription:-

“To the Glory of God, and in memory of
William M’Laren and John M’Laren,
Comely Park Place, Dunfermline.
Erected 1904.

The window is the work of Messrs. Ballantyne, Edinburgh.





McLaren Memorial Window.

THE ELGIN MONUMENTS.

In the south transept, underneath which the Broomhall family vault was constructed when the present Church was built, are found several beautiful marble monuments. One bears the following inscription, written by the late Rev. Dr. Blair, of Edinburgh:-

“Sacred to the Memory of
Charles,
Earl of Elgin
And Kincardine, who died
The 14th of May, 1771 – Aged 39 years.
By the Goodness of his Heart, and the Virtues of
his Life,
He adorned the high Rank which he possessed;
In his Manners amiable and gentle,
In his Affections warm and glowing;
In his Temper modest, candid, and cheerful,
In his Conduct, manly, and truly honourable;
In his Characters of Husband, Father, Friend, and
Master,
As far as human Imperfection admits,
Unblemished.
Pious without superstition,
Charitable without ostentation;
While he lived,
The Blessing of those who were ready to perish came
upon him.
Now,
Their tears embalm his Memory!
Reader!
Beholding here laid in Dust
The Remains which once so much Virtue animated,
Think of the Vanity of Life,
Look forward to its End,
And prepare as he did for Eternity.”

One of the finest specimens of the sculpture work of Foley is the monument erected by the widow of the late General Bruce, uncle of the late Earl, who acted for some years as Governor of the late King Edward when he was still the Prince of Wales. The monument is touchingly suggestive of the devotion of the bereaved wife, and in three panels is set forth with equal pathos and power the story of the expedition to the Holy Land, in which the General caught the fever which ended his life. As a companion memorial we have the monument of Noble, sacred to the memory of the Hon. Dashwood Preston Bruce, in which the genius of the sculptor tells the story of a sudden death, the deep sorrow caused by which is relieved by the assurance of the future life which for the Christian deprives the grave of its victory. Another monument by Miss Grant (whose interest in Queen Margaret has already been noticed), is a memorial tablet erected by the late Dean Stanley in 1876 in memory of his accomplished wife, Lady Augusta Stanley, a sister of a former Lord Elgin, who died in India when Governor-General, and of General Bruce. Under a bust of the lady is the inscription, penned by her sorrowing husband; -

“To the dear memory of Augusta Elizabeth Frederica Bruce, fifth daughter of Thomas, Earl of Elgin and Kincardine, and beloved wife of Arthur Penrhyn Stanley, dean of Westminster.

I love Dunfermline. I love my own, my own Broomhall. Let the people of Limekilns and Charlestown never forget me.”

Behind is a stained glass window to the memory of the late Governor-General, and to the left is a sculptured wall tablet to the memory of Lady Charlotte Christian Bruce, the elder sister of Lady Stanley who married Frederick Locker Lampson, and whose daughter married first Lionel Tennyson, second son of the late Poet Laureate, and after his death, Mr Augustine Birrell.

FRONT OF THE ROYAL GALLERY.

In the north transept will be found the front of the Royal Gallery, which in 1858 was recovered through the instrumentality of Dr Chalmers and placed here, partly at the expense of Her Majesty's Commissioners of Woods and Forests, and partly by private subscription. The defaced royal arms of Scotland and Denmark in the centre were renewed, with the

letters I.R. and A.R. (Jacobus Rex, Anna Regina), and date, 1610. As the panelling was not long enough to extend the whole breadth of the transept, two side-pieces were added, in which were inserted the characters of the period the two following inscriptions, to commemorate ten of the royal, and two of the other distinguished personage who were interred within the walls both of the eastern and western Churches:-

In this Church
were buried
King
Malcolm Canmore
and St Margaret,
his Queen,
who died A.D. 1093;
their Sons,
King Edgar,
King Alexander I.
and
King David I.
and their
Descendants,
King Malcolm,
the Maiden,
and King
Alexander III.

In this Church
were buried
King
Robert Bruce,
who died A.D. 1329;
his Queen,
Elizabeth;
his Nephews,
Sir Thomas Randolph,
Warden
of Scotland;
Annabella,
Queen of
King Robert III.
and Robert
Duke of Albany,
Governor
of Scotland.

THE TOMB OF THE BRUCE.

The most sacred and the most interesting spot of all, however, in the place marked as the tomb of the good King Robert, who achieved the national independence. Underneath the beautiful and finely carved pulpit, rich in symbolical figures, will be found the Memorial Brass of which a sketch is printed on the following page. The memorial resembles in character the brasses of the Saxon Ethelrede in Wimborne Minster, and the Royal Duchess of Gloucester in Westminster Abbey. The figure of the King who wears his royal robes over a suit of chain mail, is life size. He has his great two handed sword by his side, and on his shield is the Scottish lion rampant – a device which is repeated at the head of the

monument in a small heraldic shield, which is counterbalanced by another shield bearing the arms of the Earl of Carrick, one of the King's titles. On a ribbon, which forms a border to the monument, there is the following inscription:-

ROBERTI – DE – BRUS – SCOTORUM – REGIS – SEPULCHRE –
A.D. – MDCCCXVIII. – INTER RUINAS – FAUSTE – RETECTUM –
HOC - AERE DENUO - CONSIGNATUM - EST - ANNO - POST
IPSIUS - OBITUM - DLX.

The translation of the inscription is: - "The grave of Robert the Bruce, King of Scots, happily discovered among the ruins in 1818, has now been anew marked by this brass in the 560 the year after his death." The stone in which the brass work is embedded is a slab of very rich red-coloured porphyry measuring nine feet in length and four in width. It was cut from an Egyptian sarcophagus, which was brought to this country by the seventh Earl of Elgin, and is about four times as hard as ordinary Scotch granite.

King Robert 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 the 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 seen 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. When the new Church was in course of erection in 1819, the skeleton of the patriot King, having been re-wrapped in its original leaden winding sheet and placed in a leaden coffin filled with melted pitch, to preserve the remains from further decay was placed in the Bruce vault, mid-way between the two transepts. There it now lies securely underneath the pulpit, and underneath the royal tower already referred to – a combination of piety and patriotism happily described by the local poet Alexander Macansh, as:-

“The Lamb watching over the sleep of the Lion,
Religion enthroned on the Tomb of the Brue.”



Bruce Memorial Brass.

MORE RECENT DISCOVERIES.

Shortly after the workmen began their operations for the renovation of the interior equipment of the new Abbey Church, they came across two coffins in the northern transept. One of the coffins, constructed of lead and about seven feet in length, had evidently lain for centuries, as the lead was perforated by large holes. The skeleton inside was clean and well preserved. Alongside of the leaden coffin lay an empty stone-coffin, and near by was a slab bearing the outline of a lady with a dog at her feet. On the opposite page is a tracing of the figure by Mr Andrew Clark, designer with Mr George Ferguson, High Street, and Dunfermline. By direction of the Board of works, the slab was replaced and the tomb closed.



A Lady with a dog at her feet.

THE CHURCHYARD.

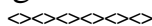
Emerging from the New Abbey Church by the door of the Session-House, in which is shown a fine specimen of calligraphy relating to the re-building in 1818, the visitor observes the stone monument erected on the burial place of Ralph Erskine, the most popular of the founders of the Secession Church. Not far from the Wallace Gospel Thorn will be noticed a handsome Iona Cross, marking the burial-place of a distinguished Dunfermline family, and bearing the inscription:-

“Erected by Sir Noel and Walter Hugh Paton R.S.A., in memory of Joseph Neil Paton, F.S.A.S., their father, who died on 14th April, 1874; and of Catherine Macdiarmid, their mother, who died on 9th July 1853; also of Archibald, their brother, and of Catherine and of Alexa, their sisters, who died in childhood – all here buried.”

It is believed that the remains of the Rev David Ferguson, the first Protestant minister in Dunfermline, and the compiler of the Scottish Proverbs, were buried on the west, or St Catherine’s Wynd, side walk, midway between the porch and the Kirkgate gate.

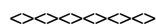
Many old tombstones are to be seen, and not a few quaint and pathetic inscriptions may still be deciphered, such as:-

“Time cuts down all –
Both great and small.”

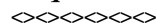


“Remember man as thou pass by
That what thou art so once was I;
And what I am so must thou be,
Therefore, prepare to follow me.”

“Of worldly cares we’ve had our share,
When in this world as you now are;
But now our bodies rest in dust,
Waiting the rising of the just.”



“Reader, see how death all down pulls,
And nought remains but shanks and skulls,
For the greatest champion e’er drew breath
Was allwise conquered by death.”



On the left hand side of the walk leading to the north door of the Church I- a stone erected to the memory of William Wellwood, a member of one of the oldest of the West Fife families, "Who died January 1858." It bears these lines: -

"Tho' Boreas' blasts and Neptune's waves
Have tost him to and fro,
Quiet, by the order of God's decree, he harbours here below,
Where now he lies at anchor safe, with many of the fleet,
Expecting one day to set sail, his Admiral, Christ to meet."

The following epitaph on a small stone near the porch has been frequently mentioned in collections of curious epitaphs: -

"Here lyes the corps of Andrew Robertson, PRESENT deacon-convener of the Weaver of this Burgh, who died 13th July, 1745."

The most noteworthy of the inscriptions of the south side of the Church is that in Latin, placed over the door of the Wardlaw vault, formerly noticed, viz: -

"Anne, Queen of Great Britain and Lady of the Lordship of Dunfermline, gave to Sir Henry Wardlaw, Knight, and his descendants, this burial-place. 1616."

Above the inscription are the Wardlaw Arms on a Shield, with "MEMENTO MORI," and below it the words, "ULTIMA DOMUS."

THE MONASTERY BUILDINGS.

At this stage of the round of inspection the visitor is once more attracted to the ruins of the Monastery. All that now remains of these splendid monastic buildings are the south wall and the west gable of the Frater Hall or dining-room of the establishment. The length of the wall is 121 feet; its height, inside, 30 feet, and outside, 50 feet; thickness, 5½ feet. In the inside of the wall near the east end, about 3 feet above the original floor, there is a small room, 12 feet long by 5 broad, which is worthy of inspection, particularly on account of the superior workmanship of the roof, which exhibits a number of beautiful groined arches, with seven elegant small heads as key-stones. It is supposed to have been the

Guide to Dunfermline.

orchestra or music-gallery, or probably the place where, as was customary, some part of the Old or New Testament was read by one of the monks during meals.

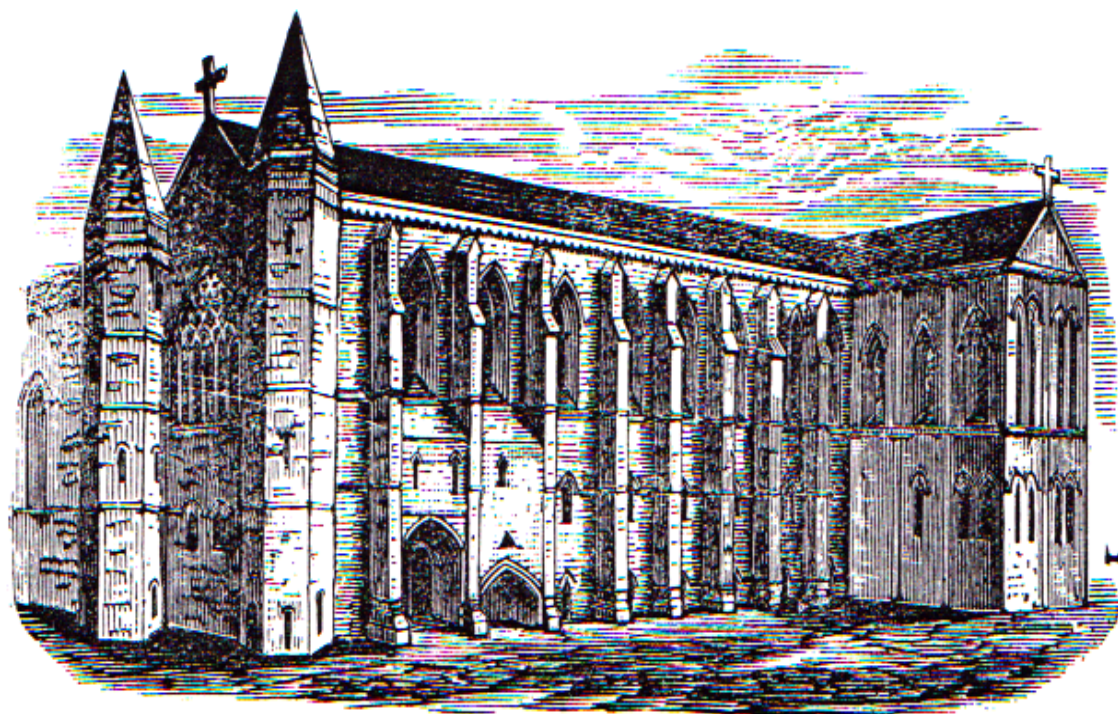
In the west gable there is a large Gothic window, which is quite entire, 20 feet high, by 16 broad, with 6 mullions, and a great deal of intricate tracery. To the north of this window is a tower which contained a spiral staircase, leading down to the street and up to the top of the building. The steps were broken off and carried away many years ago. There is also a tower connecting the Monastery with the Royal Palace, elegantly arched or pended beneath – forming a gate-way across the street- 47 feet high, 35 feet long, and 16 feet broad. In this tower there is a small room with a fine-arched roof worth seeing, not only for its beauty but because it contains one of the few hand-loom still extant. Another object of interest is the passage connecting the dining hall of the Monastery with the “Kings Kitchen,” where may be seen many curious stones which have been found at different times in the Palace.



Dunfermline Abbey (Interior of the Old Church.)

EXCAVATIONS AT THE MONASTERY.

The Crown Authorities have cleared away the accumulated earth which hid the lower storey of the Fraternity and have exposed the walls of a hall which must have been below the dining hall.



The Reconstructed Monastery in 1315. The "Pends" did not then exist.



PART IV.

DUNFERMLINE LINKS WITH THE NATIONAL LIFE.

It would indeed have been surprising if in the midst of all the religious and patriotic life there had been a response to the stimulus given to intellectual activity. The remarkable Bibliography by Mr Erskine Beveridge LL.D., covering "a period of five hundred years, with reference to almost an equal number of individual authors," is an impressive testimony to the literary productivity of a district of which Dunfermline is the centre. Of royal writers we have James I, the reputed author of "Christis Kirk on the Grene" and "The Kingis Quair," and James VI, who, at the age of eighteen published the "Essays of a Prentise in the Divine Art of Poesie," followed by many other works, poetical, theological, and political, including "Counterblaste to Tobacco," by which he sought to justify the ambitious honorific title of "Great Britain's Solomon."

The "Relationes" of John or Arnold Blair, the monk, concerning Sir William Wallace, dated 1327 suggest that letters, along with patriotic sentiment were not neglected by the pious brotherhood. A later writer, who must have enjoyed a certain amount of monkish friendship and patronage Robert Henryson "the gude schulemaister" of Dunfermline, the author of "The Testament of Creseide," "Robene and Makyne," "The Abbaye Walk," "Æsop's Fables," etc., showed a poetical talent and rendered a service to the national literature which entitle him to the designation of the Scottish Chaucer. Adam and Henry Blackwood, who made for themselves a high reputation in the world of letters in the sixteenth century – the former as the redoubtable champion of Queen Mary and French counsellor or judge, the latter a professor of philosophy in the Paris University- were natives of the city, which through them can also claim a certain connection with the late Marquis of Dufferin. The first Protestant minister of the Abbey, the Rev David Ferguson, was not only man of influence in the Reformed Church who restrained King James' Episcopalian tendencies, but also the compiler and the preserver of a large number of Scottish Proverbs that have passed into the comon

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speech of the Lowlands of Scotland and have enriched the national literature.

Not less famous than any author yet mentioned is Lady Wardlaw (Elizabeth Halkett or Wardlaw, the second daughter of the first baronet of Pitfirrane and the wife of Sir Henry Wardlaw of Pitreavie), the authoress of "Hardy-knute."*



Ralph Erskine, minister first of the Abbey and afterwards of Queen Anne Street Secession Church, has for fully a century and a half been known and appreciated for his gospel sonnets and other writings, poetical and theological, wherever the English language is spoken. Pollock the author of "The Course of Time" and "Tales of the Covenanters," was not a native of Dunfermline, but in our city he had his home where he transcribed and corrected the poem which shows a genius and learning kindred to those displayed in Milton's "Paradise Lost."

Henry Beveridge, the translator of D'Aubigne's "History of the Reformation" and of many of Calvin's works, rendered an invaluable service to students of Protestantism wherever the English tongue is spoken. The most successful of the imitators of Burns, Robert Gilfillan, the author of "Oh, why left I my hame" and of many other sweet lyrics, was born and reared in Pitencrieff Street, and for some time kept a shop at the corner of the Kirkgate and the Maygate.



Robert Gilfillan.

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The author of the "History of Scotland," which was wont to be widely read in Scottish schools, was the Rev James Mackenzie, the second minister of the United Free Abbey Church. More modern writers and poets, like Henry Syme, Alexander Macansh, Alexander Stewart, Mrs Morton, George Robertson, Thomas Morrison (tertius, a cousin of Mr Carnegie) made for themselves at least an honourable local reputation. Perhaps the most gifted, certainly the most versatile, of the men endowed with the gift of minstrelsy still with us is Mr James Chapman Craig, author of "Sangs for the Bairns," and many other poems.

The fame of the Rev Dr M'Michael one of the professors of the United Presbyterian Church and minister of the Gillespie Church, was not merely local but at least national, his "Pilgrim Psalms" still inspiring and guiding many pulpit teachers. The Rev Dr John Macfarlane of Clapham, London, and one of the most prolific of the authors of the United Church, was the son of a Queen Anne Street Church minister. As a local historian the Rev Dr Chalmers of the Abbey Church, and Dr Ebenezer Henderson, the author of the Annals of Dunfermline, commanded the respect of men of letters engaged in the study of Scottish History. William Ged, who was born in Darlene about 1690, and who became a goldsmith in Edinburgh, was the inventor of the stereotyping. Mr Daniel Thomson's "History of the Weaving Trade," and various historical essays and social studies, mark him out as a man of letters of whom his native city has reason to be proud. "Poems by a Painter" and "Spindrif" give the pleasing assurance that if Sir Noel Paton had been denied pre-eminence in the world of art he might have reached the front rank as a poet. And seldom has the honorary degree of Doctor of Laws been more worthily bestowed by the University of St Andrews than when the title was conferred on the late Mr Erskine Beveridge, the author of "The Churchyard Memorials of Crail," "Coll and Tiree," "North Uist," and the Bibliography by which he summons his native city to think highly of itself and to aspire to still better things.

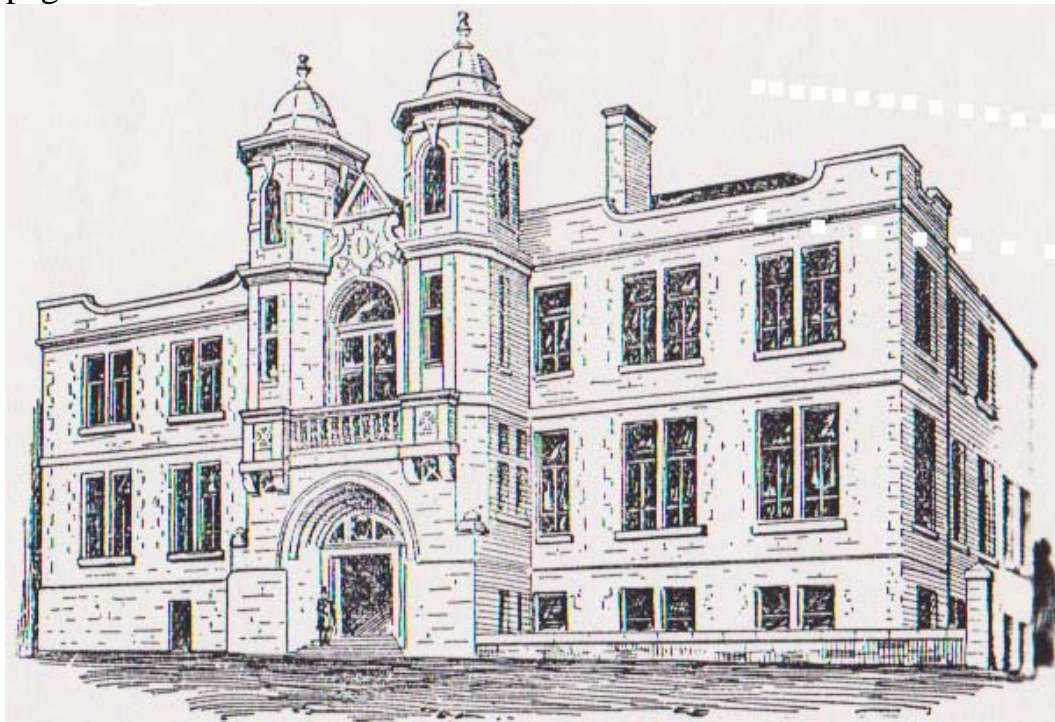
*Also credited by Dr Robert Chalmers with the authorship of the popular ballad, "Sir Patrick Spens" – a view, however, not universally accepted notwithstanding the introductory lines: -

"The King sits in Dunfermline town
Drinking the blude-red wine."

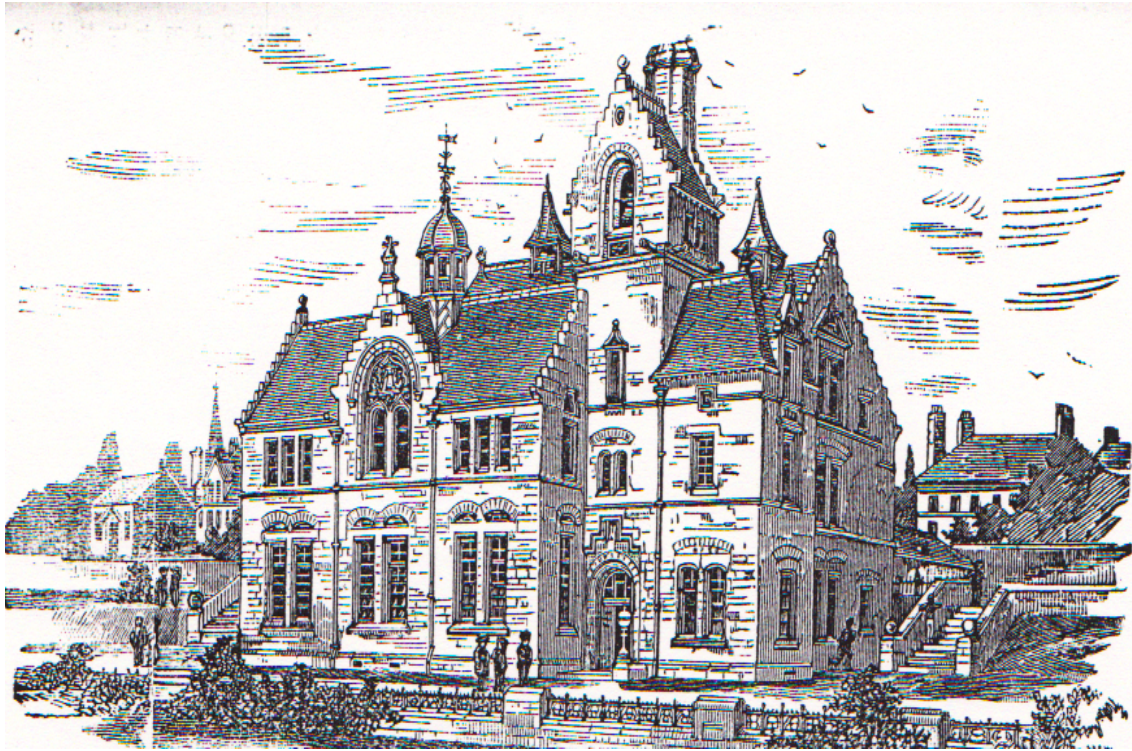
And certain phrases and ideas found in Hardyknute.

THE SCHOOLMASTER AND THE SHOOL BOARD.

Educationally the record is also honourable. The “gude schulemaister” has had a long succession of worthy and competent, though less famous, successors. In 1591 the Grammar School was staffed by a headmaster and a doctor or assistant. In 1610 mention is made of a mortification of £2000 Scots by Queen Anne in favour of the Grammar and Music Schools. The building which had been erected in Queen Anne Street shortly after “the whole lordis and barnis” in their ill-directed reforming zeal had “kest down the Abbey of Dunfermling,” was destroyed by the great fire which desolated the town in 1624. Its successor, built on the same site, remained till 1817. The school then erected was in turn superseded by the building erected at the end of Buchanan Street and by the side of the bowling green, of which a view is given on the following page.



Lauder Technical School.



High School.

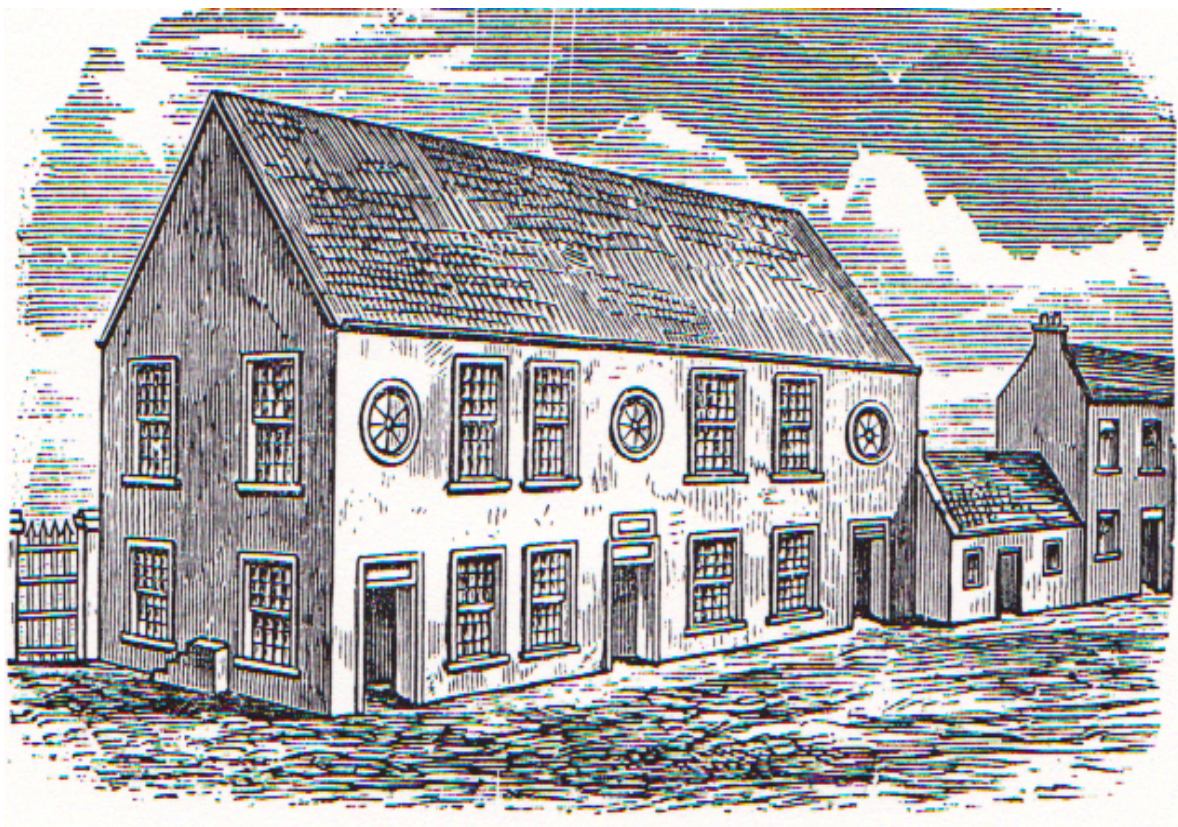
Three triangular stones with Latin inscriptions which were used in the old school have been retained in the Post Office buildings which occupy the site so long dedicated to scholastic work. One bearing the Burgh Arms displays the Legend – “Fave Mihi Mi Deus, 1625” (Bless me, O my God), with adding lettering underneath “Reconditum, 1816. D. Wilson, præfecto.” Another stone has the words – “Sep Doce et Castiga vt Vivat Pver” (Often teach and chastise that the boy may live). The direction enforced by the third is “Disce et Patere Sic te Beabit Deus tuus” (Learn and suffer so thy God shall bless thee).

The memories of the successful rectorships of Archibald Haxton, the teacher of Ebenezer Henderson and of William Brown, one of the early instructors of Lord Shaw of Dunfermline, are still proudly cherished. Other schools which long preceded the national system testified to local appreciation of a good education; - such as the Commercial, projected and conducted by the Dunfermline Guildry, the Lancastrian in Rolland Street, the M’Lean in Golfdrum, the Female Industrial in Bath Street, St Leonard’s established in the vicinity of St Leonard’s Linen Works, and the Free Abbey Academy, whose rector, Mr William Johnstone, was a classical scholar of high repute, an intimat friend of Carlyle, by whom he

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was highly esteemed, and the author of “The Bard and the Belted Knight,” and other works.

Since the Education Act came into operation the educational accommodation and equipment have been greatly enlarged and improved. Altogether, provision has been made for the accommodation of about 7000 pupils. Several of the public schools, though architecturally and otherwise good buildings, are not placed in prominent sites, but the High school and the Lauder Technical School (built by Mr Carnegie at a cost of £13,000, and named after one of his uncles) must pleasingly impress visitors as they pass from the Lower Station along Priory Lane in quest of the Abbey and the Glen. Forming not the least important part of the group of educational institutions, but with a frontage to New Row, is a new Technical School, specially equipped for the instruction of weaving, engineering, mechanical, mining, and science students.



The Secession Church of 1741.
New Church now known as Queen Anne Street Church.

CHURCH HISTORY AND LIFE.

Dunfermline's ecclesiastical link with the national life is, however, much stronger, and more distinguished than even the literary and the educational. From the Culdees' cell in Pittencrieff Glen to Malcolm's Tower and the Abbey Church is a considerable ascent. On still higher ground stand the two churches whose history has given Dunfermline the proud designation of "The Cradle of dissent." No Presbyterian who has made a study of the ecclesiastical history of Scotland is unfamiliar with the names of Ralph Erskine and Thomas Gillespie, or, visiting Dunfermline, fails to ask to see their churches. They do not require seeking long. The large building on the crest of the hill on which the city stands is the famous Secession Meeting-house; the site of the first Relief Church is not quite so conspicuous, albeit the Ordnance map authorities certify it is the highest ground – not less than 354 feet above the level of the mean tide in the Firth of Forth. This altitude causes Dr Henderson to lighten up the pages of his Annals by the quotation from the lines on a stone in Pannier Alley, London: -

When ye have sought the City round,
Yet still this is the highest round.

Until a few years ago Queen Anne Street Church was seated for 2000 persons. By a change in the front wall in 1898 the barn-like shape of the great meeting-house has been appreciably modified; while an internal renovation with the introduction of a fine organ and of two beautiful memorial windows, by the Sloane family of New York as a tribute to the piety of their grandmother, Euphemia Douglas, who was baptised here, has proved a highly successful modernisation, though it has reduced the sitting accommodation. In front of the church stands a monument of Ralph Erskine by Mr Handyside Ritchie, of Edinburgh, erected in 1849. Inside the west door on the wall facing the entering worshipper, has been placed a stone taken from the original building, bearing the inscription: -

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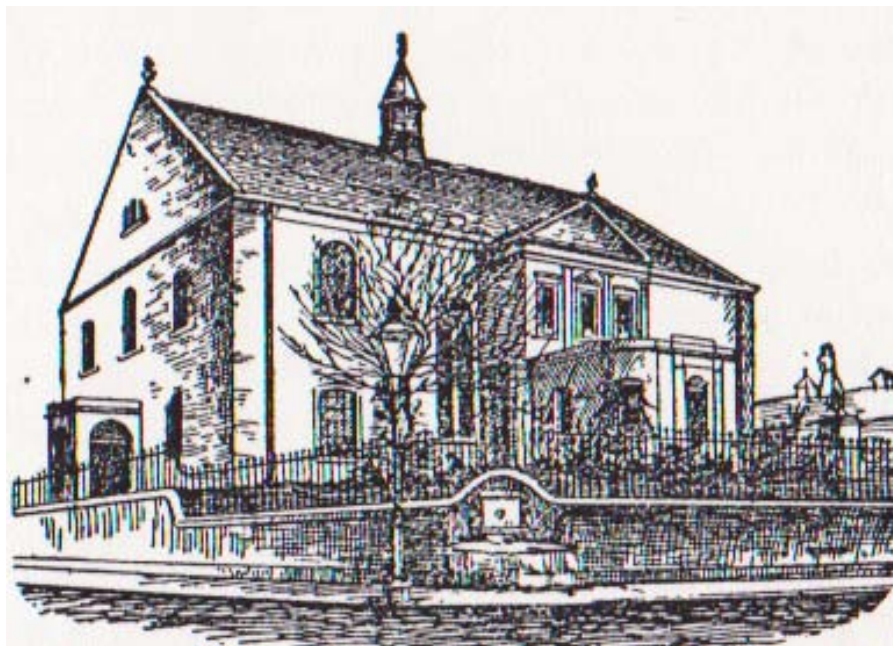


Sloane Memorial Windows.

**PASCE FORIS SPARSUM,
PROVIDE CHRISTE, GREGEM,
JEHOVAH-JIREH.
RODOLPHUS ERSKIN, V.D.M.
M D C C . X L.**

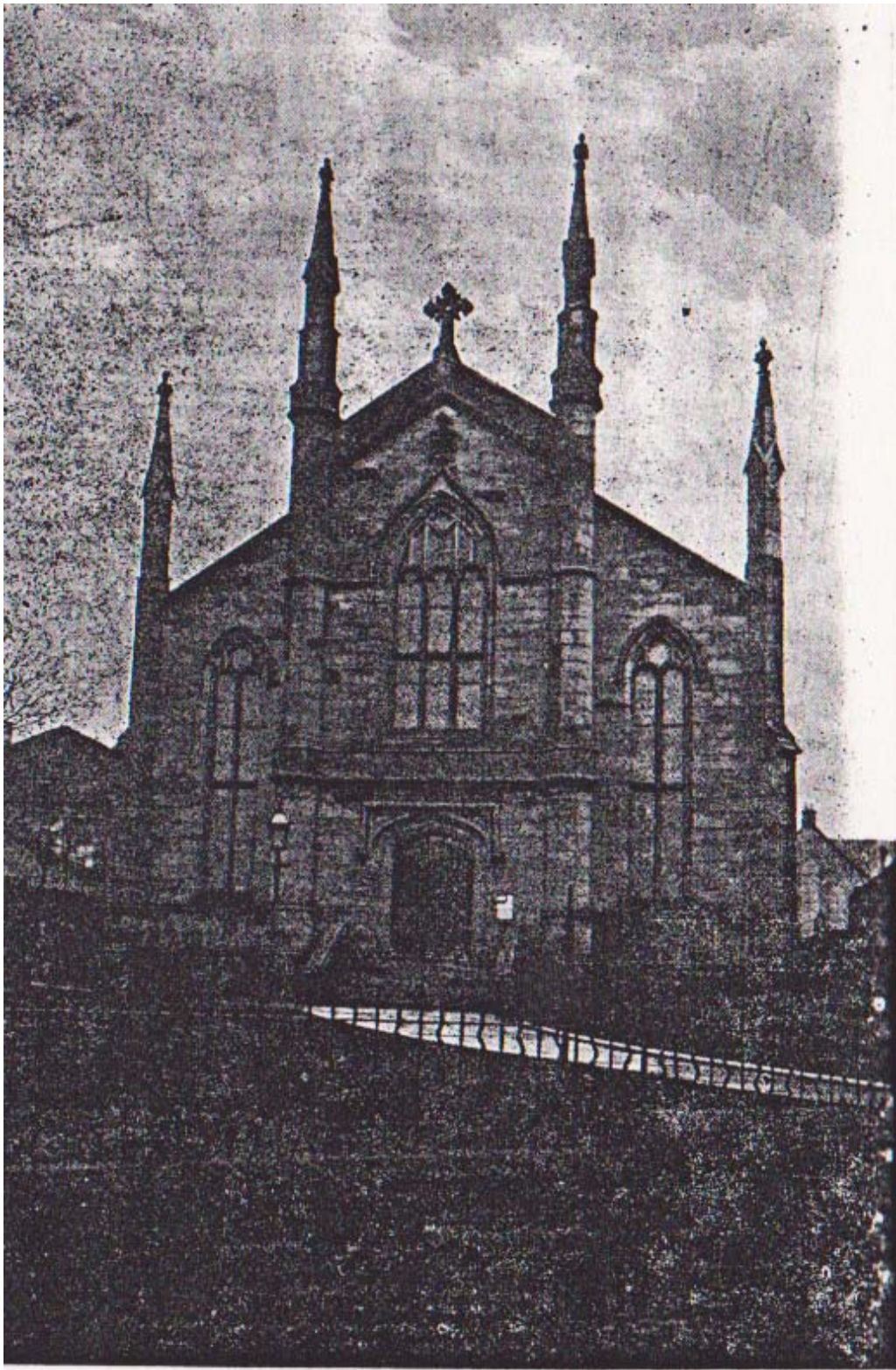
The inscription is supposed to have been written by Ralph Erskine, and it has thus been translated: -

Feed and provide, O Christ, for thy flock scattered abroad. The Lord will Provide. Ralph Erskine, minister of God's Word. 1840.



Present Queen Anne Street Church.

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Gillespie Church.

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In the Session House will be found, as formerly stated, carefully preserved in a case, the Solemn League and Covenant, sworn to and subscribed at Dunfermline in 1638, and in 1643, which Ralph Erskine took with him when he left the Establishment in 1740 – an appropriation of a historical document, but also an evidence of his belief that it was fidelity to covenanting testimony and principle that compelled him to join his Seceding friends. In this same room are also preserved some valuable old church records. The portraits of the successive ministers displayed on the wall will be inspected with interest by descendants of early Seceders, who are proud of the stand made by their fathers for religious freedom and purity.

Within little more than a stone-throw to the west of the great Secession Church, but approached by Queen Anne and North Chapel Streets, stands the handsome place of worship bearing the name of the founder of the Relief Church. It is not far from the site of the building erected for the Rev Tomas Gillespie, when ejected from the parish of Carnock, three miles to the north-west, for his refusal to take part in a settlement of a minister at Inverkeithing, unacceptable to the people, he proclaimed that necessity was laid upon him to preach the gospel.

In 1902 the celebration of the ter-jubilee of Gillespie Church excited widespread interest throughout the country. At this demonstration full justice was done to the remarkable combination of gentleness and fearlessness that made Gillespie a witness-bearer for spiritual independence singularly void of offence; and in the tribute paid to the memory of the successive ministers, the learned and large-minded Dr M'Michael, who served for many years as one of the Professors of the United Presbyterian Church, was not forgotten. An ornate tablet bearing the following inscription has been erected at the entrance of the church by the congregation: -

In
Affectionate Remembrance
of
Rev. NEIL M'MICHAEL, D.D.,
Minister
Of Gillespie Church Dunfermline,
For 39 years,
Professor of Church History in the
United Presbyterian Divinity Hall
For 33 years.

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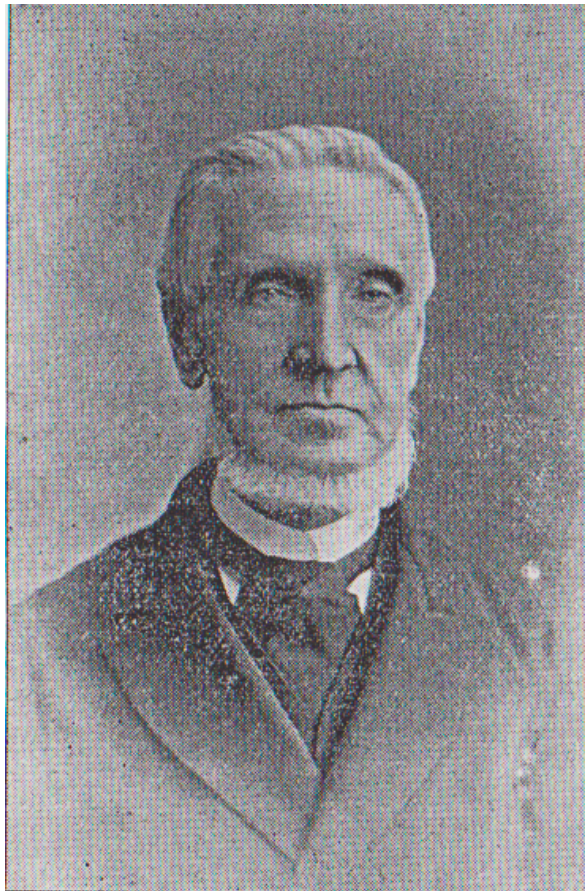
Born 15 Nov. 1806; died 3 April, 1874.

Erected by the Congregation, 1875.

“He being dead yet speaketh.”

Other two former United Presbyterian, now United Free Churches, are Chalmers Street, occupying a site overlooking from the west the Margaret Cave oratory, whose history dates back to 1788; and St Margaret’s in East Port Street, a little beyond the east end of the High Street, which was formed by a hive-off from Queen Anne Street in 1825.

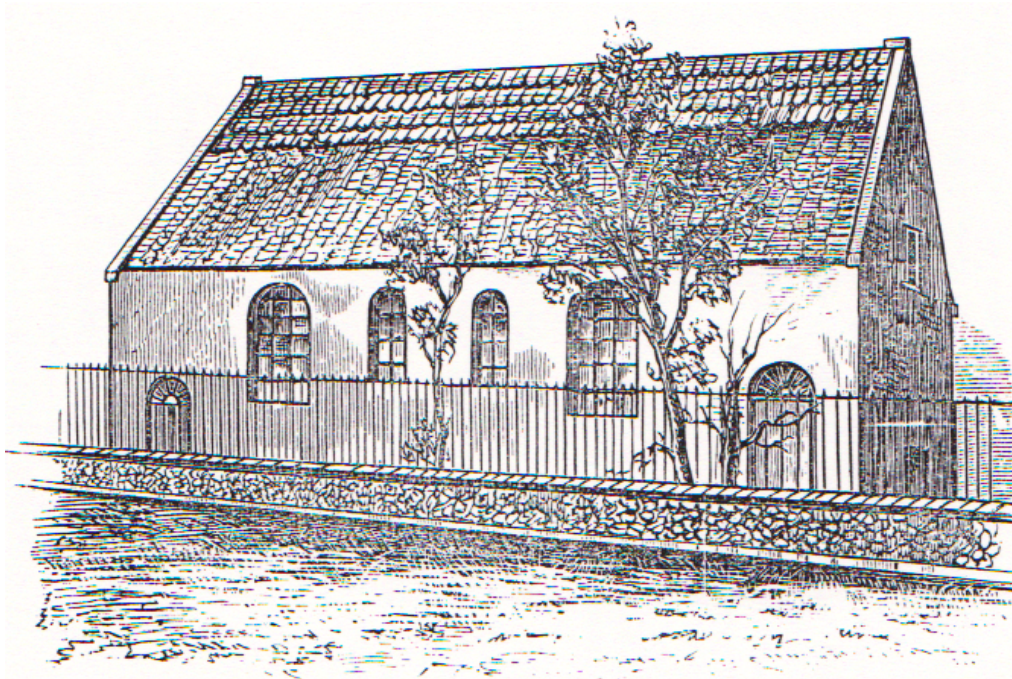
Three Established Churches existed at the time of the Disruption, and are still maintained with increasing popularity and influence - viz., the Abbey, St Andrew’s in Chapel Street, and the North Parish in Goldrum Street. In 1843 the Free Church formed corresponding three churches – viz., the Free Abbey Church in Canmore Street, Free St Andrew’s in St Margaret’s Street, and Free North in Bruce Street. In 1884 the Free Abbey in Canmore Street, was rebuilt, and it forms a pleasing addition to the architectural attractions of the city.



Mr W. M'Laren.

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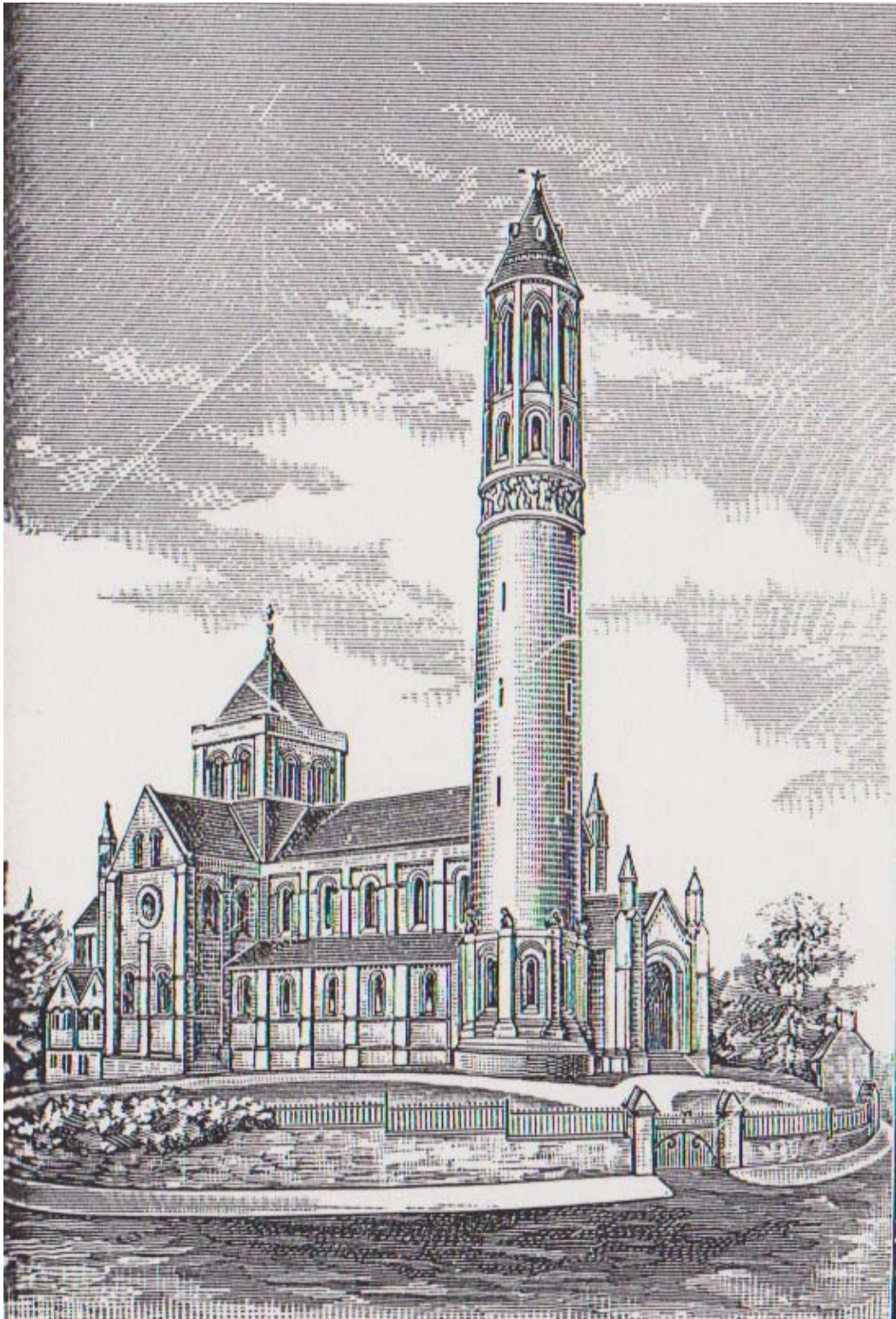
The latest addition to the Presbyterian Churches is St Leonard's, on the south side of the town. The money for its erection was supplied by a bequest of £5000 by the late Mr W. M'Laren – the same devoted citizen whose memorial window in the Abbey Church has been formerly noticed.



There are besides two Congregational Churches – one in Canmore Street, adjoining the United Free Abbey, another in Bath Street, near the Post Office; two Baptist Churches – one in Viewfield Place and the other in Chalmers Street; one Episcopal Church, and one Roman Catholic Church, both in Viewfield Place; a Catholic Apostolic Church, in Abbot Hall; a Church of Christ Meeting-place, in Chapel Street; and a Church of Baptised Believers, in St Margaret's Hall. The Episcopal Church, which bears the name Trinity, adopted by Malcolm and Margaret, is adorned with a reredos in memory of a daughter of the late Sir Arthur Halkett, and a stained glass window erected as a memorial of the late Mrs Erskine Beveridge.

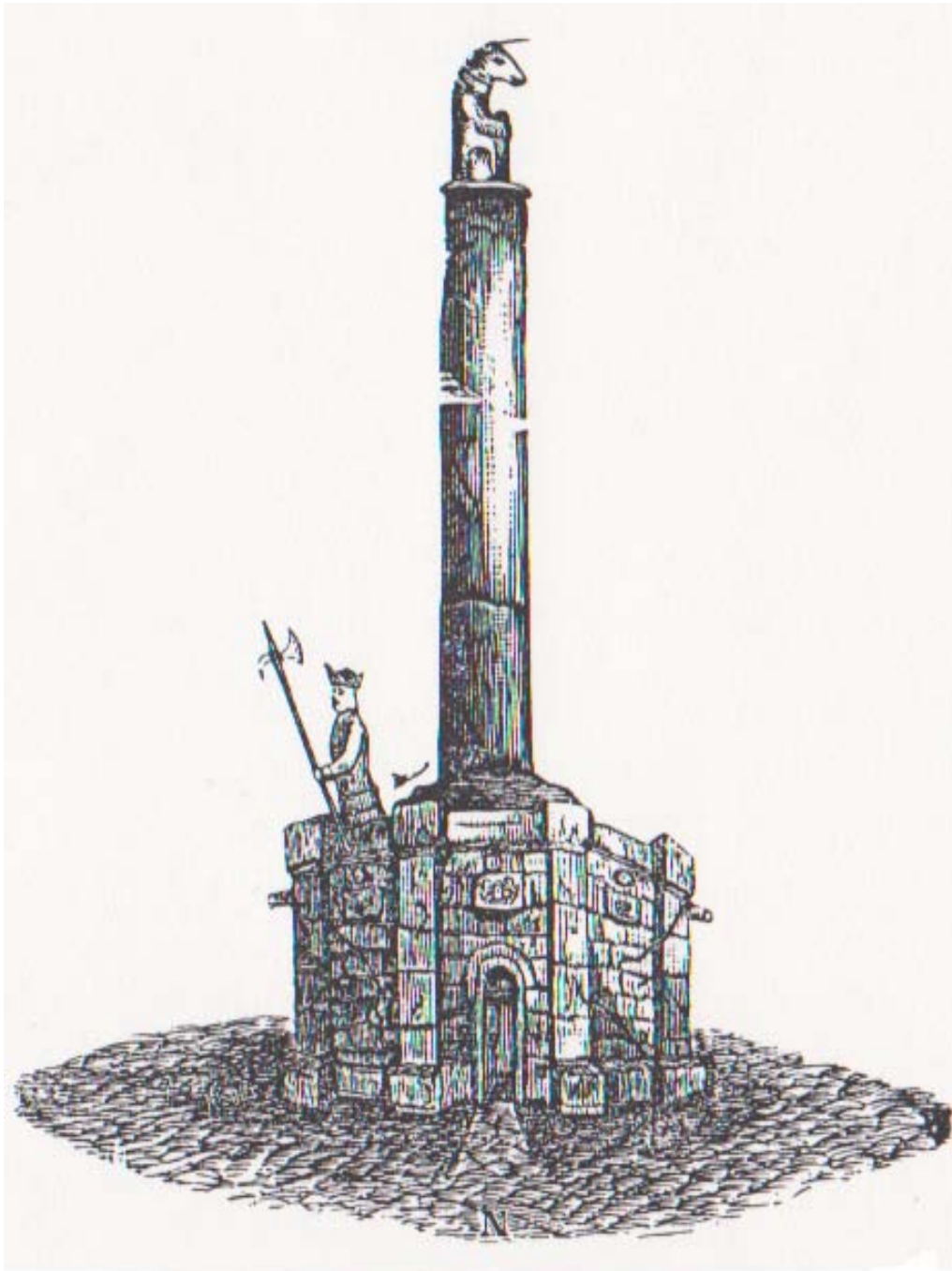
The Roman Catholic Church is the beginning of a building intended to be developed into a Cathedral, bearing the name of St Margaret.

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St Margaret's R.C. Church as it will appear when completed.

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The Cross of 1620, with Stone Pillar and Small House 12 ft. in diameter. It stood opposite, "Croce Wynde."



Mrs Erskine Beveridge Memorial Window.

THE WORLD-FAMED LINEN INDUSTRY.

Dunfermline has been famed for centuries as a weaving centre – some writers favouring the view that the craft was first introduced in the days of Margret by the Saxon refugees from England. The damask manufacture, which has given it a world-wide reputation, was introduced near the beginning of the eighteenth century by James Blake, who learned the secret in a workshop at Drumsheugh, on which a part of the west end of Edinburgh now stands. “Mercer’s Chronicle” mentions that in 1718 James Blake, John Beveridge, and John Gilmour established a small manufactory of table linen in the Abbey. In 1736 David Mackie, who had three looms at work on damask linen, was regarded as a man of exceptional enterprise and resource. In 1749 a marked stimulus to the Trade alike as regards output and quality was given by the British Linen Company; and in three years as many as 400 looms were at work. In 1763, London merchants began to buy Dunfermline table linen. The opening of these and other markets encouraged improvements and developments decade after decade until a Dunfermline linen table cloth became recognised not only in the United Kingdom but on the Continent of Europe, and later, in America, as an indispensable article of household equipment, alike in the palace and in the cottage. For this widespread appreciation, not merely the intelligence and skill of the weavers of last century, but also the genius of the Paton family as drawers of patterns, devices, and designs, are responsible. As is well known, the fame of the father and grandfather – both of them men of genius and force of character – was far transcended in the third generation by Sir Noel Paton, H.M. Linnier for Scotland; Mr Walker, Mrs D. O. Hill, the sculptress, whose artistic taste and skill were developed in the workshop of their father, the accomplished designer of patterns for Dunfermline table linen.

The first steam-power weaving factory was opened in 1847 in Pilmuir Street, where, for more than half a century, a large business has been carried on by Andrew Reid and Company. The late Mr Erskine Beveridge was one of the earliest and most successful of the introducers of the steam-power loom. Until the war, there were eleven factories in town, containing nearly 6000 looms, giving employment to fully 7000 people; producing upwards of one million pounds worth of goods per

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annum and rivalling the achievement of Puck and making in an incredibly short time cloth in sufficient quality to “put a girdle round the earth.”

Unfortunately, trade depression has been the means of the closing of one factory that of Victoria, belonging to Messrs Inglis and Company, and the sale of Castleblair, belonging to the same firm, to Dunfermline Silk Mills, Ltd., a firm, as the name indicates, producing silk in place of linen fabric. Caledonia Works was destroyed by fire, and Pilmuir Works passed from Messrs Andrew Reid and Company to Messrs Hay and Robertson.

The names of the respective works and owners are:

St Leonard's	-	Erskine Beveridge & CO.
Pilmuir	-	Hay & Robertson.
St Margaret's	-	Hay & Robertson.
Albany	-	Walker, Reid & Co.
Bothwell	-	James Mathewson & Co.
Canmore	-	Henry Reid & Co.
Chalmers Street	-	Cunningham & Co.



Founder of St Leonard's Linen Factory.

No visitor to these works can fail to be impressed with their spaciousness; the attractive exteriors of the warehouses; the tidiness of

the operatives. Little difficulty will be experienced in obtaining the necessary permission to view the factories, for the manufacturers take a laudable pride in their works, and willingly show them to strangers. Within them much is to be seen fitted to interest and instruct. The cleanliness and orderliness which prevail, the polished shining furniture of the engine-room, the eager activity displayed in the mechanics' workshop, as though every artificer seemed to think the avoidance of a stoppage could only be ensured by his energy, the manual dexterity of the winders and the lappers, the calculating, self-intelligent-like movement of the warpers' bobbins and wheels, the evident hands and vigilant eyes of the women workers in the great weaving factory itself, with machinery in motion under your feet, and machinery in motion over your head – all appeal simultaneously and urgently to every faculty you possess; and your mind and brain, carried away in the ceaseless, resistless rush of activity, feel as though they being driven by steam power, too. The silk industry is still in its infancy, but the Dunfermline mill is producing a material which is receiving a big demand.

THE TOWN: OLD AND NEW.

After the visitor has inspected the Glen and the Abbey, he makes a start from the Churchyard on a tour of inspection through the town. He will find on all hands evidence of a spirit different from that which prevails among the scenes he has just left. In the city the antiquarian is plainly being mastered by the modern. The old order is changing, giving place to the new. The names of the streets, still suggest the old Court life and the old ecclesiastical domination. In addition to Canmore and St Margaret's Streets, we have Edgar, Bruce, James, Queen Anne, with Douglas and Randolph Street, and Priory Lane, Abbot Street, St Catherine's Wynd, and Kirkgate. But the highways which were suitable for Kings and Queens and ecclesiastical dignitaries have long since been voted offensive to modern tastes and ideas; the old picturesque outside stairs, which were comparatively common even half a century ago, have been nearly all removed; ancient thoroughfares like the Kirkgate, Queen Anne Street, and Priory Lane have been widened; and many ancient properties have been swept away as unsanitary and uncomfortable.

THE ABBOT'S HOUSE.

One genuine specimen of what was best in the architecture of old Dunfermline still, however, survives. It is found in Maygate, the first street on the right hand, as the traveller emerges from the northern gate of the churchyard.

The legend over the doorway.

SEN.VORD.IS.THRALL.AND.THOUCHT.IS.FRE
KEIP.VIELL.THY.TONGE.I.COINSEL.THE.

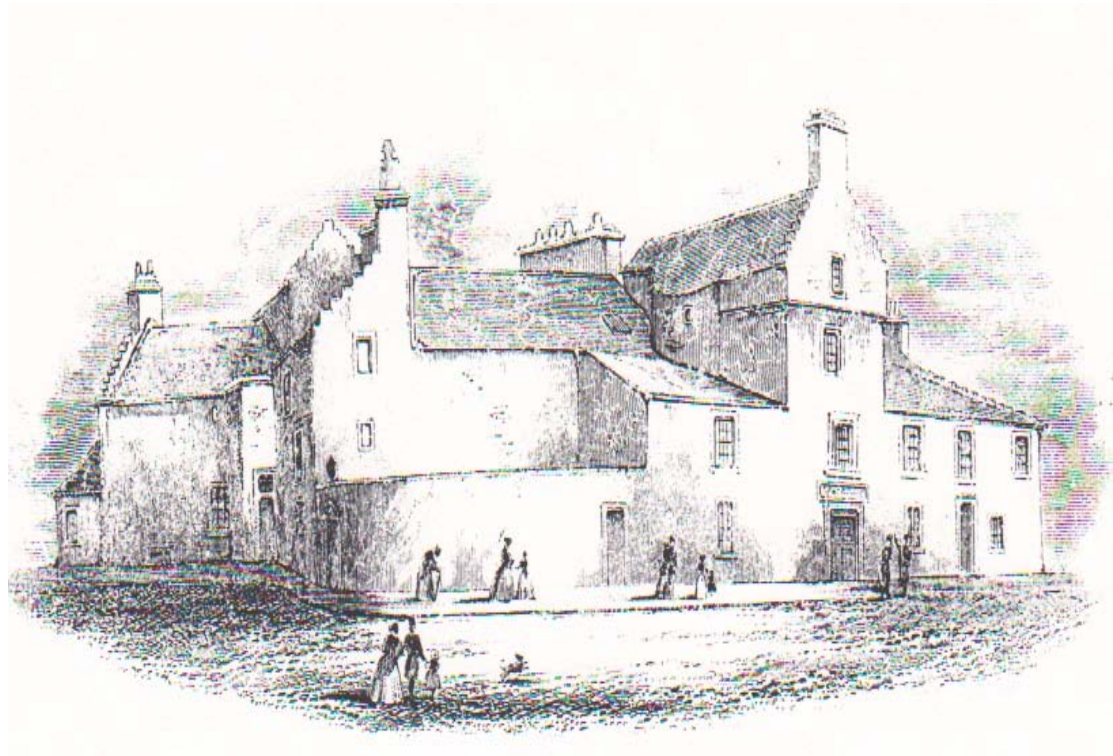
Is suggestive of the wordly wisdom of a Scottish "Vicar of Bray," who in the perilous Reformation times was determined to retain his incumbency whatever form revolution might assume. Mr Ross recognises in the inscription a similarity to a passage in a poem entitled "Good Coinsel" attributed to James I, the first of the Stewart Kings born in Dunfermline Palace: -

"Sen vord is thrall, and thocht is only free. Thou
dant thi twnge."

He reminds us, too, that the words, as recorded on the Abbot's doorway, are quoted by Sir Walter Scott in chapter XXV. Of the "Fair Maid of Perth" and one is let to conclude that the great Scottish story-teller carried off from Dunfermline as the result of his visit in 1821 something more than the freedom of the city conferred by the Corporation and the pulpit of the Auld Kirk presented by the heritors of the parish. Mr Ross, however, decisively rejects the view favoured by some local antiquarians and historical students that the house dates from the thirteenth century and had been used as a priory. "On being examined" (he writes) "and drawn out on a plan it is found to be, what its appearance would indicate, a house built on the Z plan – a form peculiar to Scotland, and prevailing during the latter half of the sixteenth century. No thirteenth century house has shot holes as this has, it is a fine specimen of a Scottish town house of the period, not indeed of the largest class, but a house of the moderate well-to-do citizen, and of which so few examples now remain." Striking off from the Maygate, northwards to the High Street, is an old lane. In which was wont to be pointed out the manse of Ralph Erskine

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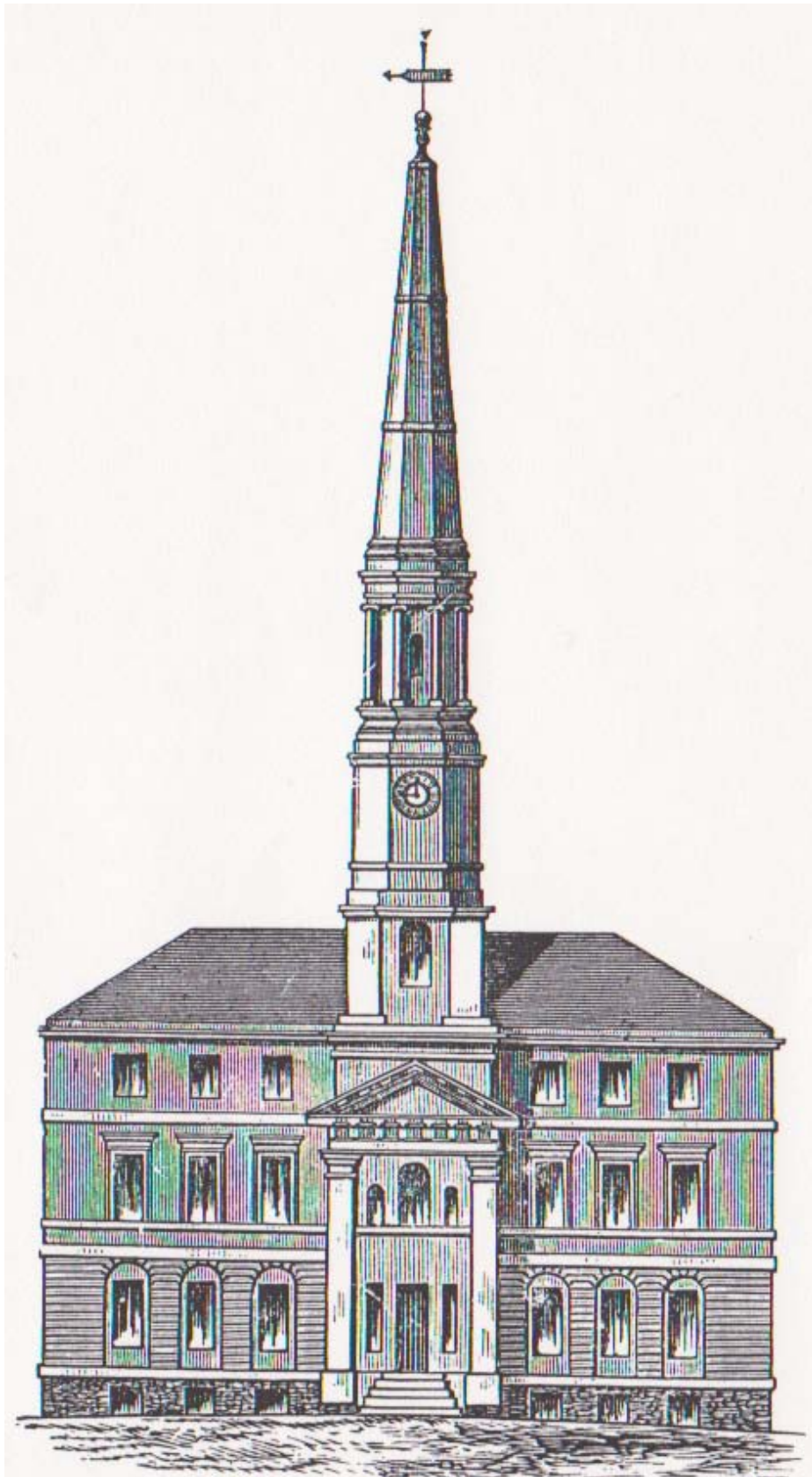
after he quitted the Establishment – the house probably in which the Scottish Seceding minister received the Rev George Whitefield, when the famous English Methodist revivalist preached in “dear Mr Ralph Erskine’s” large meeting-house and was greatly surprised by the rustling made by the opening of the Bibles after he had given out his text, but when he failed to establish an ecclesiastical *modus vivendi* between English Methodism and Scottish Dissent.



Abbot Pitcairn's House as it appeared in 1850.
(North Side.)



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As the Guildhall appeared in 1811.
Note the Weather Vane, which was replaced by a metal ball.

THE TOWN HOUSE.

Returning to the Kirkgate, the visitor finds himself in front of the Town House. The old Town House was taken down in 1875-6, along with five dwelling-houses to the south of it, one of which, Dr Henderson says, had from time immemorial been known as “The Danish Ambassador’s House.” The new building, which presents a combination of the French and Scottish Gothic styles of architecture, is from a design by Mr J. C. Walker, Edinburgh, and has two frontages – the one to Bridge Street, 66 feet in length, and the other to Kirkgate Street, 144 feet. At the north east corner, and joining the two frontages, is the chief feature of the building – a tower, which measures 23 feet square, and rise to an altitude of 150 feet. At the base, and facing High Street, is the principal entrance, which takes the form of a round-arched doorway, with massive buttresses, and polished granite columns supporting a balcony, and square projecting window surmounted with an elaborate carving of the Royal Scottish Arms. The embellishments over the Kirkgate front of the building are of a very fanciful and grotesque character. On the Bridge Street elevation there are canopied busts, representing Malcolm Canmore and St Margaret, and King Robert the Bruce and Elizabeth, his second queen. Moulded string courses run along both fronts, and at various pints their lines are fittingly broken for the purpose of letting in some fine old stone panels taken from the walls of the former Town House. In the tower, at an altitude of 105 feet, is placed a clock, showing four illuminated dials, and striking on a powerfully-toned bell, weighing 33 cwt.



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The New Townhouse, after its completion.

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THE CORPORATION PORTRAITS.

In the beautiful hall of the Corporation hang the portraits of several men who, by birth or service, were in their day intimately associated with Dunfermline, and whose memory is deservedly cherished. Sir Andrew Mitchell, who is represented by Sir Thomas Lawrence, R. A., on a canvas 7 feet 8 inches in length by 4 feet 9 inches in breadth, was born in 1757, and was the second son of Charles Mitchell of Baldrige. He early entered the naval service and was actively engaged in the wars of the later decades of the eighteenth century. He rose to the rank of Admiral, and his chief exploit was the capture in 1799 of the Dutch Fleet, which he conducted in safety to Yarmouth. Alongside of Lawrence's work hangs a specimen of Raeburn's art – a portrait of George Chalmers, a former owner of Pittencrieff, who built the bridge which spans the Tower Burn ravine, and provided a western access to the city from the street which bears his name to the High Street in exchange for the old road from Urquhart to the Abbey which intersected his policies. Another Raeburn is the portrait of "Adam Low, Esq., of Fordell," a former Provost of the city, who gave proof of his benevolence and skill by his gratis treatment of dislocated bones. The portrait of James, the eighth Earl of Elgin, shows the pacificator of Canada, the negotiator of the first treaty with China, and the Viceroy of India in the maturity of his powers and in the enjoyment of well-deserved marks of Royal favour. Sir Noel Paton, the Court Limner for Scotland, a native of the city, who after he had won for himself high fame as an artist was made an honorary burgess, is represented in the hall by a fine portrait the work his friend David Herdman, R.S.A., and more notable still, by one of his earliest works, the large cartoon bearing the title of "The Spirit of Religion," which won the prize in a Government competition in 1845. In the Lord Provost's or Committee Room adjoining is shown Sir Noel's well-known illustration of the devotion of King Malcolm and Queen Margaret and their mutual devotion to the sacred Scriptures as they study the beautiful illuminated Queen's missal, now carefully preserved as a priceless treasure in the Bodleian Library at Oxford. This picture, a bequest by the late Mr Smith of Dhuloch, is to remain in the possession of the Corporation until a Dunfermline Fine Art Gallery be provided; and another picture, a specimen of French art, gifted by Mr R. W. Wallace of Halbeath, is destined for the local art collection when suitable housing accommodation is provided. On the landing is

hung a portrait of the Rev Dr Ebenezer Henderson, the city annalist. A bronze bust of Mr Kilgour, a town clerk who successfully tided the burgh through a period of financial embarrassment, also finds a place in the Council Chamber, while in the entrance lobby downstairs is a replica of the Dumfries Burns statue, presented to the town by the sculptress, Mrs D. O Hill, a sister of Sir Noel Paton.

In one of the chambers of the belfry are several municipal relics, such as the town stocks, of which mention is made in the burgh records of October, 1496, the old town chest in which the burgh charters were wont to be stored, and the Tolbooth bell. Round the upper part of the exterior of this ancient bell is the inscription: - HENRICK.TER.HORST.ME.FECIT. DAVENTRLÆ. 1654, which means, "Henry Ter Horst made me at Daventry in 1654." After having sounded its notes for Council meetings, public rejoicings, funerals, etc., for 211 years, it was about the yer 1865 removed and replaced by another of no great worth, which in its turn was unstocked in 1876, and has since been placed in the belfry of Townhill Established Church, while the Corporation acquired a costlier and a more effective instrument.

THE ANCIENT CITY.

It is safe to state that already Dunfermline has passed her eight hundredth birthday; her birthday, that is, as a royal burgh, for Dunfermline was a town of importance and a royal residence much longer ago than a mere 800 years. The only question is as to when the town received recognition as a royal burgh.

Ebenezer Henderson thinks it was either in 1109 or 1112, and adduces a certain amount of documentary evidence. It is at all events perfectly certain that Dunfermline was a burgh in 1112, and sine Dunfermline and Stirling are often mentioned together, Henderson fixes on 1109 as the year of Dunfermline's creation as a royal burgh.

Chalmers appears to think tht the fact of our town being called sometimes "a burgh" and sometimes "my burgh" by David I, must place the admission of Dunfermline to the rank of a royal burgh after 1124, the date of David's ascension to the throne; but on the other hand, towns which certainly were royal were often called "burghs"; and in any case we would like to know precisely what was the distinction of these early

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time. It may even be suspected tht nearly all “burghs” were royal burghs *ipso facto*.

Actual record of the grant of the town’s privileges appears to be lacking; but there can be no doubt that Dunfermline was a burgh at any rate by 1112, and that the grant of James VI, in 1588 is simply a confirmation of privilege received by the town from various abbots, and not any creation of regality. What is just possible is that there were two burghs, one holding directly from the King, and another holding from the Abbey; but in any case the royal burgh was certainly prior, and an be dated for 1126 at the very latest.



Mill Port and Adjacent Buildings from the South, 1627.
Top of Bruce Street.

THE TITLE TO LORD PROVOST.

The seal of the burgh shows tht the designation “city” was in official use in the sixteenth century. Obviously city has a civil or secular origin, and is generally applied o a mother city or civil communities exercising a certain lordship or jurisdiction over other communities. Now, ecclesiastically, Dunfermline was wont to enjoy and to exercise much lordship. The burghs of Kirkcaldy, Kinghorn, Burntisland, and Musselburgh, and various lands in different parts of the country were under its sway and rendered tribute to the Abbey. In the Abbot of Dunfermline Dean Stanley was willing to recognise a Scottish ecclesiastical equivalent to the Dean of Westminster, who is independent of the jurisdiction of the Bishop of London. Further, the Dunfermline “mitred” Abbot was a member of the high courts of the realm. He was a statesman and a jurist as well as an ecclesiastic. As already indicated, he wielded temporal a well as spiritual power, being superior or præpositum of the city as well as of the various named burghs. Thus his seat was properly regarded as a mother burgh or metropolis. Formerly times, therefore, Dunfermline possessed municipal institutions, which were merged into ecclesiastical authority, and by virtue of its royal charter and its ecclesiastical dignity it attained a certain metropolitan status, entitling it to be regarded as mother burgh or city.

In 1855-6 Dr Henderson submitted these and other considerations to the then Secretary of War and the Ordnance Map Department, with the result tht he received the following intimation: -

“Ordnance Map Office,

Southampton, 6th February 1856.

“Sir, - I beg to acknowledge the receipt of your note of 21st ultimo, and to say that, after consulting the Solicitor, to the War Department, we have decided on designating Dunfermline a city.

– I have the honour to be, etc.,

HENRY JAMES.

“Lieut. –Colonel, Royal Engineers.”

Provost Robertson reported this communication to the Town Council on 16th February, and they unanimously resolved: -

“That in all writs in the name of the Magistrates or Council, or in which they or the town shall be referred to, the title ‘city’ shall be used in place of ‘burgh’ or ‘town’ as heretofore, when this falls to be done, and the Clerk is instructed to this effect.”

In a footnote in Volume II, of his History of Dunfermline, Dr Chalmers, referring to the official recognition by the Government of the right of Dunfermline to the status of a city, says: - “The Magistrates and Town Council of Dunfermline have now adopted the title, the Provost being styled ‘the Lord Provost,’ and the Clerk, by their authority, ‘the City Clerk.’ But it may be some time before the term will come into general use.”

Like the Abbey, the city gradually acquired extensive and valuable possessions. Much of its patrimony was, however, consumed in the days of the rotten rule of close Corporations. From the chief part of the remnant of the valuable, though unutilised estate it owned it has for a considerable number of years derived a large revenue from mining royalties. With the aid of this income the Corporation have been able to make various improvements without unduly oppressing the ratepayers. Such as the new municipal buildings in 1876, a drainage system in 1877, a large water supply from Glensherup in 1878, and extensive street causewaysings.

HONORARY BURGESSES.

The following is a list of Free Burgesses from the earliest known burghal period: -

Sir Andrew Pierson, Chaplain of St Margaret’s Altar.....	1497
John Thomson, at ye command of my Lord Mar.....	1499
David Piersoun	July 1607
Andrew Law	September 1607
John Watsoun	September 1607
John Gibb	June 1609
Patrick Murray, of Pardeus	June 1609

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Laurence Alisoune	September	1609
John Henderson of Fordell	24th May	1693
The Captain, Sergeants, and the Corporals of Lord		
Jedburgh's Troop, as also William Garrock...	25th May	1695
John Theophilus Desagulier, LL.D., London ...	26th August	1720
William Walls	26th August	1720
Samuel Walker, Leeds, England	17th October	1720
John Wilson, Dunfermline inventor of Fly-Shuttle	26th February	1780
John Burt, of Baldrige Coal Works	31st January	1795
The Hon. John Cochrane M.P.	6 June	1796
William Tate, Advocate	13th April	1797
Walter Scott, afterwards Sir Walter	13th June	1821
Right Hon. James Earl of Elgin	16 December	1846
Louis Kossuth, Hungarian General	14th July	1856
Ebenezer Henderson LL.D.	31st August	1859
Andrew Carnegie, of New York	12th June	1877
Sir Noel Paton	12th May	1882
The Rt. Hon. Victor Alexander, Earl of Elgin	16th December	1893
Sir H. Campbell-Bannerman	31st October	1903
Dr John Ross	20th October	1905
Lord Shaw of Dunfermline	3rd June	1907
Mrs Carnegie	3rd June	1907
Sir William Robertson	23rd Nov.	1917
Admiral of the Fleet Sir Davis Beatty (afterwards		
Earl Beatty), G.C.B., O.M., G.C.V.O., D.S.O. ...	12th September	1919
Field-Marshal the Rt. Hon. Earl Haig, K.T.		
G.C.B., OM., G.C.V.O. K.C.I.E.	9th July	1920
The Right Hon. Wm. Adamson, M.P.	18th July	1924
Their Royal Highnesses the Duke and Duchess		
Of York	11th August	1928

“It will be observed that John Henderson of Fordell and George Dury of Craighluscar were created Free Burgesses of Dunfermline on 24th May 1624, the day before the disastrous fire. It has been supposed that this George Dury, Grandson of the last Abbot of Dunfermline, was then elected Provost of the Burgh. Dr Desagulier was an eminent Lecturer on Natural and Experimental Philosophy in London, and a friend of Sir Peter Halkett of Pitfirrane, at whose suggestion, it would appear, the Doctor and his friend, Mr Walls, were made Free Burgesses of the burgh.”

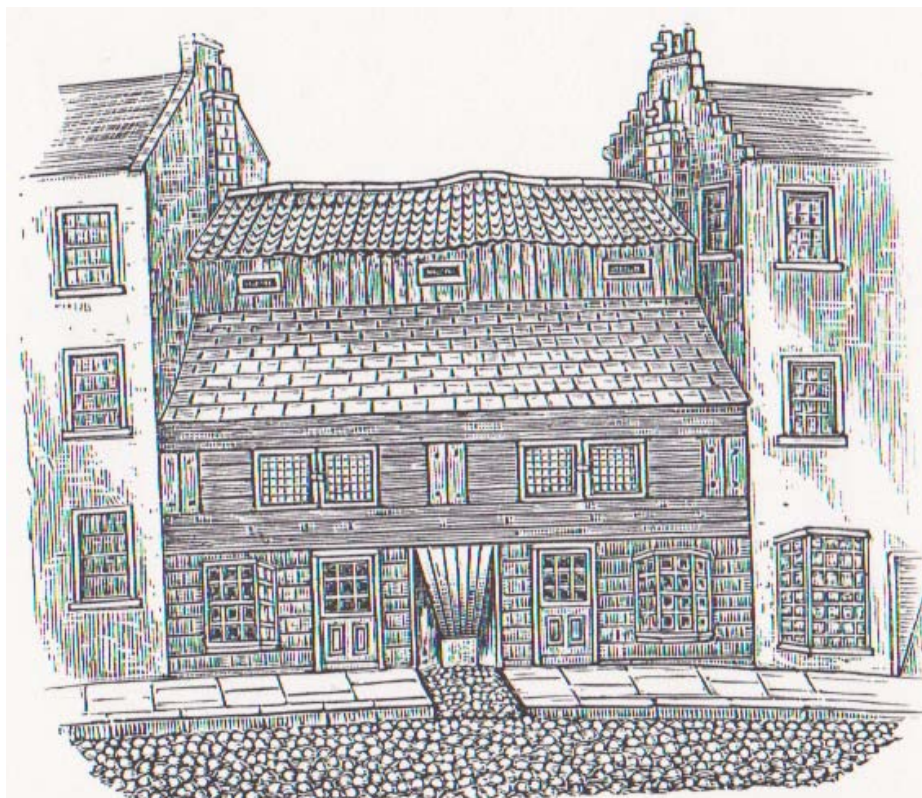
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In 1832 Dunfermline was associated with Stirling, Inverkeithing, South Queensferry, and Culross, in a group of burghs, entitled to send one representative to Parliament. Its members have been Lord Dalmeny (L.), Benjamin Smith, Eccles, Lancashire (L.), Sir J. Anderson (L.), James Caird of Baldoon (L.), John Ramsay, of Kildalton (L.) Sir Henry Campbell-Bannerman (L), Mr A. Ponsonby (L) Since the reform of the electorate Mr John Wallace (L) and Mr W.M. Watson (L) have represented Dunfermline Burghs.



Sir Noel Paton.

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A typical house of old Dunfermline the great fire of 1624, which destroyed three-fourths of the town. The fire was caused by some burning tow from a fired gun falling on the heather or thatched roof of a house near Rotten Row (Queen Anne Street). The site of this building is west of Woolworth's Stores, and occupied now by Mr Allan's stationery business.



This house stood at the corner of High Street and Shaddo Wynd (now Bonnar Street); removed in 1834. At an early period it was known as the Est Port House. On the wall of the house there is a stone with the letters and date "W.C. 1609" cut thereon.

FROM HIGH STREET TO THE PUBLIC PARK.

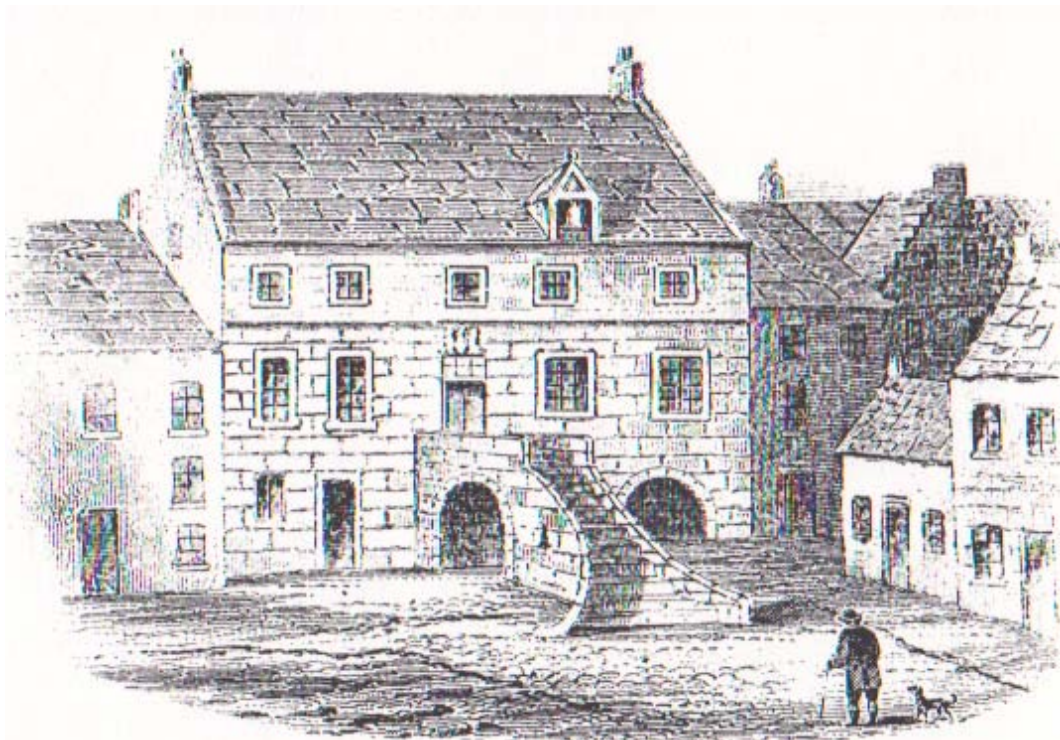
Moving along the High Street from the Town House eastwards, the visitor passes between a line of modern shops. The most conspicuous features are a portion of the Co-operative Store Warehouses, the Clydesdale Bank, the North of Scotland Bank, the Guild Hall or County Buildings with a handsome spire 132 feet in height, the restored Market Cross bearing the date 1695, the Royal Hotel British Linen Bank, Commercial Bank, the Union Bank of Scotland, the Royal Bank; and in East Port Street St Margaret's U.F. Church on one side, and on the other side the Savings Bank buildings. Continuing the journey eastwards past the Episcopal and Roman Catholic Churches and the splendid mansion of Lady Robertson, we reach the Public Park – a spacious, sloping field which was acquired in 1863. On the brow of the hill stands a beautiful granite fountain, presented by the late Mr Robert Donald, when Provost of the city, in 1887.

In the near vicinity are a Russian gun, one of the trophies of the Crimean War, and the diamond Jubilee flagstaff. From the eminence, looking northwards, one takes note of a new part of the town, built on the historic soil known as Gardeners' Land and Witch-brae, with the old Jail and the extended Workhouse, and the beautiful suburb of Transy stretching east-wards. To the south a varied and extensive stretch of scenery extorts from the beholder an exclamation similar to that Scott puts in the mouth of Marmion, when he is enchanted by the same view seen from the south: -

“Where's the coward that would not dare
To fight for such a land!”

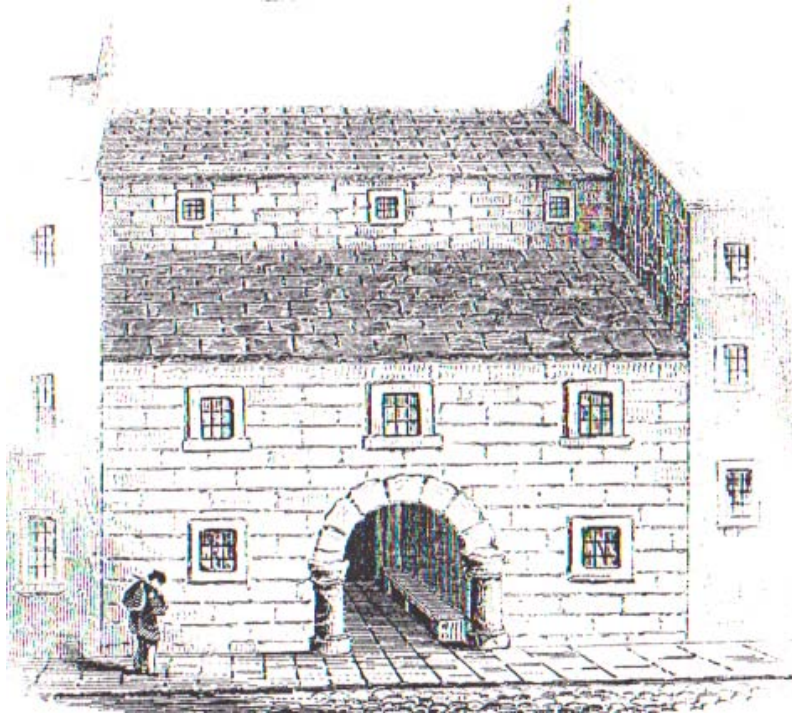
THE CARNEGIE BENEFACTIONS.

Presently the shining dome of the Bandstand in the lower part of the Park, presented by Mrs Carnegie, reminds the beholder of the princely benefactions of the most famous of Dunfermline's sons. Descending the hill by the side of handsome villas of modern construction to Comely Park, the visitor gains the fine approach to the city from the Lower Station. Proceeding westwards, he enters the widened Priory Lane, and presently sees on his right hand the Technical School erected by Mr Carnegie at a cost of £13,000, and named after his uncle, the late Mr George Lauder. Stretching at right angles southwards is Reid Street, at the foot of which is an excellently equipped Hospital, West of Fife, and generously served by the medical practitioners in the town.

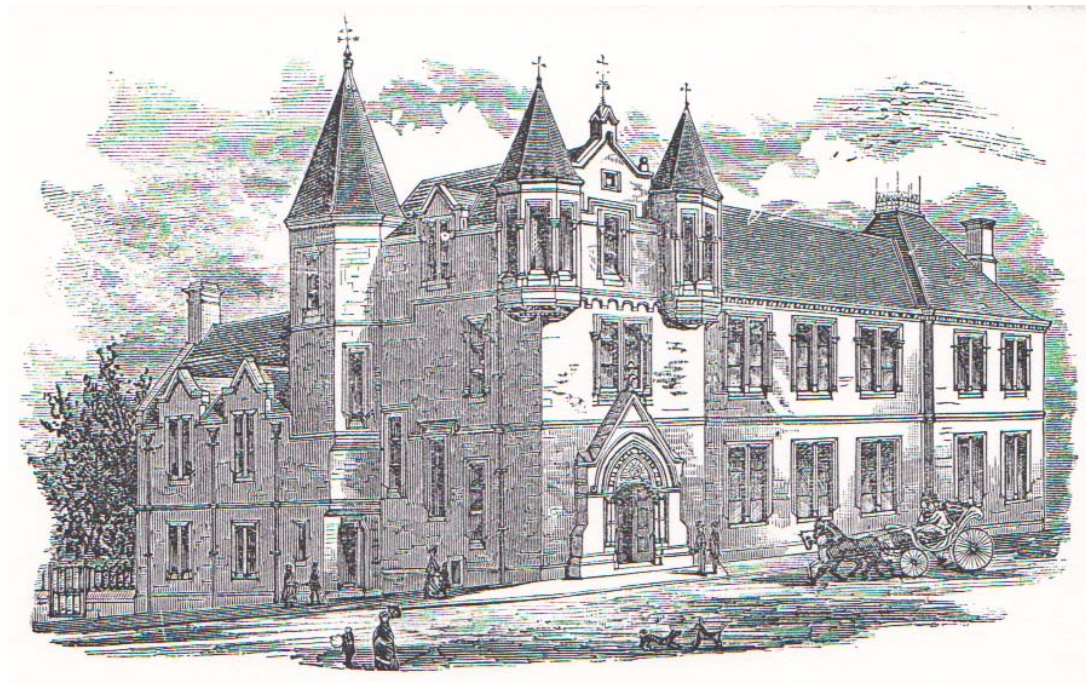


Removed in 1769 to allow Bridge Street to be made. The building stood on the line now joined by the present Corporation Buildings and Messrs Low & Coy's premises. The buildings on the right were removed at a later period when Bruce Street was formed.

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Sanctuary House where debtors and malefactors obtained refuge. There were two Sanctuary Houses attached to the Abbey – one at the Girth Bow, near the Tower Bridge, and one in the north side of the Maygate, the latter standing over the site now occupied by Mr Allan's business premises.



Carnegie Public Library – the Original Structure opened by Lord Rosebery in 1883.

Moving farther westwards passing the bowling-green one of the finest in Scotland, and occupying a choice site in front of the High School, the visitor is confronted by a remnant of the old Abbey Garden wall at the Abbey manse corner; and turning round he finds himself gazing on the humble birthplace of Mr Carnegie. Here Mrs Carnegie has erected a Memorial to her late husband, to be known as the Carnegie Memorial Cottage, which contains the silver plate, caskets, keys and burgess rolls presented to him by public authorities during his lifetime. Mounting St Margaret's Street, passing on the way St Margaret's Hall, we come to the Public Library. The foundation stone of this building was laid by Mr Carnegie's mother, and it was opened by Lord Rosebery in 1883. The site of the building cost £8000. Resuming the ascent passing the National Bank on the right, turning eastwards at the Cross, and going over the rest of the hill in Douglas Street, with the Post Office on the one side and Queen Anne Church on the other, we come next to the Carnegie Baths (now converted into a hall), which were opened in 1877. Two hundred yards or so further along, opposite the spacious warehouse of Pilmuir Linen Works, stand the greatest of the Carnegie gifts in stone and lime – the Gymnasium and the new Baths, which have cost about £40,000, the resort daily of many hundreds of the youth of the city. In respect of equipment and of adaptability to the purposes in view, these buildings have not their equal in the United Kingdom.

THE CARNEGIE TRUSTEES.

When in 1903 Mr Carnegie gifted to his native city Pittencrieff Park and Glen, and a capital sum of £500,000, he constituted Trust under the chairmanship of Mr John Ross LL.D. The Secretary is Mr John W. Ormiston, and his offices are in Abbot Street. In 1911 Mr Carnegie added a quarter of a million to his gift. Since the Trustees assumed office they have done a vast deal of preserving and improving work in the Glen; they have been entrusted by the Crown with the charge of the Palace Ruins; they have established a College of Hygiene or Physical Culture and a School of Handicraft; they have improved and brightened the educational provision in many ways, including medical inspection; they have founded a School of Music and equipped a first-class band; they have supplied concerts and lectures of the highest order; they have acquired various properties, including the Glebe and a part of the Back Braes, with a view to the further enlargement of the amenities of the city; they have laid

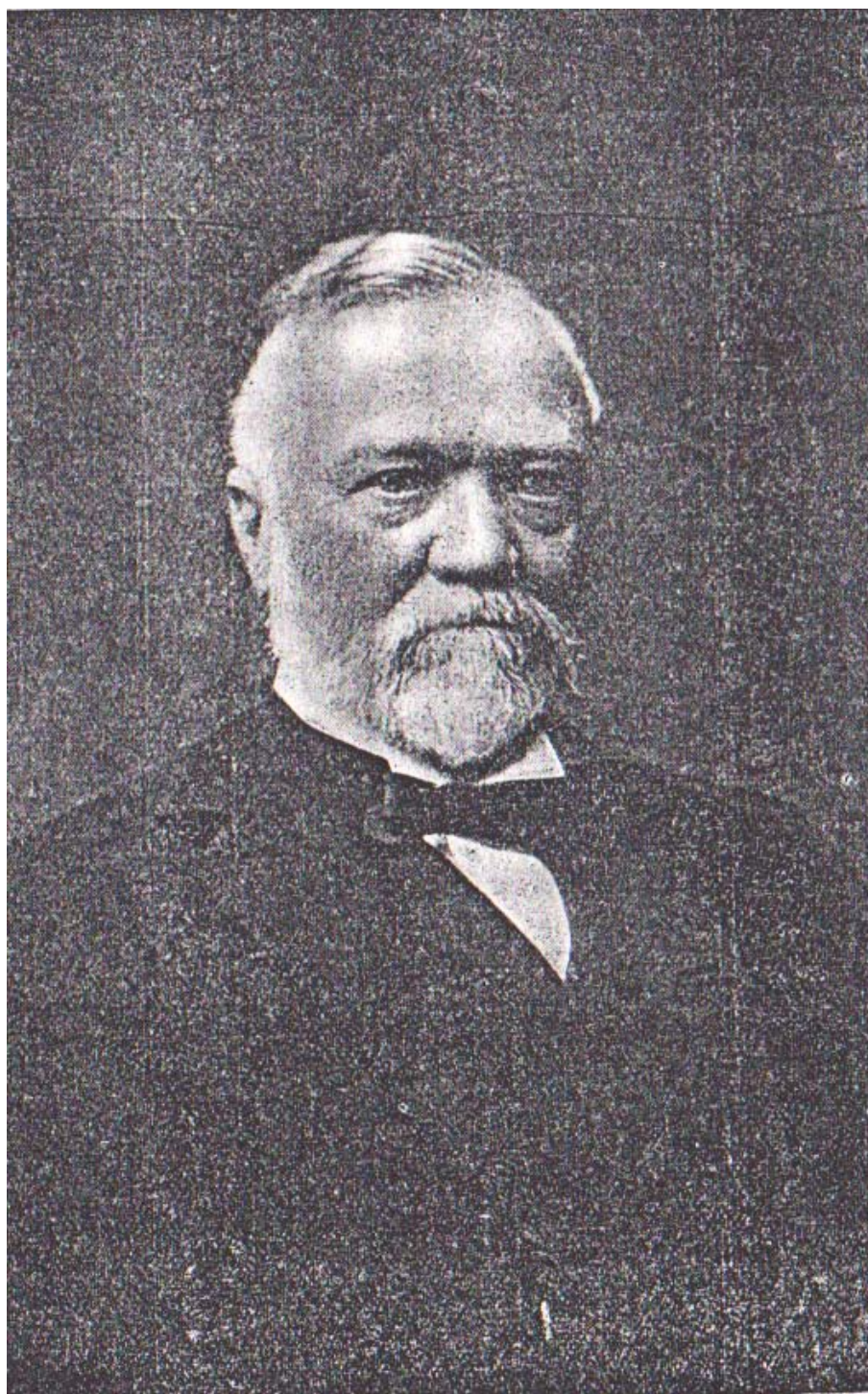
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out for healthful recreation the Venturefair Fair; they have converted the site of the old gasworks by the side of the Carnegie Cottage into a beauty spot, and they have also erected a Women's Institute in Bath Street, in addition to District Institutes for Nethertown, Baldridgeburn, Townhill, and Kingseat. They have many other schemes in prospect as they make yearly use of their free revenue of £37,500 administration. The Hero Fund for the British Isles, with a capital of £250,000, has been entrusted by Mr Carnegie to his Dunfermline Trustees.

In addition to the benefactors of the city already mentioned may be named the late Mr Alexander Russell, a son of Dunfermline, who, like Mr Carnegie, made his fortune in the United States, and who gave liberal bequests to the Hospital and to Chalmers Street Church, where a memorial window has been placed. It is known there are many other prosperous sons of Dunfermline in America, the Colonies, and foreign lands, who cherish a warm affection for the place of their birth, and who are expected by and by to add to its enrichment.



Baths and Gymnasium.



Mr Andrew Carnegie.

PART VII.

THE ENLARGED CITY — THE ROSYTH AREA.

The area embraced within the new municipal extension covers territory almost as rich in historical association as the ancient city itself. The wide expanse of undulating land stretching from St Leonard's to the Forth, now part of Dunfermline, is doubtless limited compared with the dominions in many shires over which the Abbey and Monastery in the hey-day of their influence exercised jurisdiction, and when the town nestling under their protection enjoyed at the same time royal patronage. As already said, however, it is sufficiently large to justify the claim that in respect of acreage Dunfermline now ranks third or fourth of the cities of Scotland; and as the patriotic beholder indulges in reveries linking the future greatness with the romance of the past, he may be excused if he appropriates Addison's lines in his Letters from Italy: -

For whereso'er I turn my ravished eyes,
Gay gilded scenes and shining prospects rise;
Poetic fields encompass me around,
And still I seem to tread on classic ground.

Three main roads lead southwards from Dunfermline to and through the area now added to the city. The eastern is locally known as the Ferry Road; the middle, the Grange Road; and the western, the Limekilns Road. Running from Limekilns Road eastwards to Inverkeithing is a broad highway built by the Admiralty since they acquired Rosyth. Inverkeithing and Queensferry are, of course, outside of the Dunfermline boundary.

Before as yet the old city boundary has been passed on the Ferry Road we come upon St Leonard's. The name is a familiar one in Scotland. There is a St Leonard's in Edinburgh; there is another in St Andrews; and in Dunfermline the name is as much a household word as St Margaret. We have St Leonard's Works, founded by the father of the late Mr Erskine Beveridge; St Leonard's School, originally built as an adjunct of

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the works by the pioneer captain of industry in Dunfermline in the nineteenth century; and the beautifully situated St Leonard's Hill House. The familiar use of the name in this locality is due to the existence of a hospital situated near the present Brucefield Avenue, founded according to tradition by Queen Margaret for the maintenance of eight widows, and demolished during the troubles that marked the reign of Charles I, or perhaps by Cromwell's soldiers, who after the battle of Inverkeithing also laid rough hands on the Abbey and Monastery.

The Queensferry Road at once suggests association with Queen Margaret. It marks not only the route followed by the Queen as she made her journeys between the old and the new capitals by the Ferry, but also the pathway along which she and her companions in exile passed as they travelled on foot from the creek long known as St Margaret's Hope, where their frail vessel had sought shelter from the stormy sea, to the strong Tower of Malcolm Canmore in Dunfermline in the woods.



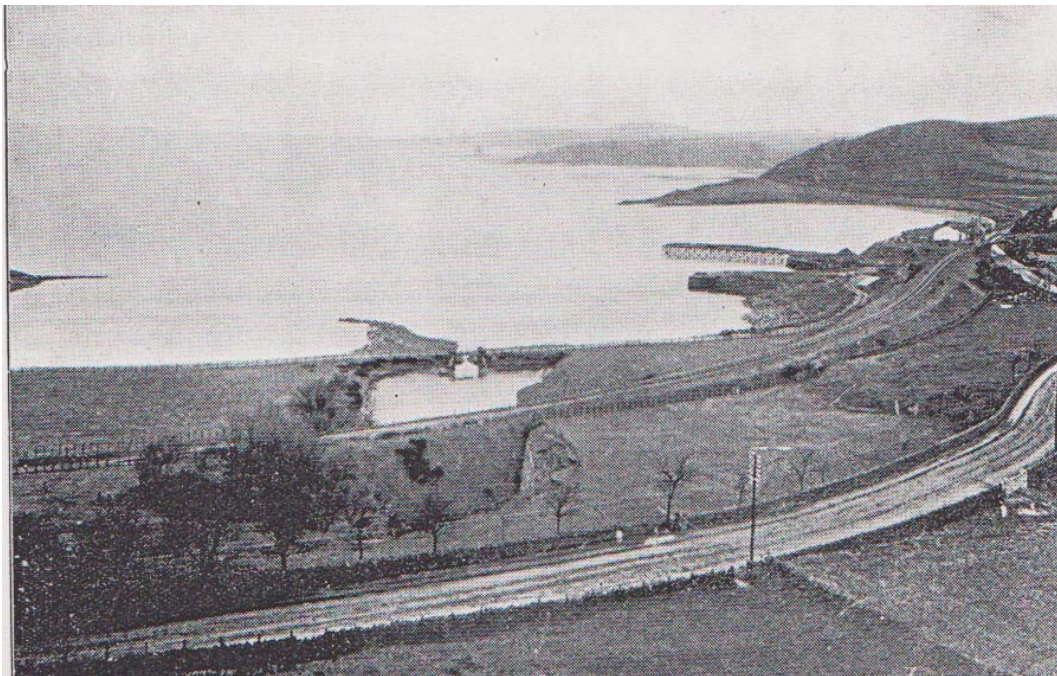
St Margaret Stone.

Fully two miles along the road is seen on the western side the St Margaret Stone, on which, according to tradition, the fugitive Princess rested when she made her eventful journey to the Court of the Scottish King. A few minutes afterwards we reach the avenue which leads to Pitreavie Castle.

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Like other territorial chiefs, the lairds of Pitreavie had the power of Pit and Gallows within his jurisdiction. A large beech tree near Masterton standing on a small hillock and known as the “Dule Tree,” or tree of grief, may mark the place of execution in the old days. As mentioned in the appended Itinerary, the battlefield of Inverkeithing lay in the valley to the south of the Castle. Cromwell, in his despatch to Lenthal, Speaker of the House of Commons, described the victory gained on Sunday, 26 July, 1651, as for his force and his cause “an unspeakable mercy.” According to local traditional testimony, the battle-ground was strewn with corpses “as thick as sheaves in a hairst field,” and the Pinkerton Burn “ran red wi’ blood for three days.”

Crossing the new road already referred to and pursuing the way over the steep Castland Hill, the traveller reaches the neighbourhood of the Dockyard, and at once finds his way barred to the ancient Rosyth Castle, which can only be seen from a distance. The castle and the adjoining lands belonged to the Stewart family, who traced their descent from James Stewart of Duridees, Dumfries, a brother of Walter Stewart, who married the daughter of King Robert the Bruce.



Rosyth at high water. Photograph taken shortly after the dockyard contractors started operations.

Near the end of the seventeenth century they became the property of the Earl of Rosebery, and were afterwards purchased by the Earl of Hopetoun

who sold them to the Government. The ruin of the tower has been preserved, but it has been included within the Government works, and it cannot be visit without a permit.

About a mile to the north of the middle or the Grange Road, which interests the estate of the Earl of Elgin, is the farm of Primrose.

Returning to the Admiralty Road and passing through Pattiesmuir on the western extremity, one comes to the near neighbourhood of Broomhall.



Broomhall.

“The present house of Broomhall,” says D. Beveridge in his “Between the Ochils and the Forth,” “is a comparatively modern mansion of the early part of the present (19th) century. The estate originally belonged to the great Sir George Bruce of Carnock, and was bequeathed by him to his second son, Robert, who became afterwards one of the Judges of the Court of Session, under the title of Lord Broomhall. He was succeeded by his son, Alexander, who was first made a knight and afterwards successfully contested with his kinswoman, Lady Mary Cochrane, the claim to the Kincardine Peerage. His grandson, Charles, the originator of the village of Charlestown and its limeworks, succeeded in addition in 1747 to the title of the Earl Elgin on the death of his kinsman, the great-grandson of the first Earl, who was the younger son of the first Lord Kinloss, elder brother of Sir George Bruce.” The grandfather of the present Earl was the pacificator of Canada, the negotiator of the first treaty with China, and he died during his term of office as Governor – General of India. The late Earl was also an Indian Viceroy, and held the office of Colonial Secretary under Sir Henry Campbell-Bannerman’s Ministry.



Earl of Elgin and Kincardine.

Returning northwards on the Limekilns Road, Gallowridge Farm may be noted as possibly the site of another place of execution in the olden times, and half a mile further on, on the other side stands the Hill House, the Dower House of the Elgin family and for a time the home of Admiral Sir Andrew Mitchell, referred to in the paragraph dealing with the portraits in the Council Chamber. Describing this Dower House, Mr John Addison says: - "The house has fallen from its high estate, but its ancient features are still extant. The visitor still sees on the parapet wall of the stair in open letters Ni Deus aedificet domum – and on the stone panels in the walls in excised letters he may read and understand, if he is au fait in the Hebrew and Latin tongues passages of Scripture. Two of these in Latin read: - "Hoc quovue vanitas est et malum magnum, Vae aedificanti domum suam inivstita. "The third inscription is in Hebrew, and has no parallel in Latin, but being interpreted it reads – "The Lord hath chosen them that fear Him." Nor does this exhaust the decorations of the structure, for over two of the windows are two figures. One holds a harp and is supposed to represent David, the sweet singer of Israel. The other in quilted doublet and ruff is believed to represent James VI, who was anything but a sweet singer. On the ground that some of the details of the

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architecture resemble those of Heriot's Hospital in Edinburgh, which was built from designs by Inigo Jones, it is surmised that Hill House was planned by the same celebrated architect, a surmise which has some backing in the fact that Jones accompanied King James to Denmark when he went to fetch home his bride and returned with her to Scotland."

The four thousand acres now added to the city are almost exclusively agricultural lands.



The Market Cross in 1878.

ITINERARY.

Dunfermline is well supplied with hotels where tourists can find comfortable accommodation at moderate terms. An interesting town itself, it is also the centre of an interesting and beautiful district. Its own and the surrounding attractions may, if they are leisurely explored, occupy the visitor profitably a full week.

To east, west, and north of the city lie the valuable coalfields of the West of Fife, and arrangements may easily be made for a visit to a coal mine, with a run northwards afterwards from Cowdenbeath, along the Great North Road, through Kelty and Blairadam, skirting the beautiful Benarty Hill, past Gairney Bridge, where the Secession fathers held their first Presbytery, on to Kinross by the side of Loch Leven, famed for its angling resources, and containing the island whose castle was once Queen Mary's prison.

Or if a southerly turn be made at Cowdenbeath, acquaintance may be formed with Dalgety, the old-world place that has given its name to the town once marked out as the future capital of Australia, with picturesque, long-avenue Donibristle, associated with the bonnie Earl of Moray who, according to the testimony of the ballad, was the Queen's love; with finely wooded Aberdour and its white sands; and with the island of Inchcolm lying a short distance from the shore, with its ruins of monastery and oratory and memorials of the time when the Danes claimed the lordship of the Forth.

To the south at a distance from Dunfermline of nearly five miles lies the ancient burgh of Inverkeithing, cherishing, too, memories of Scottish royalty, with St Margaret's Hope a mile, and Rosyth Castle two miles, to the west – the one marking the landing-place of the lady who proved the best of Queens, the other noted as a resting-place of the most beautiful and also the most unfortunate of Sovereigns, after her escape from Loch Leven, and both now appropriate as parts of the site of Rosyth Dockyard. The ruin, which stands on a green knoll surrounded by water at high tide, is a broad, square tower of three storeys and battlements. On the left side of the entrance a stone bears the inscription, now almost illegible: -

IN DEW TYM DRAW THIS CORD THE BEL TO CLINK
QVHAILS MERRY VOIC VARNIS TO MEAT AND DRINK.

Over the gateway is a mouldered coat of arms surmounted by a crown, with the letters and date – “M.R. 1561,” supposed to be a memorial of Queen Mary’s visit to her relatives after her return from France. Opposite the castle, a short distance back from the shore, stands the ancient dovecot, one of the signs of a Fife lairdship in the olden time; - “A wee pickle rent, a gey pickle debt, and a doocot.”

On the return journey the visitor may mark the battlefield off Inverkeithing, where Cromwell had experience of one of his “crowning mercies,” and Pitreavie Castle, the ancient home of the Blackwood; and the Wardlaws, now owned by Mr Henry Beveridge. Nor will he fail to note and be interested in St Margaret’s Stone, marking the eminence on which the Saxon Princess rested, when on her fateful journey to Dunfermline she came in sight of Malcolm’s home in the forest, still three miles distant.

Another southerly trip, with a westerly inclination, may be made past, on the one side, Broomhall, the residence of the Earl of Elgin, and on the other the hamlet of Pattiesmuir, for some time the home of the Carnegie family, through the coast village of Charlestown, founded by Charles, Earl of Elgin in 1761, and keeping northwards till the village of Crossford, a little more than a mile to the west of Dunfermline, is reached. Travelling next due west we pass in succession Pitfirrane, the home of the Halketts; the Witches’ Stone in a field on the north side of the road, supposed by some scientists to be a meteoric origin by others, a boulder brought by ice from the upper basin of the Forth; the long village of Cairneyhill, for generations the residence of weaves and feuars; the beautiful mansion and finely wooded grounds of Craigflower; the villages of Torryburn and Newmilns, looking across the waters of the widened Forth to the busy ports of Bo’ness and Grangemouth; the mansion of Torrie (now taken over by Dunfermline Golf Club) and Preston, with Preston Island in the bay, where James VI, was tempted to cry in panic “Treason, treason,” when he found himself separated from the mainland by the inrush of the tide. Here a great industrial transformation is being made by the opening up of the rich Valleyfield coal area. Two miles further westward is the ancient burgh of Culross, with its pleasing memories of St Serf and St Mungo and the once profitable industry of girdle making. A little further east are Dunimarle, with its beautiful grounds and interesting historical museum, and Tulliallan Castle, lately the home of Lady Sivewright, but originally built by Admiral Keith, and during the time of his son-in-law, Count Flahault, the French

Ambassador, a popular meeting-place of the Whig chiefs. It is now occupied by Lieut.-Colonel J. M. Mitchell, late of Luscar.

Another western journey on a higher level, and tending northwards, takes the visitor past Carnock, familiar to readers of Scottish ecclesiastical history as the sphere of the labours of Hog of Marrow Divinity controversy fame, and of Gillespie, the founder of the Relief Church, northwards past Kinneddar, where one lived Erskine, a Judge of the Court of Session, immortalised by Scott in the third canto of "Marmion," on to the village of Saline, lovingly ensconced at the foot of its hill, and proudly described as the Paradise of Fife. A five miles' drive through a fertile land brings us to Dollar, famous for its scholastic institution, and Castle Campbell, with its delightful glen and its pretty cascades, and an interesting reminiscence of John Knox, the Reformer, who preached in front of the Castle and administered the first communion in Protestant Presbyterian fashion. Another drive of about equal length eastwards, through the beautifully wooded Cowden estate, and the village of Muckhart, under Seamab, one of the loftiest summits of the Ochils, takes the traveller to the valley of the Devon, with its double-arched Rumbling Bridge, its Devil's Mill, its Cauldron Linn, and other falls. Dollar and Rumbling Bridge require a full day for their exploration and enjoyment. The twelve miles' drive from Rumbling Bridge to Dunfermline brings the traveller back to the Royal Burgh with a fine scent of bracing hill air upon him and with the assured conviction, if the weather has been favourable, that he could not easily have found anywhere else a more delightful day's outing.

Note: - The traveller today in 2012 may find a few changes on this journey.

