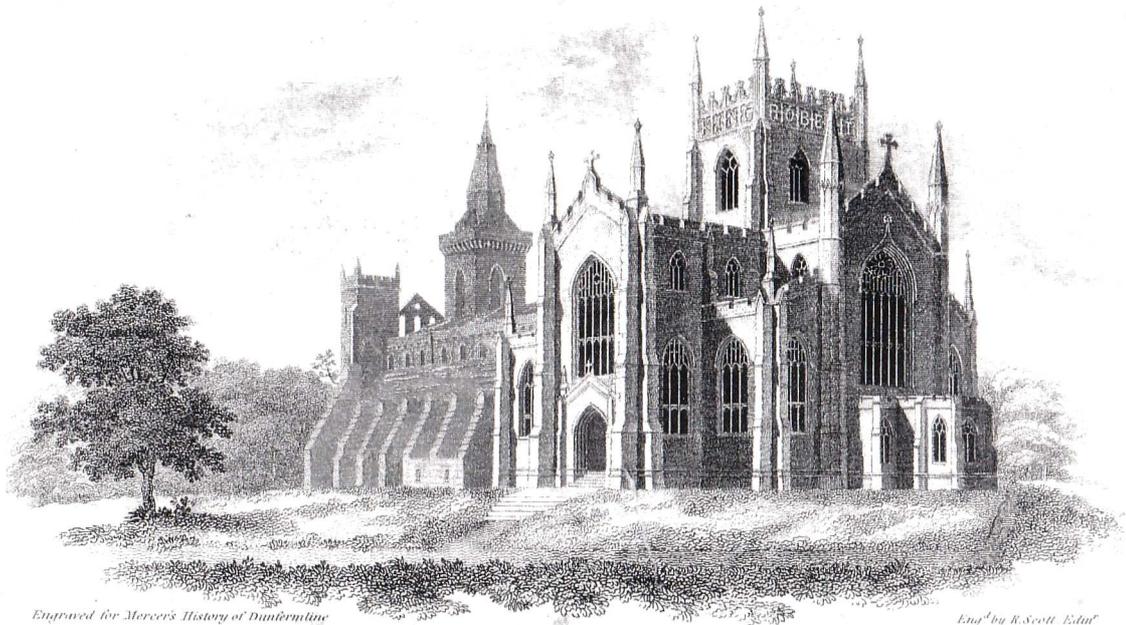


DUNFERMLINE ABBEY

BY

JOHN MARSHALL,

Late Head Master Townhill Public School.



Engraved for Mercer's History of Dunfermline

Engr'd by R. Scott. Edin'

DUNFERMLINE ABBEY CHURCH.

THE JOURNAL PRINTING WORKS
1910

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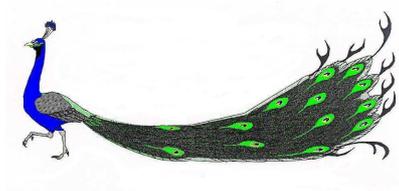
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Late Head Master

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James Stewart.

Swan, engraver.



DUNFERMLINE:

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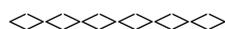
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S. PITCAIRN.

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DUNFERMLINE ABBEY

INTRODUCTION.

About the close of the Roman occupation of the Island of Britain (410 A.D.) and during the successive arrivals of the Teutonic tribes from the East side of the North Sea, there came hither certain pre-Columban missionaries, one of whom, by direction of Adamnan of Inchcolm, set out to visit Fife up to the Ochils. St Serf's name is accordingly found in connection with Dysart, with Lochleven's Isle, with Devon Valley, and beyond the hills with Logiealmond and Dunning, where he had a cave and died. He had visited Culross, and there he was buried. Somewhat later St Kentigern was connected with the same ancient town as well as with Strathclyde. So far as is known, neither of these early Christian pioneers set up any establishment on the site of our city.

THE SCOTS.

In the yer 530 A.D. the Scots from Ireland landed in Cantyre and founded the kingdom of Dalriada. Thirty-three years after, they were followed by Columba and his twelve companions, who settled in Iona with the double purpose of ministering to their inflowing compatriots and instructing the Picts of the Isles and the Mainland in the elements of Christianity and the industrial arts. Successfully they pushed their way to the north and east, and were invited by a refugee Northumbrian Saxon prince to send one of their number to Lindisfarne when he was established in his sovereignty. Aidan went and prospered in his work.

Introduction.

AUGUSTINE.

But in 597 A.D., the very year of Columba's death, another and larger band sent forth from Rome by Pope Gregory, under the leadership of Augustine, landed in Kent, where they were welcomed by the King and Queen. Their converts were numerous in the land, and in due time reaching Northumbria, they came into contact with the messengers and message from Iona and triumphed. The Culdee or Columban forms of discipline, ritual and doctrine differed from those used by the Roman party. Division followed even in Iona, where a few monks fell in with the new teaching, some eighty years after Aidan had gone south to Lindisfarne. And so in this land there was from various causes a lapse from the distinctive doctrine and simplicity of life on the part of the Columban Church. During the five hundred that passed over North Britain, between the landing of Columba and the coming of the Saxon Princess Margaret to Dunfermline, there must have been many and great changes in the national, religious, and social life of the land. But her arrival marks a new and very distinctive era in Scottish history, such as led the distinguished historian, Sir Francis Palgrave, to ask – "Can any realm be found offering such paradoxes as Scotland? Results apparently so contrary to their causes; all the effects of conquest, without a conqueror; Caledonia, unsubdued by foreign enemies, yet vanquished by foreign influences; Scotland, her speech more Anglo-Saxon than English England; Scotland, more feudal than feudal Normandy; Scotland, peopled by a mixed multitude, yet in the hour of peril, united by the strongest national feeling. Scotland, the dependent of the Anglo-Norman Crown, and nevertheless protecting the Anglo-Saxon line, and transmitting that line to England." . . . "Opposing England's coercive dominion, she obeyed the English mind. Church and State became assimilate to the institutions of her foes and rivals."

Malcolm Canmore derived his ancestry from a Dalriadic stem, but for fifteen years he grew up under Edward the Confessor, King of England. His predecessors had cherished their own people. For him Saxon Lothian was more attractive than Strathearn and the north and west. Dunedin was a strong fortress, yet he could not leave the Scots unwatched north of the Forth. Therefore, without quitting their bounds, he came to the southern margin of the Scoto-Pictish kingdom, and the Peel of Dunfermline became the Royal Tower, close to the Saxons of Northumbria and near means of escape, if need were to arise, from the restless Celts of the North.

Dunfermline Abbey.

I. ITS ORIGIN.

On the consummation of the marriage of Malcolm III Canmore and Margaret, a member of the Saxon Royal family of England, in 1070, they set their hearts upon providing a place of worship. Whether this was as a substitute for an existing one or not is uncertain; but the probability is that there was already one of Culdee origin, which may not have been considered worthy of the Royal house in its new style of living or its knowledge of ecclesiastical buildings, met with by both King and Queen in their exile and wanderings elsewhere.

In a letter and appended note sent by Mr Freeman of Dr Chalmers, author of the "History of Dunfermline," under date 29th December, 1855, he says in regard to this point: - "If I mistake not, the theory implies that Malcolm Canmore built the nave first and the choir afterwards. This would be reversing the usual process, but it would be conceivable under certain circumstances. I am not sufficiently versed in Sc. Eccles. history to know whether any establishment of Culdees, or similar early foundation, existed at Dunfermline before the time of Malcolm Canmore. If such was the case, it would be quite possible that their church might have been retained for a while as the choir or presbytery of the new church and the nave to have been added to the west of it." Contrary to the usual custom, the nave was built first, and the learned historian refers to Llandaff and Dunblane as cases in point, while at St Andrews the primitive church was left untouched and the new cathedral built, after the ordinary type of a cathedral, at a little distance. Further, "If such a primitive church existed at Dunfermline, and was retained for a while as a portion of the Abbey, it must have been exchanged for an ordinary Norman east end very soon after the addition of the nave. The short presbytery and round apse, shown in your ground plan, could hardly, by any possibility, come before the 11th or after the 12th century. It is the characteristic arrangement distinguished alike from earlier or later ground plans."

Now, when King and Queen were thinking of building they had to receive a highly distinguished visitor, William I, or the Conqueror, who with troops landed in Fife, marched to Abernethy and summoned Malcolm to do him homage, not only for the lands south of the Forth but for all Scotland. Under pressure Malcolm yielded it on 15th July, 1072, and afterwards is said to have received him at Dunfermline. William and his Queen knew something about building; for, marrying against Papal commands, their Normandy had lain under interdict for some years, and this ban was only removed on condition that they

Its Origin

should make atonement by building, he a monastery for men and she one for women. Some buildings for the poor they added of their own good will, it is said, and last of all, they resolved to build each a church at Caen, the capital. That of the Duchess, afterwards Queen of England, was ready for consecration in 1066, before her husband set out for England. He left the building of his till after England was won. When the battle of Senlac gave him the throne, the Saxon Archbishop of Canterbury offered him the crown, but, turning traitor, was deposed and replaced in 1070 by Lanfranc, an Italia, bishop of Caen, who had been William's "guide, philosopher, and friend." Whether this prelate was with William in Scotland and at Dunfermline history does not say, but if he were not, and if William did not "blow his own trumpet" somewhat, it is not the least unlikely that some one ecclesiastic in his camp, or soldier for that matter, did tell what they, while in Normandy, had seen and knew of the piety and zeal of their King and Queen. Letters passed between Queen Margaret and Lanfranc, though it cannot be said that the building was their subject matter. Still, the Abbey here is of Norman architecture, and this would be carried out, not by Scottish masons, but by some of those bands of mediæval builders who, by permission of the Pope, went wherever their services were required. And Margaret was not quite "a penniless lass wi' a lang pedigree." There was money in her family (as well as some gold in Scotland then), and nothing to prevent a start here.

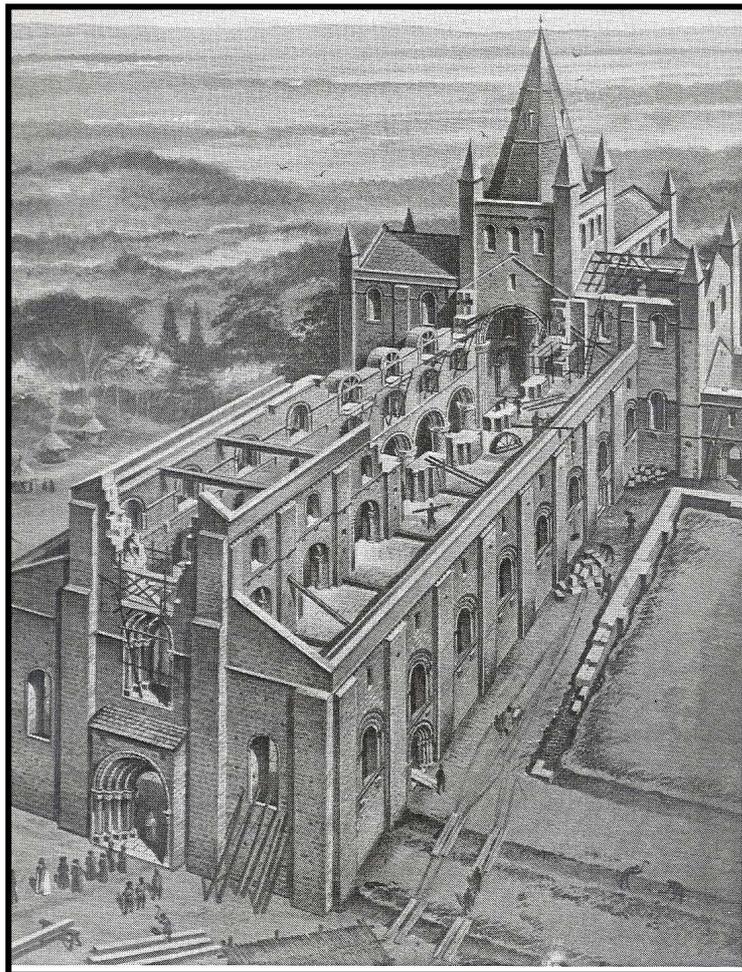
As for the Abbey being built after the model of Durham, it is somewhat difficult to trace the origin of the belief. But the story of Durham can be briefly told. In revenge for the defeat of one of his generals William laid waste Yorkshire and Durham, burning every house and not excepting churches. The land lay for nine years untilled; the people that were left starved. Under the guidance of Lanfranc, who had restored Canterbury, and probably suffering remorse and being anxious to make antonement in this much more serious case, William proposed re-building Durham, where was the tomb of St Cuthbert. Death intervened and cut of both the Archbishop (in 1089) and himself (in 1087, two years before). His successor, William II arrived in Edinburgh to claim fealty from the Scottish King; but the mater being left incomplete, Malcolm was summoned to Gloucester to finish it in 1093. He went south in summer, and on his way laid the foundation stone of Durham, 11th August, 1093, in presence of bishop and prior. On account of the English King's

II. THE BUILDERS.

Regarding the architects of our cathedrals and abbeys, the late Mr W. E. Gladstone has eloquently said: - "It has been observed as a circumstance full of meaning that no man knows the names of the architects of our cathedrals. They left us no record of themselves upon the fabrics, as if they would have nothing there that could suggest any other idea than the glory of that God to whom the edifices were devoted or perpetual and solemn worship; nothing to mingle a meaner association with the profound sense of His presence, or as if in the joy of having built Him a house there was no want left unfulfilled, nor room for the question whether it is good for a man to live in posthumous renown." Almost as if there were an exception to prove this rule, Gervas, an eye-witness, gives an account of the re-building of Canterbury Cathedral, which had been destroyed by fire some four years after the murder of Thomas a Beckett in 1170. By the assistance of Roman artists it was proposed to model it after the then St Peter's at Rome; and William of Sens, a Norman, is named as the artist who directed operations, invented appliances for raising heavy weights, furnished the working plans or models, and guided the men in the niceties of the work. One hesitates a little about accepting the version given in its simplicity. Though new to the writer, the machine may have been seen at work in Normandy before then, and the transformation of the wooden roofs into ribs and arches of stone is scarcely likely to have been first produced in Kent. But wherever first carried out, the change was wonderful. One writer says:- "Turn from the earliest church at Glastonbury, composed of wooden beams and twisted rods, to the cathedral of St Magnus, Orkney, to the noble pile at Dunfermline; to the more light and beautiful remains of Melrose Abbey; - or to the still more imposing example of ecclesiastical architecture in England, the strength of original genius in the creation of a new order of architecture, and the progress of mechanical knowledge in mastering the complicated details of the execution, are very remarkable." The builders were cosmopolitan in these mediæval ages. By special permission of the Pope they were allowed to travel and work wherever the whenever there was call for their services. Originally Italian, with some Greek refugees, they associated with themselves by degrees men of other nationalities French, German, Flemish, English, and formed themselves into fraternities whose privileges were protected by Papal bulls. Thus encouraged, they wandered as free masons from country to country for church-building,

Dunfermline Abbey.

in an age whose piety found outlet in crusades abroad and in the erection of religious houses at home. It is exceedingly singular how this latter praiseworthy zeal held its own amidst the barbarities of foreign and civil warfare, and how often a scarred conscience found a healing salve in the erection and endowment of a church. The government of the masons was regular and strict. They lived in a small camp near the scene of their labours, and were managed by a surveyor or governor-in-chief. Every tenth man was a warden, and overlooked his group of nine. Gentlemen near, from charity, penance, or family piety, gave material and carriages. Sir Christopher Wren, the distinguished architect who designed and built St Paul's, London, said that in his day (1700) he knew of building accounts concerning the erection of some of these ancient sacred piles nearly 400 years old, and had noted the great economy exercised and the low sums which the buildings had cost.



An artist's impression of the construction of Dunfermline Abbey,
From Moffat, William. "A History of Scotland".

III. THE BUILDINGS.

Scotland, if later in beginning, soon reached a pitch not far below France or England. So in the neighbourhood of the town and close to the side of the Abbey there were lodged such stranger-builders as these, whose workmanship, after 800 years, in design and execution, will bear favorable comparison with the products of modern Masonic skill. The reign of Malcolm III came to an end, as has been said, at Alnwick; and, buried at Tynemouth, he lay there till 1115 A.D., when it is recorded that his remains were interred in the tomb prepared for them beside his Queen's, before the high altar of the church of Dunfermline – that is to say, at the site of the middle flight of steps between the present new church and the old. This took place at the opening of the church for services in the reign of Alexander I, in 1115, Malcolm's son. It is agreed that he splendidly adorned and finished the church of the Holy Trinity, Dunfermline; and Leslie, in his "History of Scotland," says that "he raised the two lofty massive towers which flanked the great western entrance, built the west gable with its finely-cared grand doorway and the splendid window above it, and completed the high gable and peaked roof overhead." To revert to Mr Freeman, the following opinion of his may here be quoted:- "There are two very grand doorways, especially the great west one, set in a sort of shallow porch, which one does not often see on so great a scale. I think I remember that some of these shafts of the doorways have that peculiar Ionic volute in their capitals, which is a sure sign of early Norman work. . . . I think also, but am still less clear about it, that others presented that rude quasi-Doric form, hardly developed into a cushion, which occurs in the primitive church of St Regulus at St Andrews. If I am right in these reminiscences, these two facts would fall in with the view which attributed to the nave of the Abbey a date before the close of the eleventh century." The appearance of the pilasters at each side of the doorway suggests that some of the original ones have been replaced by others of a harder stone, probably from Luscar quarries.

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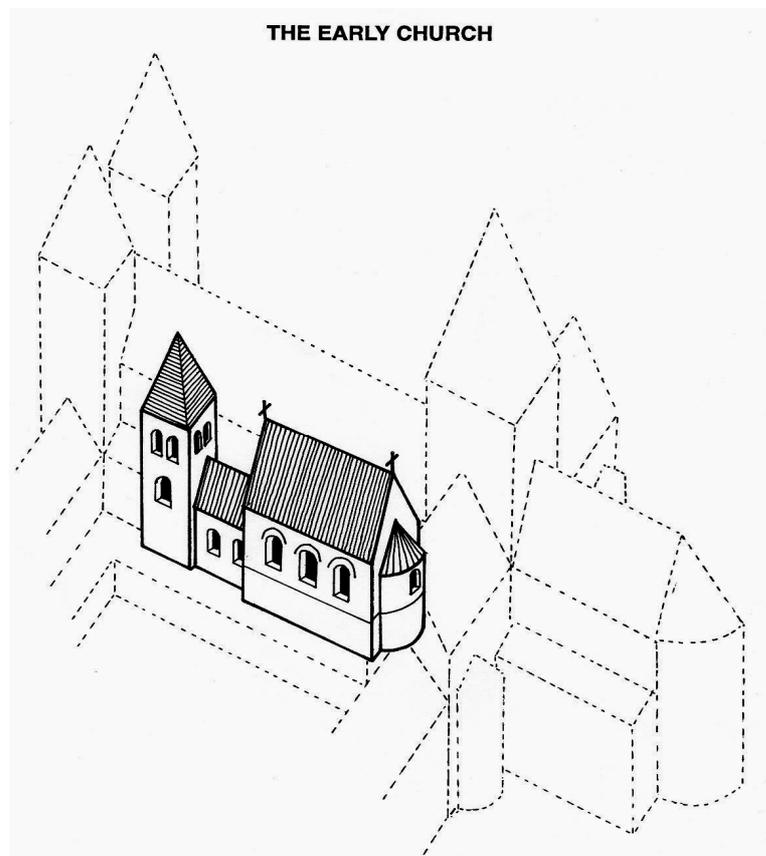
Dunfermline Abbey.

THE CHOIR.

Forty-three years elapsed between 1072 and 1115; but it was about one hundred years more before King Alexander II, (1214-1249) took in hand the addition of the choir with transepts and the Lady Chapel to the building. Then the church assumed the form of a cross, 275 feet long outside and with a breadth of 130 feet outside at the transpets. At the junction of the old and new parts on the north side, was built a tall lantern tower, so called either from the number of its windows or the lights seen there that cast a cheering radiance over the little town nestling not far from the Abbey walls, and gladdened the hearts of the many weary-footed pilgrims that, in the years that followed found their way to Dunfermline for purposes of piety or patriotism, or of merchandise in the sale and purchase of their varied wares on the season set apart for the great fair of the town.

Saint Margaret's Church

Marked by brass lines on the floor of the nave.



An Artist's impression of The Auld Kirk of 1072- 1115
The lantern tower added, plus Choir 1249.

THE MONASTERY.

Between the south sides of this enlarged building and what is now called Monastery Street there stood a range of buildings, which has by this time largely disappeared. From the two ancient doorways seen in the south wall of the church there stretched two covered passage or pathways called the cloisters, and alongside the westmost and west from it was the dormitory of the monks, while at the south end was their refectory or dining-hall, part of which is still seen, with its beautifully-carved western window. The cloister yard was enclosed by these two pathways and other two-one parallel to the Abbey and near it, and the other close and parallel to the dining-hall. On the east side would be the chapter house with some other apartments, and underneath the refectory, as now seen from Monastery Street, a large amount of accommodation devoted to cellarage and the various purposes of hospitality which the conditions and wealth of the Abbey necessitated. For water supplies there was a stream from the Town Loch passing through their grounds. Among the appurtenances was a room set aside for the imprisonment of defaulters.

THE ORGAN.

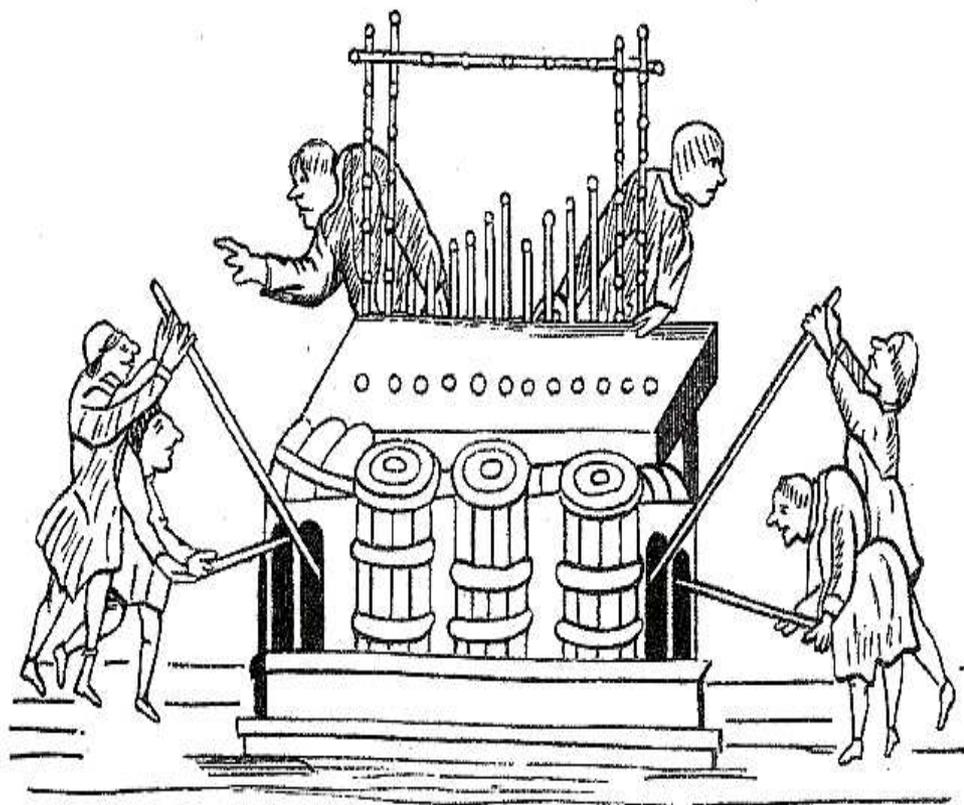
Two years before Alexander died there is mention made of the introduction of an organ into the Abbey for its daily services. The donor's name is not given, but it is a little surprising that an instrument had not been in use before this. Ethelred, a friend and contemporary of David I, King Alexander's great-grandfather, wrote:- "Why so many organs and cymbals in our churches? Why, I say, that terrible blowing of the bellows, which rather imitates the frightsomeness of thunder than the sweet harmony of the voices?" He gives the answer himself to the effect that the music supplied by the male-voices was worse between the imitative falsettos and facial contortions, the time-beating, and bodily movements of the performers. There is to be seen an old print of an organ used in these distant times. One writer says of these instruments that they were very simple, and that the keys were so heavy that they could only be pressed down by the elbow or the complete fist. Another remarks that the blowing power of the mediæval organs came out of the eight arms of four strong men, who, when at work, kept pumping away at their levers. The Royal remains were removed from near the High Altar and interred in the tomb

Dunfermline Abbey.

inside the Lady Chapel. The organ, placed at the junction of old part and new, was used on this great occasion (1250).

“When through the long-drawn aisle and fretted vault
The pealing anthem swelled the note of praise.”

As compared with that of other Scottish churches, its length was by no means remarkable. St Andrews Cathedral was 358 feet long; Arbroath Abbey, 284 feet; Glasgow Cathedral, 283 feet; Dunfermline Abbey, 275 feet; Elgin Cathedral 282 feet; Lindores Abbey, 240 feet; Kirkwall Cathedral, 218 feet; Balmerino Abbey, 275 feet. Then Durham Cathedral, to which some trace our Abbey's plan, was longer than any of these, being 507 feet long. The Scotch and Irish Cathedrals and Abbeys were all shorter than those of England and Normandy, and this may be explained by the greater wealth and denser population of the two latter countries.



Church Organ worked by levers

Psalter of Edwin. Manuscript volume of 1240 Cambridge University Library.

Ebenezer Henderson. *Annals of Dunfermline*. Glasgow, 1879, page 79.

(The original source has not yet been found.)

IV. THE DONORS AND THE ENDOWMENTS.

Closely connected with the Abbey was the Monastery, where dwelt the monks who served its altars, attended to its ritual, carried its messages of mercy to sick and dying, and welcomed the strangers who came to visit the places of historic interest from Queen Margaret's and her husband's connection with them.



The tomb of Margaret and Malcolm surrounded by railings..

In 1250 A.D., when the Queen was canonized and her remains placed in the new tomb in the apse, now seen outside the new parish church, the monastery had become all but the wealthiest establishment of its kind in Scotland. An English visitor mentions that it could accommodate three sovereigns and their retinues at the same time without inconvenience to any of them; but this statement may be somewhat tinged with exaggeration. Its grounds stretched southwards towards the Nethertown and were enriched by a stout wall 12 feet high and some 4 feet thick, which, beginning in Abbot Street, ran along what is now called Canmore Street to a point near the New Row. Running south behind the New Row for some distance, it turned south westwards towards the Nethertown, then northwards, and reaching what is the south-east end of Monastery Street, passed north-west to the Monastery. The ground enclosed amounted to some 30 or 40 acres, and from its southern exposure must have formed a very pleasant retreat.

Dunfermline Abbey.

In the list of valuations of Abbeys made 1275 A.D., eleven years before the sad death of King Alexander III, in whose days the Monastery is said to have reached its highest pitch of grandeur, Dunfermline stands second. Balmerino and Crossraguel are entered at £533.6s.8d. each; Gllenluce, Culross, Iona at £666 each; Scone, Cupar Angus, Lindores at £1666.13s.4d; Melrose at £2499l Dunfermline and St Andrews Priory at £3333 6s.8d each; and Arbroath at £4000.

Bulls on its behalf were sent out by Pope Innocent IV – 21 between 1245-1252, and 12 in 1256, sufficient in number surely to prove this Pope's interest in the Abbey's welfare and its abilities to meet the consequential and substantial cost of them. No fewer than 58 Royal charter in favour of the Monastery were granted – 15 by King David I, 24 by Malcolm IV, 7 by William the Lion, 6 by Alexander II, 12 by Alexander III, 12 by Robert the Bruce, and 7 by James I, evidencing the donors' sense of the importance of the church and the amount of royal benefactions due to it in presence of many other competing claims. Then in 1450 James II, granted a charter of confirmation of the Abbey's rights, possessions and privileges, in which is given the account of its belonging up to that date.

Forty-three churches and chapels acknowledged its right of patronage and paid dues. It had lands or church proprietary rights in places as far apart as Dingwall in the north and Berwick in the south; as Coldingham and Roxburgh on the east and Renfrew on the west. Along the Fife coast it owned property in Crail, Buckhaven, Kirkcaldy, Abbotshall, Kinghorn, Burntisland, Inverkeithing, Limekilns, Torryburn; and inland in Kinross, Carnbee, Newburn, Kinglassie, Beath, Saline, Cleish, Carnock, Orwell, Clackmannan, Perth, Scone and Dunkeld, Stirling and Logie. South of the Forth, there were some of its possessions in Linlithgow, Cramond, Musselburgh, Tranent, Haddington, and Liberton. Near Dunfermline some sixty properties, farms or other possessions, owed its rents or tiends.

In 1094, Duncan II, son of Malcolm, bequeaths as a free gift to the church "Two Villas" called "Luscar." From David I, the Abbey got all wood needed for fuel or building; every seventh seal after the tithe taken at Kinghorn; half the skins of all animals killed at Stirling at festivals, and between Forth and Tay; the free dues of a ship where it may have sailed in his kingdom; the tithe of all salt and iron brought to Dunfermline for the King's use, and of all money rents of Stirling and of all gold that might come to him from Fife and Forthrif (the upper parts of Fife), etc., besides which the Abbot and monks were

The Donors and their Endowments.

granted, Throughout the whole of my land, everything they buy for their own necessary use free of duty," said the King.

From Malcolm IV, it received the heads of whales, less the tongues, stranded in the Forth, opposite the parish, for the salvation of the soul of David I, and half the blubber of whales caught between Tay and Forth, besides fishings in Tay, Tweed, Forth, and Spey. In 1165, on the day of the death of his brother, King Malcolm IV, William the Lion gave to the Abbey as a free and perpetual gift 100 shillings out of the revenue of the burgh of Edinburgh, and 20 acres of land and a toft of land in Dunfermline. Following this example, "Walter Fitzalan, the King's Steward, gave to the Abbey on the day that King Malcolm was buried there, a gift of 20 acres and a toft, for the weal of the soul of King Malcolm IV. And his ancestors; and also for the souls of his own father and mother, and for his own soul, in free alms, reserving a lodging for himself and his heirs." This gentleman seems to have been anxious to get as much as possible in return for his gift; but three years after he gave an additional toft situated in Inverkeithing. Alexander II, in exchange for alms received by the monks of Dunfermline at Kinghorn and Crail and for all the dues they used to receive in the Royal kitchen, gave them the lands of Dollar, 1237. One wonders, in regard to the kitchen rights, if the servants of the monks had been playing the part of the savants of Eli's sons, in making too free use of their flesh forks. The same king had some years earlier given them a rabbit warren at Musselburgh, with a £10 fine to be imposed on poachers and trespassers, and one-eighth of all fines levied in Fife. There was game preserving indeed! The Abbot had a ship which David I, freed from all dues, and a boat on Lochleven, as also a ferry boat at Inverkeithing, the King and his servants being allowed a free passage at all times.

COAL.

In 1291 the right of quarrying coal and stones on Pittencrieff was granted by William de Oberwill of Pittencrieff, and free use of all roads through Pittencrieff and Galrig. Coal working is mentioned in connection with Tranent some six years earlier, and it has been sometimes said that the art was taught here by the monks from Newbattle. There is no proof that either of these places actually has a prior claim to the honour. Though the privilege was, in the year 1291, granted to the Abbey here of working the mineral for their own use and not for sale, the probability is that mining had previously been in

Dunfermline Abbey.

operation. An Italian visitor, afterwards Pope Pius II, noted the black stones used for fuel which were given away in charity to the poor. (1458.)

SERFS.

Another part of the Abbey's property may be mentioned. As early as 1098 King Edgar gifted to the Church of the Holy Trinity at Dunfermline, some slaves whom he is believed to have brought from his estates in Cumberland. His father, Malcolm Canmore was in the way of bringing captives from England and disposing of them to his people as slaves. These gifted to the Abbey would be like the Gibeonites, hewers of wood and drawers of water to the monks. In 1142 David I, added his bondsmen "Ragewin, Gillepartic, and Ulchell," as he says, "for ever to the Church of the Holy Trinity, as my own men." Then King William bequeathed for ever as a free gift to the Abbey Gillandean MacSuthin and his children. Of such serfs the authorities in the Abbey kept a register in which were entered their names and the names of their children, on whom they kept a hold as firm as that of the slave-owners in the old American slave-dealing times. It paid them to do so for their work and, when the workers were hired out, their wages, all went into the treasury of the Monastery. In 1185, by the help of the serfs attached to the Abbey, King William's own workmen repaired his castles in far distant Ross; but the King carefully let it be known that this was not to be taken as a precedent.

In 1179 Galefrid de Macum gives and confirms to the Church of Christ at Dunfermline and Monastery of the same the Church of Melville as a perpetual and free alms, "for the souls of David, the King, and Malcolm IV, and for his ancestors and successors"; at the same time he stipulates that for this gift a perpetual light must be kept burning before the tomb of the said Kings."

The value of the Abbey as regarded Rome is indicated in a Valuation of Scottish Prelacies in camera at Rome of date 1492-1550, where Balmerino is noted down as worth 200 ducats; Culross and Cupar-Angus, 100; Lindores, 333; Dunfermline and Scone, 250, Arbroath, 600; Melrose, 80. From these figures it appears that the comparative values have altered very materially since 1275 A.D., be the causes what they may.

V. THE OCCUPANTS.

In a number of the religious houses of Scotland attached to Abbeys and Pories there was for a considerable time a section of the staff composed of Culdee monks alongside of those of the new Roman Catholic orders imported from England or France. The former were gradually assimilated to or absorbed by the latter, or allowed to die out, their vacant places being filled up by new men and the endowments passing over to the treasury of the Roman Catholic party. Such ends befell the native Church at St Andrews, Lochleven, Dunkeld (whose last Culdee head died in Dunfermline), Urquhart, Iona, and Dunblane. The head of the monastic establishment here was the Abbot, who was chosen by the brethren, their choice being submitted to the King for ratification. When the title of Lord Abbot was conferred, the bearer lived in great state, and sat in Parliament representing the barony attached to his station as if he were a temporal lord. The Earl of Fife had to do homage to the Lord Abbot for lands held from him; and for his convenience there were at one time belonging to the Abbey a house in Stirling and one in Edinburgh, known afterwards as John Knox's house. The Prior was next in rank and ruled the monks in the Abbot's absence, assisted by sub-Priors, there being one such to every ten monks. The Prior's room was over the dormitory main door, that he might know who went out and in. Next came the Precentor, who was usually trained in the Abbey from boyhood, and whose work besides the musical part was to distribute robes at festivals, write out tables of offices for the monks (such as choral services), to superintend processions, and as head librarian to attend to the archives. The Cellarer or House Steward's name indicates his office; but among his duties there may be mentioned one, that he must allow no one to sit down at table before Abbot or Prior; and another, that he must collect the spoons after dinner, the Abbot's in his right hand and the others in his left. The Treasurer occupied a house by himself to receive and discharge accounts. About 1252 a Bull of Pope Innocent IV, to the Abbey declare that the Abbey and Convent should not be compelled to pay debts unless it was proved that they had been contracted for its benefit. The Sacristan had charge of sacred vessels, vestments, keys of the altars, etc., and only he and his assistant were allowed to sleep in the church without leave of the Abbot. The Almoner attended to works of charity, and where the New Row and Woodmill Street meet there were Almonry acres or land, somehow connected with him or his office. The Cook, specially

Dunfermline Abbey.

Trained, attended to the sick and sat at dinner on the Prior's right hand. The Refectioner attended to the dining-hall, its viands, and its cleanliness, and had to see that five times a year its floors should be strewn with rushes. The Chamberlain had to provide clothes, bedding, shaving material, glass for dormitory windows, etc. Once a year was the dormitory swept and the straw beds changed. Monks were to have baths three times a year, or as often as the Chamberlain deemed necessary. Such rules dated from the time when the Benedictine monks were brought from Canterbury and placed very probably alongside the brethren of the older Scottish Church.



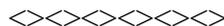
In 1201 there were besides the Abbot in residence here twenty-six monks and twelve officials. The Abbot of this date, in a Court held at Perth by a Cardinal, was deposed for irregularities of life and his place taken by one who had been a sub-Prior of Durham and Dean and Prior of Canterbury. About the same year the Bishop of St Andrews arrived as a guest; but there being a scarcity of wine for his supper, he deprived the Abbey of their rights in the Chapels of Kinglassie and Hailes. It turned out that the wine had been supplied, but that his Lordship's servants had forestalled their master in using it. Thirty-two years seem to have passed before Kinglassie at least was restored and Hailes must have followed, for the Abbey owned lands there till 1560. In 1243, by Bull of Pope Innocent IV, the Abbey became a mitred one and the Abbot Lord Abbot till the Reformation of 1560. The Abbot of 1243 was suspected of political intrigue, resigned office, and became first a plain monk at Newbattle and afterwards Abbot of Melrose. One man, Arnold Blair, at the end of this century, left the Abbey to become chaplain to Sir William Wallace, and after his hero's death he re-entered the Monastery and wrote his life. About this time there were fifty monks, a number of students, and a dozen servants, about one hundred in all. One hundred years later, when John Wardlow of Torry as Abbot, there were forty-five monks with twelve domestics. In 1451, during Lent, when animal food is forbidden, the monks got leave from Rome to use butter and milk instead of oil of olives, which was not native to the country. The Abbot of that time became one of the Lords of the Session and an Ambassador to the English Court, along with others, about some international complication. There was then in the Monastery a very learned monk, Walwood by name.

Dunfermline Abbey.

A CRITICAL TIME.

The year 1472 was a rather critical one in the history, not only of the Abbey but also of the Church in Scotland. The monks chose one of their number as Abbot, but the King appointed another, and prevailed. By and by this led to the appointment of seculars to the head and sacred office and, as the tale runs, “the godlie erectionis was frustrate and dekayed because that the Court of Rome admittit the princis supplicationis, the rather that thai gat grey^t proffeit and sowmes of money thairby.” Another entry in the annals tells that Henry Creightoun was elected and consecrated Lord Abbot of Dunfermline by a Pope’s Bull through the intercession of King James III, and Alexander Thomson, who had been chosen by the monks, was thrust out. Following this incident came another on 12th August, 1491, when an Italian Cardinal as appointed Commendator of the Abbey by Pope Innocent IV. He was non-resident. But sometimes the Abbots overstepped the bounds of civil law, as when they took a prisoner out of the town’s Tolbooth. According to the charter granted them, any o the men on the territories of the Abbey committing a crime could be repledged from the supreme criminal judges of the kingdom, and he brought to trial at the Abbot’s courts; and, besides, the Monastery was exempted from attendance to courts of law.

Patrick Graham, first Archbishop of St Andrews, accused of heresy, was imprisoned at Inchcolm and Dunfermline, and afterwards at Lochleven, where he died of a broken heart in 1478. Thirty years after, the Abbot of Kelso and others, friends of Lord Home, were also imprisoned here by Regent Albany.



VI. TWO ROYAL ABBOTS AND ABBOTS BEATOUN AND DURY.

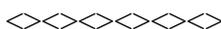
At the beginning of the sixteenth century and onwards events occurred in connection with the Abbey that created considerable stir in the country. The abuses were gross. The monks had been reduced in number, but over them was placed the King's brother, 26 years of age. He was then Archbishop of St Andrews, Abbot of Arbroath, Duke, Marquis, Earl, Baron, and Chancellor of the Kingdom of Scotland. Dying in 1504, he held the office but two years. He was succeeded by James Beton, Bethune, or Beaton, youngest son of Beton of Balfour, Fife. As he rose to a great pitch of power between this year and his death in 1539, and as he and his nephew the Cardinal had such a malign influence on the State as well as the Church, it may be interesting to read the different steps of his promotion, leaving the reader to follow his history more minutely in the different histories of the country available. He, James II, the 31st Abbot became a Lord of Session, 1504-5; Lord High Treasurer of Scotland 1505; Bishop-Elect of Glasgow, 1508; Archbishop of Glasgow, 1509, when he resigned the Treasureship; Chancellor of the Kingdom in 1514; Abbot of Arbroath and Kilwinning, 1524, and a member of the Regency Council; and, lastly, Archbishop of St Andrews, 1522-1539. As a Wolsey he played his part in a country where there was no Henry VIII, and his greatness attended him to the last, for on his deathbed he distributed various of his office to his successors. His greed must have been as insatiable as his pride. In 1510 he resigned the Abbacy here, his place being taken by a natural son of James IV, a boy of about 15, whom his father had prevailed on the Pope to confirm in the office. Next year the same boy was elected Lord Chancellor of Scotland and Pope's Legate. This youth, besides being a precocious church man and statesman, was a warrior, and accompanied his father to Flodden, where the King and he fell along with the flower of the nobility. Where the father was buried is somewhat of a mystery, but his son's body was brought to St Andrews; and many years ago his skeleton, when found, was seen to bear the marks on its skull of some English sword or brownbill. Following this Royal Abbot there were two, Hepburne and Foreman, between whom there was difference, which ended in the latter occupying the office for six years. He was a man of considerable distinction, and in his time played nearly as many parts as Beton or the first Royal Abbot. Enjoying the favour of Louis XII, of France, he was made Archbishop of Bourges in France in 1513, and in Scotland he became Archbishop of St Andrews. His

The Royal Abbots.

offices in Scotland being held only by nomination of the Pope, he resigned all, and was re-appointed only to the See of St Andrews and the Abbacy of Dunfermline. On his death, 1522, Beton, who had been Abbot from 1504 till 1510, again became Abbot, and held office till his death in 1539. In 1531 there was a charter granted by him in which he is styled "Usufructuarius," or life-renter of the Monastery of Dunfermline, and George Dury is called Abbot of the same, he apparently being sub-Abbot.

THE MARTYRS.

Both of these dignitaries were present in the Court at St Andrews which, on the last day of February, 1527, sentenced to death Patrick Hamilton, a young man of 24, and a relative of the Earl of Arran, the Duke of Albany, and of King James V, himself. The same day that his doom was pronounced by the Church Court, he was condemned by the secular powers, and burnt the same afternoon in front of the old college of St Andrews. The King had gone to Ross on some religious duties bent, and this deed was hurried through in his absence. Then, 1558, John Durie, one of the monks of the Abbey, was for heresy brought to trial by the Abbot George, found guilty, and condemned to be built up between two walls till he died. Through the intervention of friends with the Earl of Arran he was set free. But the same year the Abbot was present at the trial for heresy of Walter Mill, an old man of 82, who was, like Hamilton, condemned and burnt at the same cathedral city. "Upon the XXIX day of Januar, 1560, the Abbot of Dunfermline and the Erle of Eglintoun past to France furth of Dunbar." Thus ended the Abbots, and a Commendator or Caretaker was appointed in their stead.

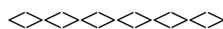


VII. MISFORTUNES OF THE ABBEY.

The pristine glory of King Solomon's temple lasted for the brief period of 34 years, when its gold, stripped off by Egyptian spoilers, was replaced by brass. The Abbey's period of greatest splendour (to compare small things with great) covered some 54 years. It is true that early in its history both King and Pope are found putting restraint upon its officials, who were disposing of its properties, possibly for what seemed to them perfectly justifiable reasons. The cost of upkeep, as well as the burdens of taxation and hospitality laid on it may have been beyond its means.

EDWARD'S DEVASTATIONS.

Supposing everything correct in the way of household and estate economy, it would have taxed the genius of the best and most thrifty chamberlain that ever was to lodge such a visitor as Edward I, of England, who came, not as a pilgrim or a welcome guest, but as a conqueror and tyrant to trample out any spirit of independence there was in either cleric or layman. Any virtue or credit he had earned by his share in the crusade to Palestine in 1270 was surely cancelled by his diabolic destruction, thirty-four years afterwards, of the buildings that had sheltered him four times, his fourth stay continuing for ninety-seven days. The burning took place on the 10th February, 1304, but he seems to have paid a fifth and final visit to the town on the 1st May of the same year. The excuse made by his apologists for his vandalism is that a Scottish Parliament had met in the Abbey to defy him, and that the patriot Wallace at times found shelter there. Some accounts restrict the burning to the monastic building and omit the Abbey' but, as the buildings were close to each other, it seems scarcely possible for the church to have entirely escaped the effects of the flames.



RICHARD SECOND'S BURNINGS.

Edward II's crushing defeat at Bannockburn somewhat enriched Scotland by the spoil and ransom of prisoners taken here, and doubtless some part of the wealth found its way to Dunfermline, and was of service in the restorations of the ruined buildings. In 1337 Edward III, fixed the burden of fortifying Perth on several Abbeys, of which Dunfermline was one. Then in 1385 came the son of the Black Prince, the ill-starred Richard II, whose only connection with Dunfermline is summed up in a sentence or two by Froissart – "When the King (Richard II) and his lords left Edinburgh they went to Dunfermline, a tolerable handsome town, where is a large and fair Abbey of black monks, in which the Kings of Scotland have been accustomed to be buried. The King was lodged in the Abbey; but after his departure the army seized and burnt both that and the town." Edinburgh, Perth, and Dundee were similarly treated.

ROYAL APPROPRIATIONS AND LORDLY PILLAGINGS.

In 1455 several lands of the Abbey were annexed to the Crown by James II, in Parliament at Edinburgh. He was probably resuming some of the gifts made by David I, who "left the Kirk our riche and the Crown our puire. For he tuk fra the Crown £60,000 Scottis." As Sir David Lindsay has it: -

"I heir men say, that he was sumthing blind
That gaif way mair nor he left behind."

One other plundering of the Abbey falls to be mentioned, and that not by foreign foe, but in course of civil warfare. At Avonbridge in Linlithgowshire three Scottish Earls – Angus, Arran, and Lennox – engaged in a skirmish, the Abbot of Dunfermline siding with the last. He was on the losing side, and had to flee to the mountains disguised as a shepherd – 1526 A.D. The victorious Earls Angus and Arran, with their soldiers, crossed the Forth and pillaged the Abbey shortly afterwards, as well as the ecclesiastical buildings of St Andrews.

VIII. THE MALIGNED REFORMERS.

When tourists visit the ruined cathedrals or abbeys of our land, they are very frequently met with an explanation given by the custodians or guides that attributes all the ruin and havoc brought upon them to the Reformers. Confused as to dates, they are uniformly positive as to the fact. In the letterpress at the foot of a very fine series of Scottish scenes, published by an eminent English firm, where Melrose is dealt with there is this entry: - "An old Culdee Monastery was the first to be erected here, but the site was peculiarly exposed, and abbey after abbey was destroyed in succession by ruthless invaders. The last building suffered heavily from the Reformers, who in 1618 fitted it up as a Presbyterian Church." That is to say, the Reformers of 1559 were still going at it fifty-nine years afterwards – surely a long lived race. Now, read this about the Abbey of Holyrood: - "It was ruthlessly damaged during the Reformation, as well as in the English invasion of 1544." Here the Reformation precedes the English invasion apparently. Under Iona we have: - "Columba landed in 563 A.D. The first Primate of the Scottish Church, hundreds of years before Augustine, was thus, with prophetic significance, no bishop but a simple presbyter." As a matter of fact, the difference in time between the landing of Columba, 563, and Augustine, 597, is but 34 years. The volumes in which these statements appear cost 10s a-piece to subscribers. Leaving out Iona, which is only mentioned as a somewhat typical illustration of current information supplied to and by the ignorant, what ever the historic facts in regard to the abbeys south of the Forth? The stately ruins, grand even in their state of dilapidation, owe their downfall, not to the Reformers, but to ruthless orders of Henry VIII, of England, whose scheme of marriage between his son Edward and the infant Mary, Queen of Scots, was thwarted by the French party in Scotland, with Cardinal Beatoun and Mary of Guise, the Queen Mother, at its head. In 1544 Hertford, the English general, was instructed to raze to the ground the Castle of Edinburgh, Holyrood House, Leith, and the villages, and to put man, woman, and child to the sword. . . And then to proceed to the Cardinal's town of St Andrews and not to leave there a stone or stick standing. Whatever mischief was done in Fife does not immediately concern us; but English State papers contain official reports of the havoc wrought by the general of two other English leaders between the Forth and Tweed. All the abbeys were wrecked and such devastation made as had not been seen for one hundred years. When English soldiers shrank from the task, it is recorded that Spanish, Italian, and other mercenaries were employed to perfect the ruin. This was in the years

The Maligned Reformers.

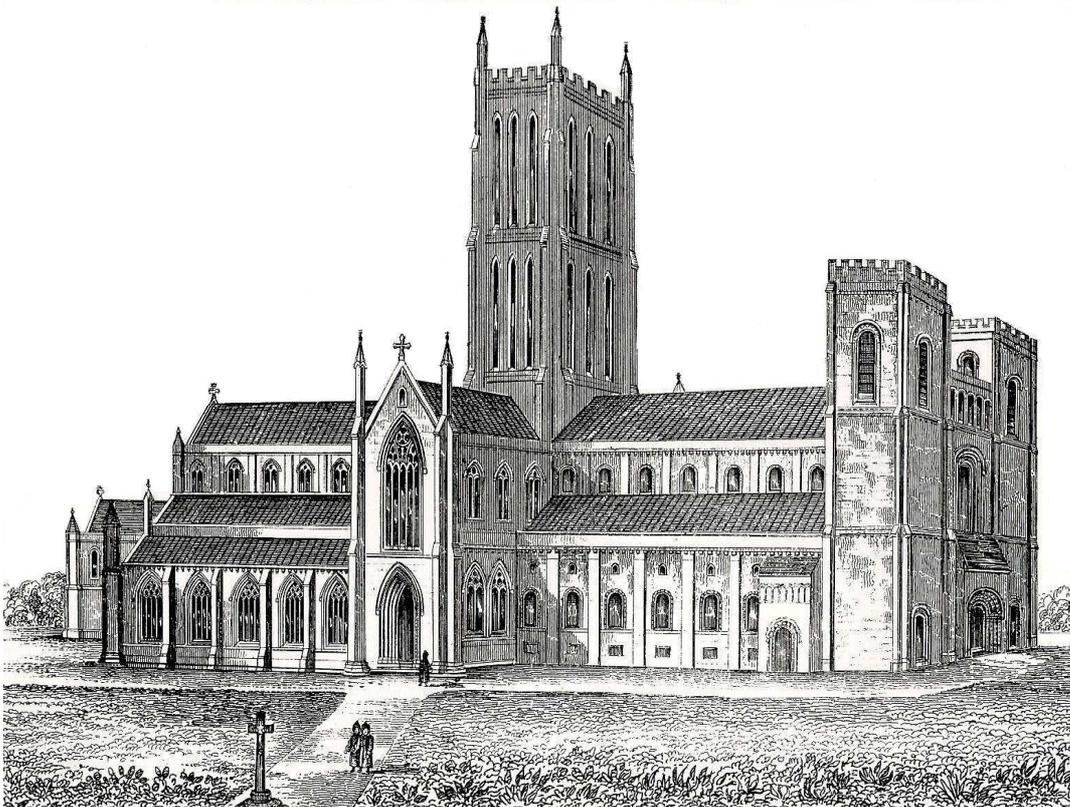
1544, 1545, fourteen or fifteen years before the Reformation of 1559. The instructions issued to certain gentlemen appointed to guide the movements of Reformers north of the Forth were very explicit and very different from the English King's orders. Thus runs the warrant: - "To our traist friends, the lairds of A ---and K ----, after maist hartly commendacioun, we pray you fail not to pass incontinent to the Kyrk of . . and tak down the haill images thereof, and bring furth to the Kyrk zayrd and burn thaym oppinly. And sic lyk cast down the alteris, and purge the Kyrk of all kinds of monuments of idolatry. And this ze fail lot to do, as ze will do us singulare empleseur, and so commitis you to the protection of God.

"Fro Edinburgh 1560.

(Signed) " AR. ARGYLE,
" JAMES STEWART
" Ruthven.

"Faill not, but ze tak guid heyd that neither the dasks, windocks, nor dorris be ony ways hurt or broken, either in glassin wark or iron wark."

THE GREAT ABBEY OF DUNFERMLINE, 1250



IX. PROTESTANT CARE OF THE BUILDINGS.

At the first meeting of the General Assembly of the Church, 20th December, 1560, care was taken "for the maintenance of all cathedrals, and collegiate churches, and chapels attached to monasteries which were at the same time parish churches." In 1570 the General Assembly dealt with the Bishop of Orkney, who was life-rented in the revenues, for allowing Holyrood to be in ruins. Again in 1578 it deals with the state of the ecclesiastical buildings, hoping Parliament would intervene. In 1583 the needy state of Glasgow and Dunblane Cathedrals and Abbey of Dunfermline was laid before the King. That the Reformers were not the guilty parties is testified to by Cecil, the English Ambassador in Scotland at the time: - "The Protestants lie at Edinburgh. They offer no violence, but dissolve religious houses, directing the lands thereof to the Crown and to the ministry of the church. The parish churches they deliver of altars and images." The church of St Giles, Edinburgh, though stripped of images, was not destroyed, and in it John Knox ministered for twelve years more or less continuously till his death in 1572. Glasgow Cathedral was not destroyed by the Protestant party, who wished for its repair and preservation. The Reformers required the buildings for worship, but lacked the means to fit them up and adapt them for their purpose. Two-thirds of the ecclesiastical revenues were set aside for the maintenance of the ejected monks, priests, and bishops. The remaining third was in the possession of the Crown, and from it the Protestant pastors, readers, and superintendents were paid. In a recent volume, Dr Hay Fleming declares the tale of the destruction of St Andrews Cathedral at the Reformation as "a fable of later writers." He has not been able "to find any evidence whatever to show that the fabric of the cathedral of the priory, or of the church of St Regulus suffered the slightest damage at the Reformation"; and he proceeds to say that "it seems tolerable certain that the ruin of the cathedral was due to a catastrophe, probably hastened by neglect, that the central tower gave way and carried the north wall with it."

What is said here in regard to St Andrews may very nearly be applied to Dunfermline. Lindsay, in his "Chronicles of Scotland," thus writes of the Abbey: - "Upon the 28 March (1560) the wholl lordis and barnis that ware on thys syde of the Forth, pased to Stirling, and be the way kest down the abbey of Dunfermline." In his annals Dr Henderson accepts this statement as conclusive with regard to the destruction of Abbey and Monastery and the Reformers' share in it; but, while fully applicable to the Monastery, in later pages of his own

Protestant Care of the Buildings.

book are to be found proofs that the Abbey did not suffer to the extent he on pages 204-5 deploras.

Instead of reading into Leslie's sentence as much as Dr Henderson had done, may we not take it to mean simply what is somewhat similarly reported by John Knox in a letter about that time with regard to Lindores Abbey? :- "In the whilk the Abbay of Lindoris, a place of black monks, distant from St Andrews twelve myles, we reformed; their altars overthrew we, their idols, vestments of idolatrie, and mass books we burnt in their presence, and commanded them to cast away their monkish habits." Several considerations strenghthen the supposition that little, if any more was done here and there. "Kest," like "overthrow," applied to the altars – some twenty in all here, and not to the edifice.

DUNFERMLINE ABBEY, c. 1650



W. Thomson, Dunfermline Abbey as in 1650.

X. DECAY AND REPAIRS.

Dunfermline was not the first town or city in Scotland to receive a Protestant ministry. Nearly a year before the Papacy was overthrown, such had been established in Edinburgh, St Andrews, Dundee, Perth, Brechin, Montrose, Stirling and Ayr. Of these, Dundee was first with a congregation and settled pastorate. At the first meeting of the General Assembly of the Scottish Church in December, 1560, the Rev. David Fergusson was ordained minister of Dunfermline, and in the church of the Abbey he there-after preached. If it was somewhat dangerous for preacher and hearers to assemble there, that the risk had not been brought about by the Reformers seems clear, not only from what has been already adduced on the point, but also from the facts now to be set forth.

ITS STATE BEFORE THE PRIVY COUNCIL, 1563.

At a meeting of the Privy Council held at Stirling, 18th September, 1563, letters from the townfolk of Dunfermline, complaining of the ruinous and hazardous condition of the Abbey were under consideration. Hitherto the duty of upkeep had lain upon the Abbot, the Chamberlain, the Sacristan, and the authorities of the burgh. Through decay caused by neglect of necessary repairs, "wallis, ruif, kypillis, and thak thereof" were a danger and peril to the said complainers. The town, represented by Bailie John Boiswall and Treasurer William Wilson, declared itself willing to do its part. The Chamberlain, Alane Cowtis, and the Sacristan, William Lumsden, appeared for the Abbey; but the Abbot or Commendator, Robert Pitcairn (whose house stands in the Maygate), "Tho oft tyme called nowt compeared." The conclusion come to runs thus: - "The lordis of secreit counsile decernis and ordainis the saidis Maister Robert Pitcairn and Alane Cowtis to uphald and big the walls of the said parochie kirk, and also the ruif thairof in leid and uther theiking, beting, and mending of the sameyn and kippill werk, above the volt thairof for saulftie of danger, for a writ: And als the said William Lumisden, Sacristan, foirsaid, and the Mr Robert, to beit and uphald the glassin windoes thairof siclik as thai wer wont in all tymes bypast, upon thair expensis." It is unreasonable to suppose that if the Reformers had done this damage the fact would have come out from the lips of some of these parties? It was an opportunity not to be missed, if malicious could have been charged against Protestant visitors or natives at all. But neither clerics nor townsmen hint at

Decay and Repairs.

such a thing. The condition of the Abbey had arisen from the neglect of those whose business it had been, and still was, to repair out of the Abbey revenues (which they drew) whatever was in need of attention.

In 1564 something was done to carry out the orders of the Council; and later, in 1570, a similar note tells that “a commencement was made to repair several parts of the nave of the Abbey Church” Sir Robert Drummond of Carnock, the Master of Works to the King, being in charge.

BEFORE THE KING

Yet, eighteen years after, in 1588, Dunfermline Abbey is mentioned, along with Glasgow and Dunblane Cathedrals, in an application by the General Assembly of the Scottish Church to King James VI, for money to save these several edifices from threatened ruin. Now, Glasgow Cathedral was one of the churches said to have been saved from the Reformers’ hands by the inhabitants of the western city. Yet, here it is, in its straits, side by side with Dunfermline alleged to have been destroyed by these same law-breaking parties. All valuables in Glasgow Cathedral were carried off to France by the fugitive Archbishop in 1559, and his neglect and that of others had been the cause of distress here like that which had overtaken the Abbey here.

What James II, had done in the way of alienating Abbey property, and many Abbots had similarly carried out, James VI all but completed when in Parliament, finding Crown revenues insufficient to support the Royal dignity, and, considering the greatness of the gifts made by kings in former days to the Abbey, he resolved to strip the church of most of its lands and add them to the Crown properties, the Conventual brethren being life-rented in their rights and privileges. The history of each abbey in the country has a similar tale to tell of spoliation and alienation of properties by church authorities, king, nobles, or gentry.

MR SCHAW’S WORK – 1594-1602

In 1594 the church was ordered to be thoroughly repaired, and Mr Schaw, the King’s Master of Works and trusted friend, was put in charge. Instead of a tower a steeple was built at the north-west corner, 156 feet in height, the bartizan walk being nearly 98 feet high. This

Dunfermline Abbey.

walk, all but closed now to the public, furnished an extensive view of middle Scotland, which may easily be obtained from different parts of the high ground to the north of the city. Mr Schaw built the porch at the north doorway, over which, on the original wall, are some niches which were probably filled in earlier days by images. Such decoration existed on some of the walls of Durham Cathedral up to about one hundred years since, when it was removed by a renovator. The upper part of the west gable was taken down and rebuilt by Mr Schaw, who also added some of those heavy buttresses which rather disfigure the simplicity and proportions of the original building. The interior was also repaired and fitted up in a manner more suitable for a Protestant place of worship. The work was spread over some years, Mr Schaw dying in 1602. When the Earl of Dunfermline superintended what was being done, and the date 1607, at the south west doorway, is supposed to indicate the completion of this restoration period. Later on, in 1620, the middle buttress was erected to strengthen the south wall, and the west part of the inside of the south aisle was repaired, along with the pillars there, under date 1626, which appears on the centre stone of the arched roof between the second pillar and the south side. In 1610 the Royal Gallery had been erected in the church between two pillars in the south side, opposite the pulpit, for the use of the Royal Family when visiting the town, but this was not required till 1617, when King James paid a long-promise visit.

We are left in ignorance as to what King Charles I, or his Archbishop, Laud, of equally unhappy memory, thought of the Abbey or its services in 1633-4, and have to come down another twenty years nearly till we find Royalty again on a visit, in the person of Charles II, who very probably in the Abbey (or Palace, mayhap) signed the paper called "The Dunfermline Declaration" on August 16th 1650, which ten years afterwards he utterly ignored.

CROMWELL AND THE ABBEY

Next year, on 20th July, Cromwell won the battle of Pitreavie, and his men, on visiting the town, did considerable damage to St Leonard's and St Mary's Chapels on the south side of the town, broke into the Abbey, and played mischief to the fittings, besides emptying the collection box. This, however, was not so serious as that done in

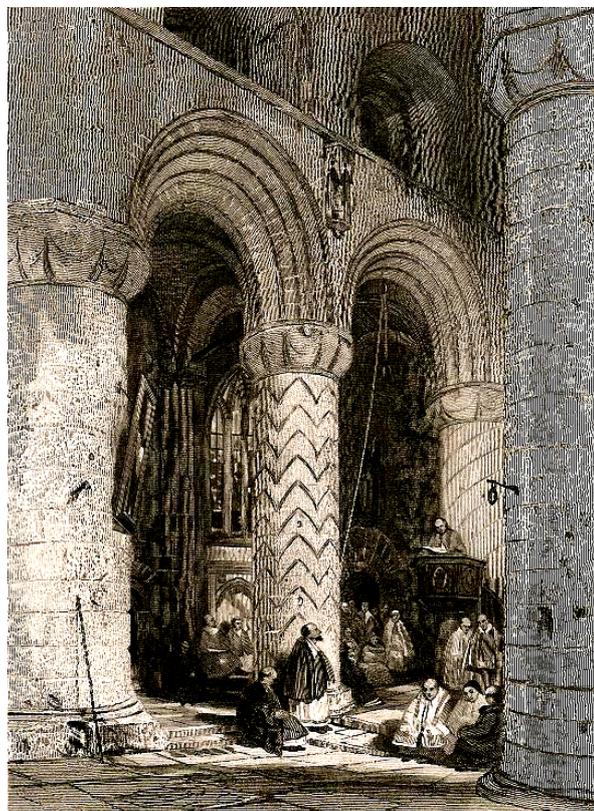
Decay and Repair.

Durham Cathedral by the Scottish prisoners (some three thousand in number) taken at Dunbar, whom Cromwell lodged there. During the winter of their imprisonment, 1650-51, they used up most of the woodwork for their fires, for which it is not easy to blame them. In 1672 “the eastern part of the walls of the Choir and Ladye Chapel, which had long been in a dilapidated state, fell” during a great wind.

REPAIRS IN 1698.

Before the seventeenth century ended further repairs were executed on the old steeple at the south-west corner of the nave, and an entry in the Burgh Records under 1698 runs thus: - “The Counsell being informed that the fabrick of the Kirk, in the roof and otherways, was in ill case; and the Counsell recommend a joint action with the heritors to have the necessary repairs made.”

From 1701 to 1705 the Abbey pulpit was occupied, the one half of the Sabbath by the Presbyterian minister and on the other by an Episcopalian, whose flock got supplementary accommodation in one of the Abbey vaults through the kindness of Lord Yester.



Drawn by George Cattermole. Engraved by W. Simmons.

Published by Charles Tilt, Fleet Street, London. 1834.

XI. FALL OF THE LANTERN AND S.W. TOWERS, Etc.

FALL OF THE LANTERN TOWER.

Early in 1716 the tall Lantern Tower, which stood at the north side of the junction of the nave with the choir, fell. It was 150 feet high and 30 feet square, with two storeys of three tall Gothic windows on each side. Grave digging in the ruined choir near it and on its northern side had damaged the foundations; hence the fall, which was naturally lamented by the inhabitants. The same cause probably brought down the east gable of the choir, which, when used as a burying ground, went by the name of the "Sither-Kirkyard," the musical part of the Abbey's services having been conducted in pre-Reformation days in the Psaltery there.

THE SOUTH WEST TOWER'S FALL.

During the night of the 19th August 1807, the south-west tower of the Abbey, which for some years had been in a ruinous state, fell while a great thunderstorm was raging. A newspaper of the time reported that in its fall the steeple had buried a stable and part of a barn, which had been put up probably as lean-tos at its sides, and had killed some horses stalled there. As the neighbourhood was a favourite public resort, the community congratulated itself that the mishap had taken place by night instead of in the day. "Two of Laurence Millar's 'Fly horses' were among those killed, which put an end to the running of the 'Fly.'" For some three years it lay as it had fallen, because of the town's disclaimer of responsibility about rebuilding the tower, which burden the Council said lay upon the heritors alone, while the town had merely to do with repairs. After the Court of Session had decided in favour of the citizens, Mr Stark, a native architect, was employed to prepare plans for a new steeple, which was built in the years 1810-1811. This S.W. tower looks as if it were somewhat incomplete.

Fall of the Lantern and S.W. Tower.

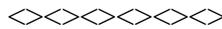
WEST DOORWAY.



West Door. (Restored.)
Engraved by John Johnstone, Edinburgh

Between the two western towers there is to be noted –

“The many pillard western gate
With rounded arch elaborate,
But weather-worn, you partly see:-
A network of fine tracery;
A cunning antique lace
Draping a vacant space.”



CLOISTER YARD AS DRILL GOUND.

A strange entry appears in the annals about the beginning of last century. It was then that Britain’s strength was tried to the utmost. The local Volunteers were drilled on ground where the Cloisters had once stood. A tree stood near, to which recruits were occasionally fastened, preparatory to be subjected to a flogging. As their cries when under punishment were heard in the High Street, the inhabitants would probably have some doubts about the wisdom of such methods of fostering patriotism and military proficiency.

Dunfermline Abbey.

THE CLOCK.

Overhead in the N.W. tower is the clock, of which frequent mention is made in the town's records, and which is now surely more than ever in need of repair. As early as 1485 Robert Henryson, notary, school-master, and poet, makes mention of one in the Abbey, probably in this same part of the building: -

“Our nichtingall, and als our orlege bell;
Our walkryfe watches us for to warne and tell
Quhen that Aurora, with his curcheis gray,
Put up her heid betwix the nicht and day.”

THE WALK.

Of the Abbey itself he makes mention in a short poem: -

“Allone as I went up and down
In ane Abbay was fair to se,
Thinkhand quhat consolatioun
Was best in to adversitie;
On caiss I kest on syd myne e'e
And saw this written upon a wall –
Off Quhat estait Man, that how be,
Obev, and thank thy God of all.”

THE SECREIT YETT.

In his testament of Cresseid he tells o a 'secreit yett' in the Abbey wall that led to the southern part of the town, to which a leper was to be conveyed:

“Than in ane mantill, and ane bavar hat,
With cup and clopper wonder prively;
He opnit ane secreit yett, and out thair at
Convoyit hir, that na man suld espy,
Unto ane village half ane mile thairby,
Deliverit hir in at the Spittall house,
And daylie sent hir part of his almous.”

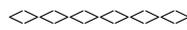
Fall of the Lantern and S.W. Tower.



Robert Henryson's "Testament of Cresseid,"
Is painted by Virginia Connolly on the walls of
The Presence Chamber in Abbot House Dunfermline.

Leprosy was then common, but execution more swift was wrought
by the plague of which Dunbar, a brother poet, writes about 1502:-

In Dunfermline he (death) has taen Brown,
And gude Maister Robert Henrysoun."



THE NEGLECT OF THE POET LINDSAY.

Strangely enough, Sir David Lindsay, a successor of both Henryson and Dunbar, while he apostrophizes – "Edinburgh! thou heich triumphant toun"; "Fair Snawdoun! with thy touris hie, thy chapell Royall, park, and tabyll rounde"; Linlithgow and its "Palace of pleasance"; Falkirk, "the fortrace of Fyfe," omits reference to Dunfermline's town, tower, palace, or Abbey. But a poet preacher of our own times not long dead, has given us lines which he applied to a neighbouring Cathedral, that are almost equally applicable to our Abbey, as it and the town would appear in Lindsay's days:-

"A gray old Minster on the height,
Towers o'er the trees and in the light;
A gray old town along the ridge,
Slopes, winding downward to the bridge –
A quaint, old, gabled place,
With Church writ on its face."

XII. THE INTERIOR OF THE ABBEY.

Internally, the general effect, says Mr Freeman, is very noble, and the proportions are extremely grand. The height here, as in Glasgow, presents something of a marked contrast to the deficient altitude or excessive width seen in the Minster of York and other English great churches. "One of the grandest ranges of piers and arches in existence supports a triforium and arches in existence supports a triforium and clerestory without artistic character and plain even to rudeness as if the nave, begun on one plan, had, from lack of funds or some other cause, been finished on a very inferior one." The reasons are not far to seek. While the Abbey was a-building, a period of nearly 150 years, there were frequent wars, and in Fife alone the competing claims of St Andrews Cathedral, Pittenweem Priory, and the Abbeys of Balmerino and Lindores, besides the erection of many simple churches and chapels. In addition William the Lion, taken prisoner at Alnwick in 1189, paid £1000,000 of our money in redemption of the independence of Scotland to Richard I, of England before he set out the Palestine, and afterwards contributed £20,000 towards a fund raised to redeem, that same King when held in captivity by the Duke of Austria. There may have been here lessened interest, lack of money or of skilled workmen, or greater haste.

THE TRIFORIUM AND CLERESTORY.

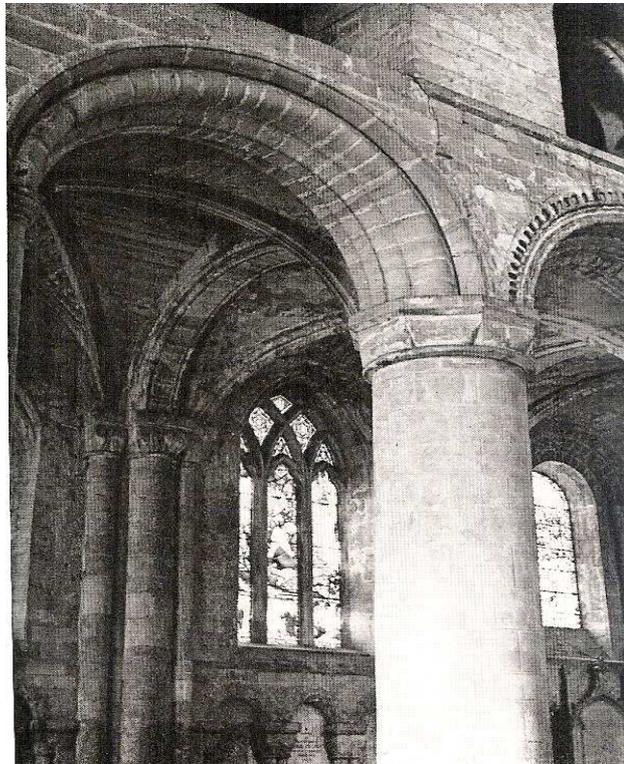
In any case, the appearance presented by the upper arches and walls is disappointing to the visitor when he raises his eye from the stately pillars, carved of plain. To quote Mr Freeman again: - "At Dunfermline the greater relative height admits of a well-developed triforium, and there is no fault to be found with the mere proportion of that feature and the clerestory above it, but only with the unworthiness in point of detail, to be joined with the grand arcades below. Were the whole in harmony together, Dunfermline would be one of the grandest Romanesque designs in Britain." The triforium or lower gallery was used by those wishing to view the various processions on great occasions, while from the upper one such parties as had been obliged to seek refuge in the Sanctuary House in the Maygate, enjoyed a similar privilege.

Interior of the Abbey.

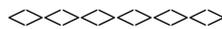
THE WINDOWS.

The windows, which originally were Norman, now display a considerable variety of architectural taste, certainly not all praiseworthy. Such of the lowest, as have been filled in with Scriptural scenes by the hands of accomplished artists, add greatly to the pleasure of the stranger or native in visiting this hallowed fane.

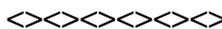
DUNFERMLINE ABBEY



By James Moir Webster (1875-1957).



“And o’er the dim old centuries,
The Minister bridges, unto these,
Dull times of toil and commonplace,
From days of chivalry and grace,
Spanning the vague abyss
With memories of bliss.”



XIII. THE ROYAL TOMBS.

IONA.

Iona was brought into fame by the great apostle Columba and his twelve companions, who, landing there 563 A.D. made the isle their headquarters and the centre of benign Christian and industrial influence throughout the Western Mainland and Isles of Scotland. Dying there 597 A.D. Columba was there buried, and the renown of his physical strength, manly virtues, and single-hearted piety made his tomb a shrine and Iona the coveted last resting place of king and chief. Two hundred years after, in 794 A.D. Norsemen came and wrought great devastation, and for another three hundred years Iona was frequently ravaged, its churches and monastery burned, and its brethren murdered by the savage foe. The bones of Columba were carried to safer places in Ireland and lastly to Dunkeld. It must have been towards the close of that period that the church of St Oran's in Iona was rebuilt by Queen Margaret, and strangely enough, by the Norse King Magnus during a great predatory expedition in 1098 Iona was the only island spared. The late duke of Argyle said that "for 1000 years hither were carried kings and chiefs, even from the far-off shore of Norway." How many of the long lines of Scoto-Irish and Pictish kings were laid there is unknown, but evidently Malcolm Canmore, with Saxon tastes and sympathies, and Margaret of Saxon birth, preferred a last resting place on the east side of Scotland to one on the west, however renowned that might be.

DUNFERMLINE CHOSEN.

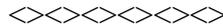
Dunfermline was chosen, as the biographer Turgot tells, and the Queen herself was the first to be buried there in November 1093 A.D., after the death of her husband at Alnwick. Malcolm besieging the castle there was slain on the 13th November in the 70th year of his age and the 36th of his reign, and was first buried at Tynemouth by the Earl of Mowbray, who had been the cause of his death. Twenty-two years after, his coffin was exhumed by his son, Alexander I, 1115, and re-interred in Dunfermline near the High Altar, before which his wife had been buried. As the time of the King's defeat and death the Queen was lying seriously ill in Edinburgh Castle, her health, it is said, having suffered from her frequent fastings.

The Royal Tombs.

THE QUEEN'S DEATH.

The sad news of his death, as also that of his eldest son, brought to her by another son, was communicated to her as carefully as possibly; but the shock was so great that she shortly expired in presence of her family, with whom she left her dying blessing. As the Castle of Edinburgh was then besieged on its eastern side by the late King's half-brother, Donald Bane, there was some difficulty in conveying her corpse to Dunfermline for burial. The Chronicler Winton tells: -

“Her son Ethelred, when this fell
That was his mother near than by
Gert at the west yett prively
Have the corse furth in a mist
Or many of hir ending wist,
And with that body they past syne
But ony let till Dunfermyne.”



TRANSLATION OF THE MOST HOLY QUEEN MARGARET

DUNFERMLINE ABBEY



Post card – London and North Eastern Railway poster.

Dunfermline Abbey.

Buried near the High Altar then at the east end of the nave, her coffin lay there till 1250, when it was translated to the Lady Chapel, where what remains of her tomb is still to be seen, and thither, too, were her husband's remains borne. The body of her son, who, as history tells had fallen in the fight and pursuit from Alnwick, was conveyed to Dunfermline wrapped in a horse hide, and placed in a coffin, was also interred in the Abbey. Remains of this prince, a bone and some dust besides a small part of the enclosing hide, were found some 60 years since, after 756 years interment, in a stone cist – one of those seen on the floor of the Abbey nave. Winton writes:-

“Before the Rood Altar honore
She was laid in holy sepulture,
There her lord was laid alswa
And with them her sonnies twa
Edward the first and Ethelred.”

Margaret. With her husband and son David, were all three canonised, and she was adopted as patron saint of the Abbey.

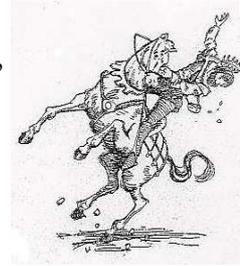
Two years after Canmore's death King Duncan II, who had been assassinated, is said to have been buried in the Abbey; and following him, Edgar, who had died at Dundee, aged 33, was buried before the High Altar. Alexander I, dying at Stirling, was laid to rest here in 1124, as well as Prince Ethelred, whose remains were brought from England, whither he had gone to visit his sister Matilda, Queen of England.

DAVID I.

David I, the most distinguished of the sons of Malcolm and Margaret skilled in war, which he waged on behalf of his niece's claims to the English throne, cultivated the arts of peace for his kingdom's sake, giving rich endowments to the church, probably from a sense of the civilizing effects of the early monasteries as well as from motives of religion. The church here, till then a Priory, was by his influence raised to the rank of an Abbey. The King was found dead at Carlisle in the attitude of prayer on 13th May, 1158, in the 30th year of his reign, brought to Dunfermline, and buried before the great altar. Following him came his grandson, Malcolm IV, or the Maiden, and William the Lion, as well as Alexander III, whose fateful death on 12th March, 1386, brought such calamities on Scotland.

The Royal Tombs.

“Alexander our King, died at Kyngorne,
Fra that place he was had syne,
And interred in Dunfermlyne;
In that Collegyd Kirk he lies
His spirit intill paradise.”



Fordun, the chronicler, says: - “He was buried in the Abbey of Dunfermline as became a King.” His Queen an English princess, had already been buried there as well as her two sons, David and Alexander, a young man of 20.

ROBERT THE BRUCE.

But the sovereign whose tomb next to Queen Margaret’s has brought most distinction to the Abbey was Robert I, or the Bruce, well advertised in the stone of the Parish Church tower, which pays ample tribute to the patriotism if not to the piety of the designer. Dying of leprosy at Cardross on the Clyde, King Robert was brought to Dunfermline in a funeral procession, probably the largest ever seen in Scotland. The entire population lamented his loss as almost a personal one, but also with misgivings and forebodings of dark days to come anew in their country by reason of the long minority looming ahead, the heir then being about 6 year old. “Woe to thee, O land, when thy king is a child!” says the preacher. Sir Gilbert Hamilton, a distinguished knight, one of seven who guarded the King’s person at Bannockburn, attended the funeral to Dunfermline, and “made ane singular oration (over the grave) in manner of deploration, in his lawd and commendation, for he wes ane naturale oratore in English, and could exprime maist in little room.”

“I hope that none that is on life
The lamentation can describe
That folk for their Lord made.”

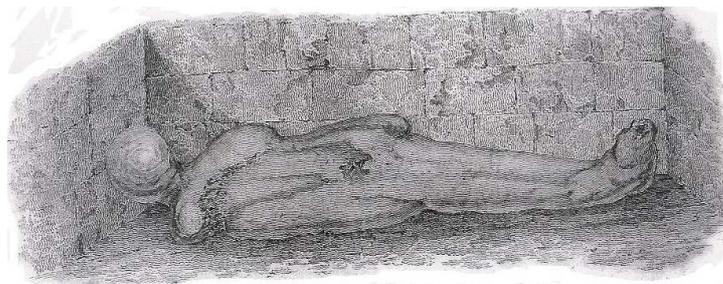
“A fair tomb” of marble was raised over him by one, Robert Barber, a Parisian marble-worker, in the autumn of 1330. The heart of the hero, as is well known, was by his request to be placed in the Holy Sepulchre at Jerusalem, by the Good Lord James Douglas, but Lord

Dunfermline Abbey.

James died in battle with the Moors of Spain on his way eastward, and the heart, brought back by Sir William Keith, was deposited in Melrose Abbey by the Earl of Moray, then Regent. Bruce's epitaph has been preserved by the historian Fordun: - "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." The Abbot received from the National Treasurer the sum of £66 Is for funeral religious duties observed in the Abbey.

THE TOMB DISCOVERED

After about 500 years attempts were made in 1807 by Sir J. G. Dalrymple to find the tomb in the ruined choir, then used as a graveyard. These proved vain, but eleven years after, in 1818, when preparations were being made for building the present Parish Church, the spot was found. In the uncovered vault lay the remains of a body about six feet long, wrapped in two thin coats of lead, about one-eighth of an inch thick. The skeleton was well preserved, and the breast bone was seen to have been sawn from top to bottom for the removal of the heart. Fragments of fine linen cloth interwoven with gold thread were lying there. Many of the inhabitants, with awe, gaze upon the remains of the great hero, which for the 626 days - from 17th February, 1818, to 5th November, 1819, were guarded during the night by relays of the town's constables. On the last mentioned date they were re-intombed in a manner to prevent them from future decay, by being encased in melted pitch, a plaster cast of the king's head having been first taken. The plate in the floor of the Parish Church now marks the spot. Near him lies his queen, Elizabeth, who had died some two years earlier, as well as their daughter Mathilda, and the sister of the king, Christina, wife of Andrew Moray, the Good Regent of Scotland of that day.



Body of King Robert Bruce before the leaden covering was removed.

The Royal Tombs.

THE STUARTS.

On the south side of the nave a tablet has been placed in recent years in memory of Annabella Drummond, wife of Robert III, (great-grandson of Bruce), and mother of James I. In 1448 the well-preserved remains of an infant, supposed to be a child of Queen Margaret, was found in the Abbey, and in a charter of that year James II, declared the Abbey to be a place worthy of the highest regard because of the tombs of his ancestors therein. The next royal burial brings us down to the 27th May 1602, when Prince Robert, the third son of James VI, an infant of 14 weeks, was interred, probably in the vault which the King and Queen afterwards gave to Sir Henry Wardlaw of Pitreavie in 1616.

Other three names may be mentioned. Randolph, Earl of Moray, brother-in-law of King Robert the Bruce, and Regent of Scotland in the early part of his nephew, David II's reign, was buried in the Abbey, also Robert, Duke of Albany, brother of Robert III, who is credited with having, for his own advancement, sadly misused his position as Regent during the minority and the early part of the nineteen years captivity of his nephew, James I.



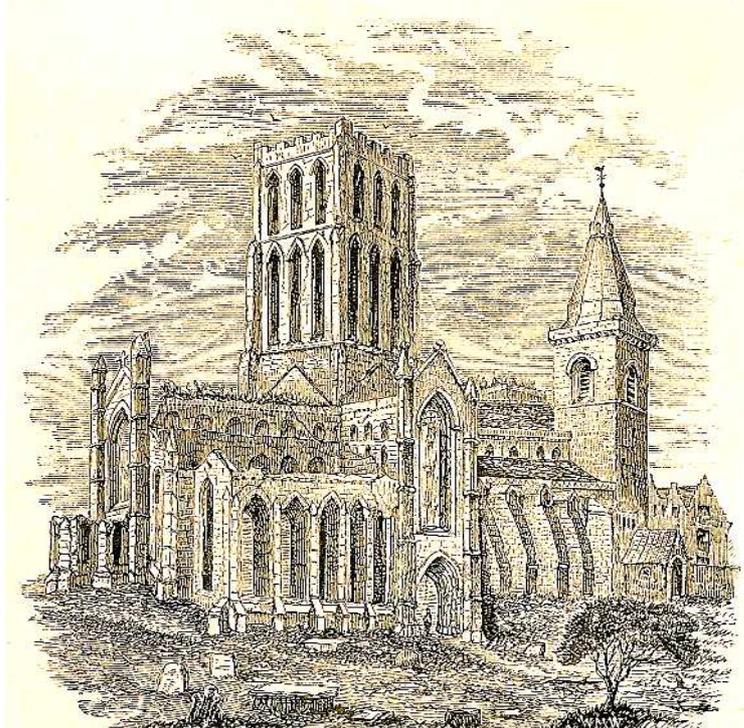
Coat of Arms of Queen Annabella Drummond
Queen of King Robert III
And mother of King James I, of Scotland.

Dunfermline Abbey.

WALLACE'S MOTHER.

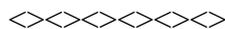
The mother of Sir William Wallace, near the centre of the Old Churchyard, found a grave, for long marked by a cross, and since 1560 by two thorns in succession, the later of which was not long since cut down, part being placed in the Pends Museum.

THE AULD KIRK AND RUINS OF THE CHOIR, 1670

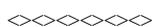


The Thorn Tree.

Ebenezer Henderson. *Annals of Dunfermline*. Glasgow, 1879.



“And it is well, aid the whir
Of restless wheels and busy stir,
To find a quiet spot where live
Fond pious thoughts conservative,
That ring to an old chime,
And bear the moss of time.”



The End