

Many of the ancient tombstones, moss-grown, and inscribed with quaint and startling emblems, yet stand against the wall of the south transept.

The castle is a grand, old, ruined fortress and palace, founded in 1200, boldly situated on a rocky promontory, overhanging the sea, and washed to its very foundations at high tide. The window is still pointed out from which Archbishop Beaton (Cardinal) witnessed the martyrdom of Wishart, by fire, in front of the castle, and from which very window he was himself suspended, after having been assassinated in his bedroom, in 1516. Every castle has its dungeon, but this has one more horrible than the many. It is the celebrated "bottle" dungeon, its name being descriptive of its form—a hole, twenty-four feet in depth, cut in the solid rock. Prisoners were let down by a pulley, swung from a beam in the upper room, to utter darkness and slow, lingering, hopeless captivity and death.

St. Salvator's college, the eldest of the three, founded by Bishop Kennedy, in 1456, is now known as the United college, since its incorporation with St. Leonard's, in 1747. A handsome, modern structure has been substituted for the old one. St. Salvator's chapel, now known as the College church, is, with the tower attached, the only part of the original building. At the east end of the chapel is the founder's tomb, a gorgeous piece of most elaborate stone architecture, with its columns, canopies and pendants. In 1683 the tomb was opened, and in it were found six splendid maces, which must have been hidden there at the time of the reformation. Edinburgh, Glasgow and Aberdeen universities have one each, two were kept by St. Mary's college, and the remaining one, much the most splendid, was shown to us by the janitor of the chapel, with a wardrobe that belonged to Mary Queen

of Scots. On the left hand of the door, as we enter, is the small, quaint, oaken pulpit, from which John Knox, on the fifth day of June, 1559, preached the denunciatory sermon which instigated the populace to the destruction of the cathedral and all other monastic buildings of the city.

Trinity, or Town, church, erected in 1112, is, of course, one of the chief places to be visited, for it was here that John Knox preached his famous iconoclastic sermon spoken of above. We saw here a remarkably efficacious instrument for enforcing silence—something in the form of a helmet, composed of iron bars and having a piece to enter the mouth, the whole gear fastened on the head behind the neck by a padlock. "It doth appear that one Isabel Lindsay," in the spirit also of furious fanaticism, using the privilege of her sex, went to interrupt and denounce Archbishop Sharpe in the midst of his pulpit ministrations, and this machine is believed to have been invented or constructed by his orders to keep her quiet. Two "culty stools," or stools of repentance, are also preserved here. On the east wall of the great aisle stands the monument of Archbishop Sharpe, whose assassination figures conspicuously in the historic records of Scotland. Scott introduces this in his "Heart of Midlothian," as leading up to the Proteus riots in Edinburgh. The costly structure is of black and white marble. On the upper part the Archbishop is represented as supporting the church, with angels, shield, mitre and crosier. In the center the primate is kneeling, while an angel places upon his head the crown of martyrdom. Beneath an urn is a bas relief depicting the murder, the figures very spiritedly sculptured. In the background the assassins are in pursuit of the carriage. In front they are putting the primate to death, while his