opened to the High Street, close to Our Lady's Chapel, was barred and bolted, as usual; but there was no sign of a guard—not even the porter was visible. Despite this seeming carelessness, Ruthven had a strong body of his men disposed in ambush in the lanes and closes near the Fish Market, ready to burst forth and overwhelm the hostile intruders whenever they made their way into the street. It had been arranged by the enemy that the Bridge and the South Port should be attacked simultaneously, as soon as the flowing tide enabled Norman Leslie's boats with the cannon to reach the Shore; but Lord Gray, who commanded the land party, either miscalculated the tide-time, or allowed his impatience for action to get the better of his judgment; for ere the flotilla approached the town, he led his men upon the Bridge, confident of immediate success. Archbishop Spottiswoode recounts the affair, from first to last, in his *History*:—"Kinfauns," he says, "convened his friends to advise how the townsmen might be forced to obey. The Lord Gray undertaking to enter the town by the Bridge, Norman Leslie and his followers were appointed to enter at the south gate, and St. Magdalene's Day appointed for their meeting. The Lord Gray came early in the morning, but Norman, who brought his company by water, was hindered by the tide; yet all being quiet in the town, and no appearance of stir, the Lord Gray resolved to enter, esteeming his own forces sufficient; but he was not far advanced, when in the street called Fish Street, the Master of Ruthven, with his company that lay close in some houses near by, issued forth upon him, and compelled him to turn back. The disorder in the flight was great, every one hindering another, so as many were trodden to death, and some threescore persons killed." This account of the conflict coincides substantially with that given by Henry Adamson, in his *Muses Threnodie*. The latter authority enters largely into details: and there can be no doubt, that the local poet obtained accurate information from old George Ruthven, the physician, who (supposed to be a son of the Master of Ruthven) was born about 1546, and must have known in his early days many of the actors in the scene,—although it is not he but Gall, "sweetest Gall," who relates the story in the poem. Adamson's friend thus proceeds:—

"So in that morning soon by break of day,
The town all silent did beset, then they
To climb the bridge began and port to scale,
The chains they break, and let the drawbridge fall;
The little gate of purpose was left patent,
And all our citizens in lanes were latent,
None durst be seen, the enemies to allure
Their own destruction justly to procure;
Thus entering, though well straightly, one did call,
'All is our own! Come, fellow-soldiers all!

Advance your lordly pace ; take and destroy,
Build up your fortunes !' Oh ! with what great joy
These words were heard !
. . . . . .

With such brave thoughts, they throng in through the port,
Thinking the play of fortune bairnly sport,
And as proud peacocks with their plumes do prank,
Alongst the bridge they march in battle rank,
Till they came to the gate with iron bands,
Hard by where yet Our Lady's Chapel stands ;
Thinking to break these bands it made some hover,
For strong they were, therefore some did leap over,
Some crept below, thus many pass in by them,
And in their high conceit they do defy them.
Forward within the town a space they go,
The passage then was straight, as well ye know,
Made by a wall. Having gained so much ground,
They can exult : incontinent did sound
A trumpet from a watch-tower : then they start,
And all their blood do strike into their heart :
A wondrous change ! Even now the bravest fellows,
In their own fancy's glass, who came to quell us,
The vital spirits their arteries do contain,
Their panting hearts now scarcely can sustain.
Our soldiers then, who lying were a-darning,
By sound of trumpet having got a warning,
Do kythe, and give the charge. To tell the rest,
Ye know it well, it need not be expressed.
Many to ground were borne, much blood was shed,
He was the prettiest man that fastest fled.
Yea, happy had they been, if place had served
To flee, then doubtless more had been preserved.
Within these bars were killed above threescore,
Upon the bridge and waters many more.
But most of all did perish in the chase,
For they pursued were unto the place
Where all their baggage and their cannon lay,
Which to the town was brought as lawful prey."

This may be pronounced the best, as being the most animated and graphic passage in the whole poem, which indeed is generally very laboured and prosaic. The victory of the citizens finally disposed of the pretensions of Charteris, and established the Master of Ruthven in the Provostship during the remainder of his term of office. Archbishop Spottiswoode adds that "the Cardinal wished rather the loss had fallen on the Lord Ruthven's side, yet he was not ill-pleased with the affront that Gray had received, for he loved none of them ; and so, making no great account of the matter, he went on with his work, and in the country of Angus calling many in question for reading the New Testament in English, which as then was accounted a heinous crime."[1]

[1] Archbishop Spottiswoode's History, vol. i., p. 149; The Muses Threnodie, vol. i., p. 109-117.

the space of seven years to come, and they agreed to renew the same yearly during said space at the term of Michaelmas, and that in consideration of his former good services and zeal for the well-being of the said burgh ; upon which he gave a declaration of his purpose of faithful administration of his office for the said space of seven years.[1] Lord Patrick held the office uninterruptedly until Michaelmas, 1566.

ARMS OF THE RUTHVEN FAMILY IN 1569.

From an oak carving in Aldie Castle. The initials I.R. are those of Jean Ruthven, sister of Lord Patrick, who married, as her second husband, Laurence Mercer of Aldie.

Archbishop Hamilton put forth his hand again to arrest the progress of "heresy." In the month of April, 1558, Walter Mill, a venerable priest, 82 years of age, who had joined the Reformers, was arrested at Dysart, and taken to St. Andrews, where he was put upon his trial, and condemned for heretical opinions. He was delivered over to the secular power for execution. But so general was the horror at this atrocious sentence that Patrick Learmont, the Provost of St. Andrews

[1] Town Council Records.

vain: and thus perished the venerable Abbey and Palace of Scone.

The band of Reformers under Argyle and Lord James Stuart made what speed they could to Stirling. They were received by the inhabitants with great joy: and presently the "purging" of that town from idolatry was commenced, and carried through with the most zealous spirit. The Queen Regent, hearing how she had been forestalled in the possession of Stirling, retreated towards Dunbar: and the Reformers marched by Linlithgow to Edinburgh, which they entered on Thursday, the 29th June.

The circumstance of the 300 men of Perth putting ropes about their necks originated a popular phrase, which has descended to our day, the ropes being called "St. Johnstoun's ribbons," a name by which halters came to be distinguished in common parlance. The incident is mentioned by Pitscottie the chronicler, who says that the brave 300 "avowed to fight there to death in God's cause rather than be punished by Frenchmen, who was strangers to them; and in sign and token, the most part of them put six quarters of ane tow about his neck, that if he fled he should be hanged therewith; and if they overcame their enemies, the Frenchmen, they should hang them therewith." But we should say that the threat of hanging the Frenchmen with the "ribbons" is a pure exaggeration, no French soldiers having been put to death in cold blood by the Congregation anywhere. Another reference to the ropes is found in a satiric poem on the armorial bearings of the Clan Macgregor, written in the seventeenth century, and printed in the *Black Book of Taymouth*. The arms, it is said, would look better

> "If with St. Johnstoun's ribbons they were knit."

But the fullest version of the story is given by Henry Adamson, the poet, in his *Muses Threnodie*, where old George Ruthven says that he saw the 300 volunteers leave the town on their expedition.

> "For I did see these men, being then of age
> Some twelve or fifteen years, a pretty page;"

which would place the date of his birth in 1546 or 1547. It is Gall, however, who relates how the citizen-heroes went forth to conquer or die:—

> "What shall I more say? If you more would have,
> I'll speak of these three hundred soldiers brave,
> Like these renown'd Lacedemonians,
> Courageous Thebans, valiant Thespians,
> Resolv'd to die, led by Leonidas,
> Stopt Xerxes' army at Thermopylas,
> Such were these men, who, for religion's sake,
> A cord of hemp about their necks did take,

Solemnly sworn, to yield their lives thereby,
Or they the Gospel's verity deny:
Quitting their houses, goods, and pleasures all,
Resolv'd for any hazard might befall,
Did pass forth of the town in arms to fight,
And die, or they their liberty and light
Should lose, and whosoever should presume
To turn away, that cord should be his doom.
Hence of St. Johnstoun's ribband came the word
In such a frequent use, when with a cord
They threaten rogues; though now all in contempt
They speak, yet brave and resolute attempt,
And full of courage, worthy imitation,
Deserving of all ages' commendation,
Made these men put it on, symbol to be
They ready were for Christ to do or die.
For they were Martyrs all in their affection,
And like to David's worthies in their action;
Therefore this cord should have been made a badge
And sign of honour to the after age.
Even as we see things in themselves despised,
By such rare accidents are highly prized,
And in brave scutcheons honourably borne,
With mottoes rare these symbols to adorn."

The narrator then enumerates various strange and uncouth objects which have been adopted as heraldic emblems by nations and families, and holds that amongst armorial cognizances the ribbons of St. Johnstoun—memorials of devotion to the Protestant faith—might well take a prominent and honourable place.

"Thus some have vermin, and such loathsome swarms,
Yet honourably borne are in their arms;
And some have mice, some frogs, some filthy rats,
And some have wolves and foxes, some have cats;
Yet honourable respect in all is had,
Though in themselves they loathsome be and bad.
Thus Millaine glories in the baneful viper,
As none more honour, mystery no deeper;
The ancient Gauls in toads, in lilies now
Metamorphos'd: the Phrygians in their sow.
Athens their owl with th' eagle will not barter,
And *Honi soit* who thinks ill of the garter.
What shall be said then of this rope or cord,
Although of all men it be now abhorr'd,
And spoke of in disdain? Their ignorance
Hath made them so to speak, yet may it chance
When they shall know the truth they will speak better,
And think of it as of a greater matter,
And truly it esteem an hundred fold
Of much more honour than a chain of gold."

The three hundred bore part in the seizure of Edinburgh, and probably some of them joined in the after contest with the Queen Regent and her French auxiliaries, though the part they bore finds no record on the page of history. The cause of the Reformation experienced the vicissitudes of good and bad fortune; but in the end the intervention of Queen Elizabeth against the French influence turned the

scale, and the departure of the French troops from Scotland left the Congregation triumphant.[1]

We may add that a large painting, commemorative of the gallant three hundred citizens, long adorned the Town Clerk's office of Perth, and is said to have been of considerable merit. It represented the band marching out from the South Port of the city, near to which stood a gibbet with bodies suspended from it—those of the local martyrs whom Cardinal Beaton condemned. Twelve lines from the *Muses Threnodie* were inscribed below the picture—namely, the ten commencing—

> "Such were the men who, for religion's sake,"

and a couplet from a subsequent page :

> "Thus, our St. Johnstoun's ribbon took the name,
> Whereof we have no reason to think shame."

Adamson's annotator mentions the existence of the painting in 1774. It hung in its place for twenty years longer, but about 1795 was wantonly defaced by the town-guard, who, in consequence of some disturbance on the streets, or in the vicinity, had assembled in the Court-Room, which adjoined the Clerk's office. After the defacement, the picture disappeared.[2]

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[1] Tytler's History of Scotland; Knox's History; Archbishop Spottiswoode's History, Vol. I., p. 274; Bishop Keith's History, Book I., cap. 8; Calderwood's History, Vol. I., pp. 460-474; Vol. II., p. 493; Pitscottie's Cronicles of Scotland, Vol. II., p. 533; Memoirs of Sir James Melvil of Halhill, pp. 64, 65; Irving's Nomenclatura, p. 128; The Muses Threnodie, Vol. I., pp. 117-126, 134-136.

[2] The *Muses Threnodie*, Vol. I., pp. 118, 126, 136; Mr. John Glas' Narrative of the Controversy about the National Covenants (Advertisement by the Town Clerk of Perth), p. 298: Peacock's Perth; its Annals and its Archives, p. 140 note.

broken up by the passage of horses and vehicles, the Session decreed as follows:

1619, *January* 25.—Forsomeikle as report being made that the new-biggit causeys of the kirkyard are misused by repair of horses and sledds thereon; for staying thereof in time coming, the Session ordains that stakes of great timber be set up in the mouths of the Kirk vennels nearest the kirkyard, that no horse with sledds or carts get passage thereat.

The obstructions to this sort of traffic were duly set up; for, on 28th September, 1624, "twelve shillings (being part of a penalty) were given to Mr. George Ruthven, bestowed by him on the mouth of the Kirk Vennel where he dwells, for setting up stones therein to stay horses with sledds to pass therethro." The Mr. George Ruthven here mentioned was the well-known Perth physician, the friend of Henry Adamson, the poet, and one of the interlocutors in *The Muses Threnodie*. George Ruthven was a scion of the Gowrie family, and is supposed to have been a son of Patrick, Master of Ruthven, who fought the Battle of the Bridge of Tay. George's birth was in 1546. He practised in Perth as a physician, and his residence was at the west end of one of the Kirk vennels, opposite the choir of St. John's Church, and in the immediate neighbourhood dwelt Henry Adamson, the poet.[1]

Nearly thirty years elapse betwixt the funeral of the Laird of Ballandene and the next in the Church, being that of the Lady of Moncrieffe of Craigie. "Lord's day, July 30, 1631. Whilk day, the Council and Session being convened in the Revestry, anent the suit of the Laird of Moncrief, craving license to bury the corpse of

[1] A Disposition of 1740 describes "a tenement in Perth, on the east part of the Kirkyard thereof, betwixt the back gallery, back chamber, and inner land sometime possessed by umquhile *James Adamson*, merchant; the Watergate on the east, the Kirkyard on the west, the tenement sometime of umquhile *Mr. George Ruthven* on the south, and the ruinous wester tenement lying in the said Kirkyard, sometime pertaining to Walter Young, on the north; and also all and haill these back houses on the north side of the Kirk Vennel, called Fleming's Vennel, betwixt the land of the heirs of the said umquhile *Mr. George Ruthven*, on the west; the foreland sometime of umquhile *Mr Henry Adamson*, thereafter of Patrick Adamson, merchant, on the east; the backland and close of umquhile Mr. John Adamson on the north; and the said Kirk Vennel on the south parts." James Adamson was the father of two sons, John, and Henry, the poet. George Ruthven, although a connection of the Gowries, was not brought to any trouble concerning the "Conspiracy," and his name does not even occur in the lists of persons who were examined. He was a man of great study and varied acquirements, and maintained, during a long life, high eminence in his profession. He also distinguished himself by collecting a cabinet of specimens of natural history, together with such archæological relics as came in his way; which curiosities he designated as *Gabions*—a word of his own coining, and not to be found in any dictionary with such an application. He survived Adamson and the publication of the *Muses Threnodie* in 1638. At that time he was ninety-two years of age. In the Museum of the Literary and Antiquarian Society of Perth is still preserved his wainscot arm-chair, with the Ruthven arms carved on the back, and the inscription, "M. G. R., 1588."

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sion of the Prior, under the pain of flagellation. Only once a week durst they walk in their garden. Their whole time was spent in religious exercises, in writing, or other labour. *Ora et labora*—Pray and labour, was their maxim of life. They ate no flesh, and drank no wine unmixed with water. Once a week they kept a fast day, taking only bread and water. Such was the rigid rule prevailing

> "In these deep solitudes and awful cells,
> Where heavenly-pensive contemplation dwells,
> And ever-musing melancholy reigns."

With its altar-windows facing the east, was the church, surmounted by a tall steeple, the bells in which called the fraternity to worship. On the west side was the orchard, called *Pomarium*, the locality of which, nobody in Perth will be at a loss to point out, and the great gate of the Monastery was opposite the south end of the Newrow. A burying-ground would be inclosed and consecrated, probably on the south side of the House, and it might contain a small chapel for expiatory masses, as was the case at the Charterhouse of London.

The Seal given to the House at Perth, displayed, beneath a Gothic canopy, the crowning of the Blessed Virgin; in the lower part of the seal was a monk kneeling on a cushion, his arms uplifted, and his head thrown back, with a crown before him, and a scroll thus inscribed "*Radiate mea;*" and the superscription ran—"*S' Domus Vallis Virtutis ord Cartusie in Scotia.*"[1]

The first occupants of the House of the Valley of Virtue, were thirteen monks with lay-brothers and servants, perhaps most of them foreigners; and the first Prior was Friar Oswald de Cordia, Vicar of the Great Chartreuse, near Grenoble, whom Bower, the continuator of Fordun, says, was a man famed for his learning and his saintly life. Prior Oswald was probably far advanced in years. He held his office for a very brief space, dying at Perth, on 1st October, 1434. He is stated, in the Exchequer Rolls, to have received 93 nobles out of the King's ransom money. Other £40 1s. 8d. Flemish money were paid out of the same source by John Turyne at Bruges, through the Prior of the Carthusian Convent in that city. Out of the customs of Perth were also paid to the Monastery £122 in 1434, and £16 in 1435; and out of the customs of Edinburgh £9 3s. for iron, and £4 10s. for glass, to the House. By the royal bounty, the Prior received £13 worth of Muscadel wine, and £8 worth of Rhine wine. The successor of Prior Oswald was Adam de Hangleside, a monk of Scottish birth.[2]

The King had spared no outlay in erecting a monastic edifice which should do honour to himself and his kingdom. The local poet, Henry

[1] Laing's Supplementary Catalogue of Scottish Seals, p. 207.
[2] Exchequer Rolls of Scotland, Vol. IV.

Adamson, in his *Muses Threnodie*, recounts reminiscences concerning the House of the Valley of Virtue, which he had gathered from the lips of his venerable friend, Mr. George Ruthven, the physician, who was a boy of thirteen when the Reformation broke out, and could well describe from his recollection the aspect of Perth previous to that iconoclastic era. As represented in the poem, Mr. George lauds King James for building,

> "Most sumptuously fair,
> That much renowned religious place and rare,
> The Charterhouse of Perth, a mighty frame,
> *Vallis Virtutis* by a mystic name,
> Looking along that painted spacious field,
> Which doth with pleasure profit sweetly yield,
> The fair South Inch of Perth and banks of Tay,
> This Abbey's steeples and its turrets stay,
> While as they stood (but ah! where sins abound,
> The loftiest pride lies levelled with the ground!)
> Were cunningly contriv'd with curious art,
> And quintessence of skill in every part."

The old man says that his grandfather often told him the names of the artificers in stone, "this mighty frame who mouldit;" some of them were Italians and others Frenchmen, "whose matchless skill this great work did adorn;" and he adds, from his own knowledge, that several of their descendants were living in Perth at the time when the Monastery was demolished by the mob.[1] King James endowed the Monastery with various lands; but as his charters are not extant, we will defer further mention of them until we come to the Confirmation by his son James II. and other documentary evidence. In 1434, the Priory of St. Leonard, and the Nunnery, Chapel, and Hospital of St. Mary Magdalene, were entirely in the hands of the Carthusians, who suppressed them, with the exception of St. Leonard's Chapel. By this suppression valuable lands were acquired by the Monastery, which also drew the annuities payable out of the fermes of Perth. One of the early donations to the Monastery was from the Abbey of Scone. On 31st March, 1435, William, Abbot of Scone, and the Convent of the same, conveyed to Adam Hangleside, Prior of the Carthusian House, and his Convent, a land or tenement in Perth, for the annual payment of one pound of wax to the Convent of Scone. This tenement would seem to have been the first property which the Carthusians acquired within the burgh.

Our attention is now called to the bargain made by William de Wynde for his croft on which the Monastery was mainly built. The ground is described as the "whole and entire land with its pertinents, vulgarly called the croft of William de Wynde, on which the foresaid House of the Valley of Virtue was founded, between the garden of

[1] The Muses Threnodie, Vol. I. pp. 34-37.

The murdered King's body was interred with becoming pomp and solemnity in the Church of the Carthusians. The first notice of the royal tomb occurs in the Exchequer Rolls for 1438, which specify a sum paid for railing around it. In that year a payment of £30 was made by the Custumars (farmers or tacksmen of the burgh customs) of Edinburgh to the Carthusian Monastery, for twenty "vangis" or "wawis" of Spanish iron, delivered to Friar John of Bute, who was still engaged in superintending work about the Monastery, and which iron was used for surrounding and preserving the sepulchre of the late King. Again, in 1440, the Carthusian Prior and Friar John of Bute attested the outlay of £48 12s. 5d. by Cristini de Dunyn, one of the Custumars of Perth, at the anniversary of the late King, for expenses about the fabric of his tomb, in smith-work about the enclosure thereof, and in painting, &c.[1] Moreover, the doublet worn by the King on the night of his assassination, and which showed the holes where the murderers' daggers had pierced him, was consigned to the Carthusian House as a relic. It was carefully preserved there till the Reformation, and afterwards kept somewhere in the city for a considerable time, as stated by old Mr. George Ruthven:—

"And in this place, where he doth buried lie,
Was kept the relic wherein he did die,
His doublet, as a monument reserved;
And when this place was raz'd it was preserv'd
Which afterwards I did see for my part,
With holes through which he stabb'd was to the heart."[2]

The heart of James I. was not more fortunate in reaching its intended destination, wherever that was, than the heart of Robert Bruce had been. We may assume that it was carried by an honourable personage with his retinue; and we know that it was taken as far as the island of Rhodes. But the period was very inauspicious for its deposit in the Holy Land, if such was the design. The last crusade was long over; the Christian power held not a foot of ground in Palestine; notwithstanding all the struggle of centuries, and all the blood that had been lavished like water, the crusading spirit—the wild, chivalrous, and religious impulse that hurried forth host upon host of enthusiastic warriors from all quarters of Christendom to recover from the infidel, the votaries of Mahound:—

"Those holy fields,
Over whose acres walk'd those blessed feet
Which, eighteen hundred years ago, were nail'd
For our advantage, on the bitter cross:"

—that spirit had died out among the European nations, who were now absorbed in their own quarrels, careless though the Crescent

[1] Exchequer Rolls of Scotland, Vol. V.
[2] The Muses Threnodie, Vol. I. p. 37.

CHAPTER VIII.

THE CARTHUSIAN MONASTERY, OR CHARTERHOUSE—(*Concluded*).

The Reformation Tumult in Perth—Attack on the Charterhouse, and its Demolition—Flight of the Prior and Monks to Errol—The Royal Tombstone and the Gateway—The Carthusian Revenue in 1563—Contention about the Division of the Temporalities—Prior Forman Appeals to Queen Mary and the Privy Council—The Laird of Moncrieff acquires the Charterhouse—a Lay Prior appointed, and his Proceedings—Charterhouse Pensions—James Balfour appointed Prior—George Hay becomes Lord and Prior—The Hospital Managers acquire the Charterhouse—The Magistrates in the Kirk-Session—Law-Pleas between the Hospital Managers and Town Council—The Blackfriars and Charterhouse Rents Decerned to the Hospital—Erection of a New Hospital-House.

AFTER hearing Knox, on that eventful Thursday, the populace broke out in furious tumult—purged the Church of all "idolatrous" emblems, and then assailed the Franciscan Monastery. They next proceeded to the House of the Dominicans, and, if old George Ruthven's testimony be correct, the Carmelite Monarchy was served in the same fashion that day.

> "The Black Friars' Church and place, White Friars, and Grey,
> Profan'd and cast to ground were in one day."

According to Pitscottie, the multitude, wearied with their exertions, repaired in the evening to the end of the Bridge, at the foot of the High Street, where they "called upon the servant of God, John Knox, and caused him make his prayers to the Almighty God, that he might give them a true and godly counsel." We know that Knox and the Reformed leaders strongly reprobated the lawless violence of what they termed "the rascal multitude;" and if such a meeting took place at the Bridge, we may be sure that Knox denounced such proceedings, and advised that the people ought to maintain a calm and dignified attitude, as they were powerful enough to extort from the Queen Regent all their just demands. Historians are agreed upon the point that the attack upon the religious Houses was not preconcerted. "This riotous insurrection," says Dr. Robertson, "was not the effect of any concert, or previous deliberation; censured by the Reformed preachers, and publicly condemned by persons of most power and credit with the party, it must be regarded merely as an accidental eruption of popular rage." But the torrent of popular rage was not to be stemmed; and "syne it was concluded amongst

building of a wondrous cost and greatness, was so destroyed that the walls only did remain of all these great edifications." Bishop Lesley, in his Latin History, says that the mob levelled the Charterhouse "lest that any remains of so magnificent buildings, and so splendid a place should remain to posterity;" and that the altars were destroyed with fire, and the trees in the garden cut down; while he elsewhere describes the House as being "the fairest Abbey and best biggit of any within the realm of Scotland." Knox, Lesley, and old George Ruthven saw the House, and surely their testimony is sufficient as to its extent and the stateliness and beauty of its architecture.[1]

The Royal tombs in the Church of the Carthusians were treated with no more respect than the altar before which they lay, or the sacred edifice itself, which was pulled down above them, so that their situation gradually became a matter of uncertainty and at length unknown. But some careful hands timeously removed the principal tombstone, and carried it to St. John's Church, where it was deposited in the north east corner of the choir, at a spot which was apparently then a burial-place of the Lords of Ruthven. This relic, which remains in the East Church to this day, is a large flat slab of blue marble, showing two compartments, in which may be marked the faint tracings of two crowned figures, evidently the effigies of James I. and Joanna Beaufort, his Queen. The stone lay for nearly three centuries on the ground, its sculptures slowly obliterating by tread of feet, until it was raised and placed erect in the east wall.

The only portion of the Charterhouse buildings that escaped destruction was the beautiful gateway, which the civic authorities appear to have saved for a special purpose. It was taken down and re-erected at the south-east porch of St. John's Church, eastwards of the present porch of the East Church—in fact, at the south east corner of the edifice—and it is seen in the drawing by Mr. A. Rutherford, in 1775, an etched copy of which illustrates the Maitland Club edition of the *Chronicle of Perth*. But this fine porch was removed before the end of last century. The doublet of King James I., shewing the dagger-stabs, was appropriated by some citizen, and long kept in the town, but ultimately disappeared. And now having seen the end of the Charterhouse, we append a list of its known Priors, with the dates at which they first appear in the records:—

CARTHUSIAN PRIORS.

1429. Oswald de Cordia.
1434. Adam de Hangleside.

[1] The Muses Threnodie, Vol. I., p. 131; Pitscottie's Cronicles of Scotland, Vol. II., p. 529; Knox's History of the Reformation, p. 115; Bishop Lesley's De Origine, Moribus, et Rebus Gestis Scotorum, and History of Scotland.