east and west gables, the greater part of the south wall of the nave and the west wall of the south transept.

The picturesque ruins of the castle are situated on a rocky pro­montory much worn away by the sea. It is supposed to have been erected by Bishop Roger about the beginning of the 13th century as an episcopal residence, and was strongly fortified. It was fre­quently taken by the English, and after it had been captured by the Scottish regent, Andrew Murray, in 1336-1337, was destroyed lest it should fall into their hands. Towards the close of the century it was rebuilt by Bishop Trail in the form of a massive fortification with a moat on the south and west sides. James I. spent some of his early years within it under the care of Bishop Wardlaw, and it was the birthplace of James III. (1445). From a window in the castle Cardinal Beaton witnessed the burning of George Wishart in front of the gate (1546), and in the same year he was murdered within it by a party of Reformers. The castle was taken from the con­spirators by the French, among the prisoners captured being John Knox. Some years afterwards it was repaired by Archbishop Hamilton, but in less massive and less substantial form. By 1656, however, it had fallen into such disrepair that the town council ordered the materials to be used for repairing the pier. The principal remains are a portion of the south wall enclosing a square tower, the “ bottle dungeon ”—so named from its shape: it was a cell hewn out of the solid rock—below the north-west tower, the kitchen tower and a curious subterranean passage. The grounds have been laid out as a public garden.

The town church, formerly the church of the Holy Trinity, was originally founded in 1112 by Bishop Turgot. The early building was a beautiful Norman structure, but at the close of the 18th century the whole, with the exception of little else than the square tower and spire, was re-erected in a plain and ungainly style. In this church John Knox first preached in public (May or June 1547), and in it, on June 4th 1559, he delivered the famous sermon from St Matthew xxi. 12, 13, which led to the stripping of the cathedral and the destruction of the monastic buildings. The church contains an elaborate monument in white marble to James Sharp’, archbishop of St Andrews (assassinated 1679). In South Street stands the lovely ruin of the north transept of the chapel of the Blackfriars' monastery founded by Bishop Wishart in 1274; but all traces of the Observantine monastery founded about 1450 by Bishop Kennedy have dis­appeared, except the well.

The great university of St Andrews owed its origin to a society formed in 1410 by Lawrence of Lindores, abbot of Scone, Richard Cornwall, archdeacon of Lothian, William Stephen, afterwards archbishop of Dunblane, and a few others. A charter was issued in 1411 by Bishop Henry Wardlaw (d. 144o), who attracted the most learned men in Scotland as professors, and six bulls were obtained from Benedict XIII. in 1413 confirming the charter and constituting the society a university. The lectures were delivered in various parts of the town until 1430, when Wardlaw allowed the lecturers the use of a building called the Paedagogium, or St John’s. St Salvator’s College was founded and richly endowed by Bishop Kennedy in 1456; seven years later it was granted the power to confer degrees in theology and philosophy, and by the end of the century was regarded as a constituent part of the university. In 1512 St Leonard’s College was founded by Prior John Hepburn and Archbishop Alexander Stewart on the site of the buildings which at one time were used as a hospital for pilgrims. In the same year Archbishop Stewart nominally changed the original Paedagogium into a college and annexed to it the parish church of St Michael of Tarvet; but its actual erection into a college did not take place until 1537, when it was dedicated to the Blessed Virgin Mary of the Assumption. The outline of the ancient structure is preserved, but its general character has been much altered by various restorations. It forms two sides of a quadrangle, the library and principal’s residence being on the north and the lecture rooms and the old dining-hall on the west. The University library, which now includes the older college libraries, was founded about the middle of the 17th century, rebuilt in 1764, and improved in 1829 and 1889-1890. The lower hall in the older part of the building was used at times as a provincial meeting-place for the Scottish parliament. When the constitution of the colleges was remodelled in 1579 St Mary’s was set apart for theology; and in 1747 the colleges of St Salvator and St Leonard were formed into the United College. The buildings of St Leonard’s are now occupied as a school for girls. The college chapel is in ruins. The United College occupies the site of St Salvator’s College, but the old buildings have been removed, with the exception of the college chapel,

now used as the university chapel and the parish church of St Leonard’s, a fine Gothic structure, containing an elaborate tomb of Bishop Kennedy and Knox’s pulpit; the entrance gateway, with a square clock tower (152 ft.); and the janitor’s house with some class-rooms above. The modern building, in the Elizabethan style, was erected between 1827 and 1847. University College, Dundee, was in 1890 affiliated to the univer­sity of St Andrews. This arrangement was set aside by the House of Lords in 1895, but a reaffilliation took place in 1897. In 1887-1888 a common dining-hall for the students was estab- lished; in 1892 provision was made within the university for the instruction of women; and for the board and residence of women students a permanent building was opened in 1896. To the south of the library medical buildings, erected by the munificence of the 3rd marquess of Bute, were opened in 1899. It was during the principalship of Dr James Donaldson, who succeeded John Tulloch (1823-1886), that most of the modern improvements were introduced.

Madras College, founded and endowed by Dr Andrew Bell (1755-1832), a native of the city, is a famous higher-class school.

The town, which is governed by a council, provost and bailies, gives its name to the district group of burghs for returning one member to parliament, the other constituents being the two Anstruthers, Crail, Cupar, Kilrenny and Pittenweem.

Four miles N.W. is Leuchars (pop. 711), the church of which, dating from 1100, contains some beautiful Norman work in the chancel and apse, the nave being modern. It was in this church that Alexander Henderson (1583-1646) heard the sermon that led him to give up Episcopacy. At Guard Bridge (pop. 715), so named from the six-arched bridge erected by Bishop Wardlaw at the mouth of the Eden, are a large paper-mill and brickworks. Mt Melville, to the S.W. of the city, was the residence of the novelist G. J. Whyte- Melville (1821-1878), and Kinaldie, to the S. was the birthplace of Sir Robert Ayton the poet (1570-1638). On the shore, to the S.E., stands the huge detached rock which, from its shape, bears the name of the Spindle rock.

*History.—*St Andrews was probably the site of a Pictish stronghold, and tradition declares that Kenneth, the patron saint of Kennoway, established a Culdee monastery here in the 6th century. The foundations of the little church dedicated to the Virgin were discovered on the Kirkheugh in 1860. Another Culdee church of St Mary on the Rock is supposed to have stood on the Lady’s Craig, now covered by the sea. At that period the name of the place was Kilrymont (Gaelic, “ The church of the King’s Mount ”) or Muckross. Another legend tells how St Regulus or Rule, the bishop of Patras in Achaea, was guided hither bearing the relics of Saint Andrew. The Pictish king Angus gave him a tract of land called the Boar Chase, no doubt the Boar hills of the present day, and the name of the spot was changed to St Andrews, the saint soon afterwards (747) becoming the patron-saint of Scotland (but see Andrew, St). St Andrews is said to have been made a bishopric in the 9th century, and when the Pictish and Scottish churches were united in 908, the primacy was transferred to it from Dunkeld, its bishops being thereafter known as bishops of Alban. It became an archbishopric during the primacy of Patrick Graham (1466-1478). The town was created a royal burgh in 1124. In the 16th century St Andrews was one of the most important ports north of the Forth and is said to have numbered 14,000 inhabitants, but it fell into decay after the Civil War. Defoe says that when he saw it one-sixth of its houses were ruinous and the sea had so encroached on the harbour that it was never likely to be restored; but the slight improvement in trade and public spirit which Bishop Pococke seemed to detect in 1760 continued throughout the 19th century.

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