of English and Norman adventurers expelled Donald Bane. He, in his turn, after a reign of little more than a year, was assassinated, and Donald once more ascended the throne, from which, in 1097, he was again expelled by William Rufus, who dispatched Edgar Ætheling with a powerful army into Scotland. By this prince the aged usurper was defeated, and Edgar, the son of Malcolm and Margaret, the nephew of Edgar Ætheling, ascended the throne. This event took place in the close of the eleventh century; and, with the captivity and death of Donald Bane, who is the last of the race of Scoto-Irish kings, the Scottish period expires.

And here, after having passed over a portion of our his­tory which extends from the middle of the ninth to the end of the eleventh century, let us pause to say a few words on the condition of the church, the state of the laws, and the manners of the people. To every critical student of this period one thing appears certain. Throughout its whole extent, we find the predominant people a Celtic race. The laws were Celtic, the government Celtic, the usages and manners Celtic, the church Celtic, the language Celtic. “ If,” says Chalmers, “ Malcolm Canmore, a Celtic prince, who did not arrogate the character of a lawgiver, had been disposed to effect a considerable change in this Celtic sys­tem, he would have found his inclination limited by his im­potence. The Scottish kings, during those times, seem not to have possessed legislative power. Whenever they acted as legislators, they appear to have had some coadjutors ; either some maormors, a term by which we are to under­stand the chief civil ruler of a district, or some bishops.” We shall see, when we pursue our inquiry into a later period, that the children and grandchildren of this Celtic monarch, when they attempted to introduce new maxims of govern­ment, were opposed in Galloway and in Moray by frequent insurrections.

Looking now first to that most important and interesting point, the state of the church, we have already seen that, at the commencement of the Pictish period in 446, Christiani­ty had been introduced into North Britain. Of the exact constitution, discipline, and orders in the early Scottish church, from the conversion of the Scots to the commence­ment of the Scoto-Pictish period (843), much has been writ­ten ; and it is well known that the advocates of episcopacy and the supporters of presbyterianism have each endeavour­ed to deduce, from an examination of these remote ages, irrefragable arguments for their peculiar opinions. Into this discussion it belongs not to our plan to enter. We deal with general results, and dare not embark in controversy; but we may be permitted to observe, from the authentic monuments which still remain in our own times, and it seems difficult to avoid the conclusion, that the primitive and most ancient form of church government in Scotland was episco­pal. At the memorable epoch of the union of the Picts and the Scots, we find a bishopric of Lindisferne extending far into Lothian. In Lothian itself, the religious houses of Mel­rose, Coldingham, Tyningham, Pefferham, and Abercorn, had been long established. In Galloway, the bishopric of Whithorn, which we have seen founded by St. Ninian, had fallen soon after the commencement of the ninth century. Looking beyond the Friths, we find that, at the same period, various religious cells had been settled by the disciples of Co­lumba; and that not long afterwards, Kenneth Macalpin, anxi­ous to testify his respect for the relics of this apostle of the Scots, removed his relics from Iona to Dunkeld, where he built a church, which became not only the seat of a bishop, (849), but, till supplanted by St. Andrews, the seat of the primate of the Scottish church. There is an ancient legend quoted by Spottiswood from the register of St. Andrews, which, if any credit is to be attached to it, gives the honour of founding the see of St. Andrews to Hungus king of the

Picts, who died in 833. This prince, it appears, had invad­ed Northumberland, and upon his return was overtaken by Athelstan, king of the West Saxons, at the head of a power­ful army. “ Having given order for battle against the next day,” says the historian, “ Hungus betook himself to prayer, spending most part of the night in that exercise. A little time before day, falling into a slumber, it seemed to him that the apostle St. Andrew stood by him and assured him of the victory, which vision being related to the army, did much encourage them. The history addeth that, in the joining of the battle, there appeared in the air a cross in the form of the letter X, which so terrified the enemies as presently they gave back, king Athelstan himself being killed. Hungus, to express his thankfulness for the victory, gave to the church of Regulus, now called St. Andrews, divers rich gifts, as chalices, basons, the image of Christ in gold, and of his twelve apostles in silver. He gave like­wise a case of beaten gold for preserving the relics of St. Andrew, and restored to the spirituality the tithe of all corn, cattle, and herbage within the realm, exempting them from answering before any temporal judge ; farther, he did appoint the cross of St. Andrew to be the badge and cog­nizance of the Picts, both in their wars and otherwise, which, as long as that kingdom stood, was observed, and is by the Scots as yet retained.”@@1

This extract we have given radier as a curious example of the earliest tradition as to the national emblem of the cross of St. Andrew, than from any high opinion of the authen­ticity of king Hungus’s devotion. The following list of the Scottish bishoprics, according to the date of their founda­tion, is taken from Keith’s Catalogue. It is to be observed, however, that in some of its dates we must regard it rather as an approximation to the truth, as far as it can be ascer­tained from authentic sources, than as fixing the exact years of the erection.

**Δ.D.** a.d**.**

1. See of the Isles 447 7. See of Ross 128

2. See of Galloway 450 8. See of Brechin 1150

3. See of Glasgow 560 9∙ See of Caithness.... 1150

4. See of Dunkeld 729 10. See of Dunblane....1160

5. See of St. Andrews.. 892 11. See of Moray 1162

6. Mortlach, afterwards 12. See of Argyle 1200

Aberdeen 1010

Of these episcopal sees, the reader will observe, that only the bishoprics of the Isles, Galloway, Glasgow, Dun­keld, St. Andrews, and Mortlach, afterwards Aberdeen, belong to the period of which we now treat, from 843 to 1097; although the remaining sees are added, to afford to the reader some idea of their comparative antiquity. “ The united kingdom of the Picts and Scots,” says Chalmers, “ was formed under the regimen of parishes, though neither the times nor the circumstances of this formation can be clearly ascertained amid the gloom which hangs over the Scotican church during the Scottish period. We may easily sup­pose that those ecclesiastical districts were gradually esta­blished subsequent to the great epoch of 843. They were pretty generally settled during the Scottish period, though they were inconveniently large. They were established by private persons, rather than by public authority. But that parishes existed during the reign of Malcolm Canmore, is certain from unquestionable records. Thus, in the charter of David the First to the monastery of Dunfermline, this monarch uses these words: Preterea pater meus (his father was Malcolm the Third,) et mater mea dederunt ecclesiæ Sanctæ Trinitatis *parochiam* totam de Fotheriff.@@2 It seems equally certain,” he continues, “ that when churches were erected, parishes laid out, and parochial duties stated­ly performed, ecclesiastical dues must have been incident-

**@@@, Spottiswood’s History of the Church of Scotland, p. 23.**

**@@@∙ Chalmers’s Caledonia, vol. i. p. 432.**