

CROMWELL IN SCOTLAND—GLASGOW.*

A.D. 1650.

AFTER the battle of Dunbar, which retrieved Cromwell's affairs in Scotland, and secured for him the possession of Edinburgh and Leith, he marched to Glasgow to watch the motions of the military enthusiasts of the western counties, with whom he was more willing to negotiate than to fight. In these counties the Solemn League and Covenant had found more supporters than in any other district of the kingdom, and the people were animated by a particular zeal in favour of the principles set forth and maintained in that remarkable document. The Solemn League and Covenant was levelled as much against the Independents as against those other parties honoured by its maledictions, and the religious tenets inculcated by Cromwell and his republican soldiery were mortally hated by the Scottish Presbyterians of that age.

We are told by a contemporary diarist, that before Cromwell had entered Glasgow the “ most part of the inhabit-

* Nicoll's Diary; Sir Walter Scott's *Minstrelsy of the Scottish Border*; Cleland's *Annals of Glasgow*; *Cromwelliana*.

ants left the town, and fled to sundry parts of the country, to shelter themselves, not so much from fear of the enemy, for their carriage (behaviour) was *indifferently guid*, but because they dreaded to be branded with the names of *Compliers* and *Sectarians*, as before they were censured and punished for remaining in the town the time of James Graham's (the great Marquis of Montrose) incoming, and brought upon themselves the name and style of *Malignants*, devised against them by their own neighbours, who hated them, and sought their places and offices." Cromwell wrote a letter to the magistrates, dated at Kilsyth, October 10, 1650, the day before he entered Glasgow, to assure the citizens that if they remained in their houses no violence would be offered to them; but it appears from the diarist just quoted that the lieges of St Mungo's celebrated city either suspected his sincerity, or resolved to avoid sundry odious reflections which they had incurred when the great Marquis of Montrose occupied their city. The English army, which had marched from Edinburgh by Linlithgow, Falkirk, and Kilsyth, consisted of 9000 men, cavalry and infantry, "well ordered and appointed," says our diarist, *civilly honest*, and of *guid carriage* for the most part, but some of their foot *very base*." It appears that Cromwell desecrated the churches of Glasgow in the same manner as he had done the English cathedrals and parish churches, for "the kirks and kirkyards were made stables and centres for the guards and horses, and other provision" of the sectarian soldiery.

Cromwell chose for his residence a house in Silver Craig's Close, on the east side of the Saltmarket, and he held his levees in a room which in recent times was used as a sale-room for old furniture. He sent for Mr Patrick Gillespie, an active Presbyterian minister, and afterwards Principal of the University, who exercised great influence in the religious affairs of the west of Scotland. Mr Gillespie was

edified by a long prayer by the English general, abounding with the enthusiastic sentiments of the age, in which he took an opportunity to explain his own views and those duties which he expected his visitor to discharge. As no opposition was offered to Cromwell by the citizens of Glasgow, he obtained possession of the city in the most peaceable manner, and the main body of the Scottish army under General Leslie offered him no threatening molestation.

On the following Sunday Cromwell attended divine service in the Cathedral, accompanied by his principal officers. The preacher on this occasion was, according to some authors, Mr James Durham, who had been formerly a captain of dragoons, and who is noted as the author of various religious treatises, in one of which, when disposing of the modes of breaking the second commandment of the Decalogue, he sets forth upwards of *seven hundred* divisions and subdivisions to prove those modes to be sins. Others, however, allege that the preacher was the famous Zachary Boyd, one of the ministers of the city, whose bust adorns one of the gateways of the University. Whether the preacher was Durham or Boyd, he made no concealment of his sentiments. He denounced sectarians in the most unmeasured language of abuse, and inveighed against Cromwell and the republican soldiery as enemies of God and of the true faith. An officer named Thurlow, who was present, feeling indignant at this abusive freedom, asked Cromwell if he would permit him to shoot the *scoundrel*, and put his hand on his belt to grasp his pistol. "No, no," replied Cromwell, "we will manage him in his own way." After the sermon was concluded the English general invited the preacher to dine with him, and the latter complied. After a brief repast Cromwell asked him to pray, and afterwards took his own turn, holding forth no less than three hours. The powers of the general in extemporary praying so astonished the Presbyterian divine, that he completely altered

his opinion, and entertained for Cromwell the utmost respect. The result was that the next time he ascended the pulpit his discourse was turned to the praise and glory of the victor of Naseby.

We are told by the editor of the *Minstrelsy of the Scottish Border*, that on this occasion "among the crowd who assembled to gaze on the General as he came out of the church was a shoemaker, the son of one of James VI.'s Scottish footmen. This man had been born and bred in England, but after his father's death had settled in Glasgow. Cromwell eyed him among the crowd, and immediately called him by his name. The man fled, but at Cromwell's command one of his retinue followed him, and brought him to the General's lodging. A number of the inhabitants remained at the door, waiting the end of this extraordinary scene. The shoemaker's son came out in high spirits, and showing some gold, he declared he was going to drink Cromwell's health. Many attended him to hear the particulars of his interview; and among others the grandfather of the individual who communicates this narration. The shoemaker said that he had been a play-fellow of Cromwell when they were both boys, their parents residing in the same street, and that he had fled when the General first called him, thinking he might owe him some ill will on account of his father being in the service of the royal family. He added that Cromwell had been so very kind and familiar with him that he ventured to ask him what the officer had said to him in the church. 'He proposed,' said Cromwell, 'to pull forth the minister by the ears, and I answered that the preacher was a fool, and he another.'"

Cromwell on this occasion remained only three days in Glasgow, deeming it expedient, on account of the state of the weather, to return to Edinburgh with all his forces to prosecute the siege of the Castle. No military operations of any consequence characterized the march to or from

Glasgow. "We effected nothing more," according to the official account, "than to say we had been there." He returned by the Kirk of Shotts, where, observes the contemporary diarist, "they had much difficulty to carry their guns."

Sir Walter Scott mentions that his mother had the good fortune to converse with a woman who had seen Cromwell. She could only remember that he had a *very large nose*. His other proceedings in Scotland are given in various parts of the present work.
