

## THE DEMOLITION OF THE MONASTERIES.

JOHN KNOX returned to Scotland in the beginning of May, 1559. The whole country was in commotion in consequence of the extensive progress of Reformation principles among the people, and of stern and furious opposition to them by the court. The Protestants were arming in self-defence; and the Queen-Regent, Mary of Guise, was framing vigorous measures for putting down what she called rebellion. The Reformation preachers had greatly multiplied, and went boldly about their work, and were protected by some of the barons and nobles, and had just disobeyed a general citation to appear before the Queen-Regent at Stirling, and on the 10th

of May were denounced by her as rebels. Some of the most populous towns had become almost saturated with Protestantism; the greater part of Perthshire, Fifeshire, and Forfarshire were burning with resentment against the Popish priests and the government; and the city of Perth, besides being of itself a warm partisan of the Reformation, had recently been made the rendezvous of a great concourse of the Protestant leaders,—who felt themselves so hotly pursued by both the prelatie and the civil powers that they must now either make an unconditional and ruinous submission to the Queen-Regent, or draw the sword and demand protection and security for their religion, their liberty, and their lives.

On the 11th of May, Knox preached in the old church, or church of St. John, in Perth. “That spacious building, not shorn as now of its fair proportions, nor cut down into separate apartments, but forming one simple and majestic temple, was, long ere the speaker appeared, thronged in every part, save in those divisions of the aisles which were set apart for the altars and shrines of the several saints, to whose service the wealth of not a few substantial burghers and powerful barons had at various times been dedicated. Within the little sanctuaries many a churchman now stood, looking with no benignant eye on the crowds who occupied the steps, or pressed irreverently against the balustrades, which they until now were wont to approach with bended knee. Within the pale of the altar a number of the priests stood in a line in front, clothed in their gorgeous vestments, as if to overawe the multitude by the splendour with which the altar and its attendants were adorned; but they looked in vain for the homage of the once subservient crowd.” • Though the Protestant preachers had for some time occupied the pulpit when they pleased, they had never yet sought to dispossess the priests or to suppress the symbols and ceremonies of the Roman Catholic worship, but contented themselves with merely preaching a sermon. Knox seemed at first confused and he-

sitating, and spake in a somewhat feeble tone; but as he moved out of the preliminaries of his subject, and began to descant on the idolatries and oppressions of Popery, he became collected and bold, and rose into animation and vehemence. "With the energy of the preacher, the attention of the assembly awoke; every eye was fixed upon him; every word seemed to find its way to their bosoms, calling up the most marked expressions of enthusiasm and approbation from the great mass of the crowd, and of stern defiance among the priests, whom the fervour of his address brought by degrees out of the lateral recesses, and who were now seen peering from among the protecting balustrades. From contrasting the present with the past state of the church, he proceeded to hurl against her the sublime denunciations of the Old Testament prophets against Babylon, confirming them with the anathemas against her spiritual antitype from the Revelation; and as he quoted the passage in which an angel is represented as casting down a great millstone, and pronouncing, 'Thus with violence shall Babylon be thrown down,' the pulpit seemed to yield with the almost frantic energy by which he was agitated. Had he ceased at that moment, the enthusiastic feelings of the auditory were so wound up, that nothing could have withheld them from executing literally on the monuments around them the predictions of the prophets. But gradually subsiding from this enthusiastic tone, he addressed himself to his hearers, and closed by exhorting them to put away the unclean thing from among them. So rapt were the audience, that Knox withdrew from the church with the attendant noblemen almost unobserved; and for some time afterwards the people stood as if expecting the preacher again to appear amongst them."

While the congregation was still in suspense, undetermined whether to remain awhile or to disperse, the priests commenced preparations to celebrate mass. A magnificent tabernacle was opened up; an ebony crucifix, with an ex-

quisitely carved figure of our Saviour, was disclosed; the tapers were lit; several priests, in gorgeous canonical vestments, knelt around the altar; the chaunt of the mass-sayers began, and was responded to by voices in the opposite aisle; a curtain behind the crucifix slowly rose, and revealed a picture of the martyrdom of St. Bartholomew; and, at the usual climax in the idolatrous ceremony, the chief officiating priest elevated the host, or large consecrated wafer, to be worshipped by the people. A young man in the crowd, at that instant, exclaimed to the persons near him, "This is intolerable! Shall we stand by and see that practised which God in his word has plainly condemned as idolatry?" A priest heard him, exclaimed, "Blasphemer!" and gave him a severe blow. The young man took up a stone, and cast it at the priest, but, missing his mark, hit the tabernacle, and broke down an image. This served as a signal for a general onset. The multitude rushed toward the altar, beat the priests, tore off their vestments, broke down all the paraphernalia of their worship, smashed the tabernacle, destroyed images, pictures, and decorations, and converted the whole Romish furniture of the church into havoc and rubbish. The destruction was so rapid that not one tenth of the city's population knew of it till it was finished,—and so complete and sweeping that little of the church was left except the bare walls.

The news speedily got abroad, and threw the whole city into violent agitation. Before an hour elapsed a vast concourse assembled to follow up the deeds of the destroyers,—“not of the gentlemen,” says Knox, “neither of them that were earnest professors, but of the rascal multitude.” They ran from St. John's to the Greyfriars or Franciscan monastery, and thence to the Charterhouse or Carthusian establishment, to the Blackfriars, to the Whitefriars, and to several nunneries and chapels; and they hurled altars, crucifixes, and images to ruin, demolished statuary and architectural ornaments, plundered repositories, made enormous spoil of trea-

tures and provisions, and laid the walls of several of the most ornate and sumptuous structures nearly level with the ground,—yet withal displayed a surprising degree of both zeal against idolatry and regard for the rights of some of its principal abettors. “The first invasion at the Greyfriars,” says Knox, “was upon the idolatry; and thereafter the common people began to seek some spoil. And in very deed the Greyfriars was a place so well provided, that unless honest men had seen the same, we would have feared to report what provisions they had; their sheets, blankets, beds, and coverlets were such, that no Earl in Scotland had the better; their napery was fine; they were but eight persons in convent, and yet had eight puncheons of salt beef,—consider the time of the year, the 11th of May,—wine, beer, and ale, besides store of victuals effeiring (corresponding) thereto. The like abundance was not in the Blackfriars; and yet there was more than became men professing poverty. The spoil was permitted to the poor; for so had the preachers before threatened all men, that for covetousness’ sake none should put their hand to such a reformation, that no honest man was enriched thereby the value of a groat. Their conscience so moved them, that they suffered these hypocrites to take away what they could of that which was in their places. The prior of Charterhouse was permitted to take with him even so much gold and silver as he was able to carry. So were men’s consciences before beaten with the word, that they had no respect to their own particular profit, but only to abolish idolatry, the places and monuments thereof; in which they were so busy and so laborious, that within two days these three great places, monuments of idolatry, to wit, the Black and Grey friars, and the Charterhouse monks, a building of a wondrous cost and greatness, was so destroyed, that the walls only did remain of all these great edifications.”

Some inhabitants of Cupar-Fife were among the Perth mob, and performed an active part in their work of destruc-

tion; and on their return to their own town, they boastfully narrated their exploits, and infected their fellow-townsmen with their spirit,—insomuch that a multitude speedily assembled, and went right heartily to work in spoiling and demolishing the ecclesiastical edifices of the town, comprising the parish church, a Dominican convent, and a nunnery of St. Catherine of Sienna. The mob plundered the moveable property, carried away the very stones and timber, and left little of the edifices standing except the steeple of the parish church. The Romish parochial clergyman was so horrified and maddened at the occurrence, that he committed suicide.

When the Queen-Regent heard of the tumult at Perth, she foamed with fury, and vowed awful things against the Protestants, and declared that she would utterly destroy Perth, man, woman, and child, and consume the city with fire, and afterwards salt it in sign of a perpetual desolation. She had already her French mercenaries under arms at Stirling, and she made a sudden levy of whatever Scottish forces could be gathered to her standard, and marched at the head of all her available troops toward Perth. She had, by wily and disingenuous promises, induced the Protestant leaders to dismiss their armed followers; and she hoped to surprise the town before any new or effective force could be collected to oppose her. But though her army were 7,000 strong, and led by the experienced French general, D'Oysel, and powerfully aided by her unprincipled tampering with truth and honourable dealing, they found themselves confronted by such a large and lofty-spirited host, whom the bruit of the Queen's proceedings, and zeal for their religion and liberties had poured suddenly down from all quarters upon the town, that they dared not attempt their meditated enterprise, and could only stand embodied as a practical argument for a peaceful negotiation. Both armies having been disbanded by mutual stipulation, Mary peacefully entered the town on the 29th of May; yet she no sooner found herself in quiet possession, and

knew the Protestant forces to be broken up and at a distance, than she flung her agreement by treaty to the winds, introduced French troops to the town, dismissed the magistracy, and restored the Popish rites and the priestly domination. When she departed, the inhabitants again became tumultuously insurgent, and invoked the Protestant leaders to send soldiers to their aid. Lords Argyle and Ruthven and others marched in consequence to the town, and prepared regularly to invest it; they were plied, through the mediation of Lords Huntly and Erskine, with proposals from the Queen-Regent designed to divert them from their purpose; but they could no longer believe her word, or regard her terms in any other light than that of faithless artifice; and they stoutly began and conducted the siege, and, against the 26th of June, 1559, compelled the garrison to capitulate.

After the Protestant leaders—or, as they were now called, the Lords of the Congregation—had been deceived by the Queen-Regent, and had lost all hope of seeing the Reformation sanctioned and promoted by either the Crown or the Hierarchy, or about the beginning of June, they resolved to adopt overt measures of their own for abolishing the popish worship, removing all the symbols of its idolatry, and fully setting up the reformed religion in all places where their friends were predominant or over which their influence might be sufficiently powerful. “This step,” remarks Dr. M’Crie, “is justified in part by the feudal ideas respecting the jurisdiction of the nobility, which at that time prevailed in Scotland. The urgent and extreme necessity of the case, however, forms its best vindication. A great part of the nation loudly demanded such a reformation; and had not regular measures been adopted for its introduction, the popular indignation would have effected the work in a more exceptionable way.” The very zeal of the Protestant leaders, their assumption of extreme power, the comparative impetuosity of their proceedings, and even in fact the part which the

mobs acted in driving the external reformation to excess, in knocking down the buildings, and in compelling the priests to flee, were all abundantly provoked by the crying wickedness which the Romish Church in Scotland had long been practising. The Reformers and the monastery-demolishers might well say, as one of their "gude and godly ballates" represents them as doing:—

“ Had not yourself began the weiris,  
 Your stepillis had been standand yit;  
 It was the flattering of your friers  
 That ever gart Sanct Francis flit.  
 Ye grew sa superstitions  
                                           In wickednesse,  
 It gart us grow malicious  
                                           Contrair your messe.”

The campaign began at the “ East Neuk o’ Fife.” Knox, at the head of a strong body of followers, entered the collegiate church of Crail,—which had attached to it a provost, a sacrist, ten prebendaries, and some singing boys; and, from the pulpit, he delivered such a blazing oration as instantly fired his hearers with a similar fury to that of the mob at Perth. They rose in a mass, and tumultuously smashed to pieces the altars, the images, the decorations, and whatever else pertained to the Romish worship, but were considerate enough not to destroy the building. Next day, the same mob, greatly augmented in numbers and increased in excitement, proceeded to Anstruther, and there made havoc of everything which was or seemed to be popish. The major part of them went next to Pittenweem, and there destroyed a large Augustinian priory belonging to the abbey of St. Andrews;—while a detachment proceeded to St. Monance, and gutted the parish church of that place of every article which it contained. The prior of Pittenweem had made himself



infamous by assisting at the trial and condemnation of the Protestant martyrs who had been burnt at St. Andrews; and, aware that little mercy might be expected for his priory, he tried to defend it in fortress-fashion against the assailants; but he found himself unable to resist, and was obliged to abandon it, with all its contents, to their consuming rage.

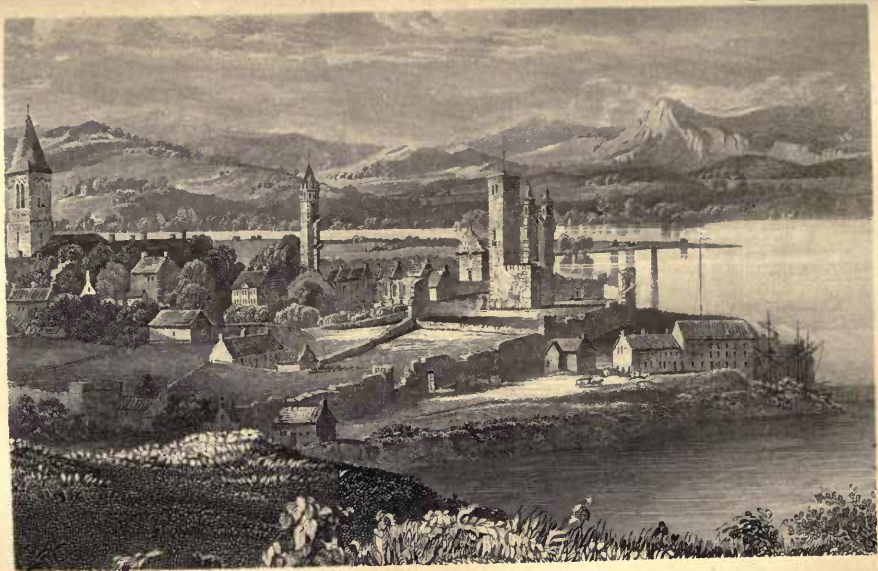
Knox and his followers now moved toward St. Andrews. Archbishop Hamilton, who was then at Falkland with the Queen-Regent, either learning or suspecting their intention, set out for St. Andrews at the head of one hundred armed men from the royal troops; and sent word thence to Knox that he would order the soldiers to shoot him if he came to the cathedral. But the Archbishop found the citizens much disaffected, and got exaggerated accounts of the numbers who followed Knox; and he speedily went back, dispirited and mortified, to Falkland. When Knox and his company came within view of the city, at a place about two miles distant from it, they raised a loud shout of exultation and defiance; yet they apprehended serious resistance, and were not without fear of bloodshed, and felt a strong necessity to proceed with caution. The leaders consulted as to what should be done; and, as their retinue was slender, and many of the inhabitants of the city were supposed to be inimical to them, and the Queen-Regent lay only twenty miles distant with a considerable army, they agreed that Knox should not at that time attempt to preach in St. Andrews, and earnestly urged him to concur with them in opinion. Knox, however, was of a different mind, and felt instigated to action by the very difficulties which surrounded them, and resolutely said, "As for the fear of danger that may come to me, let no man be solicitous; for my life is in the custody of Him whose glory I seek. I desire the hand nor weapon of no man to defend me. I only crave audience; which, if it be denied here unto me at this time, I must seek where I may have it." This in-

trepid reply silenced all remonstrance, and induced the most hesitating to proceed.

Knox entered St. Andrews on Sabbath, the 10th of June, and went directly to the cathedral, and preached to a numerous assembly, including many of the clergy, without experiencing the slightest interruption. He discoursed on our Lord's ejecting the profane traffickers from the temple at Jerusalem, and took occasion to expose the enormous corruptions of the Romish Church, and to point out what was incumbent on Christians, in their different spheres, for removing them. On the three following days he preached in the same place; and so mightily did he move his audience that, not only his immediate followers and the common people of the city, but the provost, the bailies, and the respectable inhabitants, rose up zealously and indignantly to tear the cathedral and the monasteries to pieces. "Down with the nests," cried Knox, "and the rooks will fly away!" The magnificent cathedral, the labour of ages, with its stately towers and shining copper roof, fell in one day before the rage of some thousands of assailants, and was completely gutted and destroyed. Tennant, the author of 'Anster Fair,' in a clever though less pleasing and less successful poem, entitled 'Papistry storm'd,' has sung in quaintest dialect, and with all the facetious strength, fluency, and vivacity which he attributes to the vernacular idiom of Scotland:

" The steir, strabush, and strife,  
Whan, bickerin' frae the touns o' Fife,  
Great bangs of bodies, thick and rife,  
Gaed to Sanct Androis town,  
And, wi' John Calvin i' their heads,  
And hammers i' their hands and spades,  
Enraged at idols, mass, and beads,  
Dang the Cathedral down.'

While the main body were destroying the cathedral, other



C A S T L E   O F   S T   A N D R E W S

parties assailed and ruined the noble Augustinian priory, the Dominican monastery, the Franciscan monastery, the parish churches and chapels of the city, and the establishment in the vicinity called the provostry of Kirkheugh. The destroyers everywhere displayed astonishing energy and courage; they prosecuted their hard toil through the whole day, and through a great part of the night; they shrunk not from the danger of vast falling masses of masonry, and of the reeling and tumbling of huge loosened stones; and they sought not a breathing time, nor paused to reflect or rest, till they made the city look almost as ruinous and desolate as if it had been overthrown by an earthquake.

The Queen-Regent, on getting intelligence of the comparative fewness of Knox's followers, hastily summoned her troops at Falkland, and made an attempt to come on the Protestants at St. Andrews by surprise. But many Protestants in Forfarshire so opportunely received notice of the critical situation of their brethren, and came with such celebrity and good will to their assistance, that the combined forces were able to face the royal army at Cupar Moor; and there the Queen-Regent, afraid to risk a battle, consented to a truce, and engaged to remove her French troops from Fife. The Protestant leaders now proceeded to Perth; and on their way thither sanctioned or promoted the destruction of the abbey of Lindores, the abbey of Balmerino, and every other edifice, large or small, which seemed a prop of the popish worship.

After they were a few days in possession of Perth, they found that the Queen-Regent still persisted in hostility and perfidiousness, and learned that she intended to fortify the passage of the Forth at Stirling, and to cut off all communication between them and the Protestants in the south; and they then determined to act more vigorously against Romanism than ever, and to make a rapid and resolute march of attack upon Stirling. Meanwhile, a mob, acting without

their sanction, and consisting principally of Perth-men and Dundee-men, some of whom had private purposes of pillage or revenge to gratify, went tumultuously to Scone, and sacked, burnt, and totally destroyed its ancient and splendid abbey, amidst a jubilation of shouts and yells. The party who set out for Stirling was led by the Earl of Argyle, and the Prior of St. Andrews, afterwards the famous Earl of Moray, and consisted principally of about 300 citizens of Perth; and so galled had these men been by the combined tyranny of priests and Frenchmen, and so determined were they to succeed in their enterprise or perish in the attempt, that, to indicate their zeal and resolution, they wore ropes about their necks to be hung up with them in ignominious death if they should desert their colours or be vanquished. A picture of their march is still preserved in Perth, and the circumstance of their substituting ropes for neckerchiefs or ribands is the subject of the frequent popular allusion to "St. Johnstone tippets." When they approached Stirling, the garrison evacuated the castle, and the Queen-Regent retired with her forces toward Dunbar; so that, by this bold stroke on the part of a small band of resolute men, the Protestants suddenly became masters of what was then the capital of the kingdom.

The Reformers now in possession of Stirling, and strengthened by great numbers of the towns-people, swept the town of its symbols of idolatry, by destroying the Dominican monastery, and spoiling or gutting the other ecclesiastical edifices; and, in order to economise their time and labour, they arranged themselves into parties or detachments, to scour the adjacent country, and cleanse it from Romish altars and images. One chief party went to Cambuskenneth, and desolated the beautiful and magnificent abbey of that place, whose ruins continue to the present day to form a striking feature in the rich flat landscape of the links of the Forth; and another chief party, headed by the commanders who had

led the expedition from Perth, went to Dunblane, and swept away the images of its gorgeous cathedral, then under the episcopate of William Chisholm. "On a beautiful morning towards the end of June, 1559," says Lieutenant-Colonel Murray, "as the people were attending mass in the cathedral, a noise as of armed men was heard within the surrounding court. Presently a band of warriors entered by the western portal, and advanced towards the choir in two lines, the one led by the Earl of Argyle, and the other by the Prior of St. Andrews. The worshippers in the body of the church, rising from their prostrations, retreated into the aisles, while those within the choir, forgetting their devotions, rose up and turned with inquiring eyes towards the intruders, who, halting in their double array, nearly filled the body of the cathedral. Their appearance was every way calculated to excite the curiosity of the spectators. Some of them were completely armed, while the greater part wore the guise of citizens, who seemed to have taken up arms in a moment of excitement or alarm; but whatever diversities in other respects were visible, in one part of their dress, and it was a truly singular one, they were alike—a rope or *halter* was suspended around the neck of each! One of the officials at the altar, descending the steps, and advancing towards the balustrade which divided the choir from the main body of the church, said, 'My lord of Argyle, and you my lord Prior, what means this martial array in the house of God, and what the symbols your followers wear? Methinks, if they betoken penance, it were fitter to enter this threshold as suppliants than as conquerors!' 'We come, dean,' replied the Earl, 'to set forward the reformation of religion according to God's word, and to purify this kirk; and, in name of the congregation, warn and charge you, that whatsoever person shall plainly resist these our enterprises, we, by the authority of the Council, will reduce them to their duty.' 'And, moreover,' added the Prior, 'we, with three hundred burgesses of

Perth whom you see here, have banded ourselves together in the kirk of St. John, now purified from idolatry, and bound ourselves by a great oath, that we are willing to part with life, as these symbols around our necks testify, if we turn back from this our holy calling, or desist from this our enterprise until we have purged the land. So, therefore, shall we, with all the force and power which God shall grant unto us, execute just vengeance and punishment upon you; yea, we shall begin that same war which it was commanded the Israelites to execute against the Canaanites, that is, contract of peace shall never be made till ye desist from your open idolatry and cruel persecution of God's children.' 'We are here in the peaceable exercise of our holy religion,' replied the dean; 'if there be persecutors within these walls, they who violate the sanctuary are the men.'—'Peace!' interrupted the Prior, 'we are not here to wrangle, but to see the commands of the Council executed. Say if ye and your brethren are willing to obey, and of your own consent to remove the stumbling-blocks, even these monuments of idolatry?' 'Most reverend father and you, most puissant Earl,' answered the churchman, 'we that are here are but servants or menials, so to speak; whatsoever our will may be, our power reacheth not to the things whereof ye speak. Our beloved bishop is even now with the Queen-Regent, conferring, doubtless, on these weighty matters. To him your request shall be made known, and by his orders we shall abide and act.' The Prior and the Earl conferred a short time together, when the latter again addressed the dean. 'We are even now on an expedition of great weight and moment which brooketh not delay, and but turned aside to wary the lieges of Dumblane of the danger of upholding the errors and enticements of papistry, else we had not departed without leaving this house stripped of these vain trappings. Ye are now in our hands, time passeth, and we cannot trust William Chisholm. He hath bent himself too pliantly to the will of

that woman who still teacheth the people of this land to eat things sacrificed unto idols; yet we would not have it said that the people here assembled, and whom ye yet strive to deceive, were not allowed time to repent of their evil ways. This, therefore, will we do:—We will not advance beyond this barrier, nor disturb those who are assembled within it, but with our own hands we will cast down the images and destroy the altars which on every side ye have reared to the gods of your own making; and let the desolation now to be executed be an earnest of that which awaits not only the place where you stand, but every high place and every abominable thing within the land.’ The words were scarcely out of the speaker’s mouth, when the shrines were entered, the images and pictures displaced, and trampled under foot. ‘To the brook with them,’ cried the Prior; and the armed multitude, rushing out at the portal by which they had entered, bore the relics to the banks of the Allan, and cast them in. It was the work but of a few moments, and the troops were again marshalled, and on their march to Stirling. The multitude within the choir saw what passed with an air of stupified surprise; and leaving the services of the morning unfinished, gradually withdrew to their respective houses, wondering at the things which they had witnessed.”

The Reformers remained three days in Stirling, destroying altars and images all round the adjacent country; and they then proceeded toward Edinburgh, with the intention of making similar havoc in the metropolis. They were everywhere unopposed, and found themselves complete masters of the country; yet they seem generally to have kept free from such excesses as characterised the outbursts in Perth and throughout Fifeshire, and to have acted with similar comparative moderation as at Dunblane, destroying only the symbols of idolatrous worship, and doing little or no injury to the masonry or the carpenters’ work of edifices. Linlithgow was the chief place through which they passed; and there



they did not attack the palace or its chapel, but contented themselves principally with "purifying" the church of St. Michael.

At Edinburgh, they found that their vocation had been in a main degree anticipated. The magistrates and citizens themselves had swept out all popish paraphernalia from St. Giles' church, Holyrood Abbey, the Greyfriars monastery, the Blackfriars monastery, and various minor convents, oratories, and chapels,—and had expended many of the more costly utensils and decorations first in soberly refitting St. Giles's, and next in replenishing the treasury of the town corporation; and now some mobs who took occasion from the renewed excitement to go more devastatingly to work did not do worse than plunder Holyrood Abbey, and pillage and destroy the houses of the prebendaries of Trinity College Church at the foot of Leith Wynd. Yet Father Alexander Baillie, the author of "True Information of the unhallowed offspring, progress, and impoisoned fruits of our Scottish-Calvinian Gospel and Gospellers," published on the continent in 1628, wrote as follows respecting the Edinburgh demolition, and may be quoted as a fair specimen of the terrific exaggeration and malevolence with which the Romanists of the day spake of the Reformers:—"Truely, among all their deeds and devises, the casting down of the churches was the most foolish and furious worke, the most shreud and execrable turne that ever Hornok himself culd have done or devised. For out of al doubt that great-grandfather of Calvine, and old enemie of mankind, not only inspired every one of those sacrelegious hellhounds with his flaming spirit of malice and blasphemie, as he did their forefathers Luther and Calvine; bot also was then present as maister of worke, busily beholding his servands and hirelings working his wil and bringing to pass his long desired contentment. They changed the churches (which God himself called his house of prayer) into filthie and abominable houses of sensual men, yea, and of

unreasonable beasts: whereas they made stables in Halyrud-hous, sheep-houses of S. Antone, and S. Leonard's chapels, tolbooths of S. Gillis, &c. which this day may be seene, to the great grieffe and sorrow of al good Christians, to the shame and confusion of Edinburgh, and to the everlasting damnation of the doers thereof, the sedicious ministers, Knox and his complices."

The zeal of the Reformers against monasteries and the symbols of idolatry spread from Edinburgh into all the Lowlands between the Forth and the Tweed, and from the German Ocean and the Cheviots to the Frith of Clyde and the Mull of Galloway. But a large part of its work, particularly in the rich counties of Berwick and Roxburgh, had been anticipated in the spoliations and burnings of a recent English invasion; and the magnificent abbey structures of Melrose, Kelso, and Jedburgh were already in a similar state to that in which they stand at the present day. In Glasgow, the work of destruction was attempted; though not till nearly twenty years afterward was its cathedral seriously menaced. Some ecclesiastical structures in various parts of Lanarkshire and Renfrewshire, and particularly the greater part of the fine abbey of Paisley, were demolished.

The havoc north of the Tay was very extensive, and in some places mild, in others terribly severe. The following instructions from the Earl of Argyle and Lord James Stewart to the Lairds of Arntilly and Kinraid, respecting the cathedral of Dunkeld, show the style in which they wished the work of "purification" to be conducted: "Traist freindis, after maist hartly commendacion, we pray yow fail not to pass incontinent to the kyrk of Dunkeld, and tak down the haill images thereof, and bring furth to the kyrkzayrd, and burn thaym oppinly. And siclyk cast down the altaris, and purge the kyrk of all kynd of monuments of idolatrye. And this ye fail not to do, as ye will do us singular empleseur; and so committis you to the protection of God.—Fail not,

bot ye tak guid heyd that neither the dasks, windocks, nor durris, be ony ways hurt or broken; eyther glassin wark or iron wark." A band of professed Reformers proceeded to Arbroath in Forfarshire, and, aided by a considerable number of the inhabitants of the town and neighbourhood, destroyed its magnificent abbey by fire; and a tradition exists that the leaden roof of the structure, when liquefied by the flames, ran down the streets like a stream of water. The Reformers then marched northward; and, after performing the work of their vocation in various towns and villages on their way, entered Aberdeen, and made an immediate attack on the cathedral. But the magistrates, in anticipation of their visit, had secreted most of its moveable articles of great value; an armed force, under the command of Leslie of Balwhain and the Earl of Huntly, repelled the assailants and protected the edifice; a tumultuous mob afterwards plundered and dilapidated the monasteries of the Carmelites and the Blackfriars; and the magistrates finally agreed, of their own accord, to make a regular demolition of all things in the city connected with Romish idolatry, to sell the valuables of them for the public benefit, and to furnish a quota of forty men for the military service of the Protestant leaders.

Though the great cathedral of Glasgow stood untouched during the whole of the period of demolition, yet Mr. Andrew Melville, the Principal of the College of that city, long importuned the magistrates to allow it to be pulled down, and at last obtained their consent. The reasons urged for its demolition—which read rather curiously at this time of day—were somewhat to the following effect:—That they might build with its materials various little churches in other parts, for the ease of the citizens,—that it was the resort of superstitious people who went there to perform their devotions,—that the church was too large, and the voice of the preacher could with difficulty be heard by the congregation,—and above all, the propriety of removing an idolatrous

monument, which was the only one of all the cathedrals in the country left undestroyed, and in a condition to be repaired. A number of quarriers, masons, and other workmen were accordingly engaged by a special day to pull down this beautiful edifice; but while they were assembling, by beat of drum, the craftsmen of Glasgow, who justly regarded the cathedral as the architectural pride of their city, flew to arms, and informed Mr. Melville that if any one dared to pull down a single stone of the building, he should that instant be buried under it. So much incensed were they at the attempt to demolish this ancient building, that if the magistrates had not succeeded in appeasing them, they would have put Melville to death with all his adherents. Upon this a complaint was made by the ministers, and the leaders of the insurrection were cited to appear before King James, who was not yet thirteen years of age; but his Majesty took the craftsmen under his protection, approved of the opposition they had made,—and prohibited the ministers from following the work of demolition farther,—saying, that “too many churches had been already destroyed, and that he would not tolerate more abuses of that kind.” And thus was saved the cathedral of Glasgow,—which stands to the present day entire, and constitutes one of the noblest Scottish monuments of the ecclesiastical architecture of the middle ages.

Archbishop Spottiswoode describes the general work of demolition throughout Scotland, in the following terms:—“Thereupon ensued a pitiful vastation of churches and church buildings, throughout all the parts of the realm. For every one made bold to put to their hands, the meaner sort imitating the example of the greater, and those who were in authority. No difference was made, but all the churches either defaced or pulled to the ground. The holy vessels, and whatsoever else men could make gain of, as timber, lead, and bells, were put to sale. The very sepulchres of the dead were not spared; the registers of the church and bibliothecs

cast into the fire; in a word, all was ruined; and what had escaped in the time of the first tumult, did now undergo the common calamity. And the preachers animated the people to follow these barbarous proceedings by crying out, that the places where idols had been worshipped ought, by the law of God, to be destroyed, and that the sparing of them was the reserving of things execrable." But this account is manifestly a great exaggeration. Few of the parish churches were destroyed; some of even the monastic churches were not only preserved uninjured, but appropriated to the Protestant worship; much of the spoliation which took place was devoted to the uses of the poor, to the replenishing of corporation funds, to the defraying of the general expenses of the Reformation, or to other valuable and public purposes; and however much actual demolition was recommended or sanctioned by Knox or by other leaders, yet the main part of it all, as well as almost the whole of such spoliation as went to the ends of pillage and of private enrichment, was the work of unprincipled mobs, who took advantage of the commotions of the times, and refused all deference to the rebukes or commands or example of the true reformers. "A great many, not onely of the raskall sorte, but sundry men of name and worldly reputation," said Robert Pont, one of the most respectable and influential preachers of the period, "joyned themselves with the congregation of the reformers, not so much for zeale of religion, as to reape some earthly commoditie, and to be enriched by spoyle of the kirkes and abbey places. And when the preachers told them that such places of idolatrie should be pulled down, they accepted gladly the enterprise; and rudely passing to worke, pulled down all, both idoles and places where they were found; not making difference betweene these places of idolatrie, and many parish kirks, where God's word shuld have bin preached in many parts where they resorted, as in such tumults and suddainties useth to come to passe,—namelye, among such a

nation as we are. Another thing fell out at that time, which may be excused by reason of necessitie; when as the lordes, and some of the nobilitie, principall enterprysers of the Reformation, having to do with the Frenchmen, and many their assisters of our owne nation, enemies to these proceedings, were forced, not onely to ingage their owne landes, and bestowe whatsoever they were able to furnishe of their own patrimonie, for maintenance of men of warre, and other charges, but also to take the lead and belles, with other jewelles and ornaments of kirkes, abbayes, and other places of superstition, to employ the same, and the prises thereof, to resist the enemies, the most parte of the realme beand in their contraire;—this, I say, cannot be altogether blamed.”

“It is true,” remarks Dr. M’Crie, “that some churches suffered from popular violence during the ferment of the Reformation; and that others were dilapidated, in consequence of their most valuable materials being sold to defray the expenses of the war in which the Protestants were involved. But the former will not be matter of surprise to those who have attended to the conduct of other nations in similar circumstances; and the latter will be censured by such persons only as are incapable of entering into the feelings of a people who were engaged in a struggle for their lives, their liberties, and their religion. Of all the charges thrown out against our reformers the most ridiculous is, that, in their zeal against popery, they waged war against literature, by destroying the valuable books and records which had been deposited in the monasteries. The state of learning among the monks, at the era of the Reformation, was wretched, and their libraries poor; the only persons who patronised or cultivated literature in Scotland were Protestants; and so far from sweeping away any literary monuments which remained, the reformers were disposed to search for them among the rubbish, and to preserve them with the utmost care. In this respect we have no reason to deprecate a comparison between

our Reformation and that of England, notwithstanding the flattering accounts which have been given of the orderly and temperate manner in which the latter was conducted under the superintending control of the supreme powers. But, even although the irregularities committed in the progress of that work had been greater than have been represented, I must still reprobate the spirit which disposes persons to dwell with unceasing lamentation upon losses, which, in the view of an enlightened and liberal mind, will sink and disappear in the magnitude of the incalculable good which rose from the wreck of the revolution. What! do we celebrate, with public rejoicings, victories over the enemies of our country, in the gaining of which the lives of thousands of our fellow creatures have been sacrificed? and shall solemn masses and sad dirges, accompanied with direful execrations, be everlastingly sung for the mangled members of statues, torn pictures, and ruined towers? Shall those who, by a display of the horrors of war, would persuade their countrymen to repent of a contest which had been distinguished with uncommon feats of valour, and crowned with the most brilliant success, be accused of a desire to tarnish the national glory? Shall the topics on which they insist, however forcible in themselves, the effusion of human blood, the sacking of cities, the devastation of fertile provinces, the ruin of arts and manufactures, and the intolerable burdens entailed even upon the victors themselves—be represented as mere commonplace topics, employed as a cover to disloyalty? And do not those, who at the distance of nearly three centuries, continue to bewail evils of a far inferior kind which attended the Reformation, justly expose themselves to the suspicion of indifference and disaffection to a cause, in comparison with which all contests between rival kingdoms and sovereigns dwindle into insignificance? I will go farther, and say, that I look upon the destruction of these monuments as a piece of good policy, which contributed materially to the overthrow of the

Roman Catholic religion, and the prevention of its re-establishment. It was chiefly by the magnificence of its temples, and the splendid apparatus of its worship, that the popish church fascinated the senses and imaginations of the people. A more successful method of attacking it, therefore, could not be adopted than the demolition of what contributed so much to uphold and extend its influence. There is more wisdom than many seem to perceive in the maxim which Knox is said to have inculcated, "that the best way to keep the rooks from returning, was to pull down their nests." In demolishing, or rendering uninhabitable, all those buildings which had served for the maintenance of the ancient superstition (except what were requisite for the Protestant worship,) the reformers only acted upon the principles of a prudent general, who dismantles or razes fortifications which he is unable to keep, and which might afterwards be seized and employed against him by the enemy. Had they been allowed to remain in their former splendour, the popish clergy would not have ceased to indulge hopes, and to make efforts to be restored to them; occasions would have been taken to tamper with the credulous, and to inflame the minds of the superstitious; and the reformers might soon have found reason to repent their ill judged forbearance."