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Thème

**WALTER SCOTT AND THE ISSUE OF RELIGION
IN *OLD MORTALITY***

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Dedication

I dedicate this work to my lovely parents Mr. Odou Oitchaleroun and Mrs. Egbèbi Okouoyé

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I first thank the Almighty God for his grace and his protection along this work. No one is forsaken or forgotten by our creator in his planning. He schedules each event and does one step at a time.

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INTRODUCTION

The concept of the freedom, is well remarkable in all over the world .It has been and still remains the most important thing people are looking for. Everybody, every nation or society wants to be free. They are fighting against all kinds of bondage and abuses .Freedom is one of those things that are guiding the world today. Nobody wants to live under pressure, no matter how small it may look like. We have many types of freedom which are manifested through human being in different ways: freedom of expressions, freedom of political thoughts, freedom of choice, from fear and that one of religious opinions and views. Our study is based on Walter Scott's *Old mortality* deals with a search for freedom of religious opinions and views. The objective of this study is to find out solutions or perspectives to the problems of slavery, bondage and captivity to which many people are confronted as far as religion is concerned. *Old Mortality* deals with historical events and depicts a dynamic society stirred by eternal contradictions which raised antagonism among the people and resulted in persecution and revolt. We'll also see the contribution this study may make to literature. Yet from the first chapter of the, *Old Mortality* as the writer is introduced to us , raised curiosity in our mind by his wanderings in repairing the tombs of the Cameroonians who took arms for their religious causes in *Old mortality* Charles II's reign. We understand his motives throughout his religious enthusiasm as we are struck throughout the novel by the religious influence which persuades it, by a search for freedom of religious views and opinions. This love of freedom is so much claimed in, as John Barbour proclaimed it in his epic poem "the Bruce". This explains the choice of the theme of our study "**Walter Scott and the issue of Religion in *Old Mortality***".

It is clear that to understand the full impact of religion upon *Old Mortality*, it is important to see what religion represents for these people. Therefore, we have to give not only a concise but sound religious background in order to keep in tune with the different events which occur in the novel. This religious background cannot be separated from the historical context. Though the murderer of Archbishop Sharp is the

core of the action in *Old Mortality*, it is, besides, one of the last events which occurred during the fierce struggles of oppositions between the Crown and the Kirk in the reformation. The Scots have been considered too rooted in tradition and their primeval religious communities, as the slides were a good attestation. When these secluded communities came to line their church with the continent churches through the influence of Queen Margret Kenmore's influence, the expansion they granted to Christianity in building many churches and monasteries was proof of their religious belief and their attachment to a cause they espoused. And when it came to be that the Christian church had to be purged doctrinally and morally, the Scots consequently showed a strong opposition to the Crown in her bid to install herself as the power in religious matter. The covenant which gives its name to his followers, the covenanters, is the main support of the Scots against the King's church. As the law must pass with the King's supporters, even the bad one, so the covenant remains the only salvation of the covenanters, their bible. This religious influence responded in passion, which tuned into action, to beget violence and result in battles and wars.

Old Mortality is the effect of religious influence among a people drawn into antagonistic parties. The novel deals especially with the last event of the reformation and the covenanters who, in 1679, took up arms against the royalist under the command of Culverhouse, during the last years of Charles II's reign. The knowledge of the historical event of the Scottish reformation will ensure a good understand of the religious shown through actions and characters in *Old Mortality*. If religion is an element, among others, in a people's need, then we have to consider the positive and the negative sides such an element may bring about.

-the first part which is the research context and literary background deals with Walter Scott biography, bibliography and his religious background.

-the second part is an analysis of the religious issue and its impact upon action and characters. This will lead us to emphasize from the fanaticism or the zealotry of the Presbyterians as well as the inhuman treatment the royalist made the covenanters endure; how Walter Scott succeeds in combining reality through religion and events with fiction as far as *Old mortality* is concerned.

Part I: Research Context and Literary Background

Chapter I: Walter Scott's Biography, Bibliography and Religious Background

1.1: Walter Scott's life and time

Born in Edinburgh on August 15, 1771, Scott became lame when only eighteen months old, after a two-day fever without any sign of dislocation. The Scots' tradition and superstitions made the parents believe that the rather sinister place they lived in might be the reason for the family misfortune. They had before lost many of their children. They lived near the Kirk of field where Queen Mary's second husband, Darnley, had been blown up and then strangled. But this handicap will later make Scott fond of reading as he could not join his brothers in their outdoor games. From an old aristocratic family, Scott's father was a lawyer and his mother the daughter of a physician. Both sides of Scott's relatives awoke his interest in their account of stories; but his mother further developed his knowledge as a storyteller herself, having an extensive knowledge of Scottish folklore. His father's premature death in 1790 did not affect him so much, although he had just started writing at that period. His mother died in 1819. Scott was educated at the High School of Edinburgh and also at the Grammar School of Kelso. This education was assisted by a tutor at home, James Mitchell¹ a young Divine Presbyterian. In 1785 he entered an apprenticeship in his father's office as an attorney, and was advocate in 1792, though he did not very much enjoy such sedentary work for the eagerness of his youth. His duties in the Highlands brought him closer to the best devotion which completed the yearning he searched for, through his books, while he was young as an effect of his handicap. Scott loved collecting relics of antiquity, the Border songs knew, the oral communications and chap books. The samples he gathered in his wanderings in old castles and the collections were a vivid record which constituted a self education added to the former. Nourished with his

imagination, they broadened his mind and ideas, and confirmed in him a true knowledge” in the matter of Scotland. Although he was one of the pioneers of the Romantic Movement, he was a conservative, a rationalist fascinated by superstitions, omen, and prophecies. He was also a true Jacobi. In his novels he demonstrated that there are many different kinds of civilization while his contemporaries believed that human nature was the same everywhere, basing their thought on the Greco-Roman civilization. We observe this in the situation Scott created in his heroes, placing them between two cultures. The clash of cultures is his most important contribution to the study of history. Such a dilemma is very well observed in *Old Mortality* where the hero, Henry Morton, is torn between loyalty to the rebels of the Scottish Lowlands, the covenanters, and loyalty to the king’s representatives. The fact that he leaves his hero passive seems to depict the author himself, as Hazlitt noticed that “*of Scott’s life, full and crowded as it was, was not the life of a man of action*”. Besides, Scott’s attitude to war was ambiguous and might confirm Hazlitt’s thought. For, if Scott was fascinated by the pomp and ceremony of war, he was repelled by its cruelty and barbarism. However, Scott has a life full of activities, a life mixing and bustling with men as he showed interest in political and social matters of his country. Sherriff of Pelkinshire in 1798, he was entitled to baronetcy in 1818 and received it from George IV in March 1820. His is an Original member in 1821 of the *Highlanders of Scotland*, a Celtic society of which he was one of the first vice-Presidents. This society’s object was to promote the general use of the Ancient Highland Dress in the Highlands of Scotland, and this gave the opportunity for the members at the annual general meetings to dress in the ancient costume according to each tartan. Master of Ceremonies of George IV’s Coronation, the kings pleasure was that Sir Walter Scott would have been the first creation of his reign; the coronation had been postponed to July 1821, a time when Scott was no longer ill and could attend it. On March 2, 1829, he was admitted as Member of the *Maitland Club*, with his son-in-law John Gibson Lockhart, though that period was a depressive

one for Scott. Maitland Club is a Glasgow Society of people who were interested in books, whose aims remained in the collection and publication of Scottish history. As we may remark, Scott did not begin his journal too early, as it covered. November 1825 to April 1832. The starting of his journal was still related to his fame. But his decline will follow, for Scott's bankruptcy a few weeks later gave another turn to his life. Scott's involvement in his writing was full. In the same period in 1826, he lost his wife Charlotte Carpenter, the daughter of a French Royalist refugee to whom he was married on December 24, 1797.

Novels, articles, historical works profuse from his pen; but this bankruptcy, due to bad management of his business, in which he was associated with the Ballantyne brothers, was his ruin to death. Sir Walter Scott's Journal lets us perceive the author of the "Waverley Novels" who *emerged in the dappling light of Sunshine and Shadow*". The moving last passage of the Journal show a man who suffered a tragic end, driven by complete paralysis, the mental decay and death he was facing, but still in a poetical vision as he wrote "The plough is *coming to the end of furrow*". Scott died on September 21, 1832.

1.2 Walter Scott's Works

For a man who, in eighteen years, had produced thirty-two pieces of prose fiction, with twenty-six of them full-length novels, Scott can be considered as a prolific writer. His extraordinary memory, his capacity to recall and transmit words has been associated by many authors and critics. Two different periods are remarkable in his career.

_The first one or his beginning when he was known as a poet.

_Then, the second period; the most fruitful, during which Scott wrote novels.

His Poetry

The Chase, William and Helen 1796 were his first works, a form of initiation, or inspiration of German Ballads. His collections of the Border songs gave him: *The Minstrelsy of the Scottish Border*: Ballad in two volumes. But *The Lay of the Last Minstrel* in 1805, considered as his first major original work, was a verse romance. By 1815 it had gone through fifteen editions. *Marmon*, in 1808, was also successful as was *The Lady of the Lake*, in 1810. But in 1841, he detected that the decline of his poetic popularity was due to the rise of Byron who won a European reputation with his *Childe Harold's Pilgrimage* in 1812. *Rookery* in 1813 and *The Lord of the Isles* in 1815 confirmed Scott's fear about the decline of his poetic reputation, and decided him to turn from poetry to novels.

His Novels

Scott's first novel appeared with *Waverley* in 1814, found the same success as *The Lay of the Last Minstrel* in 1805. And within the year, the novel had known six editions. Reputations and fame followed Scott's success. For the period of the *Waverley' Novels* there was "no living novelist of interest, and fiction no longer enjoyed a high standing". *Waverley* was the first to the *Waverley Novels*, a series of anonymous novels; which anonymity Scott lifted in 1827 as a mere "human or caprice of the time", in one of his last fictional works: *The Chronicles of the Canon gate*.

<i>Waverley</i>	1814	<i>the Fortunes of Nigel</i>	1822
<i>Guy Mannering</i>	1815	<i>Peveiril of the Peak</i>	
	1822		
<i>The Antiquary</i>	1816	<i>Quentin Derwood</i>	1823
<i>The Black Dwarf</i>	1816	<i>St. Ronan's Well</i>	1824
<i>Old Mortality</i>	1816	<i>Red gauntlet</i>	
	1824		
<i>The Heart of Midlothian</i>	1818	<i>the Talisman and the Betrothed</i>	1825

<i>Rob Roy</i>	1818	<i>(Tales of the Crusader)</i>	
<i>A Legend of Montrose</i>	1819	<i>Woodstock</i>	1826
<i>Ivanhoe</i>	1819	<i>the Highland Widow and the Two</i>	
<i>The Bride of Lammermoor</i>	1819	<i>Drovers</i>	1825 in which Scott
			<i>achieved tragedy,</i>
<i>The Monastery</i>	1820		
<i>The Abbot</i>	1820	<i>the Chronicles of the Canon gate</i>	
			1827
<i>Kenilworth</i>	1821	<i>with two series-Count Robert of Paris</i>	
<i>The Pirate</i>	1822	<i>and Castle Dangerous</i>	

(1832)

Some of these novels brought fame to Sir Walter Scott and are still interesting: *The Heart of Midlothian*, *the Bride of Lammermoor*, *Ivanhoe* whose success ran with the reading public as critics, *Kenilworth* stands for *Ivanhoe*; *Quentin Derwood* does not remain at the last. “*Old Mortality*” was a triumph and the variety Scott explored in this novel, as far as the long periods of events did not alter the narration and gave an immense reward to the novel. A lover of nature, this worshipper of the past- “*The Wizard from the North*”, “*The Great Unknown*”, “*The Shakespeare of the North*”, “*King Walter*” is considered as the father of historical novels who made of the past and remote, as George Sampson said “*a credible extension of normal life*”.

1.3 Walter Scott Religious background

Walter Scott religious background can be read through his time, the events and the society in which he lived. Scott’ period was a time painted of reformation of Scotland. During this time many things were noticed as far as the religion is concerned both in England and in Scotland. Scott was the first English-language author to have a truly international career in his lifetime, with many contemporary readers in Europe,

Australia, and North America. His novels and poetry are still read, and many of his works remain classics of both English-language literature and of Scottish literature. Famous titles include *Ivanhoe*, *Rob Roy*, and the lady of the lake, *Waverley*, *the heart of Midlothian* and *the bride of Lammermoor*. Although primarily remembered for his extensive literary works and his political engagement, Scott was an advocate, judge and legal administrator by profession and throughout his career combined his writing and editing work with his daily occupation as *Clerk of Session* and *Sheriff-Depute of Selkirkshire*.

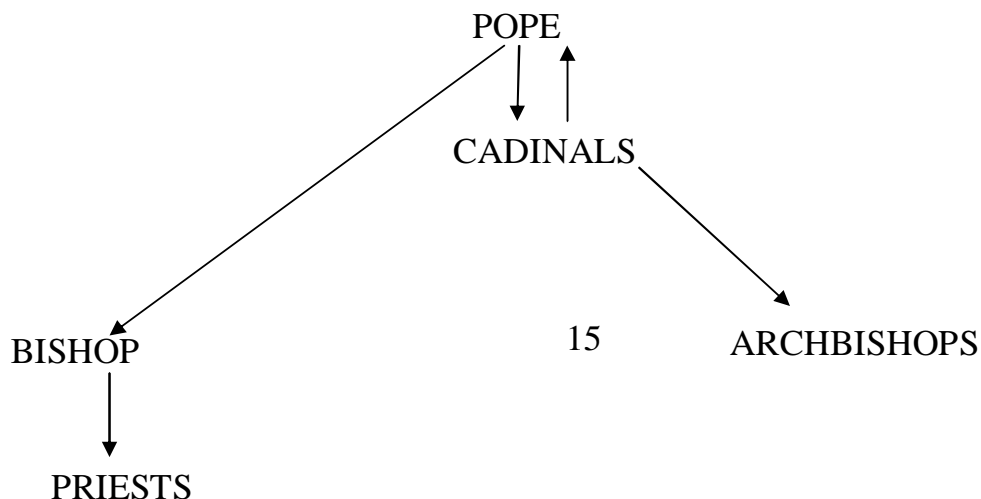
As we said it earlier, he is born on August 15th, 1771. He was a lame and was educated at the High school of Edinburgh and also at the Grammar school of Kelso. This education was assisted by a tutor at home, James Mitchell, a young divine Presbyterian. From there, he acquired his first ideas of religion. He learned from him the history of the Church of Scotland with emphasis on the Covenanters. The seed of this concept was grounded and rooted in his mind. Scott loved collecting relics of antiquity, the broader songs knew, the oral communications and sharp books. Nourished with imagination, they broadened his mind and ideas, and confirm in him a true knowledge in the matter of Scotland. He was one of the pioneers of the Romantic Movement. He is also a conservative, a rationalist fascinated by superstitions omen and prophesies. He is a Jacobi. In his novel, he demonstrated that there are many different kinds of civilization while his contemporaries believed that human nature was the same everywhere, basing their thought on the Greco-Roman civilization. We observed this in the situation, Scott created in his heroes, placing them between two cultures. The clash of culture is his most important contribution to the study of history. Such a dilemma is very well observed in *Old Mortality*, where the hero, Henry Morton, is torn between loyalty to the rebels of Scottish lowlands, the covenanters and loyalty to the king's representatives.

Chapter II: Literature Review

2.1 Literary views available

The understanding of the issue of religion in *Old Mortality* cannot be full without talking about Presbyterianism. Presbyterianism is known as a form of the Church government and a particular theological tradition belonging to one of the biggest four groups of the Reformation in the sixteenth century. It's the most popular religion in Scotland. When dealing with this notion, we can refer to Andrew Melville and John Knox who is considered as the father of Presbyterian Kirk of Scotland. With this latter, the sense given to the Scottish reformation led the Reformers to call the structure of their church Presbytery. As we know, Knox was a disciple of Calvin-French Protestant exiled Geneva and Presbyterianism is a particular form taken by Calvinism. Like other forms of Protestantism, Presbyterians say that truth is only to be found in the Holy Scriptures. All the Reformed churches claimed "*the word of God, and the Gospel*" as the Church's wealth. In that, the structure of the Scottish Kirk depicts Presbytery. First of all, Presbyterians did not recognize the Pope and the Crown. The Reformers refused the confusion created by the Old clergy by holding offices in the state and the church. The sovereign of the state, who is only a member of the Church, could not therefore exercise any authorities upon the latter, as there could not be any godly prince. As we may remark, it is struggle against the bishops and the crown. We have to consider the differences in structure between the Roman Catholic Church and the reformed churches, as we see from the following diagram

EPISCOPACY: STRUCTURE OF THE ROMAN CATHOLIC CHURCH



The Pope is elected by the Cardinals who sit in conclave

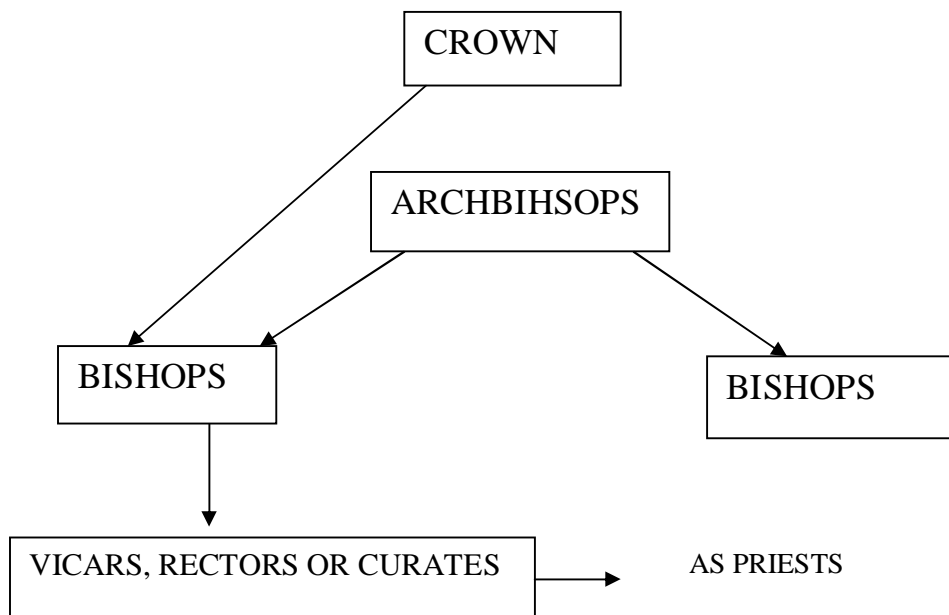
The Cardinals are nominated and consecrated by the pope, as the Archbishops and the Bishops.

The Bishops, however the Cardinal may, on the pope's derogation consecrate an Archbishop or a Bishop who is, in any case, nominated by the Pope.

A priest, an elected faithful by vocation among the congregation, is trained, and then ordained by a Bishop.

The Dean is the eldest of the priest.

EPISCOPACY/STRUCTURE OF THE CHURCH OF ENGLAND



Archbishops and Bishops are members of the House. Bishops are elected by a cathedral Chapter, the Clergy of his Cathedral but appointed by the Sovereign. Parliament and laymen of all ranks make laws for the Church. A Dean holds an honorific place among

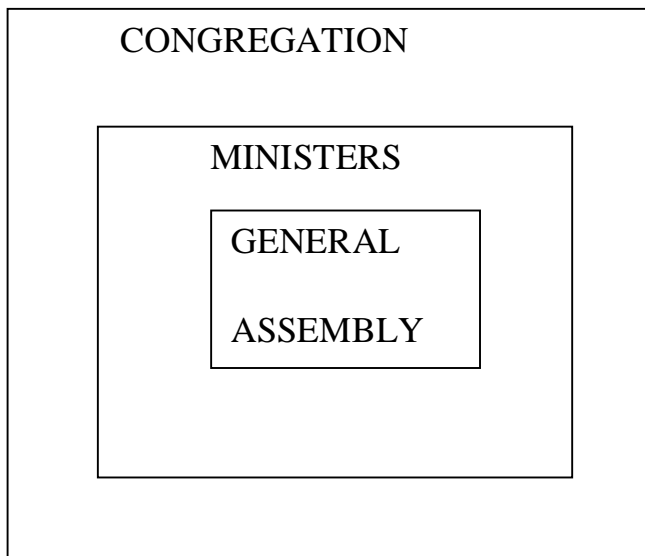
the priest and with reference to his intellectual capacities. In 1559 passing of the Acts of Supremacy and Uniformity,

English Books of common Prayer replaces the Latin Books Service before being changed to the Book of common Order.

THE STRUCTURE OF THE SCOTTISH KIRK WITH KNOX

GENERAL ASSEMBLY	Is composed of Barons Burgesses Superintendents and ministers
SUPERINTENDENTS	Replace Bishops in their function
MINISTERS	Held office of priest
KIRK SESSION OF ELDERS	Elected for a year they helped the Ministers in their function

THE STRUCTURE OF THE SCOTTISH KIRK: WITH MELVILLE



General Assembly:
Composed of Ministers

The ministers and the Elders are appointed by the Assemblies. The Elders are elected for life. They work with the Ministers in Presbyteries and are members of Synods

The Roman Catholic Church has a structure based on episcopacy which says that the Pope is the Head of the Church, with reference to the Holy Scripture “*Latin Service Books*”. *The Church of England* opted also for episcopacy, but the Crown is recognized as the Head of the Church. The Archbishops and Bishops held the same privileges as their predecessors. They had properties, and were members of the Houses of Lords. The Bishops were nominated by the crown. It appears that the control of the

government of the church was no longer assured by the clergy. Besides, the *English Books of Common Prayer* replaced the *Latin Service Books*, before being changed to the “*Books of Common order*” which formulates a less elaborated form of worship.

With the Presbyterian Church, two structures appeared: The first one with Knox. The Crown and the bishops were excluded from church organization. But Superintendents replaced bishops in their functions, and the central government of the Church was committed to a General Assembly, composed of barons, burgesses, superintendents and ministers. These ministers had office of priests while a Kirk session of Elders was elected for a year to help the ministers in their works. As for the second structure we observe that the differences between the Church of England and the Church of Scotland, in church structure, were not so strongly marked with Knox. But the fact that State and Church were not to be one in Scotland showed rejection of the Book of Discipline which emanated from the Reformer of the “*perfect city*” of Geneva. The Books of Discipline bound Church and the people, and also claimed to be based on the word of God. From the structure of the Books of discipline, it seemed that the whole structure of the Roman was still left intact. The minister acted as a priest. He was to be elected by the Congregation of the Church, he was to serve. Elders, chosen from the congregation, assisted each minister, and were annually elected. The Deacon was a financial officer. He collected and administered the church revenues. The elders and Deacon reported annually on the minister’s need, life and deeds to the superintendent who was much like a bishop. But his role was to be a preacher in the different churches of his diocese. A General Assembly of the Kirk sessions is at the head of the Scottish Reformed Kirk. As we said the assembly was composed of barons, burgesses, superintendents and ministers. Stress was put on Youth Education under the supervision of the Church. The Minister became a reader in a rural parish when schoolmasters were not available for education. In the home there was to be systematic reading of the Bible and this aspect is well felt in *Old Mortality* as Burley could not be separated from his Bible. That tradition

had been reinforced from generation to generation, keeping by them, roots of customs, very peculiar to the Scots. Where it seemed that some darkness persisted in the Book of Discipline, was about the Book's financial proposals. The revenues of the churches still went to the bishop, abbots and priests who nevertheless did not hold any spiritual office. It was observed that there were two churches living side by side, *one silenced and well endowed; the other, active and miserably poor*. The "*Concordat of Leigh*" in 1572 explained therefore the existence of the silent Roman Church, and rightly Knox's fear. Different views will appear after Knox's death. As we said, it is Andrew Melville who will promote Scottish Presbyterianism. After a ten-year absence from the country, Andrew Melville came back from Geneva as a theologian. Firstly, appointed at Glasgow University as Principal, the first of that University, and then at St. Andrews, Melville quickly took advantage of his position. He strove for church authority, which, according to him, must be parallel to that of the state but not subject to it. With Melville, the bishops, and the superintendents were no longer needed. His views led him to draw up the second "*Books of Discipline*" in 1578, in which he excluded bishops and superintendents from Church organization.

Melville's views were a reflection of Bazaar's his master in Geneva to whom he reported on the Presbyterian movement in Scotland. Bazaar condemned the Episcopal, as it existed in England, as the one adopted by Knox in Scotland. Melville proposed therefore that the General Assembly must become a mere gathering of Ministers and Elders who will represent the different classes of the society. All the ministers were to be of same rank, appointed by the Assemblies. The functions of bishops and of laymen who disappeared were therefore taken over by the ministers and the elders. The novelty that Melville added to the structure was the appointment of Elders for life; so as to ensure a reliable organization. Elders and ministers composing presbyteries, synods and General Assemblies had to give strong roots to the Kirk which had no more interference in State Affairs. Support for the movement from Geneva and England made it look as if

Presbyterianism was not in any case, an *indigenous* Scottish movement. But Melville had contributed to its promotion. With his influence, he succeeded in training younger men who had not been involved in Reformation principles. And between 1576 and 1584 Melville made progress with his proposals. But King James VI or James I of England found excuses for getting rid of his most dangerous opponent. Imprisoned in 1605 in the Tower for four years, he was then exiled to France, where he dies in 1622, James I could now overthrow the whole structure Melville had erected. Yet “*The Black Acts*” of May 1584 strengthened the King’s right as the head of Church and State. Therefore no spiritual representative could be exempt from a judgment required as far as his offence against the king’s authority may be concerned. The “*Black Acts*” had been revised by 1592 as James reconsidered Presbyterianism, and some years later in 1595 he found it more useful to revive episcopacy instead of relying on Presbyterianism.

In 1609 James established episcopacy but with the presbytery apparatus. He succeeded as far as the lands that had been seized were not claimed again. Despite an Episcopal form of Church Government, the Reformed Church of Scotland followed the liturgical ideas of John Knox. Churches were bare, without decoration, a round place replaced the altar, around which the minister and the people could assemble. There were no more organs, only the singing of a metrical version of the psalms, as those sung by the Covenanters before the London Hill battle in *Old Mortality* broke the monotony of prayers. James I’s visit to Scotland in 1617 incited him, once back in London in 1618, to persuade a General Assembly meeting at Perth to pass five Articles as innovations in the worship of the Church. For, he was impressed by the service in Scotland and would have liked to restore the Romans Catholic Church. These articles were known as the “*Article of Perth*” as communicants had to kneel. Services on Christmas Day, Good Friday, Ascension Day, Easter and whit Sunday had to be held. But it would not be easy to enforce these articles.

Charles I, in 1625, continued the policy of James I in using the episcopacy to enforce royal power. The first claimed church land belonging to lay properties, which must be redistributed to the Crown, was his first mistake. The nobles were opposed to the Articles of Perth, or the King's innovations. The opposition to Charles' ecclesiastical policy found a larger number among other groups of societies, as lairds, peasants and craftsmen who could not bear the publication of the *New Service Book*. Though it was based on the English Book of Common Prayer and had some changes in Scottish usage and opinions, people found that it was too close to the Roman Catholic Service Book.

an act raised such discontent. Religious fervor led the Army, as it did the Covenanters before Drum clog battle. People gathered by thousands in Sterling at the famous “Tables” which harassed the Privy Council and the committee representing the King’s opponents, created a new National Covenant signed on February, 28th 1638. What is the Covenant for the Scottish people? It held an important notion; the word is “*the holy marriage of the Kingdom with God*.” The national Covenant was really a pact, if we consider the spirit in which so many people signed it, some with their blood. The parchment which was signed as the Covenant in Edinburgh had the same echo throughout Scotland, except in the North, as in “*The Book of Covenant Exodus*”, Moses succeeded in spreading among the people the Lord’s words and all his ordinances. For, all the people answered with one voice and said, “All the words which the Lord has spoken we will do”. By the National Covenant the whole nation bound itself to defend the king even with their lives, but rejected his ecclesiastical innovations until they were approved by a free Assembly and the Parliament. The result of the Assembly allowed by Charles was the rejection of his innovations as well as the former structure erected by his father, James VI of Scotland. Episcopacy was abolished and this put an end to the bishopric, as to the Articles of Perth, the Book of Canons, and the service-Book. But in 1643, when the Civil War broke out in England, the English Puritans hoped for the support of the Scots, who found a good occasion to spread their religious views. In the adoption of the “*Solemn League and Covenant*” in September 1643 they committed the English leadership to a Church Government as in Scotland.

The Solemn League and Covenant was simply a pledge, That those who took it would endeavor to bring about unity of religion and Church discipline, throughout England, Scotland and Ireland; and that we shall in like manner, without respect of person, endeavor the extirpation of poverty, prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found to the contrary of sound doctrine and the power of

Godliness, lest we partake in other men's sins and thereby be in danger to receive of their plagues, and so that the Lord may be one, and his name one, in the three Kingdoms.

The covenant bore its full meaning with the Scottish Presbyterians, as in *Old Mortality* the Covenanters followed strictly the lines of the "Solemn League and Covenant", for they did not hesitate to extirpate the enemies of their true doctrine. Another view which is also important is that of the historical period in *Old Mortality*. It is an indispensable implement for the analysis of the religion shown through characters.

The consequences of Charles I's misfortune with his New Service Book, resulted in the National covenant, the solemn league and covenant, put an end to his reign in 1649. The civil war of 1648 to 1651 was one of those consequences. So was the first Republic under crown well, which lasted from 1651 to 1660 despite Cromwell's death in 1658. The Restoration and the return to monarchy in Scotland 1660, gave hope to the Scots that Charles II would re-establish Presbyterianism. But Charles' vision was quite the opposite. Anxious about his authority and about maintaining the church under his control, Charles worked to name the bishops. In 1665, he demanded the resignation of the ministers appointed since 1649, who could be accepted with the approval of the bishop of the diocese.

A great number of the ministers, especially from the South-West (Lowland), preferred to abandon their churches, rather than obey a bishop's orders. "Curates" replaced the ministers who gathered themselves in conventicles and held secret preaching. It was forbidden to attend them. When their homes became insecure, the ministers, like the French Huguenots, sought refuge in the hills. As far as the effect of the last events of the "civil war and the Commonwealth" on the people were concerned; it is interesting to observe the different parts of the country, in their religious involvement, and whether or not they still attached importance to the movement.

_Nobles and country gentlemen were happy with the calm, which seemed to come back with the Restoration, and for them, their brief alliance with the Presbyterians against Charles I remained a regretful event of the past.

_The North-Eastern inhabitants preferred Episcopacy to Presbyterianism.

_Only Burgesses and country folk of the Lowlands believed in the re-establishment of Presbyterianism, though they still kept in mind the events of Dunbar and Worcester during the commonwealth.

As we can observe, the South-West was where, the contestants maintained their position, and the opposition to the King. The King's measures, instead of frightening them, prepared them for their own resistance. The march of the Covenanters on Edinburgh in 1666, most of them from the South-West, was the starting point. Their hope turned into disappointment as the citizens did not support them. Their return resulted in the defeat they suffered. Overtaken by Sir Thomas Dalzell and his dragoons in the pent lands, they were crushed. Some were hanged, others sent to Bass Rock, the covenanters' prison out in the German Ocean, where Mucklerwrath in *Old Mortality* had known torture. The boys, who were not sent to bass, were branded and deported as slaves to the sugar plantations of Barbados. But the *Letter of indulgence* of 1669-1672 brought less stiffness to the previous state decision. The banished ministers could return to their churches without submitting themselves to the Bishops on certain conditions. Despite the conditions granted to them, some refused to give way and remained in the hills. From there, the followers, considering the importance of their position, always stayed armed. While the preaching was on, posted sentries kept watch. The king and the Duke of Lander dale, in charge of Scottish Affairs, were anxious about the armed whom they feared might start another rebellion. To contain their activity, the militia was drafted in men who reinforced the South-West contingent. Those measures did not prevent what was feared. They rather deepened in the Covenanters a bitter sense of

wrong into a fierce revenge, such as the murder of Dr. Sharpe. The murder of the Archbishop of St. Andrew's, Dr. James Sharpe, a Royalist and Representative of the Church of England, at the beginning of May in 1679, revived a series of rebellions, revolts, mutinies, sufferings and killing which ended in the Revolution of 1688. This fact granted a good enough plot to Walter Scot who ingeniously makes us revive a moving story, *Old Mortality*. Captain John Grahame of Calverhouse, the head of the Royal troops, rode a month later, out from Hamilton, with his troops to disperse a conventicler at Drum clog.

Though the action taken against the murderers was without delay in the novel, (in history, Drum clog battle took place the 1st of June instead of the 8th of May in the novel) the stress on dragoons' action that night of the popinjay context, the move of the events in the main battles and what followed, till *Old Mortality's* own action in the repairing of the Covenanter's tomb, merely depicts the "delivery" of a complicated pregnancy kept since the beginning of the Reformation. The sufferings and the bloodshed of the most memorable battles, London Hill and Both well Bridge, had not stopped the fierce determination of the most zealous Covenanters. Their Victory at the London hill battle was annulled in the Bothell Bridge battle, led by the Duke of Monmouth. Twelve hundred Covenanter prisoners were herded into the Old Grey Friars Church at Edinburgh. Some were hanged, as was Mac briar in *Old Mortality*, and a great number released on condition that they promise, never again to take up arms against the king. But those who rejected the king's conditions gathered round a new leader the preacher Richard Cameron, who declared war on the King in 1680 and to whom the Cameroonians owe their name.

Cameron was killed in a skirmish at *Aid's Moss* but his followers still continued that hopeless venture. In 1681, a Text reinforcing John Knox *Confession of Faith* of 1560 had to be observed by the ministers. The Covenanters had to be repudiated and the Supremacy of the king was, once more, absolute over Church and State. Discontent

arose. The Earl of Argyll was exiled to Germany. His return coincided with James VII's succession to Charles II in 1685. The Earl led rebellion which was defeated and he himself was captured and executed at Edinburgh. The covenanters did not lose hope. The year 1684 and 1685 were known as "*The Killing Time*" which coincided with the time of young Morton, the moderate Covenanter in *Old Mortality*. Culverhouse was more ferocious than ever with the covenanters during the killing Time. People were persecuted, executed, sometimes without reason on Culverhouse's order. He himself gave the example. According to the Bible, a walk or discussion between two persons was sufficient proof of non-conformism. But the last victim, whose death revolted the whole of Scotland and found echo in England, was James Renwick, one of the last preachers, and *the most popular* during the time of the Covenanters. Executed in February 1688, he died an exemplary martyr's death as did Mac briar in *Old Mortality*. But his death tolled in the Stuart dynasty. The Revolution broke within six months. The flight of James VII to France, allowed the ascension of Williams of Orange, his son-in-law, as King of England.

But Claverhouse, now Viscount Dundee, as one of the supporters of James, led the Highlanders, the redoubtable clans of the northern part, for King James. General Mackay and the royal troops could not resist those "*Savage, half-naked*" men, who poured on them in the pass of Killiekrankie, "*yelling and brandishing their clay mores and leathern barges*". However, the victory of killiekrankie could not longer serve any purpose to James, for Dundee was killed. William II could put an end to the suffering of the English Non conformists, and moreover to the greater sufferings of the Scottish Covenanters. This account of the historical period considered in *Old Mortality*" gives us a view of the novel, as far as freedom for religious opinions are concerned. What we remark through the long historical events which have nourished our mind, and facilitated our understanding, is that the long trend of the religious movement led by the Scots has a noble endurance and significance. The Scot's sufferings during the

Reformation, especially the Covenanters sufferings and their enthusiasm, also leave memories of a people deeply rooted in tradition. The last years related to Charles II's reign and the controversies between the Royalists and the Covenanters, once again stress the religious influence of the revival of the past of his people, still catches our interest. This interest leads us to a critical analysis of the influence of Religion in the novel and its impact upon action and characters, the Royalists and the Covenanters.

2.2 Criticism of those views

In *Old Mortality*, political and religious structures oppose each other. The former represents the King, the privy Council or the Bellenden's as well as Culverhouse, Lord Evan dale, the Duke of Monmouth or archbishop James Sharpe while the religious structures are emphasized by Burley of Balfour, Morton, Mucklewrath, Mac briar and others. *Old Mortality* therefore confronts the Crown and the Kirk or the Royalists and the covenanters. But the political feature also conserves some religious characteristics, which appear as holy or divine, if we consider that the while theory of Stuart absolutism relied on the doctrine of Reformation, such as the Elizabethan period, Scot monarchs, as well as the English ones, were God's representative chosen and anointed by God as His deputies. When the King and his duties are considered as sacred, it is obvious that his power of life and death over his subjects are divine rights. The king represents the order of a system, of a whole people to whom he owes security and welfare, as his subjects owe him complete obedience and resolute loyalty.

At the same time, religion, a function of a society, assembles a group within a society which accepts a defined structure. As religion is in practice, a particular system "in which doctrine, myths, rituals sentiments, institutions and other similar elements are interconnected" it comes to take the shape of a system within the system which may dominate the system of the state. When religion is accepted by the king and his subjects, harmony is felt within the society. When the contrary happens, there are controversies.

It is the reason to preserve the first system-religion that royalists and covenanters have given one another. The most inhuman sufferings, fratricides, crime is that the Power and the Religious opposition, may be found in history and which Walter Scott depicts thoroughly in "*Old Mortality*".

Though the murder of Archbishop James Sharpe is the core of the action, the antagonisms held from Melville and the covenant's period, Charles II's revenge of his beheaded father as far as the war of bishops is related to, come as salient issues in the novel, in the characteristics words. This explains the Royalists tendency in torturing the covenanters, and also the non-agreement of the King to treat with the rebels; as well as the Covenanters, responses through their fanaticism and resoluteness. In *Old Mortality*" the Royalists show a strong attachment to the King's ideas and make his principles respected. Whether it is, the Privy Council in Scotland, representing the King in England, each one at his respective authority brings the King's power into consideration. The most ardent opponents remain the Covenanters as we have seen it earlier. But quickly, the Privy Council found means to restrain the severe Covenanters. By the musters and the assemblies, as well as the "wappenchaws", these measures involved everybody and diminished the Covenanters momentum in their own activities. As true as these wappen-schaws may appear, we observe that it creates an intimate relationship between religion and politics and explains the opposition of the Presbyterians. As they are opposed to the feudal authority, by then to the Episcopal Church, the Presbyterians' refusal marks them once against obedience to the existing rulers. More these measures reinforce the Royalists positions as the frequent meetings can bring a common spirit, above all, among the youth. Whatever is said, the youth enjoy the military exercises and are happy to show their dexterity on the musical instruments as their disposal.

An outside observer may judge such gatherings and military preparations as the best way to keep a country in a constant state of readiness for self defense. For the struggles

of the civil war, and the dictatorship of Cromwell during the commonwealth have to teach the Scots enough, that prevention is better than cure. But no one doubts the malice is hidden in the Royalists mind, as it is not without fear that they themselves bring their measures to execution.

The Covenant was regarded as a great Charter of Union, for maintaining the freedom of their religious points of view, though it seems, to us, in opposition to every principle of religious liberty. However the Scots remained the ones who throughout hard strives, observed this Covenant. To face all the troubles and sufferings the Crown made them endure, the Scottish Presbyterians showed their religious heroism through their supreme guide, "The Covenant" which became a life and death matter. The Presbyterians who had given to his banner of resistance, a heroic history, are known as the Covenanters. As far as we're dealing with the Scottish Reformation, we can also say that the current which stirred the whole of Europe from the sixteenth century on, did not spare Scotland in the religious movement which gave a special impetus to the Scottish Reformers. Knox remains the father and the symbol of the Scottish Kirk for the Covenanters. With him the *Confession of Faith* of 1560 gave roots to the religious movements viewed to free Scotland; though the *Concordat of Leigh* in 1572 will bring some despair to which he could not react, as he was in his last days. Therefore, Andrew Melville, with his extremist thoughts, will promote Presbyterianism. *The Second Book of Discipline* under him modified the structure of the Scottish Kirk. Church and State are two societies, more so, two different kingdoms. He could no longer agree with bishop and laymen who no longer existed in the structure of the Presbytery and were replaced by Ministers and Elders. He made progress for Scottish Reformation. Though without any more great leaders, the Scottish Presbyterians with their fervor proved a real God's Army against the *Black Acts* which were replaced in 1598 and against the *Articles of Perth* in 1618 and the *New Service Book* in 1637. The National covenant of 1638, the Solemn League and Covenant of 1643 and the terrible religious struggle and sufferings from the League,

through the Common wealth and the Restoration, depicts the hard and heroic history that the Covenanters left as a legacy to the Scottish Reformation. Religious is an integral part of Scottish history and of its striving for independence. For the main cause of the Reformers, was not only to purify religion but also “*to free their native land from the slavery and the tyranny of the foreigner*”, which is France; as well as to get rid of the trusteeship of England. The Covenant will be the Bible of these Covenanters who considered themselves as the chosen people, with whom God made his alliance. The Covenant is the great symbol in *Old Mortality*. It remains the only and true guide on which action and characters repose. For Knox wrote in his “Book of Discipline”, *Before God, No need to hold anyone in respect*”, that is why the Covenanters cannot bear the King’s authority, themselves being directly inspired by God. This religious impact is well observed in the fanatic Covenanters in *Old Mortality*, as our analysis will show. An impact which is far from being a black-cloth but real faith opium which has various ways exposed the climax of devotion of addicts to this *Covenant*.

Part II: Religious Issues and its Impact in Old Mortality

Chapter III: Religious Issue in the Work

3.1 Religion Shown through the Characters Life

The novel *Old Mortality* is full of action from the beginning to the ends. Through the characters, it conveys a moving feelings and emotion. Religion had been deeply imprinted on the Scots from the first religious movement to the hard struggles under the banner of the covenant which became their salvation. Like we said it earlier, political and religious structures oppose each other. The former represents the King, the privy Council or the Bellenden's as well as Culverhouse, Lord Evan dale, the Duke of Monmouth or archbishop James Sharpe while the religious structures are emphasized by Burley of Balfour, Morton, Mucklewrath, Mac briar and others. So, the color of this opposition in the religious ideas, we are talking about here, will no doubt be seen between the Royalist and the covenanters.

Not much has to be said on the action of the Royalists as a group at the skirmish of London Hill. The order which seems to guide each unit before the battle is quickly turned to a confusion by the rashness caused by the death of Cornet "*halt! Halt! This rashness will undo us*", but this could be avoided. From when the leading files of the Royal regiment reach the brow of the steep, before the skirmish, the number of the insurgents convinced them of their superiority, as the shrill cries at their sight which call them to the decisive moment. But the last advice, urgently taken by Culverhouse which he pretentiously avoids to call a council of war emphasizes more the portrayal of some Royalists and their defeat. As the young Cornet Grahame's words "*While I have the*

honor to carry the standard of the Life-Guards, it shall never, with my will, retreat before rebels. I say, charge in God's name and the Kings" express passion than reflexion, his words claim enthusiasm than reason and they finally depicts ambition than modesty. The same feelings seem to consume Culverhouse. However, the remarks of Major Allan underline some moderation from him and a division, which is not as deeply felt as we shall point out, with the Covenanters. Allan, who has experiences in war matters, the latter he fought being at Dunbar, refuses to minimize the "*canting and psalm-singing of old women*" as Cornet Grahame thinks. Moderate than the young Grahame, he forces the loss of a battle. "A man may fight never the worse, for honoring both his Bible and Psalter".

This religious belief uttered by Allan stresses his conviction that any attempt at fighting would come to a disastrous end, which the Covenanters would win, as it seals his own religious point of view. The irony that we perceived through the Royalists as the Covenanters feelings responds in the claim of both parties of acting in God's name, while their deeds do not seem to tend to God's weal. Each one erases efforts towards a harmonious understanding. Personal ambition from some characters reinforces the state of disagreement between both parties. Culverhouse is an example in his refusal to come to a treaty with the rebels as he thinks that even a tropical retreat would be politically impossible. "*A treaty with rebels having arms in their hands, never while I live.*"

The flag of truce comes as the last solution that Lord Evan dale suggests to Culverhouse to be sent to the rebels. The decision reached the last words of Culverhouse which accompanied the flag of truce "*God shows the right*" conserve some religious intention which did not last give their meaning. God has in fact shown the right that humility has sometimes to command and guide man. Lord Evansdale would have gone to present the flag of truce, that the discussion would have perhaps been more tempered, as he had said: "much blood might have been saved referring to the battle of pentlands hills. But the zealot, the young Grahame has rather, enraged Balfour while dialoguing: "I did not

come to hear you preach .It is to these country people and not to you that I proclaim in the name of the King and of my commanding.Full and free pardon to all but theMurderers of the Late Archbishop”

Cornet Grahame’s last repeated words “full and free pardons to all but” during the negotiation with Burley have spoilt the whole situation. He is fired by Burley. The sight of the young Grahame falling from his horse quickens the development of the action. The fear of good death is the most important of the universal experiences connected with religion. We shall see throughout the analysis, that the same desire haunted almost all the characters as well the Royalists as the Covenanters. Even, this religion response to death is greater with other characters, especially among the Covenanters, reaching the upward “*the great tradition*” which is not commonly achieved by the average man.

Despite the hard judgment laid upon Culverhouse through Scott’s characterization, or the picture that History draws of him, some action bolsters him up a proof of goodness, as he knows when to turn anger and revenge to cruelty.

“Kill, Kill no quarter” He continuedbreaking, dispersing and cutting to pieces all the insurgents, he alsoknows when to change despair to hope and good feelings“is the prisoner safe?” “Let Morton be civilly used”, is the greatest advice he secured Morton with” for God’s sake, think where you are!” preventing Morton from displaying the zealot with the council at Edinburgh.”

Claverhouse is conscious of Morton’s qualities and rank. It is the reason why he does not manage his efforts to show that such nobility has to be preserved. But Culverhouse shows an overpowering feeling that Morton has often pities in the Covenanters, whose heroism and devotion are mingled and lost in an indubitable fanaticism, while Culverhouse’s heroism and humanism are stifled by this cruelty.

Has not Claverhouse accomplished his duty? His wish comes true as he dies on the battlefield, during killiecrankie battle, while his troops won over the Royal troops, as history has it, though no precision is given on his death in the novel: “*truth is there, there is sic a fleeing rumor, said Nailed Blame when Morton enquired on Culverhouse’s death but in my opinion, it’s long on the deil die*”. Lord Evandale or William Maxwell is the moderate Royalist; one who reconciles religious opinions and feelings with civil duty without any clamor. A man of parts, his qualities are those of the gentlemen, and for this reason no one is superior to him in “*Old Mortality* although Bessie McClure comes very close. He reaffirms the complete embodiment of a gentleman as a reviewer praises him in Athenaeum. His life was a consummation of “*self sacrifice, generosity, fidelity, fearlessness, tenderness*”, and his humility is so much reflected in his own words: “I humbly think of the insurgents that as misguided men they are, a treaty with them would spare a lot of blood; for after all, they are Scotchmen and the King’s subjects as themselves. Lord Evandale’s thinking is very religious, for if the King is God’s Deputy or Minister, obviously, his subjects are God’s subjects and therefore the rebels, as they are Scotchmen and the King’s subjects, require the same condition before God. We first encounter Lord Evan dale with such a generosity at Tillietudlem. He does not hesitate to ask Culverhouse to reprieve Morton, who stands as his rival. We therefore find him in difficulty in many episodes in the novel. Allowed to flee, thanks to a horse provided for him by Morton after London Hill Battle; he is attended by a hearty old woman. Evadale’s words to Morton, once more enables us to appreciate his good breeding, “*Rely on it, I will never forget your generosity*”. In the same manner we appreciate his frankness when he explains the Major Bellenden:

I have been for some time of opinion,that our politicians and prelates have driven matters to a painful extremity in this country, and have alienated by violence of various kinds, not only the lower classes, but all those in the upper ranks, whom strong party-feeling, ora desire of court-interest, does not attach to their standard

Lord Evansdale's fearlessness and self-sacrifice cause his capture by Burley and would have made him endure an ignominious death if Morton had not come in time to rescue him. His qualities emphasize his Christian background, the required qualities for good morality if we consider that love and charity are the basic principles of Christian faith. This charity reaches its climax when, before dying, Evansdale does not hesitate to return to God what belongs to God, by uniting Miss Edith Bellenden's hand with Morton's. For, he knows that her love has never been his. Though Lord Evansdale and Culverhouse remain the main character on the Royalists side, a little may be said about the others, such as Bothell, Cornet Grahame, and the Bellenden.

Cornet Grahame's youth blinds him, and we do think that he himself is not really caught up in the matters as they were. Then, ascension to fame as his cousin, Culverhouse, explains his zealotry. Sergeants Bothwell on the other hand is the man who obeys orders, but he gives more of himself in order to win back consideration and favor that he had lost through his grandfather, Francis Stewart, Earl of Bothwell who had been deprived. We then consider the confrontation between Lady Margaret Bellenden and old Mause, about the wappen-schaw as one of the very first events to which we give religious consideration on the Royalists' side. As David Brown observed it,

“displays the link between Presbyterianism as a religious movement, and its appeal to the Scottish peasant's aspirations for political and economic emancipations”.

Lady Margaret's position merely determines her conception, which the established rule has to go alike. “You have taken it upon you, contrary to the faith you owe to God and the king, and to me, your natural lady and mistress, to keep back your son from the wappen-schaw that has incurred such a disgrace and dishonor as Hassan betaken the family since the days of Malcolm Kenmore”

Lady Margaret emphasized the King's divine right which is rightly transmitted by nature to Aristocracy, gentry and the little people of the society. She makes Mause

understand that she owes her obedience and respect and we can see that Margaret's religious views correspond to her class and respond to the hierarchy found in the Episcopal structure. The dishonor she talks about, which has not been known in the family since the days of Malcolm Kenmore stresses the importance she grants to the King's right. We recall that it was on Malcolm III, the Big Head, that reforms have marked a beginning of a change as far as the Scottish church was concerned. The Church of Scotland was lined on the English and the continental churches. These reforms succeeded owing to the effects of Queen Margaret Malcolm who strove to reform the traditions of the then existing communities known as "Celides". If Margaret Malcolm was able to give such an image to the Church and to the King, why should Lady Margaret Bellenden, a direct representative of the King, not be able to make the King's order obeyed? That is why Mause's action stands as a disgrace and dishonor, and it is the reason for Margaret's outburst to stress the hierarchy which we have just mentioned:

Unlawful! The cause to which you are called by your lawful lady and mistress by the command of the king-by the command of the king-by the writ of the privy council-by the order of the lord-Lieutenant-by the warrant of the Sheriff

Lady Bellenden is the King's supporter as Major Bellenden of Charlwood, Miss Edith Bellenden's uncle. All that is connected with the rebels rings false in the Major's ear. For such a reason, he refuses to listen to Lord Evansdale's viewpoint, on the new position of the young Morton. He cannot believe that Morton has quickly changed. "Were St. Paul on earth again", one for whom he pleaded, now taking up arms against him. Morton is therefore a traitor, "a rebellions traitor in cold blood". More elsewhere, Major Bellenden loses his self-control and lets passion command him as he says "were he my own son, I should see him strung up with pleasure" for that is all a traitor deserves. Miss Edith Bellenden stands for a moderate. When she hears that Morton is with the rebels, she quickly cools herself and shows an unexpected intelligence by her

consolatory reflexion: *“I will do nothing rashly, I will be aware of the reasons of his conduct”*.

As for the Duke of Monmouth, he deserves his great position and responsibility, knowing when to act or to put an end to an action, as to the slaughter of Bothwell Bridge battle *“Sheathe your sword. Enough of blood has been shed”*

The most fantastic record of words, speeches, and action, which devotion or religious enthusiasm and exhibitionism demand, may be found within the Covenanters in their motives to defend themselves against the oppressors. The zealotry which Scott emphasizes did not dampen the powerful effect of the religious impact upon the Covenanters. Their religious intensity which is a response to their inner forces, merely results in the social and physical experiences they endured and with which they strove to conform. Religious influence created among the Presbyterians, different parties according to their zeal or their moderation. The divisions are important as far as *Old Mortality* is concerned, for they show the structure of Presbyterianism. The Cameronians cannot be better depicted than through Burley, Mac briar, Kettledrummer or Mucklewraith, by their zeal and what they embody; while the moderate within the Covenanters gather themselves round Henry Morton, Pound-text and Laird Lang ale. The fight of the murderers of Archbishop Sharpe enabled the gathering of the Presbyterians at Drum clog Hill in a wide conventicler to fit the situation. The Covenanters' initial enthusiasm before the Drum clog battle stresses the unity which invades them for the common cause, God's cause. They create in us the image of an ancient tribe, God's people in a large gathering. The Biblical image of the Assembly recalls God's folk, the Israelites, on their way to the Promise Land. The exhortations of the crowd to the Psalm make a perfect melody in Unisom and an opium for the mind, as the solemn acclamation of verses, followed by a silence, gives a fairly imagination, a holy strength which results in their victory. The prophetic content of the seventy sixth Psalm comes to an honest purpose before the battle. How could God abandon their great

father, who has chosen Jacob-Israel as the father of the New Nation, of the New Land? Isn't it for God's seat, for his Tabernacle they are going to fight? The religious relation of the insurgents before the London Hill battle remains as the first collective religious influence upon the Covenanters. But the victory of London Hill upsets this biblical image; as if the blood spilled in the battle had made them forget the former calm, the two factions within the Covenanters break up after the London Hill skirmish. Victory begets passion, and that passion is shown in the leaders' preaching and exhortations, luring the insurgents to a state of trance. Morton, Kettledrummer, Mause Headtrigg and her son Cuddies do not take part in the skirmish, and just watch the battle as prisoners of the Red-Coats. Victory, which might have brought organization into the ranks of the insurgents, is rather turned into defeat, without yet another battle. The insurgents' chronic internal disputes create disorder, which results in complete confusion, a total rout, a certain defeat as the Bothell Bridge battle testifies. The religious zeal of the leaders of the Covenanters may be the real cause of the divergence. Moreover, they have a strong antipathy for the Royalists; such feuds degenerate into passion which burns in them like an indestructible flame. Added to the passion in which their doctrine has molded them, the state of madness into which they often fall as its roots in their religious background, mingled with their own tradition. Death, blood, slaughter are ways of reaching salvation. But Balfour, the Covenanters' leaders, one of those who assassinated Dr. Shape, believed in the Talion law as he said "*the avenger of blood is behind me*" to Morton, after the rise which enables him to hide. This highlander represents the Culverhouse of the Covenanters: "*undaunted, fierce and zealous to the last degree in the holy cause he had espoused. This holy cause asks for vengeance, justice and their cruelty in the justice, is God's order. Balfour reminds us, "Isn't written, thou shall be zealous even to slaying"*". Such fanaticism is relevant when Balfour, the morning after the dragoons searched for him, is found by Morton, praying for the sufferings of the Church of Scotland, perspiring and uttering broken words which

remain the only passage describing the murder of the Archbishop: “*Judas, thou art taken Judas, hew him down, a priest of Baal, to be bound and slain*”. What else can a traitor of God deserve before the Covenanters? Acting as God’s prophet, Burley and his companions wreak their vengeance upon those who betray God’s words as the Archbishop betray their cause. “*Vengeance! Vengeance on the oppressors*” remains the usual ending petition. Morton himself cannot remain unmoved by his encounter with Balfour. Morton who honors his father too much finds that the same cause, the cause on freedom, civil and religious, that had animated his father is his. Therefore how could he stay inactive in his turn? In response to such a duality, the balance in human nature constrains him to recognize that he has to “*unit the duties of a good Christian with those of a peaceful subject*”. Such behavior does not incite Balfour, whose behavior approaches insanity, but insanity in a convinced ideology which death itself cannot destroy. Balfour, whose speeches are constantly biblical references, is bound and blinded by some lines of conduct that nobody can change in him. His fanaticism responds in passion, which burst out during and after London Hill Battle. The first mortal shot fired by him is only the first of a series of shots, some destroying arms, killing people, of others scattering his followers in the Bothell Bridge Battle. With his “*sword of the Lord and of Gideon*”, Balfour disarms his adversary and adding cynicism to his action out in a “*laugh of savage joy*”, before passing his sword through Bothell’s body. The advantage and the victory of the insurgents were not sufficient. A thirst for blood drives them to pursue the Cavaliers as nothing can retain them before the atrocity and the picture of the battlefield. The confusion, the terrors, the groans of the wounded and the flight which follow the carnage give to the Covenanters a holy answer to their prayers. The fierce pursuit is well observed when Burley overtakes Lord Evansdale and is on the point of administering on him his “*coup de grace*” with his blood-stained hands when Morton intervenes. From the point of view of the leader of the Covenanters, the Covenanters must destroy all the enemies’ wealth and extend the punishment to

everybody without even sparing the babies. Balfour's wrath appears worse than God's anger. He through the scourges He imposes on Egypt had delivered his people, the Israelites. In the book of Exodus, God did not exterminate the while of Egypt. From the various scourges, his punishment reaches its climax when everyfirst born of the Egyptians were killed, even the Pharaoh's son, the heir to the throne, as the first-born of the cattle. The accounts of Creighton and Guide in "*Critical Heritage*" emphasize the ' Covenanters' insanity, by the fact that the Covenanters mangled brutally Cornet Grahame's body, believing it was commander Culverhouse's. The very mania is shown by *Robert Hamilton* who put to death one of the prisoners with his own hands. What he answers proudly, because Hamilton has not approved that some of his followers give quarter to some enemies. For him such an act was "*to be among their first stepping aside, for he was neither for taking favor from, nor giving favor to, the Lord's enemies*". The London Hill victory renders the covenanter mad as they are thrown into ecstasy by the success. Instead of spurring on to another organization and strategy, their victory calls rather for exhibition, which reflects their structure. In the first Chapter our remarks stressed Episcopacy and the State as far as their structures were concerned. The hierarchy which is found in Episcopacy is the image of the State hierarchy. Therefore such a structure calls for discipline and obedience, as we observe, the last decision depends on Culverhouse. While with the Presbyterians, their structure speaks of parity. Presbyterianism brings something approaching anarchy and disorder, and leaves us to imagine the confusion, the root and disorder a gathering of so many persons can create when it lacks discipline. The image of "*power to everyone*" is yet perceived during the Drum clog battle, on individual exhortation of the Royalists prisoners. Mause who, on the one hand utters all that comes to her mind, Kettledrummer who, on the other hand, does not remain silent, and Cuddies whose nonsense brings comic relief. The Presbyterians' structure comes to explosion as their leaders expound on their doctrine after London Hill battle. From Chapter 18, the delivery of sermons shows only the

zealotry of the leaders without any real sense of organization, and they dissolved the camp for want of fit. The state of division we mentioned creates the divergences on the recognition of the murder of the Archbishop. If the zealous approve the murder as a deed of justice, the others, the greater part of the insurgent, find in the deed "*a crime highly culpable*". On other statements the problem raised by prelacy is still a subject for debate among the Covenanters, for the moderate party does not find any objection to maintaining the King's authority. These divergences convey us to analyze individual the main characters. Gabriel Kettledrummer. The opportunity of delivering a sermon granted to Kettledrummer cannot give him a better chance of letting off steam. The text he has chosen to reopen the feuds of his followers against the captives is drawn from the 49th Chapter of the book of Isaiah. In it, Isaiah's vision announces grave events as it lets God reveal terrible things. "And I will feed them that oppress thee with their own flesh".

The insurgents need some stimulus to maintain their determination for further events and Kettledrummer's sermon supplies it. The change in his own tone demonstrates the incitement that overcomes him, rendering him boisterous. And his great reaction is against the rulers who failed to establish Presbyterianism as a National religion. And for two hours, the good pastor, rightly called the "*absolute Boanerges in the pulpit*", hold the insurgents' attention despite their tiredness. But a youth comes after him, giving a new turn to the brainwashing the former preacher has begun. He is

Ephraim Mac briar Young and naturally hectic, the various experience a rebel may encounter have hardened him, as he, himself embodies the courage *shown* by many martyrs. As soon as he addresses the assembly, he seems carried away by a triumph over the first weakness of his appearance. The dead silence of audience gives him more assurance and his prophetic feature responds to his religious zeal. Eloquent, he enthalls the whole assembly in his moving sermon, and in such beautiful comparison. The representation of the Covenanter's success is the image of the Ancient Temple to which they offered the more precious sacrifice in "*the slaughter the tyrant and the*

oppressor". This precious sacrifice was the holocaust or oblation in the Old Testament that the Covenanters accomplish with the only difference for the altars and vaulted sanctuary in another environment of the natural battle-field rocks and sky. God's grace must not be forgotten. And in his exhortations, Macbriar calls to the followers for more courage. "*Halt not in the race you are running, lest the latter end shall be worse than the beginning*" which foretells other victories in the coming battles. The final reference to great figures as Maccabeus, Sampson and Gideon⁴⁹ comfort him. If Gideon, Jerruba'al chosen by God has, with his sword, saved Israel against his enemies the Midianites, they, the Covenanters have to rely on God's power as the chosen people. Sampson had saved Israel from the Philistines thanks to the inspirations and energies of God. So Judas Maccabeus crushed Apollonius and Seron's army thanks to God. The reference to these great warriors is only to stir the insurgents' heart to greater expectations. And ending his preaching by recalling the sufferings of the martyrs, the Christians persecuted, all of whom had chosen to serve God, Macbriar lets the listeners examine themselves as to their worth. For, all these innocent are "*crying for vengeance, pleading for retribution, and crying for deliverance*", therefore they must act.

For his age, Macbriar as a preacher has a deep knowledge of the doctrine, and his intelligence copes wistfully with and matches some passages of the Church of England to elevate his address. "*Then whoso will deserve immortal fame in this world and eternal happiness in that which is to come, let them enter into God's service*". The religious influence is felt here, as Macbriar's sermon incites the assembly as a mystic feeling. The preacher's sermon, with such vivid comparisons, makes the insurgents forget their pain, their state of fatigue and privations, and the approbation of the assembly is the reward for his eloquent exhortation. Macbriar's words cured the harm done to them and he appears as a prophet. To the ovations of the soldiers he answers, "God less you my brethren, it is His cause". Though Macbriar's vision on Presbyterianism reflects the period and the movement, we are nevertheless struck by the

fact that such dynamism of an intelligent, brave youth is mixed with horrors and cruelty; that such good wit could not find other pacific methods of reaching its goal; but used only for some too rigid purpose. The convincing belief of Macbriar finds its source in the *Old Testament*, spoiled only by his zeal. Yet at the leader's meeting, Burley told him "*you speak well, but not wisely*", But Macbriar does not approve mixing with the "Indulged", as Morton is labeled, For him, their number is quite sufficient for succeeding in their action for: "*God can work deliverance by a few as well as by a multitude*". This recalls a biblical reference in the Book of Judges "*peu d'homme, mais de bon*" where God restrains Gideon's companions before the battle with the Midianites through the water test. For the strength which comes from heaven counts more than the importance of the army. But we do think that jealousy seems to consume Macbriar. For Morton's popularity as an inherited prestige from his father might surpass his own. This is clearly perceived in Chapter 31, when Morton calls Burley to join him in the defense of the bridge of Bothell and the latter asks Macbriar to follow him, Macbriar refuses, saying "*I fear treachery to the host from this nullifidian Aching*". Though Burley departs it was too late, hut Macbriar himself is not spared the defeat caused by his stubbornness and his religious zeal. Macbriar's fanaticism reveals his lack of political realism and his "sectarian grievances" as David Brown point out. These facts may be attributed to other leaders as Kettledrummer and Habakkuk Mucklewrath. For Morton's steps in finding a compromise between the Covenanters and the Royalists are rather a political issue than treason, for which Macbriar and Mucklewrath would have killed him if Culverhouse had not arrived in time to save the situation in Chapter 33. But where we cannot remain without praising Mac briar's undaunted and indestructible courage is before the Council at Edinburgh. Before this, his entry into Edinburgh was rather a triumph, and for him he could find no better words to depict Morton than "*a fallen star*", as he submitted his name for the list of those who have accepted the King's mercy. Macbriar's feelings and firmness in his belief are only found

in martyrs. This firmness even at the appearance of the hideous executioner, Macbriar's age, and his holy cause, proof of a holy ecstasy, move us.

"Young as I may be, I have lived long enough to know to die when I am called upon"

But what we may understand as ecstasy seems rather the sublimity of catharsis which Macbriar's soul reaches. A purification which he expresses in his last thrilling and blessing words before dying; such words as we did not hear from him through the novel. A catharsis we find as awesome and fearful.

My Lords, I thank you for the only favor I looked for, or would accept at your hands, Namely, that you have sent the crushed and maimed carcass, which has this day sustained your cruelty, to this hasty end. It were indeed little to me whether I perish on the gallows or in the prison-house; but if death, following close on what I have this day suffered, had found me in my cell of darkness and bondage, many might have lost the sight of how a Christian man can suffer in the good cause. For the rest, I forgive you, my Lords, for what you have appointed and I have sustained. And why should I not? Yet send me to a happy exchange... from mortality to immortality if the thanks, therefore, and pardon of a dying man can do you good, take them at my hand and may your last moments be as happy as mine!

The catharsis of forgiveness to which he was always opposed is now won, and as a religious observation, it remained a great reward; for it's never too late before God. In his last moment, Macbriar seems to be ignited by an immortal spark, therefore, really converted as Bessie. Macbriar reminds us of Russell, a young friar condemned for heresy, with Cardinal Beaton and many other martyrs. Macbriar's death, the atrocity and cruelty with which it is performed, raises and gives the prisoner a holy strength that makes him happily bear the sufferings, and Morton rightly regrets that such a devotion and heroism are mingled in *"the fierce features of his sect"*. Is it for that that we have to consent that Morton may be called a "coward, a fallen star, traitor, a treacherous Achan" as Macbriar says? We do object. Though Morton was moved by the cruel end inflicted upon Macbriar, we do not think he regrets having accepted the King's mercy. He would have been stupid to invite so bad an end in accepting to be executed for a cause he never

espoused. For Morton who, in chapter 5 is involved with the Presbyterians, by offering protection to John Balfour of Burley, though he was not aware of the role of the latter in the murder of the Archbishop, confirms his choice in Chapter 21 after a series of events. But right from the beginning, Morton saw things quite differently from the fanatic Covenanters, especially Burley, his night companion on that day of the popinjay contest. We do appreciate Morton who believed in conciliating state and religious affairs as he says, he has chosen: “*to unit the duties of a good Christian with those of a peaceful subject*”⁶⁵. We may classify Morton’s religious belief as anticipation to the Tolerance period which succeeded the Reformation period. But if we refer to *Kay Mathias*, Morton’s view points on state and religious affairs are drawn up by moderate Presbyterians: “*a supplication similar to Morton’s for freedom of worship, a free parliament and a free General Assembly of the Kirk was actually drawn up by moderate Presbyterians prior to Bothell Bridge*”. The anticipation of the settlement of 1688 has been previously observed almost a decade before, that Henry’s liberal principles on religious and political aspects are observed in the emerging Scottish middle class which Morton represents. But this class is not in 1679 a force as such in a “*world dominated by the conflict between the upper and lower classes of society*”. Morton’s moderation portrays his qualities as a well balanced human being. He is opposed to Burley who sees that “*the pleasures of this world are vanity*”. Morton’s feelings which confer on him the qualities of a moderate, the “Indulged”, though this latter is approved neither by David Brown, nor by Mathias (for on historical level no indulged had take part in the revolt of 1679) do not grant him any support either on religious or on political grounds. The encounter with Culverhouse at Tillietudlem castle while he was prisoner shows his wrath against the King’s representative, claiming his freedom.

“By what right is it that these soldiers have dragged me from my family, and put fetters on the limbs of a free man?” He is revolted against.

The misrule, license, and brutality of the soldiery, the executions on the scaffold, the slaughters in the openfield, the free quarters and exactions imposed by military law, which place the lives and fortunes of a free people on the level of Asiatic slaves.

The same feelings make Morton warn Burley that he cannot go against nature “I know I should strongly doubt the origin of any inspiration which seemed to dictate a line of conduct contrary to those feelings of natural humanity which Heaven has assigned to us as the general law of our conduct” as he is disgusted by the Covenanters, “narrow-minded and selfish party-spirit, their gloomy fanaticism, their abhorrent condemnation of all elegant studies or innocent exercises, and the envenomed rancour of their political hatred”. Morton’s viewpoints on religious morality are strongly expressed throughout the novel, but rather seen as a sign of cowardice they reflect an embodiment of balance in which the opposition in good and evil let one observe an optimistic belief. In which the various forms of feelings as duty, responsibilities and action give a place to thought. For this, Morton cannot go contrary to the laws of nature and his position makes him disagree with Burley as far as the murder of Dr. Sharpe is concerned. Furthermore Burley’s justification that the deed was purely an act of divine retribution was a shock to Morton. Morton’s consideration of both parties, the Covenanters and the Royalists in their respective extreme ways makes him act in isolation. We believe that Morton’s thinking is, to work out a compromise between both parties, from his isolation. But he has to stand on one side before dealing with the other. Therefore, Morton confirms his stand, by siding with the Covenanters after Burley convinces him to join them. Morton’s duty, as far as the settlement of the compromise is concerned is contrived by what he had feared before accepting the Presbyterian’s company. Morton cannot contain his indignation at the scene in which a rage grips the leaders and the followers after the boisterous exhortation of Mucklewrath to slay all the enemies.

“This is utter abomination and daring impiety. What blessing can you expect in a case, in which you listen to the mingled ravings of madness and atrocity?”

Morton's words refer to order and mind control. At this point, unable to retreat and regretting his commitment to the Covenanters, he sees in all the Presbyterians' councils only "one wild chaos of confusions". He nevertheless has to proceed. His political commitments, a complement to his religious opinions, are the feelings which give him harmony and balance which the others lack. Balance, if we agree that the feeling of love which animates Morton is one of the principles of Christian doctrine. So, he can neither conceive the near anarchy he has observed in the ranks of the Covenanters, nor believe the abomination which must to come from Christians. Morton fulfils the condition he promised Burley by providing the Council with charted right capable of bringing order. Yet, in Chapter 13, Morton emphasized on right, as a charter one may reply on. In Chapter 21, the rights Morton refers to are understood in his motives of joining a cause "supported by men engaged in open war" and which has to be compliable "*to the rules of civilized nations*". In a way the Covenanters cannot make war without principles which respond to an International code of war, acting merely on their own instinct, in a barbarous and savage way. And as God's messenger, he is ready "*to be the means of softening the horrors of civil war*" And his commitment to the petition he drew up and wrote to Monmouth is a mark of his determination and his qualities. Morton's qualities are justly praised by Culverhouse as extraordinary qualities, partly hidden, which are revealed through his words in the novel and comply with both his religious and political feelings.

"Die in what manner I may, I will die like the son of a brave man; and the ignominy you mention shall remain with those who shed innocent blood".

Furthermore, he even accepts a premature fall, "*I shall fall young, if fall I must. Heaven will bear witness to the parity of the motives by which I have been guided*". Morton does not mind suffering a premature death for the cause of those for whom he has great consideration, but who condemn his motives and action. Morton, who does not nourish his feelings with premeditated cruelty or bloody action, thinks as Lord Evansdale that a

lot of blood can be spared before coming to an agreement. The noblest point which Morton justifies his belief, and at the same time, reminds us that every human being should cherish humanism, stresses the important difference in doctrine with the fanatics that we shall further develop.

“God gives every spark of life, that of the peasant as well as of the Prince”

The sign of life, which is God’s gift, must be preserved and be respected, for before God there is no distinction of class. All men are equal before God and have the same kind of death. Therefore no one has the right to destroy this gift *“recklessly or senselessly”*. Morton’s theme stresses on the New Testament which is the mark of the difference between him and Burley, as well as his party. The last desperate hope and appeal of Morton to bring the factious insurgents to a common cause demonstrate his ardent faith and moderation. He refuses to accept as the followers, that God is deserting them, but rather that they are destroying him as *“we dishonor ourselves by disgracing and betraying the cause of freedom and religion”*. His exasperation is reflected in his last exhortation as a leader of a unity of the Covenanters, trying to make these brethren forget their dissensions.

The last and worst evil which God brought upon the people whom he had once chosen was the bloody dissensions which rent asunder their city, even when the enemy was thundering at its gates.

Indeed, the gates, so the bridge of safety is broken, it is too late. God abandons his people, for its action is against His will. On the whole, Morton is a character who fulfils easily religious and political duties. He appears as a balanced character who stands as the moderate Presbyterian among the insurgents. He is not however the only moderate; Pound text also may be considered as one. Reverend Pound text a hearty Minister, he supports Morton as they are both from Millwood; and he is under Morton’s command with his congregation, no arrangement can better suit the pastor’s wish. His moderation does not seem to be viewed as based on sound reasons as Morton’s motives. We do

think that his attachment to a peaceful living, as he is depicted in Chapter 27; enjoying his pacific habits, with his pipe, an ancient theological treatise for refreshing his memory, without forgetting a jug of ale, rather explains his choice as opposed to taking an active part with the Covenanters. His deep groan when Morton, who had just left him at the end of Chapter 26, comes back in emergency bears witness to his preference for the quietness of his little parlor. Burley makes this remark about him “*that love the own manse better than the church of God*”. Therefore, how can we explain Pound text’s attitude is that of a person who has no proper convincing ideal, one who lacks that streak of determination? He accepts the general contempt for not being different. He is a kind of character whose words do not suit action. A demonstration of our thinking is clearly perceived in Pound text’s flight to his quiet manse instead of attending the Council summoned by Burley, whose ferocity he fears. Reverend Poundtext’s attitude does not therefore depict an unfaithful characterization, as far as his religious duty is concerned. But we may consider it as an illustration of some characteristic in the social background of the moderate, who are fed up with the stubbornness of the zealous Covenanters who want to make their ideas prevail at all cost. Pound text himself said that “*he was adverse to any acts of unnecessary violence*⁸⁴” and in a state of anger when pleading to free Evansdale, he does not hesitate to blame the suffering of their Kirk on Burley, as much as his merciless attitude can find no answer to their unending sufferings.

Thou art one of those for whose bloody and merciless disposition a reproach is flung upon the whole church of this suffering kingdom, and for whose violence and bloody-guiltiness, it is to be feared, this fair attempt to recover our civil and religious rights will never be honored by Providence with the desired success

We do remark here again, that civil and religious rights are at par for the moderate. Pound text, now shares with Morton the idea Lord Evansdale stands as the mediator to restore understanding between the Crown and the Kirk; and his experience among the Covenanters gives him reason for judging “*of the tree by the fruit*”. When things turn

upside down, Pound text tries to appease the faction and the violence within their ranks, thinking perhaps that his position as a Minister and his age would abate the rage of the dissidents. "*Let there be no strife, I pray thee, between me and thee, and between they herdsmen and my herdsmen, for we he brethren*".

But he is not heard. Division and subordination prevail over the general interest. Here also, it is too late. Poundtext's exhortation on their inferior strength and weapon, as against the enemy's, falls on deaf ears. And in the general confusion of the Bothell Bridge Battle Pound text leaves the stage without any notice, we do not know if he reached his quiet manse or was one of the victims on the battlefields.

If Pound text is too moderate, Habakkuk Mucklewrath is, on the other hand, the extreme opposite, the wildest among the zealous Covenanters, and he well deserves to be called the *insane* preacher. Contrary to the other fanatics among the Covenanters we do not find in him any heroic action. When talking about insanity, Mucklewrath's portrait cannot find other orientation than that of the insane. Therefore, unconsciously as he may seem and commanded his ego which is rather worn out by suffering in goal, we have to give some indulgence to our thought which is far from being a judgment. Objectively speaking, the followers might have doubted his good sense as his vision suffers complete destruction. "*The earth quakes and the mountains are rent and the rivers are change into blood*".

He may be right to recall the elements of the Apocalypse; he himself inspired fear, a devil among men, "*a ghastly a ghastly apparition more like the resurrection of some cannibal priest*" as Morton said, Rags for a dress, with "long beard white as snow, uncombed grizzled hair, wild and grey eye, long lean hands with nails like eagle's claws". Such an image is considered in the Christian belief as an evil image. We are startled by the address of Mucklewrath to the insurgents. How can we consider people who share such insanity as slaughtering innocent creatures as infants as Mucklewrath was asking to dash infants against the stones? What would be women's and mothers' reaction if they were present? We guess that their reaction would not be different from

that of the insurgents who encourage Mucklewrath to tell more atrocities. For the abomination was to overcome the enemy. Far from recovering his human senses, his experience in the Tower of the Bass, the torture he had endured, and the Drum clog events revived in him past nightmares, as the corpses on the battlefield may have filled him with fearful memories, which he tries to re-enact and which call for fierce revenge in him. Despite the trimming that Scott may give to Mucklewrath's image and his horrifying words, the information that Mucklewrath brings to us lets our own imagination consider the cruelty the Royalists had exercised on the Covenanters. On the other hand, Mucklerwrath's speech underlines his understanding in the doctrine as a strict old renegade of the religion, merely following some facts of the *Old Testament* which call for hash and vindictive feelings as most of the fanatics, in their misinterpretation. And when he said, what heard I.

The voice that cried, slays, slay, smite, slay utterly. Let not you eye have pity! Slay utterly old and young, the maiden, the child, and the woman whose head is grey. Defile the house and fill the court with the slain!

This passage on Ezekiel's vision of the chastisement of Jerusalem from the Prophetic Books" the slaughter of the people was merely a vision. And God's punishment was viewed after many warnings against the people of Israel who worshipped idols. But God had not forgotten to spare the innocent in Ezekiel's vision, by making a sign on the forehead of those who suffer and complain of abomination.

The passage is not exactly quoted as in the religious texts. But the memory of this passage of Ezekiel's vision, mingled with Mucklewrath, the maniac's own nightmares makes him utter the attribution of the vision. For such a bedlamite who calls rather for pity, the stupidity is passed on to other leaders who do not restrain him from exhorting more sensible and reasonable people at such a crucial moment before Bothwell Bridge battle. We can see that these people have been quickly converted to his ideas. Mucklewrath's madness is put in more concrete form through the open fury and

violence he demanded against Morton by charging him with treason. And inspiring himself by “Moses’ Canticle” he puts into breach for good the whole assembly by the following speech, sharing his frenzy with more balanced than him.

“Their trust is not as our trust, nor their rocks as our rock, else shall a thousand fly before one, and two put their thousand on the flight presenting himself as the messiah, he add, I dreamed it in the visions of the night, And the voice said Habakkuk, take thy Pan and purge the wheat from the chaff”.

With fear of letting both be consumed “with the fire of indignation”. Morton, who as for him, has fled to the enemy, represents the chaff, as well as his party. As it is not sufficient for a rotten fruit to infect the others, Mucklewrath tries to open and deepen the sores of his listeners for more enmities.

Wherefore, I say, take this Henry Morton. This wretched Aachen, who has brought the accursed thing among ye, and made himself brethren in the camp of the enemy—take him and stone him with stones, and thereafter burn him with fire, that the wrath may depart from the children of the covenant.

The rout that follows Mucklewrath’s exhortation is not within Burley’s own deserved to handle. While the enemies were only a few miles away what deserved attention within the Covenanters was agitation, dissensions rather than the calm which had reigned before the London Hill Skirmish. The parties accused each other and Mucklewrath’s frenzy seems to have the last say. Mucklewrath’s credulity in circumstances which call for vengeance as a divine order adds perhaps a temporary appeasement to his zealotry. Whether Morton’s arrival in the farm-house Drumshinnel may appear as a coincidence or not, it is a conviction of the acceptance of Mucklewrath’s prayer by God. “*We have prayed, wrestled and petitioned for an offering to atone the sins of the Congregation, and lo! The very head of the offence is delivered into our hand*”.

But Mucklewrath’s judgment has to be praised in a much as his rhetoric and impressive words surpass his condition. After all, if we see some insanity and frenzy in him “there is method in it”. Morton’s appearance as the very sacrifice Mucklewrath calls for is a

judgment which finds its source in the *Old Testament*, as his holocaust offered to God. Mucklewrath here shows his observance to the Commandment, the observance of the Sabbath which allows no spoilt deed delays Morton's death, which delay grants him redemption by Culverhouse's rescue. We doubt that Mucklewrath would have thought the God of Abraham, He who some hours before seemed to accept the sacrifice he was going to offer, he has rejected it again by sending the enemies upon him. The maniac Mucklewrath has shown a distinction, a difference from the other Covenanters who found justice in the Royalist's. He distinguishes himself in such a way that his zealotry results in mania that destroys him; this egoistic mania appears anyhow as an extraneous strength in the character on which he relies, succeeding in breaking the hope and the efforts of many more sensible than him. Mucklewrath's last faint words prove his state of mind as he considers himself not only as a martyr but as a saint. "*How, long, O Lord, holy and true, dost thou not judge and avenge the bloody of they saint!*" His zealotry is only a blinding, an indubitable vengeance which has molded his mind and body as the Presbyterian doctrine has utterly mangled his senses into confusion and insanity. John Balfour of Burley though we have dealt with him at the beginning of our analysis, we still have a few comments to make. John Balfour's real action is revealed to us after the victory of the Covenanters at Drum clog. If religious commitments persuade him to take some steps and organize the insurgents, a former envy, a personal ambition, dominates him. His target of leading the Covenanters depicts his ambitious characters and puts him in the same category as Claverhouse. Not only does he impose himself as the representative of the Covenanters when Cornet Grahame brought the flag of truce, his decision to convene a private council, while he asks Kettledrummer to entertain the masses with his fervent orations, stress his intention of using Morton to achieve his own ends within his ranks, rather than treat as a son of a former friend. All this, explains Burley's ambition mingled with a religious achievement he is craving for. For Burley in his strife considers himself as the hand of God's Vengeance. "*The future King of*

Israel”, what David Brown has qualified as an “*extreme of egotistical mania*”, Like Culverhouse, Burley’s acceptance not to kill Evansdale on Morton’s plea, or to let Morton visit his prisoner, is simply a consideration of fidelity towards one who shares his feelings. This consideration is partly reversed after Morton had freed Evansdale. The Battle of Bothwell Bridge gave Burley the opportunity to appreciate once again Morton’s qualities, and despite the defeat at the battle, Burley kept Morton among his most reliable friends. The note he let drop into Morton’s packet before his departure to exile, and their encounter in his awesome seclusion “*the black Linn of link later*” show convincingly that their friendship was still strong. Burley shows his fanaticism throughout the development of the action. But two key passages in the novel (chap. 6 and chap. 43) give to Burley’s religious feeling a transportation which unfortunately does not contribute to good deeds, its final state being rather devilish. Burley’s dialogue with Morton, the night Morton harbored him, his advice the next morning to Morton in remaining “*free from pollution*” not to serve both “*God and Mammon*” which was preceded by his state of trance while praying are convincing references to the strong belief he tries to defend at any cost. His unique goal to strive for God’s word, to build God’s Temple, and to reach it is specially observed in these passage where he finds strength and reward in reading his Bible, though the isolation he condemned himself to in Chapter 43 is far from reviving good human senses in him. Was he still in a state to go on to building of God’s Temple? Burley or “*Quentin Markel of Iron gray*” seems rather rotten physically and mentally by his isolation. His strange refuge of the Black Linn of Linklater suited his devilish appearance, as the other devil of the novel, Mucklewrath. Like a hermit, Burley in his cave, with his Bible and his sword, the means of his mission to prophesy God’s will, and to strive God’s enemies, remains the undoubted zealot to the last degree. His madness in this seclusion is more moving through his exclamations against an invisible enemy to whom he opposes his Bible as his only might. A madness in as much as Burley’s sullen mind and spirit are troubled by

the fits and the crises which strikes him during his prayers, in a transformation into a kind of communication and trance beyond earthly realities; strife against infernal powers which were believed to haunt caves in general. Even though he has lunatic visions, “I have resisted, and thou fleets from me... come in all thy terrors...*there is enough betwixt the boards of this book to rescue me!*” his determination not to be defeated underlines his resistance and unrealizable hopes and dreams, which McClure’s narration to Morton reveal.

It was natural to suppose, that disappointed ambition, wrecked hopes, and the downfall of the party which he had served with such desperate fidelity were likely to aggravate enthusiasm into temporary insanity.

There is insanity in Burley as he himself is aware that even Satan is among the friends that have invaded him. But it is still with strong conviction, an *indomitable spirit*, based on misguided aims and with confidence in the great deeds in his sword, for the causes of the Kirk of Scotland that Burley still relies on restoring one day the Covenant in its glory. This conviction reflects his hatred for Evansdale, whom he is ready even to slay “*where he grasping the horns of the altar*”. The wrath, the anger with which Burley determined not to show mercy reaches the same intensity as in Laertes “*to cut his throat’ church*”. Though the altar is considered as God’s sanctuary and protection, Burley’s thought in such a way, presents him as God’s enemy. But Burley still finds good reason in his utterances as he refers to God’s word in *The Book of Exodus*. Burley merely copies passages of the Old Testament which suit his situations without willing to understand their good relation, for, for the rescue to the altar we read in the Book of the Covenant: “*But if a man willfully attacks another to kill him treacherously, you shall take him from my altar, that he may die*”. Burley’s thought refers to the Talion Law which is a systematic application of the *Penal Laws of the Practical Laws* that the Covenanters, (as it is drawn from the “Book of the Covenant”) especially the fanatics among them have adopted throughout the novel. And this abstract of the Book of the

Covenant, Worship and Justice” gives the basis of the whole doctrine of the fanatics Covenanters in *Old Mortality*.

When men strive together, if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn wound for wound, stripe for stripe

Burley’s flaw, his contempt and stubbornness not to consider that spark of life in the enemy’s rank, God’s gift than Morton has often defended, have drowned him in an Old vision as far as *Old Mortality* is concerned, and dragged him in the mire of an old interpretation of his doctrine which has stamped him as an old thought in *Old Mortality*. Our analysis of the religious impact on the Covenanters would be incomplete if no mention is made of Mause Headdrig and McClure Bessie. They may be considered as minor characters; however they add their part to the religious cause and they stressed the important role women have been playing in religious movement, as in the action after St. Giles Cathedral riot which degenerated into rebellion, in which women led the movements in the country which final result was the National Covenant of 1638. Mause Headdrig, whose zeal appears sometimes as merriment, is nevertheless sincere in her feelings. The confrontation with Lady Margaret exposes the social controversies in both aspects (political and religious) people experience, especially the lower classes of the society. It draws our attention to the people’s attitude. They first observe and then wait for the propitious moment for action. Archbishop Beaton’s murders, as is Dr. Sharpe’s are examples. This is seen in the outburst of Mause for a simple wappenschaw affair, of her son Cuddie.

No matter Lady Margaret’s indignation who says “*I see which way the wind blows*”. Whatever way the wind blows, Mause herself is fed up with the boring servitude she has so long been enduring, as fate of inheritance. But the time has come. As the slave who ponders over his lot, and decides that as long as he lives, he has to act, and therefore revolts against the oppressor, Mause breaks the bonds of her slavery and frees herself.

She refuses to give preference to the commands of an earthly power. "*I cannot prefer the commands of an earthly mistress of those of a master heavenly*".

Mause's comparison of the wappen-schaw of the Upper Ward of Clydesdale, to the golden image of Dura by *Nebuchadnezzar*, the king of Babylon, stresses the image of the Scottish prelacy as well as the differences between prelacy and Presbyterianism. Like "*Shadrach, Meshach, Abednego*" Daniel's companions who observed good faith and obedience to God, refusing to worship the golden image, Mause confirms her belief, refusing to follow the prelacy rites. Because, for Mause, neither the wappen-schaw which gathered people playing bag pipes, kettledrums, organs and pipes, similar instruments played before the golden image of Dura, nor the prelacy institutions and rites as far as "*surgeons and jenny-flections*" were seen, can be imposed on her son and herself. Mause's illustration and her biblical references accentuate the tradition of the Scots, that the Bible was part of the people's life, in which they drew knowledge and got acquaintance with God's word, though some misinterpretation may arise in the people's utterances. Like Daniel companions who were miraculously saved from fire, Mause leaves her fate to God's hand, for "*one cannot serve two masters*"; therefore she is ready "*to suffer for righteousness sake*". Like the other fanatics, only Presbyterianism stands for the good doctrine and she insists upon it to her son Cuddie who does not find any difference between prelacy and Presbyterianism. "*How often have I shown ye the difference between a pure evangelical doctrine, and one that's corrupt with human inventions?*"

Mause's decision appears as a thoughtless decision. We wonder how one who has seen her grand-parents and her parents in a place she lives, abandon it for such a trivial reason, when she has nothing else to rely on, or which can provide her any subsistence? But Mause's reason rests on her belief and for this; one may think that she is sincere in her feelings. Though elsewhere, Mause's talkative adds a bit of stupidity to her state, which is relevant in satirizing the Covenanters' dogmatism, she still keeps some interest. Her behavior in her long sermon, revealing the soldier (their real image) at the

Millwood or her shouts and blatant noise during the London-Hill battle depict the emotion which grips initiatives of a covenant, the same state of emotion the Cameroonians show in their fiery actions as though opiate by their doctrine. The cascade of biblical utterances by Mause during the Drumclog battle referred to Psalms, Lamentations and passage from the Exodus or the Book of Judges teems down as a vacuous rosary. It emphasized the tradition of the Scots well known that period. In her enthusiasm, she identifies herself with the other Covenanters who do not show mercy on the oppressors. *“This is indeed a day of deliverance to the righteous, a day of pouring out of wrath to the persecutors and the ungodly!”* Conscious of her knowledge of the Bible, at the height of her delight and ecstasy, Mause compares herself with the priestess Deborah, she who helped Barak to defeat Sisera from the mount Tabor. And what is most remarkable is her state of madness when the Royalists fled. With her bare head, showing her strengthened grey hair, Mause looks like a *“Thessalonians witch in the agonies of incantation”*. *Shengh-Shengh-awa wi’ye, thathae spilled sae knuckle blude, and wad save your ain-awa wi’ye for araling Rabshakeh, a cursing Shimei, a bloodthirsty Doeg.*

Mause raved, foaming with rage as she recognized Culverhouse fleeing. The other character, who seems to remain in oblivion, one who showed the noblest, highest, worthiest example among the Presbyterians is Bessie McClure. As the impact of religion is considered in *Old Mortality* Bessie’s behavior is worthy of praise and remains unique. Though little or scarcely any consideration is given to her by critics, the character of Bessie is extremely opposed to that of all the other Presbyterians. Her husband was shot by the life guards’ and within three months, she lost her two sons. One died in strife of a National Covenant and the other was shot before her by the Royalists. Who can remain unmoved by that poor old woman’s narrative whose everlasting tears of sorrow render her blind? Despite her awful misfortune Bessie praises God’s name for *“God gives and takes away”*.

For her, even revenge could never bring back her two sons, Ninian and Johnnie. The sadistic act and cruelty perpetrated against her did not prevent her from sharing hospitality to Lord Evansdale, a Royalist, one of the murderers of her family. That “*singular Christian woman*” acts like the widow of Zarepath, who harbored Elie, sharing her meals with him, just as she rescued Lord Evansdale after the London Hill skirmish, an act for which Lord Evansdale remains grateful. Bessie’s door is the door of relief for the needy, and though she is “*a rigid recusant,*” she treats everyone as “*a fellow creature*”. She is the one who warned Morton and Burley off falling into the dragoon’s hand that night of the popinjay context; and she is still the only one who knew Burley’s hiding place and kept it secretly. Bessie is the one who exchanged ire for love, the one who instead of returning hatred for revolt and persecution, exchange all those vicissitudes, spitefulness, horrors, even the sufferings she endured, for charity and love. Two perfect key words in the doctrine of Christianity which give to those who follow it moral perfection and dignity through virtuous or magnanimous deeds and feelings which ennoble man and that every Christian must emulate too. In the whole context of the religious impact on the characters in *Old Mortality* the Royalists and the Covenanters have respectively demonstrated on their part either zeal, enthusiasm mingled with cruelty or moderation with a sense of human consideration. The real opposition between both parties as we have analyzed throughout the novel is the refusal of the Covenanters to accept a religion imposed by the king; as in Episcopacy the king names the Bishop who afterwards is confirmed by the Church. The rights of the king at that time of the Reformation were Divine rights, for the king was God’s direct Representative on earth, with all rights on his people, rights of life as of death. As the Holy Scripture informs us, the reign of a King over His people had never been God’s will. But as Israel demanded for a King God chooses a King in Samuel and imposed him with his rights which were warnings to the people of Israel as the ways of the King who will reign over.

He will take your son and appoint them to his chariots and take his horsemen and to run before his chariots” and he will appoint for himself commanders of thousands and commanders of fifties, and some to plough his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots. He will take your daughters to be perfumers and Cooks and bakers. He will take the best of your fields and vineyard and olive orchard and give them to his servants. He will take the tenth of your grain and of your vineyard and give it to his officers and to his servants “He will take your menservants and maidservants, and the best of your cattle and your asses and out them to his work. “He will take the tenth of your flocks, and you shall be his slaves. And in that day you will cry out because of your king, who you have chosen for yourselves; but the Lord will not answer you in that day.

But these too rigid rights often pushed Israel to disobey. It was for the reason of recovering the first Alliance with God, of recovering the golden age of religious belief, of obeying God’s order that the Covenanters rooted in tradition refused to obey the King’s order, to remain faithful to the King’s church. Yet, in the middle ages, the geographical aspects of Scotland which gave her a particularity of a country secluded from others deepened the people’s tradition in religious matters. “The Celides were an example. But the reforms of Queen Margaret which lined up the Scottish religious institutions with the English ones, demanded new reforms that worked to break down Episcopacy and raise Presbyterianism in Scotland. In their rejection of Episcopacy the Scots looked for devotion, faith in its origin-Judaism and they considered themselves as the chosen people of the Promise Land. As Scotts who, despite the current of the literatures of the age to which he belongs, turns to the past to revive memories of great events, so the Royalist clamps down their authority in the divine rights of the *Old Testament*, and the Covenanters hang their salvation on their doctrine, Presbyterianism, in the *Old Testament*, as if the revival of the *New Testament* was not their concern. This attachment to the past is the important factor which made each party preserve its viewpoints. And more, with the Covenanters, their religious feeling bore out the *Old Testament*. The numerous references throughout the novels to the Pentateuch,

the Prophetic Books or other writings emphasized the religious practice of the Covenanters. That is why martyrdom instead of holocausts or oblations, as in the *Old Testament* or killings of the enemies with the people of Israel, revere the religious events in *Old Mortality*, and present the Covenanters as an Ancient tribe with a primeval belief. Thereby is it that *Old Mortality* nothing but the *Old Testament*? We object. The novel ends in Tolerance and hope of better understanding between both parties, this hope has been revealed through some characters in the novel. The moderate of both parties, Lord Evandsdale, Poundtext, Morton, Bessie McClure, Edith and Macbriar who just before dying had taken fresh heart, all have vivified the new commandment of charity, Love following Christ's example, which is the basis of the *New Testament*. Morton always refers to the *New Testament*, Lord Evadale and Bessie through their deeds, and Poundtext in his behavior; each taught us that Christianity was nevertheless understood by some people despite the feuds, the animosities and materials interest referred to as new views of doctrine which resulted in a history rich in schisms, wars and persecutions. A Christian cannot simply rely on the *Old Testament* and by so doing misinterpret his doctrine. For, a Christian is above all a disciple of Christ, and the New Testament has its beginning in Jesus-Christ. So, God's word which is divine forced in the salvation of any believer is excellently shown in the writings of the *New Testament*, and it shows God's power. Through the books of the *Old Testament* which are divinely inspired, keep a perpetual value they contain "*certaines choses temporaries et imparfaites*". And François Grégoire remarks It in his : "*Les Grandes Doctrines Morales: aujourd'hui on accepte que l'ancien testament est une œuvre hétérogène, ensemble d'éléments de sources et de dates très parfois contradictoires entre eux*". The *New Testament* completes the old, for the New is hidvaries, den in the Old, while the Old is discovered in the New. In order to reach the religious feelings of dependence of self effacement, as a creature before the infinite, and keeping within his *just milieu*", the notion of morality in the context of one's social mores, every believer has to consider

both Testaments. Then, when one refers to the prevailing feelings for which Royalists and Covenanters had given one another such sufferings; feelings of duty, responsibilities, remorse, honor, it is possible to conclude that both parties are wrong and both are right. The Royalists are right when putting forward the King's authority because the ultimate aim of his supremacy is peace; they work to establish order, thereby peace within the society. As we remarked at the beginning of this chapter, one cannot deny the social aspect of religion, for, like Plato, Emile Durkheim emphasized religion "*asa source of social integration at a time when social dissolution was feared and experienced*".

With regard to such fear noticeable with the Royalists, it is within their rights to find proper ways to affirm their authority. In the same way, the claim of the Covenanters of freedom of religious opinions and views is a rightful human claim, to express their inner forces, which identify them but must not be a means of trouble. Both parties are wrong when on one level the former uses inhuman means in counteracting the latter's feelings, forgetting that, that spark of life, God's gift is granted to every human being in the same way, and going to the extreme in their action, of the most horrible and unworthy deeds; for law must pass even the bad one. On the other hand, the Covenanters are blinded by a revival of a golden age, which submerges them rather in a kind of primitive religion than in a wide understanding of God's people, whose creed must be love. For, if three forms of feelings Faith, hope and love remain the fundamental thought of Christianity, it is "love" which is the most important. The reconciliation of both political and religious understanding only can give a good integration of a man in the society. As man cannot view only political ideas without considering the religious fact, so he cannot rely on religion without giving consideration to political matters in his environment. Through the impact of religion upon characters in *Old Mortality* we have underlined the positive and negative sides religion can have. We observe that religion is a real need, holding some characters in enviable admiration, as their perfection overcomes the normal,

condemning others as if they have wrongly assimilated its principles. It highlights the opposition of Good and Evil that awakens in man through his environment, the mores, and the various forms of feelings.

Psycho-sociological Impact of Religion

Through the novel *Old Mortality*, we understand the psychological and social impact of religion. Scott's shrewd observation, of psychological impact upon his characters remains an important record. It helps us understand the characters, behaving towards one another. The Burley of the night of the Popinjay, riding beside Morton, is no longer the same at the end. After the defeat of Bothwell Bridge, Burley remains he undoubted zealot to the last degree, alone in his cave, having as companions his Bible and sword which he kept as the weapons to strive against God's enemies. Mac briar moves us by his undaunted indestructible courage, his matured intelligence and his sound words. Morton deserves our praise in his steps as a young leader. All the other characters' side or Culverhouse, Lord Evansdale, Sergeant Bothell, Lady Margaret and the remaining ones on the other side show different attitudes. Through the different feelings, attitudes of his characters, Scott shows us that these different kinds of feelings rise many kinds of civilization. That the conformation, which is not the same, but variable as it involves contrasted ways of living, thinking and behaving

Religious has opposed social and cultural development between England and Scotland. The hatred of England by Scotland fostered by the prevailing fear of the Scots has been reinforced by religious opposition. After all, during these "hot seasons" from 1603 to 1689 we have to remember that the Stuarts are governing Scotland and England. A small country has given a Sovereign to the big one. The Scots' conservatism on religious matters had for much restrained the development of the country. Religious prevented the King from applying a fair policy or rather from succeeding in his policy. He found himself confronted by a pull of double loyalty. He has as King of England to

follow the principles of the Church of England, while in Scotland he tried to maintain Catholicism. The obstinacy in which the Covenanters remained had not facilitated the development of the country in all aspects, and we observed Religion as a driving form in the reform of social abuses, though it had been associated with reaction and oppression.

Chapter IV: Comment on the Writers View and Other Perspectives

4.1 Comment on the view

Religion is a fact in human experience, culture and history. These facts regarded as experience, culture, making history are the fruitless elements that Scott had explored for a revival of the past of his country. Scott himself being a conservative, his imagination was strictly conservative, and he tries through *Old Mortality* and religious matters to reveal that the different view points of people had been, are, will be the factors of understanding human nature. As natural, all those events might have been during the Reformation, they are rather absurd for our period. However Scott was full of imagination in combining reality through religious and historical events with fiction to give birth to *Old Mortality*. The author expresses his won personality through his characters in his novels, he puts himself into his work and we observe his longing, hopes and ideals which found a medium of expression as a mark of return to lyricism.

And to remain well in the trend of the Romantic line, Scott mingled the setting of the most important events in *Old Mortality* with Nature. This deeper love of nature took another form; the countryside in the novel is so well depicted and emphasized, as the environment of Drum clog hill, or the Bothell Bridge

All this, is not perceived in a tenderness common to other lovers of Nature. The information the reader acquired of nature is a real geographical notion, knowledge. But the fact which most characterizes Scott is his love of freedom. For though conservative and rationalist in order to be classified with the classics, Scott's imagination, his fondness for the past binds him to the romantic, and his love of freedom in all its forms that he expresses, especially as far as Religion is concerned in *Old Mortality* stress the chief characteristics which made of Scott a pioneer of the Romantic movement. The longing and idea of this freedom of religious views could not be better expressed than through Morton's words: "*permitting to all men to worship God according to their own consciences*".

In *Old Mortality* the faithful acted with the ultimate strength of human reason which seems to speak of their beliefs as a natural religion. Man is religious by nature; and of the two kinds of religion, the natural and the revealed, there are various forms of the natural religion. Despite the ways men of the natural religion worship God, those beliefs recognize one supreme God's existence, and all of those which identify God either with the element of nature, or with animals, even with some plants, are man's inventions. If the morality of those beliefs was to please God, it was settled also as a convention in bringing security and maintaining order within the society. All those religions coincide as having for principle to do well and avoid Evil. Unfortunately the notions of good and bad are not the same for everybody and they depend more on tradition, clans and cultures. If for some it is good to kill the enemy, to offer human victims to God, to avoid some aliments, for others it will be the contrary. And all these uses are considered as endeavors in finding what God hopes for from men. Scott by emphasizing on the

enthusiasm, the zealotry of the Covenanters or the cruelty of the Royalists, presents most of the characters in *Old Mortality* worshipping in a primitive way of a natural religion. Therefore Presbyterianism which has its roots in Christianity, a revealed religion with its principles seems to be lined with a natural religion and loses, its real aspect of love and charity. Through religion Scott has touched an impressive point of people and his own ill particular. *Old Mortality* mostly deal with history, its author has by his imagination attracted his people by reviving Scottish history, and more he adds some nostalgia and love of his language in the Scottish dialect he made some characters use; this speaks the love of his people and the attachment to its folklore and culture, the first aims of writer. The romantic episodes are not those we are used to, there are no declarations. The fits of enthusiasm are dominated as by a mutual convention which seems to deepen the suffering of the lovers, elevate and ennoble love. By allowing men to express themselves rationally even in a society bound by its conventions Scott viewed that progress could be achieved for human kind and for this Walter Scott depicts himself as the precursor of Religious Freedom. For all this religious strife in *Old Mortality* has not in any way brought comprehension, rather it has deepened hatred. And thanks to the understanding of both parties-the moderate-as the short romantic episode which happened in the union of Henry and Edith, it give hope of better days, and in religious approach, it appeases for after the whirlwinds, the hurricane calmness restore itself. This union at the end rings in advance the re-establishment of Presbyterianism in Scotland in the more peaceful days of religious Toleration. It bears the reward of Scott's agreement, without forgetting that the remote past and culture have their meaning in the present.

4.2 General Weakness of the Work

During this research work, we met some remarkable problems which have limited us, as far as the quality of this work is concerned. The author of this novel wrote his book according to the Scottish community at that period. The inspiration he has was based on

the phenomenon of the Scottish society. Though history has helped us, the understanding we have of the novel remains insufficient because being in BENIN Republic here, we didn't experience the events ourselves and the generation in which these events took place was far away in the past, that is the realities are not the same today. We don't have the opportunity to travel to Scotland while collecting our information or to meet the author himself in person for more explanations. We were only just limited to the internet or to the literature reviews. In this work, we only faced Christianity in our study which should have not been so; we said the issue of religion in *Old Mortality*. We could have extended the development to other levels, but it might be too big for this degree of education. So if we had these conditions, this work would be more original than what we got.

4.3 An approach of Solution

As far as the approach of solution is concerned here, we look at what Scott attended to show, to make us understand by using Religion as a medium of sensibilization in *Old Mortality*. He just focused on the events of the Reformation period. All those events might have been during the Reformation, they are rather absurd for our period. He should also have emphasized the commercialization of all forms which ends in the multiplication of the Churches today in the world; the fake prophets and pastors, false priest who are cheating people all round, asking them to do what they can't do themselves, playing and deceiving them anyhow. He could also have talked about the development of African continent countries that find their causes in the religion. Many people mostly young men and women use their whole days and weeks at Church praying and making noise instead of going and work. We then see it right that the writer could take all this points into account in his sensibilization to make his fight full; try to put understanding among religious people to avoid the use of guns like what NIGERIA is experiencing today with the issue of Boko Haram. However Scott was full of imagination in combining reality through religious and historical events with fiction to

give birth to *Old Mortality*. It should also be an international free of charge system of education, where all children from lower age must begin to study the principles of religion.

CONCLUSION

Religion is the major concept which is developed in *Old Mortality*. It remains the key function which helps us understand both the whole novel and the characters through their attitudes and relationship. Through this novel, the fact which characterizes Scott the most is his love of freedom. He shows it throughout the sentimentalization he made of religion. Scott's imagination, his fondness for the past binds him to the Romantic and his love of freedom in all its forms that he expresses especially as far as Religion is concerned in *Old Mortality*. It stresses the chief characteristics which made of Scott a pioneer of the Romantic Movement. The best way to avoid religious conflicts is to give all nations, good knowledge and understanding of the notion of religion. It's important that everybody know that religion moves with freedom. The longing and idea of this freedom of religion could not be better expressed than through Norton's words "permitting to all man to worship God according to their own conscience". The manifestation of the abuses of the church is well seen in the medieval church where the increasing of donations granted to the clergy to assume their holy tasks: devotion to the poor, the alms, houses and hospitals, make the bishops and priories become very rich

whereas the followers are poor. The bishop could no longer follow the discipline of their religion. They had children and mistresses. The great Gregorian Reform movement of the XIth and XIIth centuries had demanded the clergy be as austere as the monks and to get rid of their wives. Religion is a fact in human experience, culture and history. These facts regarded as experience, culture, making history are the elements that Scott had explored for a revival of the past of his country. Scott himself being a conservative and full of imagination tried to combine reality through religious and historical events with fiction to fulfill his purposes.

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