be blasted and overthrown. Popery might again build up her towers, and a ſangulnary domination deſtroy alike their religious and civil liberties.

While the anguiſh of melancholy apprehenſions repreſſed the triumph of the Congregation, the event which could operate moſt to their intereſte was announced to them. This event was the death of Fran­cis IT. The tie which knit Scotland to France was thus broken. A new ſcene of politics diſplays itself. Catharine de Medicis, the queen-mother, ruled Charles IX. and was the perſonal enemy of the queen of Scots. The power and the credit which Mary had lent to her uncles, and the frequent and humiliating diſappointments which the queen-mother had ſuffered from her influence over Francis, were now repaid with a ſtudied indifference and neglect. In the full perfec­tion of her charms, with two crowns upon her head, and looking towards a third, ſhe felt herſelf to be with­out grandeur and without conſequence. Leaving a court where ſhe had experienced all the enjoyments of which humanity is ſuſceptible, ſhe retired to Rheims, to indulge her ſorrow.

In the humiliation of their queen, and in the change produced in the councils of France, the Proteſtants of Scotland found every poſſible encouragement to pro­ceed with vigour in the full eſtabliſhment of the re­formed doctrines, After the diſſolving of the parliament, they turned their thoughts and attention to the

plan of policy which might suit beſt the tenets and religion for which they had contended. The three eftates, amidſt their other tranſactions, had granted a commiſſion to Mr John Winram, Mr John Spottiſwood, John Willocks, Mr John Douglas, Mr John Row, and John Knox, to frame and model a ſcheme or platform of eccleſiaſtical government. They were not long in complying with an order ſo agreeable to them, and compoſed what is termed the *First Book of Diſcipline;* in which they explained the uniformity and method which ought to be preſerved concerning doc­trine, the adminiſtration of the ſacraments, the elec­tion and proviſion of miniſters, and the policy of the church.

A convention of the eſtatee gave its ſanction to the Preſbyterian ſcheme of government. But while the Book of Diſcipline ſketched out a policy beautiful for its ſimplicity, yet it required that the patrimony and the rich poſſeſſions of the ancient church ſhould be allotted to the new eſtabliſhment, The reformers, however, ſo ſucceſsful in the doctrines and the policy they had propoſed, were here very unfortunate. This convention of the eſtates did not pay a more reſpectful regard to this propofol than the celebrated parliament had done, which demoliſhed the maſs and the jurisdiction of the fee of Rome. They affected to conſider it as no better than a dream. The expreſſion “a devout imagination” was applied to it in mockery; and it was not till after long and painful ſtruggles, that the new eſtabliſhment was able to procure to itself a becoming and neceſſary proviſion and ſuppoft. The Romiſh clergy were ſtrenuous to continue in their poffeſſions, and to profit by them; and the nobles and the laity having ſeized upon great proportions of the property of the church, were no leſs anxious to retain the acquiſitions they had made.

The averſion entertained from beſtowing riches upon

the Preſbyterian eſtabliſhment, encouraged the ardour which prevailed for advancing all the other views and intereſts of the reformed, And this end was alſo promoted in no inconſiderable degree by the inſidious po­licy of Catharine de Medicis. She was willing to increaſe and to foſter all the difficulties and dangers in the ſituation of the queen of Scots and her ſubjects. Upon this account ſhe had engaged Charles IX. to diſpatch Monſieur Noailles to the Scotch parliament, to urge it in ſtrong terms to renew the ancient league be­tween the two kingdoms, to diſſolve the alliance with England, and to re-eſtabliſh over Scotland the Popiſh doctrines and the Popiſh clergy. A new meeting of the eſtates was aſſembled, which conſidered theſe ſtrange requiſitions, and treated them with the indignation they merited. Monſieur Noailles was inſtructed to in­form his ſovereign, that France having acted with cruel­ty and perſidiouſneſs towards the Scots, by attacking their independency and liberties under the cover and pretence of amity and marriage, did not deſerve to know them any longer as an ally; that principles of juſtice, a love of probity, and a high ſenſe of grati­tude, did not permit the Scottiſh parliament to break the confederacy with England, which had generouſly protected their country againſt the tyrannical views of the French court, and the treacherous machinations of the houſe of Guiſe; and that they were never to ac­knowledge the Popiſh clergy to be a diſtinct order of men, or the legal poſſeſſors of the patrimony of the church; ſince, having aboliſhed the power of the pope, and renounced his doctrines, they could beſtow no fa­vour or countenance upon his vaſſals and ſervants.

To this council of the eſtates a new ſupplication was preſented by the Proteſtants. They departed from the high claim which they had made for the riches and patrimony of the Popiſh church; and it was only requeſted by them, that a reaſonable or decent proviſion ſhould be allotted to the true preachers of the goſpel. This application, however, no leſs than their former exorbitant demand, was treated with neglect and in­difference. But amidſt the anxiety manifeſted by the nobles and the tenants of the crown to hold the Preſbyterian clergy in ſubjection and in poverty, they diſcovered the warmeſt zeal for the extenſion and conti­nuance of the reformed opinions. For in this ſuppli­cation of the Proteſtants, an ardent deſire being inti­mated and urged, that all the monuments of idolatry which remained ſhould be utterly deſtroyed, the fulleſt and moſt unbounded approbation was given to it. An act accordingly was paffed, which commanded that every abbey-church, every cloister, and every memo­rial whatſoever of Popery, ſhould be finally overthrown and demoliſhed: and the care of this cruel, but popu­lar employment, was committed to thoſe perſons who were moſt remarkable for their keenneſs and ardour in the work of the reformation. Its execution in the weſtern counties was given in charge to the earls of Arran, Argyle, and Glencairn; the lord James Stuart attended to it in the more northern diſtricts; and in the inland diviſions of the country, it was intruſted to the barons in whom the Congregation had the greateſt con­fidence. A dreadful devaſtation enſued. The popu­lace, armed with authority, ſpread their ravages over the kingdom. It was deemed an execrable lenity to ſpare any fabric or place where idolatry had been exer-