abſtain from giving offence of any kind to the Proteſ­tants. A prieſt, however, having celebrated the maſs, was taken by the brethren, and expoſed to the inſults and fury of the populace at the market-place of Edin­burgh, in the garments of his proſeſſion, and with the chalice in his hand; and the queen having given a check to this tumultuous proceeding, the Proteſtants, riling in their wrath, were the more confirmed in the belief that ſhe meant to overthrow their religion. The moſt learned and able of the clergy held frequent conſultations to­gether; and while the nation was diſturbed with dan­gerous ferments, the general aſſembly was called to de­liberate upon the affairs of the church. Their hope of ſucceſs being proportioned to the difficulties in the ſituation of the queen, they were the leſs ſcrupulous in forming their reſolutions; and the commiſſioners, whom they deputed to her, were ordered to demand a parlia­mentary ratification of their deſires.

They inſiſted, that the maſs, with every remain what- ſoever of popery, ſhould be univerſally ſuppreſſed through­out the kingdom; that in this reformation, the queen’s perſon and houſehold ſhould be included; and that all Papiſts and idolaters ſhould be puniſhed upon convic­tion according to the laws. They contended, that perſons of every deſcription and degree ſhould reſort to the churches upon Sunday, to join in prayers, and to attend to exhortations and ſermons; that an indepen­dent proviſion ſhould be aſſigned for the ſupport of the preſent clergy, and for their ſucceſſors; that all vacant benefices ſhould be conferred upon perſons found to be qualified for the miniſtry, upon the trial and examina­tion of the ſuperintendants; that no biſhopric, abbey, priory, deanery, or other living, having many churches, ſhould be bellowed upon a ſingle perſon; but that, the plurality of the foundation being diſſolved, each church ſhould be provided with a miniſter; that the glebes and manſes ſhould be allotted for the reſidence of the miniſters, and for the reparation of churches; that no charge in ſchools or univerſities, and no care of education, ei­ther public or private, ſhould be intruſted to any per­ſon who was not ſound and abſe in doctrine, and who was not approved by the ſuperintendants; that all lands which of old had been devoted to hoſpitality, ſhould again be made ſubſervient to it; that the lands and rents which formerly belonged to the monks of every order, with the annuities, alterages, obits, and the other emoluments which had appertained to prieſts, ſhould be employed in the maintenance of the poor and the up­holding of ſchools; that all horrible crimes, ſuch as idolatry, blaſphemy, breaking of the ſabbath, witch­craft, ſorcery, inchantment, adultery, manifeſt whore­dom, the keeping of brothels, murder, and oppreſſion, ſhould be puniſhed with ſeverity; that judges ſhould be appointed in every diſtrict, with powers to pronounce ſentences and to execute them; and, in fine, that for the eaſe of the labouring huſbandmen, ſome order ſhould be deviſed concerning a reaſonable payment of the tythes.

To theſe requiſitions, the queen made an anſwer full of moderation and humanity. She was ready to agree with the three eſtates in eſtabliſhing the reformed reli­gion over the ſubjects of Scotland; and ſhe was ſteadily reſolved not to throw into hazard the life, the peace, or the fortune, of any perſon whatſoever upon account of his opinions As to herſelf and her houſehold, ſhe was

perſuaded that her people would not urge her to adopt tenets in contradiction to her own confidence, and thereby involve her in remorſe and uneafineſs. She had been nourtſhed and brought up in the Romiſh faith; ſhe con­ceived it to be founded on the word of God; and ſhe was deſirous to continue in it. But, ſetting aſide her belief and religious duty, ſhe ventured to aſſure them, that ſhe was convinced from political reaſons, that it was her intereſt to maintain herſelf firm in the Roman Catholic perſuaſion. By departing from it, ſhe would forfeit the amity of the king of France, and that of other princes who were now ſtrongly attached to her; and their diſaffection could not be repaired or compenſated by any new alliance. To her ſubjects ſhe left the fulleſt liberty of conſcience; and they could not ſurely refuſe to their ſovereign the ſame right and indulgence. With regard to the patronage of benefices, it was a pre­rogative and property which it would ill become her to violate. Her neceſſities, and the charge of her royal dignity, required her to retain in her hands the patri­mony of the crown. After the purpoſes, however, of her ſtation, and the exigences of government, were ſatisfied, ſhe could not object to a ſpecial aſſignment of revenue for the maintenance of the miniſtry; and, on the ſubject of the other articles which had been submitted to her, ſhe was willing to be directed by the three eſtates of the kingdom, and to concur in the re­ſolutions which ſhould appear to them the moſt reaſonable and expedient.

The clergy, in a new aſſembly or convention, expreſſed a high diſpleaſure with this return to their addreſs. They took the liberty to inform the queen, that the doctrines of the reformation which ſhe refuſed to adopt, were the religion which had been revealed by Jeſus Chriſt, and taught by the apoſtles. Popery was of all perſuaſions the leaſt alluring, and had the feweſt recom­mendations. In antiquity, conſent of people, authority of princes, and number of proſelytes, it was plainly in­ferior to Judaiſm. It did not even reſt upon a foundation ſo ſolid as the doctrines of the alcoran. They re­quired her, therefore, in the name of the eternal God, to embrace the means of attaining the truth, which were offered to her in the preaching of the word, or by the appointment of public diſputations between them and their adverſaries. The terrors of the maſs were placed before her in all their deformity. The ſayer of it, the action itſelf, and the opinions expreffed in it, were all pronounced to be equally abominable. To hear the maſs, or to gaze upon it, was to commit the complicated crimes of ſacrilege, blaſphemy, and idolatry. Her delicacy in not renouncing her opinions from the apprehenſion of offending the king of France and her other allies, they ridiculed as impertinent in the higheſt degree. They told her, that the true religion of Chriſt was the only means by which any confederacy could en­dure ; and that it was far more precious than the al­liance of any potentate whatſoever, as it would bring to her the friendſhip of the King of kings. As to patro­nages, being a portion of her patrimony, they intend­ed not to defraud her of her rights: but it was their judgment, that the ſuperintendants ought to make a trial of the qualifications of candidates for the miniſtry; and as it was the duty of the patron to preſent a perſon to the benefice, it was the buſineſs of the church to manage his inſtitution or collation. For without this