The Religion of Sir Walter Scott

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The Religion of Sir Walter Scott

The stereotype notion of a Scotchman interested in religion is that of a Calvinistic Presbyterian. Sir Walter Scott does not fit that idea. In early childhood Scott was a Presbyterian, but he never shared his father’s devotion to this form of Calvinism, of which he wrote:

His religion, in which he was devoutly sincere, was Calvinism of the strictest kind, and his favourite study related to church history. I suspect the good old man was often engaged with Knox and Spottiswoode’s folio, when, immersed in his solitary room, he was supposed to be immersed in professional research.

This failure to share his father’s interest in religion is one of the few subjects on which the two disagreed. Scott followed his father’s choice of a law career, although he hated it, and became an even more ardent Tory, but he early rebelled against many of the tenets of his religion. While a child he could not openly show his displeasure, but as an adult he wrote his objection against the Presbyterian sabbath. He stated its discipline was severely strict and in his opinion injudiciously so. Later in life, he wrote he always “had a favor for” Bunyan’s Pilgrim’s Progress, Gesner’s Death of Abel, Rowe’s Letters, and the one or two other books which were admitted to relieve the gloom of one dull sermon succeeding to another. He thought there was far too much tedium annexed to the duties of the day, and in the end it did none of them any good.

Although he could not rebel against his father as a child, he could and did against his tutor, who was a candidate for the Kirk. Of what Scott called “an excellent disposition,” he permitted disputes. In these friendly arguments, Scott admitted he hated Presbyterians and admired Montrose with his victorious Highlanders. The tutor in turn championed “the Presbyterian Ulysses,” Argyle. From this tutor Scott did acquire some knowledge of school divinity and church history, and a great acquaintance in particular with the old books describing the early history

1 Citations from the Arestiel Memoir are to John Gibson Lockhart, Memoirs of the Life of Sir Walter Scott (Boston, 1901), I, 9.
2 Arestiel Memoir, I, 27.
of the Church of Scotland and the wars and sufferings of the Covenanters.\textsuperscript{9} This information Scott incorporated into his novels.

Whether exemplified in his father or his tutor, Scott early put behind him Calvinism and all that it implied. He neither accepted the traditional Scottish theology nor reacted against it. He simply ignored it and definitely did not let it affect him. John Buchan believes that this early rejection of Calvinism was one reason for Scott's lack of interest in philosophy. Buchan writes, "He had none of his countrymen's love of metaphysics, which was generally linked to the Calvinism of their training."\textsuperscript{4} Lockhart insists that Scott must be numbered among the many who have incurred considerable risk in rejecting the Presbyterian form of Calvinism in consequence of the rigidity with which Presbyterian heads of families in Scotland enforced compliance with various relics of the puritanical observance.\textsuperscript{5} In making this assertion Lockhart is correct in comparing Scott's family with other Scottish families in assigning unlimited authority to the father, but the implication that Scott's father was the typical tyrannical despot fits neither the portrait presented by Lockhart nor Sir Walter. Although no basis for this is to be found in Scott scholarship, it may have been over parental objection that Scott early in life recognized his repugnance to the mode in which public worship was conducted in the Scottish Establishment and adhered to the Episcopal Church. Lockhart implies his selection of the Episcopal Church was not only because of its less strict discipline but also because its ceremonies satisfied Scott's always-prevailing antiquarian interests:

\begin{quote}
He . . . adhered to the sister Church, whose system of government and discipline he believed to be the fairest copy of the primitive polity, and whose litanies and collects he reverenced as having been transmitted to us from the age immediately succeeding that of the Apostles.\textsuperscript{6}
\end{quote}

One possibility for Scott's joining the Episcopal Church which Lockhart and scholars have not explored could be suggested by Scott's views on nationalism. He was always a champion of nationalism but his view included Great Britain and was never limited to Scotland. He believed always in the union of the two older kingdoms under one crown. In his novels he wrote of the glories of an ancient northern kingdom, but in his personal views the union was never to be separated. In almost all disagreements between the two countries, except for the one which produced his "Malachi Malagrowther" letters, Scott sided with England.

\textsuperscript{9} \textit{Aisbtiel Memoir}, I, 25.
\textsuperscript{5} \textit{Lockhart}, V, 456.
\textsuperscript{6} \textit{Lockhart}, V, 456.

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In many respects Scott was more English than Scottish, and since the Episcopal Church was the church which represented the English view, he may have left the Scottish Establishment.

In spite of Scott's leaving the church of his parents, Lockhart insists he never rejected their moral or religious ideals. Under the eye of his parents he had received a strictly religious education. The virtuous conduct of his parents was in unison with the principles they desired to instill into their children. From the great doctrines thus recommended he appears never to have swerved.¹

There are few passages in his diaries in which Scott alludes to his own religious feelings and practices. The most complete statement of his beliefs is recorded in the December 10, 1825, entry of his Journal. On this date Scott contemplated the hereafter. As every day brought us nearer that termination, one would almost think our views should become clearer as the regions we are approaching are brought nearer. But it is not so. Before we shall see things as they really are, a curtain must be withdrawn. Scott doubted that any single individual disbelieved the existence of a God. Although some have professed atheism or agnosticism, he doubts if anyone at all times and in all moods adopted these hideous creeds. Since everyone believes in a Deity, it follows that the immortality of the soul and the state of future rewards and punishments is indissolubly linked with this belief. More than these two beliefs man is not to know. However, he is not prohibited from his attempts, however vain, to pierce the solemn sacred gloom.

In projecting beyond this gloom, man has turned to Scripture. But the expressions there are doubtless metaphorical. Penal fires and heavenly melody are only applicable to bodies endowed with senses. And at least until the resurrection of the body the spirit of man, whether it is to be rewarded or punished, is incorporeal. The glorified bodies which shall arise in the last day are not destined for Mahomet's paradise. Mark xii. 25, denies this. The verse Scott refers to is translated in the King James Version:

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Thus the glorified bodies will be incapable of the same gross indulgences with which they are now solaced and the inconsistency between the purity of the Christian's heavenly religion and Mahomet's heaven will be readily granted. Scott rejects, however, the idea of the heavenly reward consisting of nothing but hymn-singing. He cannot believe a spirit would enjoy participating in an eternal concert which would be

¹ Lockhart, V, 456.
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a never-ending Birthday Ode. His only guess as to the state of a spirit in this heaven is that there would be love, unity, and a state of peace and perfect happiness.

Scott cannot conceive of it being altogether so wrong a conjecture to assume that the Deity, who himself must be supposed to feel love and affection for the beings he has called into existence, should delegate a portion of his powers. If this is accepted, one would then find reality in Milton's sublime machinery of the guardian saints or genii of kingdoms. Always anti-Roman Catholic in his theology, Scott admits the acceptance of this view approaches the Catholic idea of the employment of saints. However, it does not approach the absurdity of saint-worship, which degrades their religion. Man as a celestial being would be employed in aiding the Deity. Having been granted certain appropriate powers, he would engage in overcoming difficulties and making exertions on behalf of the Deity for other mankind. In Scott's thinking, this life of active benevolence is more consistent with his ideas than an eternity of music. He admits his and everyone else's ideas are nothing but speculation. It is impossible even to guess what we shall do in a hereafter unless we could ascertain first the equally difficult previous question of what we are to be. Almost as an after-thought, he states he would not, of course, limit the range of his genii to this confined world because there is the universe with all its endless extent of worlds.

Scott ends this discussion on his religious views of man's state after death by granting to all mankind freedom of belief. There is a God, and a just God, a judgment, and a future life. Let all who own so much act according to the faith that is in them.

A more conservative view is found in another expression of Scott on religion. In 1829 he was approached on his idea about the renewal or retranslation of the Psalms. The reasons he gives for being adverse to such an undertaking show the conservative, sentimental, and religious side of Scott which is not found elsewhere and also indicate why he was happier in the Episcopal than the Presbyterian form of worship. In the first place, Scott, who always thought of himself as an aristocrat, believed a retranslation would be highly unpopular with the lower and more ignorant rank. Many of this class have no idea of the change which those spiritual poems have suffered in translation, but consider their old translations as the very songs which David composed. The wiser class, in turn, thinks our fathers were holier and better men than we. To abandon their old hymns of devotion in order to grace them with newer and more modish expression would be a kind of sacrilege. The somewhat bald and rude language and versification of the Psalms gives
them an antique and venerable air. Their want of the popular graces of modish poetry shows they belong to a style where ornaments are not required. Although these songs are not the words of David, they are the very words which were spoken and sung by the fathers of the Reformation, sometimes in the wilderness, in fetters, or at the stake. If a Church possessed the vessels from which the original reformers partook of the Eucharist, it would be bad taste to melt them down and exchange them for more modern. For that reason moderns are permitted, in Scott's view, to write new hymns or paraphrases if they insist, but the old must remain. Both law and religion must lose some of their dignity as often as they adopt new fashions.9

In 1824 Scott had occasion to write two sermons. As Lockhart humorously put it, "The announcement that the Author of Waverley had Sermons in the press [in 1828] was received perhaps with as much incredulity in the clerical world, as could have been excited among them by that of a romance from the Archbishop of Canterbury." Scott had known George Huntly Gordon since 1815, when Gordon was nineteen, and had taken more than a fatherly interest in his career because of his sympathy for Gordon's deafness. Trained as a Presbyterian minister, Gordon was unable to secure a position because the Synod pronounced his deafness an insuperable objection. Scott intervened and persuaded Jeffrey to plead his case before the General Assembly where Jeffrey succeeded in obtaining a ruling in favor of Gordon. In an effort to aid him financially, Scott obtained employment for him as the transcriber of his novels for the Ballantyne press. During the autumn of 1824 Gordon was living at Abbotsford copying the manuscript of Redgauntlet and working at leisure hours on the catalogue of the Abbotsford library. Scott noticed Gordon was so nervous over the question of his deafness that he could not prepare two sermons which must be produced on a certain day before his Presbytery if he were to obtain a church. Unable to raise Gordon's spirits, Scott told him to continue working on the catalogue and he would write them. The difficulty of an Episcopalian writing sermons to be delivered by a Presbyterian minister apparently bothered neither of them. The next morning Scott gave Gordon the sermons he had written, but later Gordon considered it quite impossible to produce them as his own.10

10 Lockhart, V, 143.
11 Lockhart, V, 142-147.

[36]
Scott forgot the sermons until Gordon asked him if he might dispose of them to some bookseller because he needed the money. Scott consented, and Gordon sold them to Colbourne for £250. Scott objected to Colbourne, but in his continuing efforts to help Gordon he did not stop Colbourne’s printing them. He wrote of Colbourne and his wishes on the publication:

The man [Colbourne] is a puffed quack; but though I would rather the thing had not gone there, and far rather that it had gone nowhere, yet, Hang it! if it makes the poor lad easy, what needs I fret about it? After all, there would be little grace in doing a kind thing, if you did not suffer pain or inconvenience upon the score.\(^{11}\)

Just how much pain or inconvenience Scott suffered in seeing his only attempt at religious writing published for the world is not recorded. Religious Discourses, by a Layman was issued in the spring of 1828 with the letters “W. S.” placed at the foot of a short preface. If it were not for the curiosity associated with the author’s name, the Discourses would have remained an unimportant publication.

The interest in religion which Scott showed in his personal writings appears also in his novels. The most unusual, and indeed daring for its time, representative of a religious group is Scott’s introduction of the Jewess Rebecca and her father Isaac of York in Ivanhoe. Basing his introduction on the tales his friend James Skene told him of Jews he had observed during his youth in Germany, Scott unknowingly helped some in curbing the prejudices and misunderstandings of his age. However, Scott was prejudiced himself. He wrote:

The character of the fair Jewess found so much favor in the eyes of some fair readers, that the writer was censured, because, when arranging the fates of the characters of the drama, he had not assigned the hand of Wilfred to Rebecca, rather than the less interesting Rowena. But . . . the prejudices of the age rendered such an union almost impossible . . . .\(^{12}\)

Scott did realize he had created “a character of a highly virtuous and lofty stamp,” as he described her. His own prejudice against adherents of the Jewish religion is shown in his Journal after the failure of his publishers.

The introduction of Jews into Ivanhoe and the use as background of the Jacobite uprising, which although primarily a political issue was also religious, in such novels as Waverley illustrate that Scott in none of his writings attempted religious controversy. In the many instances in which he states his anti-Roman Catholic views it was not with the idea of causing religious argument but because he realized nearly his

\(^{11}\) *Journal, January 25, 1828.*

\(^{12}\) *Introduction to Ivanhoe.*
entire audience would agree with him. Scott is always sympathetic toward a character's religious beliefs. Although he left the Presbyterian Church and did not share the views of the Covenanters, he treats them with kindness whenever they appear in a novel. Scott's attitude of tolerance toward the Presbyterians is illustrated in a scene in *Guy Mannering*. Dr. Erskine delivers a sermon in which the Calvinism of the Kirk of Scotland is ably supported, yet made the basis of a sound system of practical morals. Impressed, Mannering comments that such must have been the preachers to whose unfearing minds, and acute, though sometimes rudely exercised, talents we owe the Reformation. Pleydell agrees, but insists Erskine has nothing of the sour or pharisaical pride which has been imputed to some of the early fathers of the Calvinistic Kirk of Scotland. Pleydell's position reflects Scott's view of the theological differences of opinion between the Presbyterian and Episcopal Churches in addition to pride in the history of his Scottish forefathers:

"And you, Mr. Pleydell, what do you think of their points of difference [between factions in the Scottish Church]?"

"Why, I hope, Colonel, a plain man may go to heaven without thinking about them at all—besides, inter nos, I am a member of the suffering and Episcopal Church of Scotland—the shadow of a shade now, and fortunately so—but I love to pray where my fathers prayed before me, without thinking worse of the Presbyterian forms because they do not affect me with the same associations."

Pride in the fathers of the Scottish Church did not mean they always escaped criticism. Scott definitely objected to their attitude toward funerals as being unduly harsh toward the bereaved survivors. In Scott's opinion the last act which separates us forever, the creak of the screw-nails announcing that the lid of the coffin was in the act of being secured, has usually its effect upon the most indifferent, selfish, and hard-hearted.

With a spirit of contradiction, which we may be pardoned for esteeming narrow-minded, the fathers of the Scottish kirk rejected, even on this most solemn occasion, the form of an address to the Divinity, lest they should be thought to give countenance to the rituals of Rome or of England.\[14\]

Scott noted that it was the present practice of most of the Scottish clergymen to seize this opportunity of offering a prayer and exhortation suitable to make an impression upon the living. This is particularly necessary and effective while the living are in the very presence of the relics of him whom they have but lately seen such as they themselves, and who now is such as they must in their time become. But this decent and praise-

\[13\] *Guy Mannering*, Chap. 37.

\[14\] *The Antiquary*, Chap. 31.
worthy practice was not adopted in 1795, the time of which Scott was treating.

Remembering Scott's lengthy objection to a Presbyterian funeral in *The Antiquary*, the reader will be glad to know that Scott received an Episcopal burial. Lockhart, who was a pallbearer, reported that his funeral was conducted in an unostentatious manner, but the attendance was very great. Few of his old friends then in Scotland were absent, and many came from a great distance. His old domestics and foresters made it their petition to carry his remains. Lockhart says the company was assembled "according to the usual Scotch fashion," but he does not explain this term. Prayers were offered by the Very Reverend Dr. Baird, Principal of the University of Edinburgh, and by the Reverend Dr. David Dickson, Minister of St. Cuthbert's, "who both expatiated in very striking manner on the virtuous example of the deceased." Mr. Archdeacon Williams read the Burial Service of the Church of England while the remains of Sir Walter Scott were laid by the side of his wife.\[^{15}\]

Examples of prejudices between Presbyterians and Episcopalians occur throughout *Peveril of the Peak*. Scott refrains from sanctioning these prejudices by presenting them as coming directly from his characters. In one scene Sir Geoffrey Peveril is represented as being so fond of children and so compassionate toward the sorrows of his neighbor Major Bridgenorth that he forgot the Major was a Presbyterian until it became necessary for Alice, whom the Peverils have taken to rear, to be christened by a Presbyterian minister. The thought of Martindale Castle being violated by the heretical step of a dissenting clergyman was a matter of horror to its orthodox owner:

He had seen the famous Hugh Peters, with a Bible in one hand and a pistol in the other, ride in triumph through the court-door when Martindale was surrendered; and the bitterness of that hour had entered like iron into his soul.\[^{16}\]

Yet Lady Peveril's influence over the prejudices of her husband was such that he was induced to concur in the ceremony taking place in a remote garden-house not properly within the castle wall. The baptism was performed by the Reverend Master Solgrace, who had once preached a sermon of three hours before the House of Commons in thanksgiving of the relief of Exeter. Lady Peveril even dared to be present, but Sir Geoffrey took care to be absent the whole day from the Castle. However, he directed the washing, perfuming, and general purification of the

\[^{15}\] Lockhart, V, 439-440.

\[^{16}\] *Peveril of the Peak*, Chap. 1.
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summerhouse later. In another scene Sir Geoffrey shows he cannot forget his friend is a member of another religious sect. When Lady Peveril explains she has heard of a love-intrigue between Bridgenorth and Mistress Deborah, he remarks:

"It is the true end of a disenter . . . to marry his own maid-servant, or some other person."

Religious differences separate the two friends when Sir Geoffrey believes Bridgenorth is deep in a new plot which has broken out among the Roundheads, worse than Venner's, which was the celebrated insurrection of the Anabaptists and Fifth Monarch men in London in the year 1661. Despite Lady Peveril's protests, Sir Geoffrey determines to take Bridgenorth prisoner.

In David Deans of The Heart of Mid-Lothian Scott has presented his finest portrait of a Scottish Presbyterian. This person is practically an Old Testament patriarch, but each individual reader's opinion of this character is determined by the reader's evaluation of his action in rejecting his sinful daughter Effie. Sympathy toward the man can be excused when one remembers he held the extremely honored position of ruling elder. The conflict in his mind is best exemplified in the following passage:

". . . I trust to bear even this crook in my lot with submission. But, oh! . . . the kirk, of whilk, though unworthy, I have yet been thought a polished shaft, and next to be a pillar, holding, from my youth upward, the place of ruling elder—what will the lissome and profane think of the guide that cannot keep his own family from stumbling?"

In an excellent example of writing Scott presents his knowledge of the history of the Presbyterian form of religion as it was persecuted or flourished under various monarchs from King William until 1736, the date of the action of the novel. By showing Deans's opinions of these changes and their influence on him, Scott has achieved a superb piece of narrative technique. To readers who are confused as to Scott's views on the Jacobite rebellions, Scott may have supplied an answer if his reaction is accepted as that of David's:

Then came the insurrection in 1715, and David Deans's horror for the revival of the popish and prelatical faction, reconciled him greatly to the government of King George, although he grieved that that monarch might be suspected of a leaning unto Erastianism.\\footnote{22}\\footnote{23}\\footnote{24}\\footnote{25}\\footnote{26}\\footnote{27}\\footnote{28}\\footnote{29}\\footnote{30}

[40]
A similar knowledge of the history of the Presbyterian Church leaders and the doctrines and beliefs is presented when David examines Reuben Butler before his admission to Presbytery. Although he calls David's examination a very long harangue, Scott hopes the reader will share with him his interest in church history.

In David Deans Scott drew an admirable portrait, but in presenting not one but two neurotic Presbyterian ministers in his novels he seems to have held them generally in contempt. Jonathan Oldbuck in *The Antiquary* is an emotional and mental child. There is every indication throughout the novel that Scott has attempted a comic character but the humor is enjoyed by Scott rather than the reader. Scott, however, cannot be accused of maliciousness. It merely seems that he thought a bachelor minister who devotes his entire life to the pursuit of knowledge to the exclusion of all else naturally acquires such eccentric habits as indifference to dress, forgetfulness, and absent-mindedness. Even in the midst of society he is oblivious to his surroundings. Having created such a character in one novel Scott repeated the same character under the name of Josiah Cargill in *St. Roman's Well* without, however, giving him the role of leading or title character.

Since many of his novels concern persecuted religious groups such as the Presbyterians, it is strange that Scott seldom mentions the Quakers. They do appear in his novels, and occasionally a character is given Quaker ancestors, but as a whole he seldom refers to them. In an autobiographical note to *Redgauntlet* he records with pleasure a kindness granted him as a youth during his stay at Kelso. Unable to obtain books, he became a friend of a Quaker who let him read her deceased husband's library on condition that he take some of the tracts printed for extending the doctrines of her own sect. She did not exact any promise that he read them and he does not record whether he did or not. Scott always admired the members of the Society of Friends for their benevolence and charity.

Scott wrote in his *Journal* that he thought few men were real atheists, but he has one character who not only lives but dies an atheist without Scott's converting him. Of interest in the passage is the atheist's views of his after-life. His mysterious frame of humanity will melt into the general mass of nature, to be recompounded in the other forms with which she daily supplies those which daily disappear, and return under different forms, such as the watery particles to streams and showers, the airy portions to wanton in the breeze. Scott cannot help ending the chapter with an admonition to the unfaithful:

... the Bohemian had gone where the vanity of his dreadful creed was to be
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put to the final issue—a fearful experience for one who had neither expressed remorse for the past, nor apprehension for the future.22

The most extensive and interesting use of religion in Scott's novels is his treatment of Catholicism. For a prejudiced Protestant who knew nothing of medieval monasticism to set a novel in this rich period required study. Una Pope-Hennessy believes Scott found the necessary information for such novels as The Monastery and The Abbot in T. D. Fosbrooke's British Monachism (1802), which is a work on the "Manners and Customs of the Monks and Nuns of England." Mrs. Pope-Hennessy also believes Scott's use of Catholicism had an important place in the development of the English novel:

Up till Sir Walter's day the cloister decor had been used by the Monk Lewis-Mrs. Radcliffe school of writers as a background to spooky, dissolute or irreligious happenings. There had been no attempt to present it sensibly, and, as readers were prompt to swallow everything that made them shiver, the romancers got away with it without criticism. No English novelist before Scott had written about Catholics seriously or had introduced high-minded respectable papists into their books. Scott revived curiosity about Catholicism and, as Newman seems to have realised, paved the way for the acceptance of the Oxford Movement by interesting his readers in the Catholic past.23

Mrs. Pope-Hennessy may be correct in her evaluation of his place in this aspect of the history of the English novel, although the thought of one of England's most out-spoken anti-Roman Catholics paving the way for the Oxford Movement is difficult to accept. If correct in this thesis, she is incorrect in her evaluation of Scott's "Catholic" novels. She states that "he displays familiarity with matters ecclesiastical." What little familiarity he had came, as she readily admits, from concentrated study. And his quoting the Te Deum and knowing the Stabat Mater by heart, which she cites as evidence, hardly qualifies him to be the authority she makes him. She also argues "he knows something of the habits of monks." This, of course, would be necessary for anyone who attempted to have his characters enter a cloister. His friars and his abbots are usually anything but religious except in costume. Scott himself knew The Monastery was a failure. He admits this in the Introduction to the later editions, acknowledging the hurt which the critics had inflicted upon him and calling attention to the general public's lack of reception. Lockhart similarly disparages it. The success of The Abbot, as Mrs. Pope-Hennessy admits, is due to the introduction of Mary, Queen of Scots, rather than a better presentation of monastic life. A better description of Scott's treatment of this subject is presented by John Buchan:

22 Quentin Durward, Chap. 14.
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... Scott had little understanding of Catholicism. This man... cherished a blunt Protestantism, to which he was never weary of testifying. He can describe vividly the secular aspect of Melrose, its routine, its polity and its humours, but since he had no insight into its secret things, the mystic brotherhood of an ordered community set in the heart of darkness, he cannot move us by his tale of its fall."

This blunt Protestant showed anti-Roman Catholicism in almost every novel. Even The Monastery has, so Scott admits in the Introduction, as:

The general plan of the story... to conjoint two characters in that bustling and contentious age, who, thrown into situations which gave them different views on the subject of the Reformation, should, with the same sincerity and purity of intention, dedicate themselves, the one to the support of the sinking fabric of the Catholic Church, the other to the establishment of the Reformed doctrines.

Julian Peveril says of the Roman Catholic religion:

... I have seen Popery too closely to be friendly to its tenets. The bigotry of the laymen—the persevering arts of the priesthood—the perpetual intrigue for the extension of the forms without the spirit of religion—the usurpation of that church over the consciences of men—and her impious pretensions to infallibility, are as inconsistent to my mind as they can seem to yours, with common sense, rational liberty, freedom of science, and pure religion."

Popes in The Betrothed are presented as unscrupulous. In this novel "the yoke of the Roman supremacy presses severely both on the clergy and laity of England." Priests are presented as fair-weather friends here, as greedy hypocrites and ready instruments of inquisitions in The Fortunes of Nigel. Scott pities the poor Catholics who through ignorance depend upon their religion. The Catholics invented the names Caspar, Melchior, and Balthasar for the Eastern Magi, and Scott is sorry Quentin Durward must base his reliance upon the special protection of these three invented saints. However, Scott does express hope for Quentin and other misfortunates who are sincere Catholics:

That the object of his devotion was misplaced, was not the fault of Quentin; and its purpose being sincere, we can scarce suppose it unacceptable to the only true Deity, who regards the motives, and not the forms of prayer, and in whose eyes the sincere devotion of a heathen is more estimable than the specious hypocrisy of a Pharisee."

These are only a few of the many instances in which Scott shows his anti-Catholicism. Most are more vicious than those cited. And in his Journal, which he considered as a private diary although he expected publication, Scott is even less restrained. Two comments in a novel are

"Buchan, pp. 227-228.
"Peveril of the Peak, Chap. 17.
"Quentin Durward, Chap. 17.

[43]
autobiographical in explaining the reasons for this prejudice. Scott says
of Nanty in Redgauntlet that a hatred of Popery seemed to be the only
remnant of his Presbyterian education.\textsuperscript{27} And what Scott applies to
Fairford in the same work applies equally to himself:

His line of education, as well as his father's tenets in matters of church and
state, had taught him a holy horror for Papists, and a devout belief in what-
ever had been said of the panie faith of Jesuits, and of the expedients of
mental reservation, by which the Catholic priests in general were supposed to
evade keeping faith with heretics.\textsuperscript{28}

As a result of his education and rearing Scott's interest in religion
was necessarily limited. Because of his education he had a vast knowledge
of the doctrines and history of Presbyterianism and Calvinism. It is
assumed, although it cannot be proved, that as a convert he acquired
a similar knowledge of the Church of England. In his personal and
published writings Scott displays an interest in religion and shows he is
a religious man. His moral and religious beliefs have impressed themselves
upon almost all his writings. He himself thought that his works taught
the practical lessons of morality and Christianity.

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\textsuperscript{27} \textit{Redgauntlet}, Chap. 15.
\textsuperscript{28} \textit{Redgauntlet}, Chap. 16.