

ВАЛЬТЕР СКОТТ

THE
MONASTERY

Вальтер Скотт
The Monastery

http://www.litres.ru/pages/biblio_book/?art=25449828

The Monastery:

Содержание

INTRODUCTION – (1830.)	4
INTRODUCTORY EPISTLE	28
ANSWER BY “THE AUTHOR OF WAVERLEY,”	66
Chapter the First	79
Chapter the Second	87
Chapter the Third	101
Chapter the Fourth	113
Chapter the Fifth	128
Chapter the Sixth	148
Chapter the Seventh	159
Конец ознакомительного фрагмента.	169

Walter Scott

The Monastery

INTRODUCTION – (1830.)

It would be difficult to assign any good reason why the author of *Ivanhoe*, after using, in that work, all the art he possessed to remove the personages, action, and manners of the tale, to a distance from his own country, should choose for the scene of his next attempt the celebrated ruins of Melrose, in the immediate neighbourhood of his own residence. But the reason, or caprice, which dictated his change of system, has entirely escaped his recollection, nor is it worth while to attempt recalling what must be a matter of very little consequence.

The general plan of the story was, to conjoin 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. It was supposed that some interesting subjects for narrative might be derived from opposing two such enthusiasts to each other in the path of life, and contrasting the real worth of both with their passions and

prejudices. The localities of Melrose suited well the scenery of the proposed story; the ruins themselves form a splendid theatre for any tragic incident which might be brought forward; joined to the vicinity of the fine river, with all its tributary streams, flowing through a country which has been the scene of so much fierce fighting, and is rich with so many recollections of former times, and lying almost under the immediate eye of the author, by whom they were to be used in composition.

The situation possessed farther recommendations. On the opposite bank of the Tweed might be seen the remains of ancient enclosures, surrounded by sycamores and ash-trees of considerable size. These had once formed the crofts or arable ground of a village, now reduced to a single hut, the abode of a fisherman, who also manages a ferry. The cottages, even the church which once existed there, have sunk into vestiges hardly to be traced without visiting the spot, the inhabitants having gradually withdrawn to the more prosperous town of Galashiels, which has risen into consideration, within two miles of their neighbourhood. Superstitious eld, however, has tenanted the deserted groves with aerial beings, to supply the want of the mortal tenants who have deserted it. The ruined and abandoned churchyard of Boldside has been long believed to be haunted by the Fairies, and the deep broad current of the Tweed, wheeling in moonlight round the foot of the steep bank, with the number of trees originally planted for shelter round the fields of the cottagers, but now presenting the effect of scattered and detached

groves, fill up the idea which one would form in imagination for a scene that Oberon and Queen Mab might love to revel in. There are evenings when the spectator might believe, with Father Chaucer, that the

– Queen of Faery,
With harp, and pipe, and symphony,
Were dwelling in the place.

Another, and even a more familiar refuge of the elfin race, (if tradition is to be trusted,) is the glen of the river, or rather brook, named the Allen, which falls into the Tweed from the northward, about a quarter of a mile above the present bridge. As the streamlet finds its way behind Lord Sommerville's hunting-seat, called the Pavilion, its valley has been popularly termed the Fairy Dean, or rather the Nameless Dean, because of the supposed ill luck attached by the popular faith of ancient times, to any one who might name or allude to the race, whom our fathers distinguished as the Good Neighbours, and the Highlanders called Daoine Shie, or Men of Peace; rather by way of compliment, than on account of any particular idea of friendship or pacific relation which either Highlander or Borderer entertained towards the irritable beings whom they thus distinguished, or supposed them to bear to humanity. {Footnote: See Rob Roy, Note, p. 202.}

In evidence of the actual operations of the fairy people even at this time, little pieces of calcareous matter are found in the

glen after a flood, which either the labours of those tiny artists, or the eddies of the brook among the stones, have formed into a fantastic resemblance of cups, saucers, basins, and the like, in which children who gather them pretend to discern fairy utensils.

Besides these circumstances of romantic locality, *mea paupera regna* (as Captain Dalgetty denominates his territory of Drumthwacket) are bounded by a small but deep lake, from which eyes that yet look on the light are said to have seen the waterbull ascend, and shake the hills with his roar.

Indeed, the country around Melrose, if possessing less of romantic beauty than some other scenes in Scotland, is connected with so many associations of a fanciful nature, in which the imagination takes delight, as might well induce one even less attached to the spot than the author, to accommodate, after a general manner, the imaginary scenes he was framing to the localities to which he was partial. But it would be a misapprehension to suppose, that, because Melrose may in general pass for Kennaquhair, or because it agrees with scenes of the Monastery in the circumstances of the drawbridge, the milldam, and other points of resemblance, that therefore an accurate or perfect local similitude is to be found in all the particulars of the picture. It was not the purpose of the author to present a landscape copied from nature, but a piece of composition, in which a real scene, with which he is familiar, had afforded him some leading outlines. Thus the resemblance of the imaginary Glendearg with the real vale of the Allen, is far

from being minute, nor did the author aim at identifying them. This must appear plain to all who know the actual character of the Glen of Allen, and have taken the trouble to read the account of the imaginary Glendearg. The stream in the latter case is described as wandering down a romantic little valley, shifting itself, after the fashion of such a brook, from one side to the other, as it can most easily find its passage, and touching nothing in its progress that gives token of cultivation. It rises near a solitary tower, the abode of a supposed church vassal, and the scene of several incidents in the Romance.

The real Allen, on the contrary, after traversing the romantic ravine called the Nameless Dean, thrown off from side to side alternately, like a billiard ball repelled by the sides of the table on which it has been played, and in that part of its course resembling the stream which pours down Glendearg, may be traced upwards into a more open country, where the banks retreat farther from each other, and the vale exhibits a good deal of dry ground, which has not been neglected by the active cultivators of the district. It arrives, too, at a sort of termination, striking in itself, but totally irreconcilable with the narrative of the Romance. Instead of a single peel-house, or border tower of defence, such as Dame Glendinning is supposed to have inhabited, the head of the Allen, about five miles above its junction with the Tweed, shows three ruins of Border houses, belonging to different proprietors, and each, from the desire of mutual support so natural to troublesome times, situated at the extremity of the property of which it is the

principal message. One of these is the ruinous mansion-house of Hillslap, formerly the property of the Cairncrosses, and now of Mr. Innes of Stow; a second the tower of Colmslie, an ancient inheritance of the Borthwick family, as is testified by their crest, the Goat's Head, which exists on the ruin; {Footnote: It appears that Sir Walter Scott's memory was not quite accurate on these points. John Borthwick, Esq. in a note to the publisher, (June 11, 1813.) says that *Colmslie* belonged to Mr. Innes of Stow, while *Hillslap* forms part of the estate of Crookston. He adds – "In proof that the tower of Hillslap, which I have taken measures to preserve from injury, was chiefly in his head, as the tower of *Glendearg*, when writing the *Monastery*, I may mention that, on one of the occasions when I had the honour of being a visiter at Abbotsford, the stables then being full, I sent a pony to be put up at our tenant's at Hillslap: – 'Well.' said Sir Walter, 'if you do that, you must trust for its not being *lifted* before to-morrow, to the protection of Halbert Glendinning: against Christie of the Clintshill.' At page 58, vol. iii., the first edition, the '*winding* stair' which the monk ascended is described. The winding stone stair is still to be seen in Hillslap, but not in either of the other two towers" It is however, probable, from the Goat's-Head crest on Colmslie, that that tower also had been of old a possession of the Borthwicks.} a third, the house of Langshaw, also ruinous, but near which the proprietor, Mr. Baillie of Jerviswood and Mellerstain, has built a small shooting box.

All these ruins, so strangely huddled together in a very solitary

spot, have recollections and traditions of their own, but none of them bear the most distant resemblance to the descriptions in the Romance of the Monastery; and as the author could hardly have erred so grossly regarding a spot within a morning's ride of his own house, the inference is, that no resemblance was intended. Hillslap is remembered by the humours of the last inhabitants, two or three elderly ladies, of the class of Miss Raynalds, in the Old Manor House, though less important by birth and fortune. Colmslie is commemorated in song: —

Colmslie stands on Colmslie hill.
The water it flows round Colmslie mill;
The mill and the kiln gang bonnily.
And it's up with the whippers of Colmslie.

Langshaw, although larger than the other mansions assembled at the head of the supposed Glendearg, has nothing about it more remarkable than the inscription of the present proprietor over his shooting lodge — *Utinam hanc eliam viris impleam amicis*— a modest wish, which I know no one more capable of attaining upon an extended scale, than the gentleman who has expressed it upon a limited one.

Having thus shown that I could say something of these desolated towers, which the desire of social intercourse, or the facility of mutual defence, had drawn together at the head of this Glen, I need not add any farther reason to show, that there is no resemblance between them and the solitary habitation of Dame

Elspeth Glendinning. Beyond these dwellings are some remains of natural wood, and a considerable portion of morass and bog; but I would not advise any who may be curious in localities, to spend time in looking for the fountain and holly-tree of the White Lady.

While I am on the subject I may add, that Captain Clutterbuck, the imaginary editor of the *Monastery*, has no real prototype in the village of Melrose or neighbourhood, that ever I saw or heard of. To give some individuality to this personage, he is described as a character which sometimes occurs in actual society – a person who, having spent his life within the necessary duties of a technical profession, from which he has been at length emancipated, finds himself without any occupation whatever, and is apt to become the prey of ennui, until he discerns some petty subject of investigation commensurate to his talents, the study of which gives him employment in solitude; while the conscious possession of information peculiar to himself, adds to his consequence in society. I have often observed, that the lighter and trivial branches of antiquarian study are singularly useful in relieving vacuity of such a kind, and have known them serve many a Captain Clutterbuck to retreat upon; I was therefore a good deal surprised, when I found the antiquarian Captain identified with a neighbour and friend of my own, who could never have been confounded with him by any one who had read the book, and seen the party alluded to. This erroneous identification occurs in a work entitled, “*Illustrations*

of the Author of Waverley, being Notices and Anecdotes of real Characters, Scenes, and Incidents, supposed to be described in his works, by Robert Chambers.” This work was, of course, liable to many errors, as any one of the kind must be, whatever may be the ingenuity of the author, which takes the task of explaining what can be only known to another person. Mistakes of place or inanimate things referred to, are of very little moment; but the ingenious author ought to have been more cautious of attaching real names to fictitious characters. I think it is in the Spectator we read of a rustic wag, who, in a copy of “The Whole Duty of Man,” wrote opposite to every vice the name of some individual in the neighbourhood, and thus converted that excellent work into a libel on a whole parish.

The scenery being thus ready at the author’s hand, the reminiscences of the country were equally favourable. In a land where the horses remained almost constantly saddled, and the sword seldom quitted the warrior’s side – where war was the natural and constant state of the inhabitants, and peace only existed in the shape of brief and feverish truces – there could be no want of the means to complicate and extricate the incidents of his narrative at pleasure. There was a disadvantage, notwithstanding, in treading this Border district, for it had been already ransacked by the author himself, as well as others; and unless presented under a new light, was likely to afford ground to the objection of *Crambe bis cocta*.

To attain the indispensable quality of novelty, something, it

was thought, might be gained by contrasting the character of the vassals of the church with those of the dependants of the lay barons, by whom they were surrounded. But much advantage could not be derived from this. There were, indeed, differences betwixt the two classes, but, like tribes in the mineral and vegetable world, which, resembling each other to common eyes, can be sufficiently well discriminated by naturalists, they were yet too similar, upon the whole, to be placed in marked contrast with each other.

Machinery remained – the introduction of the supernatural and marvellous; the resort of distressed authors since the days of Horace, but whose privileges as a sanctuary have been disputed in the present age, and well-nigh exploded. The popular belief no longer allows the possibility of existence to the race of mysterious beings which hovered betwixt this world and that which is invisible. The fairies have abandoned their moonlight turf; the witch no longer holds her black orgies in the hemlock dell; and

Even the last lingering phantom of the brain,
The churchyard ghost, is now at rest again.

From the discredit attached to the vulgar and more common modes in which the Scottish superstition displays itself, the author was induced to have recourse to the beautiful, though almost forgotten, theory of astral spirits, or creatures of the

elements, surpassing human beings in knowledge and power, but inferior to them, as being subject, after a certain space of years, to a death which is to them annihilation, as they have no share in the promise made to the sons of Adam. These spirits are supposed to be of four distinct kinds, as the elements from which they have their origin, and are known, to those who have studied the cabalistical philosophy, by the names of Sylphs, Gnomes, Salamanders, and Naiads, as they belong to the elements of Air, Earth, Fire, or Water. The general reader will find an entertaining account of these elementary spirits in the French book entitled, “Entretiens de Compte du Gabalis.” The ingenious *Compte de la Motte Fouquet* composed, in German, one of the most successful productions of his fertile brain, where a beautiful and even afflicting effect is produced by the introduction of a water-nymph, who loses the privilege of immortality by consenting to become accessible to human feelings, and uniting her lot with that of a mortal, who treats her with ingratitude.

In imitation of an example so successful, the White Lady of Avenel was introduced into the following sheets. She is represented as connected with the family of Avenel by one of those mystic ties, which, in ancient times, were supposed to exist, in certain circumstances, between the creatures of the elements and the children of men. Such instances of mysterious union are recognized in Ireland, in the real Milosian families, who are possessed of a Banshie; and they are known among the traditions of the Highlands, which, in many cases, attached an immortal

being or spirit to the service of particular families or tribes. These demons, if they are to be called so, announced good or evil fortune to the families connected with them; and though some only condescended to meddle with matters of importance, others, like the May Mollach, or Maid of the Hairy Arms, condescended to mingle in ordinary sports, and even to direct the Chief how to play at draughts.

There was, therefore, no great violence in supposing such a being as this to have existed, while the elementary spirits were believed in; but it was more difficult to describe or imagine its attributes and principles of action. Shakespeare, the first of authorities in such a case, has painted Ariel, that beautiful creature of his fancy, as only approaching so near to humanity as to know the nature of that sympathy which the creatures of clay felt for each other, as we learn from the expression – “Mine would, if I were human.” The inferences from this are singular, but seem capable of regular deduction. A being, however superior to man in length of life – in power over the elements – in certain perceptions respecting the present, the past, and the future, yet still incapable of human passions, of sentiments of moral good and evil, of meriting future rewards or punishments, belongs rather to the class of animals, than of human creatures, and must therefore be presumed to act more from temporary benevolence or caprice, than from anything approaching to feeling or reasoning. Such a being’s superiority in power can only be compared to that of the elephant or lion,

who are greater in strength than man, though inferior in the scale of creation. The partialities which we suppose such spirits to entertain must be like those of the dog; their sudden starts of passion, or the indulgence of a frolic, or mischief, may be compared to those of the numerous varieties of the cat. All these propensities are, however, controlled by the laws which render the elementary race subordinate to the command of man – liable to be subjected by his science, (so the sect of Gnostics believed, and on this turned the Rosicrucian philosophy,) or to be overpowered by his superior courage and daring, when it set their illusions at defiance.

It is with reference to this idea of the supposed spirits of the elements, that the White Lady of Avenel is represented as acting a varying, capricious, and inconsistent part in the pages assigned to her in the narrative; manifesting interest and attachment to the family with whom her destinies are associated, but evincing whim, and even a species of malevolence, towards other mortals, as the Sacristan, and the Border robber, whose incorrect life subjected them to receive petty mortifications at her hand. The White Lady is scarcely supposed, however, to have possessed either the power or the inclination to do more than inflict terror or create embarrassment, and is also subjected by those mortals, who, by virtuous resolution, and mental energy, could assert superiority over her. In these particulars she seems to constitute a being of a middle class, between the *esprit follet* who places its pleasure in misleading and tormenting mortals,

and the benevolent Fairy of the East, who uniformly guides, aids, and supports them.

Either, however, the author executed his purpose indifferently, or the public did not approve of it; for the White Lady of Avenel was far from being popular. He does not now make the present statement, in the view of arguing readers into a more favourable opinion on the subject, but merely with the purpose of exculpating himself from the charge of having wantonly intruded into the narrative a being of inconsistent powers and propensities.

In the delineation of another character, the author of the *Monastery* failed, where he hoped for some success. As nothing is so successful a subject for ridicule as the fashionable follies of the time, it occurred to him that the more serious scenes of his narrative might be relieved by the humour of a cavaliero of the age of Queen Elizabeth. In every period, the attempt to gain and maintain the highest rank of society, has depended on the power of assuming and supporting a certain fashionable kind of affectation, usually connected with some vivacity of talent and energy of character, but distinguished at the same time by a transcendent flight, beyond sound reason and common sense; both faculties too vulgar to be admitted into the estimate of one who claims to be esteemed "a choice spirit of the age." These, in their different phases, constitute the gallants of the day, whose boast it is to drive the whims of fashion to extremity.

On all occasions, the manners of the sovereign, the court,

and the time, must give the tone to the peculiar description of qualities by which those who would attain the height of fashion must seek to distinguish themselves. The reign of Elizabeth, being that of a maiden queen, was distinguished by the decorum of the courtiers, and especially the affectation of the deepest deference to the sovereign. After the acknowledgment of the Queen's matchless perfections, the same devotion was extended to beauty as it existed among the lesser stars in her court, who sparkled, as it was the mode to say, by her reflected lustre. It is true, that gallant knights no longer vowed to Heaven, the peacock, and the ladies, to perform some feat of extravagant chivalry, in which they endangered the lives of others as well as their own; but although their chivalrous displays of personal gallantry seldom went farther in Elizabeth's days than the tilt-yard, where barricades, called barriers, prevented the shock of the horses, and limited the display of the cavalier's skill to the comparatively safe encounter of their lances, the language of the lovers to their ladies was still in the exalted terms which Amadis would have addressed to Oriana, before encountering a dragon for her sake. This tone of romantic gallantry found a clever but conceited author, to reduce it to a species of constitution and form, and lay down the courtly manner of conversation, in a pedantic book, called *Euphuës and his England*. Of this, a brief account is given in the text, to which it may now be proper to make some additions.

The extravagance of Euphuism, or a symbolical jargon of the

same class, predominates in the romances of Calprenade and Scuderi, which were read for the amusement of the fair sex of France during the long reign of Louis XIV., and were supposed to contain the only legitimate language of love and gallantry. In this reign they encountered the satire of Moliere and Boileau. A similar disorder, spreading into private society, formed the ground of the affected dialogue of the *Praecieuses*, as they were styled, who formed the coterie of the Hotel de Rambouillet, and afforded Moliere matter for his admirable comedy, *Les Praecieuses Ridicules*. In England, the humour does not seem to have long survived the accession of James I.

The author had the vanity to think that a character, whose peculiarities should turn on extravagances which were once universally fashionable, might be read in a fictitious story with a good chance of affording amusement to the existing generation, who, fond as they are of looking back on the actions and manners of their ancestors, might be also supposed to be sensible of their absurdities. He must fairly acknowledge that he was disappointed, and that the Euphuist, far from being accounted a well drawn and humorous character of the period, was condemned as unnatural and absurd. It would be easy to account for this failure, by supposing the defect to arise from the author's want of skill, and, probably, many readers may not be inclined to look farther. But as the author himself can scarcely be supposed willing to acquiesce in this final cause, if any other can be alleged, he has been led to suspect, that, contrary to what

he originally supposed, his subject was injudiciously chosen, in which, and not in his mode of treating it, lay the source of the want of success.

The manners of a rude people are always founded on nature, and therefore the feelings of a more polished generation immediately sympathize with them. We need no numerous notes, no antiquarian dissertations, to enable the most ignorant to recognize the sentiments and diction of the characters of Homer; we have but, as Lear says, to strip off our lendings – to set aside the factitious principles and adornments which we have received from our comparatively artificial system of society, and our natural feelings are in unison with those of the bard of Chios and the heroes who live in his verses. It is the same with a great part of the narratives of my friend Mr. Cooper. We sympathize with his Indian chiefs and back-woodsmen, and acknowledge, in the characters which he presents to us, the same truth of human nature by which we should feel ourselves influenced if placed in the same condition. So much is this the case, that, though it is difficult, or almost impossible, to reclaim a savage, bred from his youth to war and the chase, to the restraints and the duties of civilized life, nothing is more easy or common than to find men who have been educated in all the habits and comforts of improved society, willing to exchange them for the wild labours of the hunter and the fisher. The very amusements most pursued and relished by men of all ranks, whose constitutions permit active exercise, are hunting, fishing, and, in some instances, war,

the natural and necessary business of the savage of Dryden, where his hero talks of being

– “As free as nature first made man,
When wild in woods the noble savage ran.”

But although the occupations, and even the sentiments, of human beings in a primitive state, find access and interest in the minds of the more civilized part of the species, it does not therefore follow, that the national tastes, opinions, and follies of one civilized period, should afford either the same interest or the same amusement to those of another. These generally, when driven to extravagance, are founded, not upon any natural taste proper to the species, but upon the growth of some peculiar cast of affectation, with which mankind in general, and succeeding generations in particular, feel no common interest or sympathy. The extravagances of coxcombry in manners and apparel are indeed the legitimate and often the successful objects of satire, during the time when they exist. In evidence of this, theatrical critics may observe how many dramatic *jeux d'esprit* are well received every season, because the satirist levels at some well-known or fashionable absurdity; or, in the dramatic phrase, “shoots folly as it flies.” But when the peculiar kind of folly keeps the wing no longer, it is reckoned but waste of powder to pour a discharge of ridicule on what has ceased to exist; and the pieces in which such forgotten absurdities are made the subject of ridicule,

fall quietly into oblivion with the follies which gave them fashion, or only continue to exist on the scene, because they contain some other more permanent interest than that which connects them with manners and follies of a temporary character.

This, perhaps, affords a reason why the comedies of Ben Jonson, founded upon system, or what the age termed humours, – by which was meant factitious and affected characters, superinduced on that which was common to the rest of their race, – in spite of acute satire, deep scholarship, and strong sense, do not now afford general pleasure, but are confined to the closet of the antiquary, whose studies have assured him that the personages of the dramatist were once, though they are now no longer, portraits of existing nature.

Let us take another example of our hypothesis from Shakspeare himself, who, of all authors, drew his portraits for all ages. With the whole sum of the idolatry which affects us at his name, the mass of readers peruse, without amusement, the characters formed on the extravagances of temporary fashion; and the Euphuist Don Armado, the pedant Holofernes, even Nym and Pistol, are read with little pleasure by the mass of the public, being portraits of which we cannot recognize the humour, because the originals no longer exist. In like manner, while the distresses of Romeo and Juliet continue to interest every bosom, Mercutio, drawn as an accurate representation of the finished fine gentleman of the period, and as such received by the unanimous approbation of contemporaries, has so little to

interest the present age, that, stripped of all his puns, and quirks of verbal wit, he only retains his place in the scene, in virtue of his fine and fanciful speech upon dreaming, which belongs to no particular age, and because he is a personage whose presence is indispensable to the plot.

We have already prosecuted perhaps too far an argument, the tendency of which is to prove, that the introduction of an humorist, acting like Sir Piercie Shafton, upon some forgotten and obsolete model of folly, once fashionable, is rather likely to awaken the disgust of the reader, as unnatural, than find him food for laughter. Whether owing to this theory, or whether to the more simple and probable cause of the author's failure in the delineation of the subject he had proposed to himself, the formidable objection of *incredulus odi* was applied to the Euphuist, as well as to the White Lady of Avenel; and the one was denounced as unnatural, while the other was rejected as impossible.

There was little in the story to atone for these failures in two principal points. The incidents were inartificially huddled together. There was no part of the intrigue to which deep interest was found to apply; and the conclusion was brought about, not by incidents arising out of the story itself, but in consequence of public transactions, with which the narrative has little connexion, and which the reader had little opportunity to become acquainted with.

This, if not a positive fault, was yet a great defect in the

Romance. It is true, that not only the practice of some great authors in this department, but even the general course of human life itself, may be quoted in favour of this more obvious and less artificial practice of arranging a narrative. It is seldom that the same circle of personages who have surrounded an individual at his first outset in life, continue to have an interest in his career till his fate comes to a crisis. On the contrary, and more especially if the events of his life be of a varied character, and worth communicating to others, or to the world, the hero's later connexions are usually totally separated from those with whom he began the voyage, but whom the individual has outsailed, or who have drifted astray, or foundered on the passage. This hackneyed comparison holds good in another point. The numerous vessels of so many different sorts, and destined for such different purposes, which are launched in the same mighty ocean, although each endeavours to pursue its own course, are in every case more influenced by the winds and tides, which are common to the element which they all navigate, than by their own separate exertions. And it is thus in the world, that, when human prudence has done its best, some general, perhaps national, event, destroys the schemes of the individual, as the casual touch of a more powerful being sweeps away the web of the spider.

Many excellent romances have been composed in this view of human life, where the hero is conducted through a variety of detached scenes, in which various agents appear and disappear,

without, perhaps, having any permanent influence on the progress of the story. Such is the structure of *Gil Blas*, *Roderick Random*, and the lives and adventures of many other heroes, who are described as running through different stations of life, and encountering various adventures, which are only connected with each other by having happened to be witnessed by the same individual, whose identity unites them together, as the string of a necklace links the beads, which are otherwise detached.

But though such an unconnected course of adventures is what most frequently occurs in nature, yet the province of the romance writer being artificial, there is more required from him than a mere compliance with the simplicity of reality, – just as we demand from the scientific gardener, that he shall arrange, in curious knots and artificial parterres, the flowers which “nature boon” distributes freely on hill and dale. Fielding, accordingly, in most of his novels, but especially in *Tom Jones*, his *chef-d’oeuvre*, has set the distinguished example of a story regularly built and consistent in all its parts, in which nothing occurs, and scarce a personage is introduced, that has not some share in tending to advance the catastrophe.

To demand equal correctness and felicity in those who may follow in the track of that illustrious novelist, would be to fetter too much the power of giving pleasure, by surrounding it with penal rules; since of this sort of light literature it may be especially said —*tout genre est permis, hors le genre ennuyeux*. Still, however, the more closely and happily the story

is combined, and the more natural and felicitous the catastrophe, the nearer such a composition will approach the perfection of the novelist's art; nor can an author neglect this branch of his profession, without incurring proportional censure.

For such censure the Monastery gave but too much occasion. The intrigue of the Romance, neither very interesting in itself, nor very happily detailed, is at length finally disentangled by the breaking out of national hostilities between England and Scotland, and the as sudden renewal of the truce. Instances of this kind, it is true, cannot in reality have been uncommon, but the resorting to such, in order to accomplish the catastrophe, as by a *tour de force*, was objected to as inartificial, and not perfectly, intelligible to the general reader.

Still the Monastery, though exposed to severe and just criticism, did not fail, judging from the extent of its circulation, to have some interest for the public. And this, too, was according to the ordinary course of such matters; for it very seldom happens that literary reputation is gained by a single effort, and still more rarely is it lost by a solitary miscarriage.

The author, therefore, had his days of grace allowed him, and time, if he pleased, to comfort himself with the burden of the old Scots song,

“If it isna weel bobbet.
We'll bob it again.”

ABBOTSFORD, *1st November*, 1830.

INTRODUCTORY EPISTLE

FROM CAPTAIN CLUTTERBUCK, LATE OF HIS MAJESTY'S – REGIMENT OF INFANTRY, TO THE AUTHOR OF WAVERLEY

Sir,

Although I do not pretend to the pleasure of your personal acquaintance, like many whom I believe to be equally strangers to you, I am nevertheless interested in your publications, and desire their continuance; – not that I pretend to much taste in fictitious composition, or that I am apt to be interested in your grave scenes, or amused by those which are meant to be lively. I will not disguise from you, that I have yawned over the last interview of MacIvor and his sister, and fell fairly asleep while the schoolmaster was reading the humours of Dandie Dinmont. You see, sir, that I scorn to solicit your favour in a way to which you are no stranger. If the papers I enclose you are worth nothing, I will not endeavour to recommend them by personal flattery, as a bad cook pours rancid butter upon stale fish. No, sir! what I respect in you is the light you have occasionally thrown on national antiquities, a study which I have commenced rather late in life, but to which I am attached with the devotions of a first

love, because it is the only study I ever cared a farthing for.

You shall have my history, sir, (it will not reach to three volumes,) before that of my manuscript; and as you usually throw out a few lines of verse (by way of skirmishers, I suppose) at the head of each division of prose, I have had the luck to light upon a stanza in the schoolmaster's copy of Burns which describes me exactly. I love it the better, because it was originally designed for Captain Grose, an excellent antiquary, though, like yourself, somewhat too apt to treat with levity his own pursuits:

'Tis said he was a soldier bred,
And ane wad rather fa'en than fled;
But now he's quit the spurtle blade,
 And dog-skin wallet,
And ta'en the – antiquarian trade,
 I think, they call it.

I never could conceive what influenced me, when a boy, in the choice of a profession. Military zeal and ardour it was not, which made me stand out for a commission in the Scots Fusiliers, when my tutors and curators wished to bind me apprentice to old David Stiles, Clerk to his Majesty's Signet. I say, military zeal it was *not*; for I was no fighting boy in my own person, and cared not a penny to read the history of the heroes who turned the world upside down in former ages. As for courage, I had, as I have since discovered, just as much of it as serve'd my turn, and not one frain of surplus. I soon found out, indeed, that in action there was

more anger in running away than in standing fast; and besides, I could not afford to lose my commission, which was my chief means of support. But, as for that overboiling valour, which I have heard many of *ours* talk of, though I seldom observed that it influenced them in the actual affair – that exuberant zeal, which courts Danger as a bride, – truly my courage was of a complexion much less ecstatical.

Again, the love of a red coat, which, in default of all other aptitudes to the profession, has made many a bad soldier and some good ones, was an utter stranger to my disposition. I cared not a “bodle” for the company of the misses: Nay, though there was a boarding-school in the village, and though we used to meet with its fair inmates at Simon Lightfoot’s weekly Practising, I cannot recollect any strong emotions being excited on these occasions, excepting the infinite regret with which I went through the polite ceremonial of presenting my partner with an orange, thrust into my pocket by my aunt for this special purpose, but which, had I dared, I certainly would have secreted for my own personal use. As for vanity, or love of finery for itself, I was such a stranger to it, that the difficulty was great to make me brush my coat, and appear in proper trim upon parade. I shall never forget the rebuke of my old Colonel on a morning when the King reviewed a brigade of which ours made part. “I am no friend to extravagance, Ensign Clutterbuck,” said he; “but, on the day when we are to pass before the Sovereign of the kingdom, in the name of God I would have at least shown him an inch of clean

linen.”

Thus, a stranger to the ordinary motives which lead young men to make the army their choice, and without the least desire to become either a hero or a dandy, I really do not know what determined my thoughts that way, unless it were the happy state of half-pay indolence enjoyed by Captain Doolittle, who had set up his staff of rest in my native village. Every other person had, or seemed to have, something to do, less or more. They did not, indeed, precisely go to school and learn tasks, that last of evils in my estimation; but it did not escape my boyish observation, that they were all bothered with something or other like duty or labour – all but the happy Captain Doolittle. The minister had his parish to visit, and his preaching to prepare, though perhaps he made more fuss than he needed about both. The laird had his farming and improving operations to superintend; and, besides, he had to attend trustee meetings, and lieutenancy meetings, and head-courts, and meetings of justices, and what not – was as early up, (that I detested,) and as much in the open air, wet and dry, as his own grieve. The shopkeeper (the village boasted but one of eminence) stood indeed pretty much at his ease behind his counter, for his custom was by no means overburdensome; but still he enjoyed his *status*, as the Bailie calls it, upon condition of tumbling all the wares in his booth over and over, when any one chose to want a yard of muslin, a mousetrap, an ounce of caraways, a paper of pins, the Sermons of Mr. Peden, or the Life of Jack the Giant-Queller, (not Killer, as usually erroneously

written and pronounced. — See my essay on the true history of this worthy, where real facts have in a peculiar degree been obscured by fable.) In short, all in the village were under the necessity of doing something which they would rather have left undone, excepting Captain Doolittle, who walked every morning in the open street, which formed the high mall of our village, in a blue coat with a red neck, and played at whist the whole evening, when he could make up a party. This happy vacuity of all employment appeared to me so delicious, that it became the primary hint, which, according to the system of Helvetius, as the minister says, determined my infant talents towards the profession I was destined to illustrate.

But who, alas! can form a just estimate of their future prospects in this deceitful world? I was not long engaged in my new profession, before I discovered, that if the independent indolence of half-pay was a paradise, the officer must pass through the purgatory of duty and service in order to gain admission to it. Captain Doolittle might brush his blue coat with the red neck, or leave it unbrushed, at his pleasure; but Ensign Clutterbuck had no such option. Captain Doolittle might go to bed at ten o'clock, if he had a mind; but the Ensign must make the rounds in his turn. What was worse, the Captain might repose under the tester of his tent-bed until noon, if he was so pleased; but the Ensign, God help him, had to appear upon parade at peep of day. As for duty, I made that as easy as I could, had the serjeant to whisper to me the words of command, and bustled

through as other folks did. Of service, I saw enough for an indolent man – was buffeted up and down the world, and visited both the East and West Indies, Egypt, and other distant places, which my youth had scarce dreamed of. The French I saw, and felt too; witness two fingers on my right hand, which one of their cursed hussars took off with his sabre as neatly as an hospital surgeon. At length, the death of an old aunt, who left me some fifteen hundred pounds, snugly vested in the three per cents, gave me the long-wished-for opportunity of retiring, with the prospect of enjoying a clean shirt and a guinea four times a-week at least.

For the purpose of commencing my new way of life, I selected for my residence the village of Kennaquhair, in the south of Scotland, celebrated for the ruins of its magnificent Monastery, intending there to lead my future life in the *otium cum dignitate* of half-pay and annuity. I was not long, however, in making the grand discovery, that in order to enjoy leisure, it is absolutely necessary it should be preceded by occupation. For some time, it was delightful to wake at daybreak, dreaming of the reveill? – then to recollect my happy emancipation from the slavery that doomed me to start at a piece of clattering parchment, turn on my other side, damn the parade, and go to sleep again. But even this enjoyment had its termination; and time, when it became a stock entirely at my own disposal, began to hang heavy on my hand.

I angled for two days, during which time I lost twenty hooks, and several scores of yards of gut and line, and caught not even a minnow. Hunting was out of the question, for the stomach of a

horse by no means agrees with the half-pay establishment. When I shot, the shepherds, and ploughmen, and my very dog, quizzed me every time that I missed, which was, generally speaking, every time I fired. Besides, the country gentlemen in this quarter like their game, and began to talk of prosecutions and interdicts. I did not give up fighting the French to commence a domestic war with the “pleasant men of Teviotdale,” as the song calls them; so I e’en spent three days (very agreeably) in cleaning my gun, and disposing it upon two hooks over my chimney-piece.

The success of this accidental experiment set me on trying my skill in the mechanical arts. Accordingly I took down and cleaned my landlady’s cuckoo-clock, and in so doing, silenced that companion of the spring for ever and a day. I mounted a turning-lathe, and in attempting to use it, I very nearly cribbed off, with an inch-and-half former, one of the fingers which the hussar had left me.

Books I tried, both those of the little circulating library, and of the more rational subscription collection maintained by this intellectual people. But neither the light reading of the one, nor the heavy artillery of the other, suited my purpose. I always fell asleep at the fourth or fifth page of history or disquisition; and it took me a month’s hard reading to wade through a half-bound trashy novel, during which I was pestered with applications to return the volumes, by every half-bred milliner’s miss about the place. In short, during the time when all the town besides had something to do, I had nothing for it, but to walk in the church-

yard, and whistle till it was dinner-time.

During these promenades, the ruins necessarily forced themselves on my attention, and, by degrees, I found myself engaged in studying the more minute ornaments, and at length the general plan, of this noble structure. The old sexton aided my labours, and gave me his portion of traditional lore. Every day added something to my stock of knowledge respecting the ancient state of the building; and at length I made discoveries concerning the purpose of several detached and very ruinous portions of it, the use of which had hitherto been either unknown altogether or erroneously explained.

The knowledge which I thus acquired I had frequent opportunities of retailing to those visitors whom the progress of a Scottish tour brought to visit this celebrated spot. Without encroaching on the privilege of my friend the sexton, I became gradually an assistant Cicerone in the task of description and explanation, and often (seeing a fresh party of visitors arrive) has he turned over to me those to whom he had told half his story, with the flattering observation, "What needs I say ony mair about it? There's the Captain kens mair anent it than I do, or any man in the town." Then would I salute the strangers courteously, and expatiate to their astonished minds upon crypts and chancels, and naves, arches, Gothic and Saxon architraves, mullions and flying buttresses. It not unfrequently happened, that an acquaintance which commenced in the Abbey concluded in the inn, which served to relieve the solitude as well as the monotony of my

landlady's shoulder of mutton, whether roast, cold, or hashed.

By degrees my mind became enlarged; I found a book or two which enlightened me on the subject of Gothic architecture, and I read now with pleasure, because I was interested in what I read about. Even my character began to dilate and expand. I spoke with more authority at the club, and was listened to with deference, because on one subject, at least, I possessed more information than any of its members. Indeed, I found that even my stories about Egypt, which, to say truth, were somewhat threadbare, were now listened to with more respect than formerly. "The Captain," they said, "had something in him after a', – there were few folk kend sae muckle about the Abbey."

With this general approbation waxed my own sense of self-importance, and my feeling of general comfort. I ate with more appetite, I digested with more ease, I lay down at night with joy, and slept sound till morning, when I arose with a sense of busy importance, and hied me to measure, to examine, and to compare the various parts of this interesting structure. I lost all sense and consciousness of certain unpleasant sensations of a nondescript nature, about my head and stomach, to which I had been in the habit of attending, more for the benefit of the village apothecary than my own, for the pure want of something else to think about. I had found out an occupation unwittingly, and was happy because I had something to do. In a word, I had commenced local antiquary, and was not unworthy of the name.

Whilst I was in this pleasing career of busy idleness, for so it

might at best be called, it happened that I was one night sitting in my little parlour, adjacent to the closet which my landlady calls my bedroom, in the act of preparing for an early retreat to the realms of Morpheus. Dugdale's Monasticon, borrowed from the library at A – , was lying on the table before me, flanked by some excellent Cheshire cheese, (a present, by the way, from an honest London citizen, to whom I had explained the difference between a Gothic and a Saxon arch,) and a glass of Vanderhagen's best ale. Thus armed at all points against my old enemy Time, I was leisurely and deliciously preparing for bed – now reading a line of old Dugdale – now sipping my ale, or munching my bread and cheese – now undoing the strings at my breeches' knees, or a button or two of my waistcoat, until the village clock should strike ten, before which time I make it a rule never to go to bed. A loud knocking, however, interrupted my ordinary process on this occasion, and the voice of my honest landlord of the George was heard vociferating, {Footnote: The George was, and is, the principal inn in the village of Kennaquhair, or Melrose. But the landlord of the period was not the same civil and quiet person by whom the inn is now kept. David Kyle, a Melrose proprietor of no little importance, a first-rate person of consequence in whatever belonged to the business of the town, was the original owner and landlord of the inn. Poor David, like many other busy men, took so much care of public affairs, as in some degree to neglect his own. There are persons still alive at Kennaquhair who can recognise him and his peculiarities in the following sketch

of mine Host of the George.} “What the deevil, Mrs. Grimslees, the Captain is no in his bed? and a gentleman at our house has ordered a fowl and minced collops, and a bottle of sherry, and has sent to ask him to supper, to tell him all about the Abbey.”

“Na,” answered Luckie Grimslees, in the true sleepy tone of a Scottish matron when ten o’clock is going to strike, “he’s no in his bed, but I’s e warrant him no gae out at this time o’ night to keep folks sitting up waiting for him – the Captain’s a decent man.”

I plainly perceived this last compliment was made for my hearing, by way both of indicating and of recommending the course of conduct which Mrs. Grimslees desired I should pursue. But I had not been knocked about the world for thirty years and odd, and lived a bluff bachelor all the while, to come home and be put under petticoat government by my landlady. Accordingly I opened my chamber-door, and desired my old friend David to walk up stairs.

“Captain,” said he, as he entered, “I am as glad to find you up as if I had hooked a twenty pound saumon. There’s a gentleman up yonder that will not sleep sound in his bed this blessed night unless he has the pleasure to drink a glass of wine with you.”

“You know, David,” I replied, with becoming dignity, “that I cannot with propriety go out to visit strangers at this time of night, or accept of invitations from people of whom I know nothing.”

David swore a round oath, and added, “Was ever the like heard of? He has ordered a fowl and egg sauce, a pancake and minced

collops and a bottle of sherry – D’ye think I wad come and ask you to go to keep company with ony bit English rider that sups on toasted cheese, and a cheerer of rum-toddy? This is a gentleman every inch of him, and a virtuoso, a clean virtuoso-a sad-coloured stand of claithes, and a wig like the curled back of a mug-ewe. The very first question he speered was about the auld drawbrig that has been at the bottom of the water these twal score years – I have seen the foundations when we were sticking saumon – And how the deevil suld he ken ony thing about the old drawbrig, unless he were a virtuoso?” {Footnote: There is more to be said about this old bridge hereafter. See Note, p. 57.}

David being a virtuoso in his own way, and moreover a landholder and heritor, was a qualified judge of all who frequented his house, and therefore I could not avoid again tying the strings of my knees.

“That’s right, Captain,” vociferated David; “you twa will be as thick as three in a bed an ance ye forgather. I haena seen the like o’ him my very sell since I saw the great Doctor Samuel Johnson on his tower through Scotland, whilk tower is lying in my back parlour for the amusement of my guests, wi’ the twa boards torn aff.”

“Then the gentleman is a scholar, David?”

“I’se uphaud him a scholar,” answered David: “he has a black coat on, or a brown ane, at ony-rate.”

“Is he a clergyman?”

“I am thinking no, for he looked after his horse’s supper before

he spoke o' his ain," replied mine host.

"Has he a servant?" demanded I.

"Nae servant," answered David; "but a grand face o' his ain, that wad gar ony body be willing to serve him that looks upon him."

"And what makes him think of disturbing me? Ah, David, this has been some of your chattering; you are perpetually bringing your guests on my shoulders, as if it were my business to entertain every man who comes to the George."

"What the deil wad ye hae me do, Captain?" answered mine host; "a gentleman lights down, and asks me in a most earnest manner, what man of sense and learning there is about our town, that can tell him about the antiquities of the place, and specially about the auld Abbey – ye wadna hae me tell the gentleman a lee? and ye ken weel eneugh there is naebody in the town can say a reasonable word about it, be it no yoursell, except the bedral, and he is as fou as a piper by this time. So, says I, there's Captain Clutterbuck, that's a very civil gentleman and has little to do forby telling a' the auld cracks about the Abbey, and dwells just hard by. Then says the gentleman to me, 'Sir,' says he, very civilly, 'have the goodness to step to Captain Clutterbuck with my compliments, and say I am a stranger, who have been led to these parts chiefly by the fame of these Ruins, and that I would call upon him, but the hour is late.' And mair he said that I have forgotten, but I weel remember it ended, – 'And, landlord, get a bottle of your best sherry, and supper for two.' – Ye wadna have

had me refuse to do the gentleman's bidding, and me a publican?"

"Well, David," said I, "I wish your virtuoso had taken a fitter hour – but as you say he is a gentleman –"

"T'se uphaud him that – the order speaks for itself – a bottle of sherry – minched collops and a fowl – that's speaking like a gentleman, I trow? – That's right, Captain, button weel up, the night's raw – but the water's clearing for a' that; we'll be on't neist night wi' my Lord's boats, and we'll hae ill luck if I dinna send you a kipper to relish your ale at e'en." {Footnote: The nobleman whose boats are mentioned in the text, is the late kind and amiable Lord Sommerville, an intimate friend of the author. David Kyle was a constant and privileged attendant when Lord Sommerville had a party for spearing salmon; on such occasions, eighty or a hundred fish were often killed between Gleamer and Leaderfoot.}

In five minutes after this dialogue, I found myself in the parlour of the George, and in the presence of the stranger.

He was a grave personage, about my own age, (which we shall call about fifty,) and really had, as my friend David expressed it, something in his face that inclined men to oblige and to serve him. Yet this expression of authority was not at all of the cast which I have seen in the countenance of a general of brigade, neither was the stranger's dress at all martial. It consisted of a uniform suit of iron-gray clothes, cut in rather an old-fashioned form. His legs were defended with strong leathern gambadoes, which, according to an antiquarian contrivance, opened at the

sides, and were secured by steel clasps. His countenance was worn as much by toil and sorrow as by age, for it intimated that he had seen and endured much. His address was singularly pleasing and gentlemanlike, and the apology which he made for disturbing me at such an hour, and in such a manner, was so well and handsomely expressed, that I could not reply otherwise than by declaring my willingness to be of service to him.

“I have been a traveller to-day, sir,” said he, “and I would willingly defer the little I have to say till after supper, for which I feel rather more appetized than usual.”

We sate down to table, and notwithstanding the stranger’s alleged appetite, as well as the gentle preparation of cheese and ale which I had already laid aboard, I really believe that I of the two did the greater honour to my friend David’s fowl and minced collops.

When the cloth was removed, and we had each made a tumbler of negus, of that liquor which hosts call Sherry, and guests call Lisbon, I perceived that the stranger seemed pensive, silent, and somewhat embarrassed, as if he had something to communicate which he knew not well how to introduce. To pave the way for him, I spoke of the ancient ruins of the Monastery, and of their history. But, to my great surprise, I found I had met my match with a witness. The stranger not only knew all that I could tell him, but a great deal more; and, what was still more mortifying, he was able, by reference to dates, charters, and other evidence of facts, that, as Burns says, “downa be disputed,” to

correct many of the vague tales which I had adopted on loose and vulgar tradition, as well as to confute more than one of my favourite theories on the subject of the old monks and their dwellings, which I had sported freely in all the presumption of superior information. And here I cannot but remark, that much of the stranger's arguments and inductions rested upon the authority of Mr. Deputy Register of Scotland, {Footnote: Thomas Thomson, Esq., whose well-deserved panegyric ought to be found on another page than one written by an intimate friend of thirty years' standing.} and his lucubrations; a gentleman whose indefatigable research into the national records is like to destroy my trade, and that of all local antiquaries, by substituting truth instead of legend and romance. Alas! I would the learned gentleman did but know how difficult it is for us dealers in petty wares of antiquity to —

Pluck from our memories a rooted "legend,"
Raze out the written records of our brain.
Or cleanse our bosoms of that perilous stuff —

and so forth. It would, I am sure, move his pity to think how many old dogs he hath set to learn new tricks, how many venerable parrots he hath taught to sing a new song, how many gray heads he hath addled by vain attempts to exchange their old *Mumpsimus* for his new *Sumpsimus*. But let it pass. *Humana perpeSSI sumus*— All changes round us, past, present, and to come; that which was history yesterday becomes fable to-day, and the

truth of to-day is hatched into a lie by to-morrow.

Finding myself like to be overpowered in the Monastery, which I had hitherto regarded as my citadel, I began, like a skilful general, to evacuate that place of defence, and fight my way through the adjacent country. I had recourse to my acquaintance with the families and antiquities of the neighbourhood, ground on which I thought I might skirmish at large without its being possible for the stranger to meet me with advantage. But I was mistaken.

The man in the iron-gray suit showed a much more minute knowledge of these particulars than I had the least pretension to. He could tell the very year in which the family of De Haga first settled on their ancient barony.

{Footnote: The family of De Haga, modernized into Haig, of Bemerside, is of the highest antiquity, and is the subject of one of the prophecies of Thomas the Rhymer: —

Betide, betide, whate'er betide.

Haig shall be Haig of Bemerside. }

Not a Thane within reach but he knew his family and connexions, how many of his ancestors had fallen by the sword of the English, how many in domestic brawl, and how many by the hand of the executioner for march-treason. Their castles he was acquainted with from turret to foundation-stone; and as for the miscellaneous antiquities scattered about the country, he knew

every one of them, from a *cromlech* to a *cairn*, and could give as good an account of each as if he had lived in the time of the Danes or Druids.

I was now in the mortifying predicament of one who suddenly finds himself a scholar when he came to teach, and nothing was left for me but to pick up as much of his conversation as I could, for the benefit of the next company. I told, indeed, Allan Ramsay's story of the Monk and Miller's Wife, in order to retreat with some honour under cover of a parting volley. Here, however, my flank was again turned by the eternal stranger.

"You are pleased to be facetious, sir," said he; "but you cannot be ignorant that the ludicrous incident you mentioned is the subject of a tale much older than that of Allan Ramsay."

I nodded, unwilling to acknowledge my ignorance, though, in fact, I knew no more what he meant than did one of my friend David's post-horses.

"I do not allude," continued my omniscient companion, "to the curious poem published by Pinkerton from the Maitland Manuscript, called the Fryars of Berwick, although it presents a very minute and amusing picture of Scottish manners during the reign of James V.; but rather to the Italian novelist, by whom, so far as I know, the story was first printed, although unquestionably he first took his original from some ancient *fabliau*." {Footnote: It is curious to remark at how little expense of invention successive ages are content to receive amusement. The same story which Ramsay and Dunbar have successively

handled, forms also the subject of the modern farce, No Song, no Supper. }

“It is not to be doubted,” answered I, not very well understanding, however, the proposition to which I gave such unqualified assent.

“Yet,” continued my companion, “I question much, had you known my situation and profession, whether you would have pitched upon this precise anecdote for my amusement.”

This observation he made in a tone of perfect good-humour. I pricked up my ears at the hint, and answered as politely as I could, that my ignorance of his condition and rank could be the only cause of my having stumbled on anything disagreeable; and that I was most willing to apologize for my unintentional offence, so soon as I should know wherein it consisted.

“Nay, no offence, sir,” he replied; “offence can only exist where it is taken. I have been too long accustomed to more severe and cruel misconstructions, to be offended at a popular jest, though directed at my profession.”

“Am I to understand, then,” I answered, “that I am speaking with a Catholic clergyman?”

“An unworthy monk of the order of Saint Benedict,” said the stranger, “belonging to a community of your own countrymen, long established in France, and scattered unhappily by the events of the Revolution.” “Then,” said I, “you are a native Scotchman, and from this neighbourhood?”

“Not so,” answered the monk; “I am a Scotchman by

extraction only, and never was in this neighbourhood during my whole life.”

“Never in this neighbourhood, and yet so minutely acquainted with its history, its traditions, and even its external scenery! You surprise me, sir,” I replied.

“It is not surprising,” he said, “that I should have that sort of local information, when it is considered, that my uncle, an excellent man, as well as a good Scotchman, the head also of our religious community, employed much of his leisure in making me acquainted with these particulars; and that I myself, disgusted with what has been passing around me, have for many years amused myself, by digesting and arranging the various scraps of information which I derived from my worthy relative, and other aged brethren of our order.”

“I presume, sir,” said I, “though I would by no means intrude the question, that you are now returned to Scotland with a view to settle amongst your countrymen, since the great political catastrophe of our time has reduced your corps?”

“No, sir,” replied the Benedictine, “such is not my intention. A European potentate, who still cherishes the Catholic faith, has offered us a retreat within his dominions, where a few of my scattered brethren are already assembled, to pray to God for blessings on their protector, and pardon to their enemies. No one, I believe, will be able to object to us under our new establishment, that the extent of our revenues will be inconsistent with our vows of poverty and abstinence; but, let us strive to be thankful to God,

that the snare of temporal abundance is removed from us.”

“Many of your convents abroad, sir,” said I, “enjoyed very handsome incomes – and yet, allowing for times, I question if any were better provided for than the Monastery of this village. It is said to have possessed nearly two thousand pounds in yearly money-rent, fourteen chalders and nine bolls of wheat, fifty-six chalders five bolls barley, forty-four chalders and ten bolls oats, capons and poultry, butter, salt, carriage and arriage, peats and kain, wool and ale.”

“Even too much of all these temporal goods, sir,” said my companion, “which, though well intended by the pious donors, served only to make the establishment the envy and the prey of those by whom it was finally devoured.”

“In the meanwhile, however,” I observed, “the monks had an easy life of it, and, as the old song goes,

– made gude kale

On Fridays when they fasted.”

“I understand you, sir,” said the Benedictine; “it is difficult, saith the proverb, to carry a full cup without spilling. Unquestionably the wealth of the community, as it endangered the safety of the establishment by exciting the cupidity of others, was also in frequent instances a snare to the brethren themselves. And yet we have seen the revenues of convents expended, not only in acts of beneficence and hospitality to

individuals, but in works of general and permanent advantage to the world at large. The noble folio collection of French historians, commenced in 1737, under the inspection and at the expense of the community of Saint Maur, will long show that the revenues of the Benedictines were not always spent in self-indulgence, and that the members of that order did not uniformly slumber in sloth and indolence, when they had discharged the formal duties of their rule.”

As I knew nothing earthly at the time about the community of St. Maur, and their learned labours, I could only return a mumbling assent to this proposition. I have since seen this noble work in the library of a distinguished family, and I must own I am ashamed to reflect, that, in so wealthy a country as ours, a similar digest of our historians should not be undertaken, under the patronage of the noble and the learned, in rivalry of that which the Benedictines of Paris executed at the expense of their own conventual funds.

“I perceive,” said the ex-Benedictine, smiling, “that your heretical prejudices are too strong to allow us poor brethren any merit, whether literary or spiritual.”

“Far from it, sir,” said I; “I assure you I have been much obliged to monks in my time. When I was quartered in a Monastery in Flanders, in the campaign of 1793, I never lived more comfortably in my life. They were jolly fellows, the Flemish Canons, and right sorry was I to leave my good quarters, and to know that my honest hosts were to be at the mercy of the

Sans-Culottes. But *fortune de la guerre!*”

The poor Benedictine looked down and was silent. I had unwittingly awakened a train of bitter reflections, or rather I had touched somewhat rudely upon a chord which seldom ceased to vibrate of itself. But he was too much accustomed to this sorrowful train of ideas to suffer it to overcome him. On my part, I hastened to atone for my blunder. “If there was any object of his journey to this country in which I could, with propriety, assist him, I begged to offer him my best services.” I own I laid some little emphasis on the words “with propriety,” as I felt it would ill become me, a sound Protestant, and a servant of government so far as my half-pay was concerned, to implicate myself in any recruiting which my companion might have undertaken in behalf of foreign seminaries, or in any similar design for the advancement of Popery, which, whether the Pope be actually the old lady of Babylon or no, it did not become me in any manner to advance or countenance.

My new friend hastened to relieve my indecision. “I was about to request your assistance, sir,” he said, “in a matter which cannot but interest you as an antiquary, and a person of research. But I assure you it relates entirely to events and persons removed to the distance of two centuries and a half. I have experienced too much evil from the violent unsettlement of the country in which I was born, to be a rash labourer in the work of innovation in that of my ancestors.”

I again assured him of my willingness to assist him in anything

that was not contrary to my allegiance or religion.

“My proposal,” he replied, “affects neither. – May God bless the reigning family in Britain! They are not, indeed, of that dynasty to restore which my ancestors struggled and suffered in vain; but the Providence who has conducted his present Majesty to the throne, has given him the virtues necessary to his time – firmness and intrepidity – a true love of his country, and an enlightened view of the dangers by which she is surrounded. – For the religion of these realms, I am contented to hope that the great Power, whose mysterious dispensation has rent them from the bosom of the church, will, in his own good time and manner, restore them to its holy pale. The efforts of an individual, obscure and humble as myself, might well retard, but could never advance, a work so mighty.”

“May I then inquire, sir,” said I, “with what purpose you seek this country?”

Ere my companion replied, he took from his pocket a clasped paper book, about the size of a regimental orderly-book, full, as it seemed, of memoranda; and, drawing one of the candles close to him, (for David, as a strong proof of his respect for the stranger, had indulged us with two,) he seemed to peruse the contents very earnestly.

“There is among the ruins of the western end of the Abbey church,” said he, looking up to me, yet keeping the memorandum-book half open, and occasionally glancing at it, as if to refresh his memory, “a sort of recess or chapel beneath

a broken arch, and in the immediate vicinity of one of those shattered Gothic columns which once supported the magnificent roof, whose fall has now encumbered that part of the building with its ruins.”

“I think,” said I, “that I know whereabouts you are. Is there not in the side wall of the chapel, or recess, which you mention, a large carved stone, bearing a coat of arms, which no one hitherto has been able to decipher?”

“You are right,” answered the Benedictine; and again consulting his memoranda, he added, “the arms on the dexter side are those of Glendinning, being a cross parted by a cross indented and countercharged of the same; and on the sinister three spur-rowels for those of Avenel; they are two ancient families, now almost extinct in this country – the arms *part y per pale*.”

“I think,” said I, “there is no part of this ancient structure with which you are not as well acquainted as was the mason who built it. But if your information be correct, he who made out these bearings must have had better eyes than mine.”

“His eyes,” said the Benedictine, “have long been closed in death; probably when he inspected the monument it was in a more perfect state, or he may have derived his information from the tradition of the place.”

“I assure you,” said I, “that no such tradition now exists. I have made several reconnoissances among the old people, in hopes to learn something of the armorial bearings, but I never heard of such a circumstance. It seems odd that you should have acquired

it in a foreign land.”

“These trifling particulars,” he replied, “were formerly looked upon as more important, and they were sanctified to the exiles who retained recollection of them, because they related to a place dear indeed to memory, but which their eyes could never again behold. It is possible, in like manner, that on the Potomac or Susquehannah, you may find traditions current concerning places in England, which are utterly forgotten in the neighbourhood where they originated. But to my purpose. In this recess, marked by the armorial bearings, lies buried a treasure, and it is in order to remove it that I have undertaken my present journey.”

“A treasure!” echoed I, in astonishment.

“Yes,” replied the monk, “an inestimable treasure, for those who know how to use it rightly.”

I own my ears did tingle a little at the word treasure, and that a handsome tilbury, with a neat groom in blue and scarlet livery, having a smart cockade on his glazed hat, seemed as it were to glide across the room before gay eyes, while a voice, as of a crier, pronounced my ear, “Captain Clutterbuck’s tilbury – drive up.” But I resisted the devil, and he fled from me.

“I believe,” said I, “all hidden treasure belongs either to the king or the lord of the soil; and as I have served his majesty, I cannot concern myself in any adventure which may have an end in the Court of Exchequer.”

“The treasure I seek,” said the stranger, smiling, “will not be envied by princes or nobles, – it is simply the heart of an upright

man.”

“Ah! I understand you,” I answered; “some relic, forgotten in the confusion of the Reformation. I know the value which men of your persuasion put upon the bodies and limbs of saints. I have seen the Three Kings of Cologne.”

“The relics which I seek, however,” said the Benedictine, “are not precisely of that nature. The excellent relative whom I have already mentioned, amused his leisure hours with putting into form the traditions of his family, particularly some remarkable circumstances which took place about the first breaking out of the schism of the church in Scotland. He became so much interested in his own labours, that at length he resolved that the heart of one individual, the hero of his tale, should rest no longer in a land of heresy, now deserted by all his kindred. As he knew where it was deposited, he formed the resolution to visit his native country for the purpose of recovering this valued relic. But age, and at length disease, interfered with his resolution, and it was on his deathbed that he charged me to undertake the task in his stead. The various important events which have crowded upon each other, our ruin and our exile, have for many years obliged me to postpone this delegated duty. Why, indeed, transfer the relics of a holy and worthy man to a country, where religion and virtue are become the mockery of the scorner? I have now a home, which I trust may be permanent, if any thing in this earth can be, termed so. Thither will I transport the heart of the good father, and beside the shrine which it shall occupy,

I will construct my own grave.”

“He must, indeed, have been an excellent man,” replied I, “whose memory, at so distant a period, calls forth such strong marks of regard.”

“He was, as you justly term him,” said the ecclesiastic, “indeed excellent – excellent in his life and doctrine – excellent, above all, in his self-denied and disinterested sacrifice of all that life holds dear to principle and to friendship. But you shall read his history. I shall be happy at once to gratify your curiosity, and to show my sense of your kindness, if you will have the goodness to procure me the means of accomplishing my object.” I replied to the Benedictine, that, as the rubbish amongst which he proposed to search was no part of the ordinary burial-ground, and as I was on the best terms with the sexton, I had little doubt that I could procure him the means of executing his pious purpose.

With this promise we parted for the night; and on the ensuing morning I made it my business to see the sexton, who, for a small gratuity, readily granted permission of search, on condition, however, that he should be present himself, to see that the stranger removed nothing of intrinsic value.

“To banes, and skulls, and hearts, if he can find ony, he shall be welcome,” said this guardian of the ruined Monastery, “there’s plenty a’ about, an he’s curious of them; but if there be ony picts” (meaning perhaps *pyx*) “or chalishes, or the like of such Popish veshells of gold and silver, deil hae me an I conneve at their being removed.”

The sexton also stipulated, that our researches should take place at night, being unwilling to excite observation, or give rise to scandal. My new acquaintance and I spent the day as became lovers of hoar antiquity. We visited every corner of these magnificent ruins again and again during the forenoon, and, having made a comfortable dinner at David's, we walked in the afternoon to such places in the neighbourhood as ancient tradition or modern conjecture had rendered mark worthy. Night found us in the interior of the ruins, attended by the sexton, who carried a dark lantern, and stumbling alternately over the graves of the dead, and the fragments of that architecture, which they doubtless trusted would have canopied their bones till doomsday.

I am by no means particularly superstitious, and yet there was that in the present service which I did not very much like. There was something awful in the resolution of disturbing, at such an hour, and in such a place, the still and mute sanctity of the grave. My companions were free from this impression – the stranger from his energetic desire to execute the purpose for which he came – and the sexton from habitual indifference. We soon stood in the aisle, which, by the account of the Benedictine, contained the bones of the family of Glendinning, and were busily employed in removing the rubbish from a corner which the stranger pointed out. If a half-pay Captain could have represented an ancient Border-knight, or an ex-Benedictine of the nineteenth century a wizard monk of the sixteenth, we might have aptly enough personified the search after Michael Scott's

lamp and book of magic power. But the sexton would have been *de trop* in the group. {Footnote: This is one of those passages which must now read awkwardly, since every one knows that the Novelist and the author of the Lay of the Minstrel, is the same person. But before the avowal was made, the author was forced into this and similar offences against good taste, to meet an argument, often repeated, that there was something very mysterious in the Author of Waverley's reserve concerning Sir Walter Scott, an author sufficiently voluminous at least. I had a great mind to remove the passages from this edition, but the more candid way is to explain how they came there.}

Ere the stranger, assisted by the sexton in his task, had been long at work, they came to some hewn stones, which seemed to have made part of a small shrine, though now displaced and destroyed.

"Let us remove these with caution, my friend," said the stranger, "lest we injure that which I come to seek."

"They are prime stanes," said the sexton, "picked free every ane of them; – warse than the best wad never serve the monks, I'se warrant."

A minute after he had made this observation, he exclaimed, "I hae fund something now that stands again' the spade, as if it were neither earth nor stane."

The stranger stooped eagerly to assist him.

"Na, na, haill o' my ain," said the sexton; "nae halves or quarters;" – and he lifted from amongst the ruins a small leaden

box.

“You will be disappointed, my friend,” said the Benedictine, “if you expect any thing there but the mouldering dust of a human heart, closed in an inner case of porphyry.”

I interposed as a neutral party, and taking the box from the sexton, reminded him, that if there were treasure concealed in it, still it could not become the property of the finder. I then proposed, that as the place was too dark to examine the contents of the leaden casket, we should adjourn to David’s, where we might have the advantage of light and fire while carrying on our investigation. The stranger requested us to go before, assuring us that he would follow in a few minutes.

I fancy that old Mattocks suspected these few minutes might be employed in effecting farther discoveries amongst the tombs, for he glided back through a side-aisle to watch the Benedictine’s motions, but presently returned, and told me in a whisper that “the gentleman was on his knees among the cauld stanes, praying like ony saunt.”

I stole back, and beheld the old man actually employed as Mattocks had informed me. The language seemed to be Latin; and as, the whispered, yet solemn accent, glided away through the ruined aisles, I could not help reflecting how long it was since they had heard the forms of that religion, for the exercise of which they had been reared at such cost of time, taste, labour, and expense. “Come away, come away,” said I; “let us leave him to himself, Mattocks; this is no business of ours.”

“My certes, no, Captain,” said Mattocks; “ne’ertheless, it winna be amiss to keep an eye on him. My father, rest his saul, was a horse-couper, and used to say he never was cheated in a naig in his life, saving by a west-country whig frae Kilmarnock, that said a grace ower a dram o’ whisky. But this gentleman will be a Roman, I’s’e warrant?”

“You are perfectly right in that, Saunders,” said I.

“Ay, I have seen twa or three of their priests that were chased ower here some score o’ years syne. They just danced like mad when they looked on the friars’ heads, and the nuns’ heads, in the cloister yonder; they took to them like auld acquaintance like. – Od, he is not stirring yet, mair than he were a through-stane! {Footnote: A tombstone.} I never kend a Roman, to say kend him, but ane – mair by token, he was the only ane in the town to ken – and that was auld Jock of the Pend. It wad hae been lang ere ye fand Jock praying in the Abbey in a thick night, wi’ his knees on a cauld stane. Jock likit a kirk wi’ a chimley in’t. Mony a merry ploy I hae had wi’ him down at the inn yonder; and when he died, decently I wad hae earded him; but, or I gat his grave weel howkit, some of the quality, that were o’ his ain unhappy persuasion, had the corpse whirried away up the water, and buried him after their ain pleasure, doubtless – they kend best. I wad hae made nae great charge. I wadna hae excised Johnnie, dead or alive. – Stay, see – the strange gentleman is coming.”

“Hold the lantern to assist him, Mattocks,” said I. – “This is

rough walking, sir.”

“Yes,” replied the Benedictine; “I may say with a poet, who is doubtless familiar to you – ”

I should be surprised if he were, thought I internally.

The stranger continued:

“Saint Francis be my speed! how oft to-night
Have my old feet stumbled at graves!”

“We are now clear of the churchyard,” said I, “and have but a short walk to David’s, where I hope we shall find a cheerful fire to enliven us after our night’s work.”

We entered, accordingly, the little parlour, into which Mattocks was also about to push himself with sufficient effrontery, when David, with a most astounding oath, expelled him by head and shoulders, d – ning his curiosity, that would not let gentlemen be private in their own inn. Apparently mine host considered his own presence as no intrusion, for he crowded up to the table on which I had laid down the leaden box. It was frail and wasted, as might be guessed, from having lain so many years in the ground. On opening it, we found deposited within, a case made of porphyry, as the stranger had announced to us.

“I fancy,” he said, “gentlemen, your curiosity will not be satisfied, – perhaps I should say that your suspicions will not be removed, – unless I undo this casket; yet it only contains the mouldering remains of a heart, once the seat of the noblest

thoughts.”

He undid the box with great caution; but the shrivelled substance which it contained bore now no resemblance to what it might once have been, the means used having been apparently unequal to preserve its shape and colour, although they were adequate to prevent its total decay. We were quite satisfied, notwithstanding, that it was, what the stranger asserted, the remains of a human heart; and David readily promised his influence in the village, which was almost co-ordinate with that of the bailie himself, to silence all idle rumours. He was, moreover, pleased to favour us with his company to supper; and having taken the lion's share of two bottles of sherry, he not only sanctioned with his plenary authority the stranger's removal of the heart, but, I believe, would have authorized the removal of the Abbey itself, were it not that it happens considerably to advantage the worthy publican's own custom.

The object of the Benedictine's visit to the land of his forefathers being now accomplished, he announced his intention of leaving us early in the ensuing day, but requested my company to breakfast with him before his departure. I came accordingly, and when we had finished our morning's meal, the priest took me apart, and pulling from his pocket a large bundle of papers, he put them into my hands. "These," said he, "Captain Clutterbuck, are genuine Memoirs of the sixteenth century, and exhibit in a singular, and, as I think, an interesting point of view, the manners of that period. I am induced to believe that their publication

will not be an unacceptable present to the British public; and willingly make over to you any profit that may accrue from such a transaction.”

I stared a little at this annunciation, and observed, that the hand seemed too modern for the date he assigned to the manuscript.

“Do not mistake me, sir,” said the Benedictine; “I did not mean to say the *Memoirs* were written in the sixteenth century, but only, that they were compiled from authentic materials of that period, but written in the taste and language of the present day. My uncle commenced this book; and I, partly to improve my habit of English composition, partly to divert melancholy thoughts, amused my leisure hours with continuing and concluding it. You will see the period of the story where my uncle leaves off his narrative, and I commence mine. In fact, they relate in a great measure to different persons, as well as to a different period.”

Retaining the papers in my hand, I proceeded to state to him my doubts, whether, as a good Protestant, I could undertake or superintend a publication written probably in the spirit of Popery.

“You will find,” he said, “no matter of controversy in these sheets, nor any sentiments stated, with which, I trust, the good in all persuasions will not be willing to join. I remembered I was writing for a land unhappily divided from the Catholic faith; and I have taken care to say nothing which, justly interpreted, could give ground for accusing me of partiality. But if, upon

collating my narrative with the proofs to which I refer you – for you will find copies of many of the original papers in that parcel – you are of opinion that I have been partial to my own faith, I freely give you leave to correct my errors in that respect. I own, however, I am not conscious of this defect, and have rather to fear that the Catholics may be of opinion, that I have mentioned circumstances respecting the decay of discipline which preceded, and partly occasioned, the great schism, called by you the Reformation, over which I ought to have drawn a veil. And indeed, this is one reason why I choose the papers should appear in a foreign land, and pass to the press through the hands of a stranger.”

To this I had nothing to reply, unless to object my own incompetency to the task the good father was desirous to impose upon me. On this subject he was pleased to say more, I fear, than his knowledge of me fully warranted – more, at any rate, than my modesty will permit me to record. At length he ended, with advising me, if I continued to feel the diffidence which I stated, to apply to some veteran of literature, whose experience might supply my deficiencies. Upon these terms we parted, with mutual expressions of regard, and I have never since heard of him.

After several attempts to peruse the quires of paper thus singularly conferred on me, in which I was interrupted by the most inexplicable fits of yawning, I at length, in a sort of despair, communicated them to our village club, from whom they found a more favourable reception than the unlucky conformation of

my nerves had been able to afford them. They unanimously pronounced the work to be exceedingly good, and assured me I would be guilty of the greatest possible injury to our flourishing village, if I should suppress what threw such an interesting and radiant light upon the history of the ancient Monastery of Saint Mary.

At length, by dint of listening to their opinion, I became dubious of my own; and, indeed, when I heard passages read forth by the sonorous voice of our worthy pastor, I was scarce more tired than I have felt myself at some of his own sermons. Such, and so great is the difference betwixt reading a thing one's self, making toilsome way through all the difficulties of manuscript, and, as the man says in the play, "having the same read to you;" – it is positively like being wafted over a creek in a boat, or wading through it on your feet, with the mud up to your knees. Still, however, there remained the great difficulty of finding some one who could act as editor, corrector at once of the press and of the language, which, according to the schoolmaster, was absolutely necessary.

Since the trees walked forth to choose themselves a king, never was an honour so bandied about. The parson would not leave the quiet of his chimney-corner – the bailie pleaded the dignity of his situation, and the approach of the great annual fair, as reasons against going to Edinburgh to make arrangements for printing the Benedictine's manuscript. The schoolmaster alone seemed of malleable stuff; and, desirous perhaps of emulating

the fame of Jedediah Cleishbotham, evinced a wish to undertake this momentous commission. But a remonstrance from three opulent farmers, whose sons he had at bed, board, and schooling, for twenty pounds per annum a-head, came like a frost over the blossoms of his literary ambition, and he was compelled to decline the service.

In these circumstances, sir, I apply to you, by the advice of our little council of war, nothing doubting you will not be disinclined to take the duty upon you, as it is much connected with that in which you have distinguished yourself. What I request is, that you will review, or rather revise and correct, the enclosed packet, and prepare it for the press, by such alterations, additions, and curtailments, as you think necessary. Forgive my hinting to you, that the deepest well may be exhausted, – the best corps of grenadiers, as our old general of brigade expressed himself, may be *used up*. A few hints can do you no harm; and, for the prize-money, let the battle be first won, and it shall be parted at the drum-head. I hope you will take nothing amiss that I have said. I am a plain soldier, and little accustomed to compliments. I may add, that I should be well contented to march in the front with you – that is, to put my name with yours on the title-page. I have the honour to be, Sir, Your unknown humble Servant, Cuthbert Clutterbuck. Village of Kennaquhair, – of April, 18 —

For the Author of "Waverley," &c. care of Mr. John Ballantyne, Hanover Street, Edinburgh.

ANSWER BY “THE AUTHOR OF WAVERLEY,”

TO THE FOREGOING LETTER FROM CAPTAIN CLUTTERBUCK

DEAR CAPTAIN,

Do not admire, that, notwithstanding the distance and ceremony of your address, I return an answer in the terms of familiarity. The truth is, your origin and native country are better known to me than even to yourself. You derive your respectable parentage, if I am not greatly mistaken, from a land which has afforded much pleasure, as well as profit, to those who have traded to it successfully, – I mean that part of the *terra incognita* which is called the province of Utopia. Its productions, though censured by many (and some who use tea and tobacco without scruple) as idle and unsubstantial luxuries, have nevertheless, like many other luxuries, a general acceptance, and are secretly enjoyed even by those who express the greatest scorn and dislike of them in public. The dram-drinker is often the first to be

shocked at the smell of spirits – it is not unusual to hear old maiden ladies declaim against scandal – the private book-cases of some grave-seeming men would not brook decent eyes – and many, I say not of the wise and learned, but of those most anxious to seem such, when the spring-lock of their library is drawn, their velvet cap pulled over their ears, their feet insinuated into their turkey slippers, are to be found, were their retreats suddenly intruded upon, busily engaged with the last new novel.

I have said, the truly wise and learned disdain these shifts, and will open the said novel as avowedly as they would the lid of their snuff-box. I will only quote one instance, though I know a hundred. Did you know the celebrated Watt of Birmingham, Captain Clutterbuck? I believe not, though, from what I am about to state, he would not have failed to have sought an acquaintance with you. It was only once my fortune to meet him, whether in body or in spirit it matters not. There were assembled about half a score of our Northern Lights, who had amongst them, Heaven knows how, a well-known character of your country, Jedediah Cleishbotham. This worthy person, having come to Edinburgh during the Christmas vacation, had become a sort of lion in the place, and was lead in leash from house to house along with the guisards, the stone-eater, and other amusements of the season, which “exhibited their unparalleled feats to private family-parties, if required.” Amidst this company stood Mr. Watt, the man whose genius discovered the means of multiplying our national resources to a degree perhaps even beyond his own

stupendous powers of calculation and combination; bringing the treasures of the abyss to the summit of the earth – giving the feeble arm of man the momentum of an Afrite – commanding manufactures to arise, as the rod of the prophet produced water in the desert – affording the means of dispensing with that time and tide which wait for no man, and of sailing without that wind which defied the commands and threats of Xerxes himself.

{Footnote: Probably the ingenious author alludes to the national adage:

The king said sail,
But the wind said no.

Our schoolmaster (who is also a land surveyor) thinks this whole passage refers to Mr. Watt's improvements on the steam engine. —*Note by Captain Clutterbuck.*}

This potent commander of the elements – this abridger of time and space – this magician, whose cloudy machinery has produced a change on the world, the effects of which, extraordinary as they are, are perhaps only now beginning to be felt – was not only the most profound man of science, the most successful combiner of powers and calculator of numbers as adapted to practical purposes, – was not only one of the most generally well-informed, – but one of the best and kindest of human beings.

There he stood, surrounded by the little band I have mentioned of Northern literati, men not less tenacious, generally speaking,

of their own fame and their own opinions, than the national regiments are supposed to be jealous of the high character which they have won upon service. Methinks I yet see and hear what I shall never see or hear again. In his eighty-fifth year, the alert, kind, benevolent old man, had his attention alive to every one's question, his information at every one's command.

His talents and fancy overflowed on every subject. One gentleman was a deep philologist – he talked with him on the origin of the alphabet as if he had been coeval with Cadmus; another a celebrated critic, – you would have said the old man had studied political economy and belles-lettres all his life, – of science it is unnecessary to speak, it was his own distinguished walk. And yet, Captain Clutterbuck, when he spoke with your countryman Jedediah Cleishbotham, you would have sworn he had been coeval with Claver'se and Burley, with the persecutors and persecuted, and could number every shot the dragoons had fired at the fugitive Covenanters. In fact, we discovered that no novel of the least celebrity escaped his perusal, and that the gifted man of science was as much addicted to the productions of your native country, (the land of Utopia aforesaid,) in other words, as shameless and obstinate a peruser of novels, as if he had been a very milliner's apprentice of eighteen. I know little apology for troubling you with these things, excepting the desire to commemorate a delightful evening, and a wish to encourage you to shake off that modest diffidence which makes you afraid of being supposed connected with the fairy-land of delusive

fiction. I will requite your tag of verse, from Horace himself, with a paraphrase for your own use, my dear Captain, and for that of your country club, excepting in reverence the clergyman and schoolmaster: —

Ne sit ancillae tibi amor pudori, &c.

Take thou no scorn.

Of fiction born,

Fair fiction's muse to woe;

Old Homer's theme

Was but a dream,

Himself a fiction too.

Having told you your country, I must next, my dear Captain Clutterbuck, make free to mention your own immediate descent. You are not to suppose your land of prodigies so little known to us as the careful concealment of your origin would seem to imply. But you have it in common with many of your country, studiously and anxiously to hide any connexion with it. There is this difference, indeed, betwixt your countrymen and those of our more material world, that many of the most estimable of them, such as an old Highland gentleman called Ossian, a monk of Bristol called Rowley, and others, are inclined to pass themselves off as denizens of the land of reality, whereas most of our fellow-citizens who deny their country are such as that country would be very willing to disclaim. The especial circumstances you mention relating to your life and services, impose not upon us. We know

the versatility of the unsubstantial species to which you belong permits them to assume all manner of disguises; we have seen them apparelled in the caftan of a Persian, and the silken robe of a Chinese, {Footnote: See the Persian Letters, and the Citizen of the World.} and are prepared to suspect their real character under every disguise. But how can we be ignorant of your country and manners, or deceived by the evasion of its inhabitants, when the voyages of discovery which have been made to it rival in number those recorded by Purchas or by Hackluyt? {Footnote: See Les Voyages Imaginaires.} And to show the skill and perseverance of your navigators and travellers, we have only to name Sindbad, Aboulfouaris, and Robinson Crusoe. These were the men for discoveries. Could we have sent Captain Greenland to look out for the north-west passage, or Peter Wilkins to examine Baffin's Bay, what discoveries might we not have expected? But there are feats, and these both numerous and extraordinary, performed by the inhabitants of your country, which we read without once attempting to emulate.

I wander from my purpose, which was to assure you, that I know you as well as the mother who *did* not bear you, for MacDuff's peculiarity sticks to your whole race. You are not born of woman, unless, indeed, in that figurative sense, in which the celebrated Maria Edgeworth may, in her state of single blessedness, be termed mother of the finest family in England. You belong, sir, to the Editors of the land of Utopia, a sort of persons for whom I have the highest esteem. How is it possible it

should be otherwise, when you reckon among your corporation the sage Cid Hamet Benengeli, the short-faced president of the Spectator's Club, poor Ben Silton, and many others, who have acted as gentlemen-ushers to works which have cheered our heaviest, and added wings to our lightest hours?

What I have remarked as peculiar to Editors of the class in which I venture to enrol you, is the happy combination of fortuitous circumstances which usually put you in possession of the works which you have the goodness to bring into public notice. One walks on the sea-shore, and a wave casts on land a small cylindrical trunk or casket, containing a manuscript much damaged with sea-water, which is with difficulty deciphered, and so forth. {Footnote: See the History of Automathes.} Another steps into a chandler's shop, to purchase a pound of butter, and, behold! the waste-paper on which it is laid is the manuscript of a cabalist. {Footnote: Adventures of a Guinea.} A third is so fortunate as to obtain from a woman who lets lodgings, the curious contents of an antique bureau, the property of a deceased lodger. {Footnote: Adventures of an Atom.} All these are certainly possible occurrences; but, I know not how, they seldom occur to any Editors save those of your country. At least I can answer for myself, that in my solitary walks by the sea, I never saw it cast ashore any thing but dulse and tangle, and now and then a deceased star-fish; my landlady never presented me with any manuscript save her cursed bill; and the most interesting of my discoveries in the way of waste-paper, was finding a

favourite passage of one of my own novels wrapt round an ounce of snuff. No, Captain, the funds from which I have drawn my power of amusing the public, have been bought otherwise than by fortuitous adventure. I have buried myself in libraries to extract from the nonsense of ancient days new nonsense of my own. I have turned over volumes, which, from the pot-hooks I was obliged to decipher, might have been the cabalistic manuscripts of Cornelius Agrippa, although I never saw “the door open and the devil come in.” {Footnote: See Southey’s Ballad on the Young Man who read in a Conjuror’s Books.} But all the domestic inhabitants of the libraries were disturbed by the vehemence of my studies: —

From my research the boldest spider fled,
And moths, retreating, trembled as I read;

From this learned sepulchre I emerged like the Magician in the Persian Tales, from his twelve-month’s residence in the mountain, not like him to soar over the heads of the multitude, but to mingle in the crowd, and to elbow amongst the throng, making my way from the highest society to the lowest, undergoing the scorn, or, what is harder to brook, the patronizing condescension of the one, and enduring the vulgar familiarity of the other, — and all, you will say, for what? — to collect materials for one of those manuscripts with which mere chance so often accommodates your country-men; in other words, to write a

successful novel. – “O Athenians, how hard we labour to deserve your praise!”

I might stop here, my dear Clutterbuck; it would have a touching effect, and the air of proper deference to our dear Public. But I will not be false with you, – (though falsehood is – excuse the observation – the current coin of your country,) the truth is, I have studied and lived for the purpose of gratifying my own curiosity, and passing my own time; and though the result has been, that, in one shape or other, I have been frequently before the Public, perhaps more frequently than prudence warranted, yet I cannot claim from them the favour due to those who have dedicated their ease and leisure to the improvement and entertainment of others.

Having communicated thus freely with you, my dear Captain, it follows, of course, that I will gratefully accept of your communication, which, as your Benedictine observed, divides itself both by subject, manner, and age, into two parts. But I am sorry I cannot gratify your literary ambition, by suffering your name to appear upon the title-page; and I will candidly tell you the reason.

The Editors of your country are of such a soft and passive disposition, that they have frequently done themselves great disgrace by giving up the coadjutors who first brought them into public notice and public favour, and suffering their names to be used by those quacks and impostors who live upon the ideas of others. Thus I shame to tell how the sage Cid Hamet Benengeli

was induced by one Juan Avellaneda to play the Turk with the ingenious Miguel Cervantes, and to publish a Second Part of the adventures of his hero the renowned Don Quixote, without the knowledge or co-operation of his principal aforesaid. It is true, the Arabian sage returned to his allegiance, and thereafter composed a genuine continuation of the Knight of La Mancha, in which the said Avellaneda of Tordesillas is severely chastised. For in this you pseudo-editors resemble the juggler's disciplined ape, to which a sly old Scotsman likened James I., "if you have Jackoo in your hand, you can make him bite me; if I have Jackoo in my hand, I can make him bite you." Yet, notwithstanding the *amende honorable* thus made by Cid Hamet Benengeli, his temporary defection did not the less occasion the decease of the ingenious Hidalgo Don Quixote, if he can be said to die, whose memory is immortal. Cervantes put him to death, lest he should again fall into bad hands. Awful, yet just consequence of Cid Hamet's defection!

To quote a more modern and much less important instance. I am sorry to observe my old acquaintance Jedediah Cleishbotham has misbehaved himself so far as to desert his original patron, and set up for himself. I am afraid the poor pedagogue will make little by his new allies, unless the pleasure of entertaining the public, and, for aught I know, the gentlemen of the long robe, with disputes about his identity.

{Footnote: I am since more correctly informed, that Mr. Cleishbotham died some months since at Gandercleuch,

and that the person assuming his name is an impostor. The real Jedediah made a most Christian and edifying end; and, as I am credibly informed, having sent for a Cameronian clergyman when he was *in extremis*, was so fortunate as to convince the good man, that, after all, he had no wish to bring down on the scattered remnant of Mountain folks, “the bonnets of Bonny Dundee.” Hard that the speculators in print and paper will not allow a good man to rest quiet in his grave.

This note, and the passages in the text, were occasioned by a London bookseller having printed, as a Speculation, an additional collection of Tales of My Landlord, which was not so fortunate as to succeed in passing on the world as genuine. }

Observe, therefore, Captain Clutterbuck, that, wise by these great examples, I receive you as a partner, but a sleeping partner only. As I give you no title to employ or use the firm of the copartnery we are about to form, I will announce my property in my title-page, and put my own mark on my own chattels, which the attorney tells me it will be a crime to counterfeit, as much as it would to imitate the autograph of any other empiric – a crime amounting, as advertisements upon little vials assure to us, to nothing short of felony. If, therefore, my dear friend, your name should hereafter appear in any title-page without mine, readers will know what to think of you. I scorn to use either arguments or threats; but you cannot but be sensible, that, as you owe your literary existence to me on the one hand, so, on the other, your

very all is at my disposal. I can at pleasure cut off your annuity, strike your name from the half-pay establishment, nay, actually put you to death, without being answerable to any one. These are plain words to a gentleman who has served during the whole war; but, I am aware, you will take nothing amiss at my hands.

And now, my good sir, let us address ourselves to our task, and arrange, as we best can, the manuscript of your Benedictine, so as to suit the taste of this critical age. You will find I have made very liberal use of his permission, to alter whatever seemed too favourable to the Church of Rome, which I abominate, were it but for her fasts and penances.

Our reader is doubtless impatient, and we must own, with John Bunyan,

We have too long detain'd him in the porch,
And kept him from the sunshine with a torch.

Adieu, therefore, my dear Captain – remember me respectfully to the parson, the schoolmaster, and the bailie, and all friends of the happy club in the village of Kennaquhair. I have never seen, and never shall see, one of their faces; and notwithstanding, I believe that as yet I am better acquainted with them than any other man who lives. – I shall soon introduce you to my jocund friend, Mr. John Ballantyne of Trinity Grove, whom you will find warm from his match at single-stick with a brother Publisher. {Footnote: In consequence of the pseudo

Tales of My Landlord printed in London, as already mentioned, the late Mr. John Ballantyne, the author's publisher, had a controversy with the interloping bibliopolist, each insisting that his Jedediah Cleishbotham was the real Simon Pure.} Peace to their differences! It is a wrathful trade, and the *irritable genus* comprehends the bookselling as well as the book-writing species. – Once more adieu!

THE AUTHOR OF WAVERLEY

Chapter the First

*O ay! the Monks, the Monks they did the mischief!
Theirs all the grossness, all the superstition
Of a most gross and superstitious age —
May He be praised that sent the healthful tempest
And scatter'd all these pestilential vapours!
But that we owed them all to yonder Harlot
Throned on the seven hills with her cup of gold,
I will as soon believe, with kind Sir Roger,
That old Moll White took wing with cat and
broomstick,
And raised the last night's thunder.*

OLD PLAY.

The village described in the Benedictine's manuscript by the name of Kennaquhair, bears the same Celtic termination which occurs in Traquhair, Caquhair, and other compounds. The learned Chalmers derives this word Quhair, from the winding course of a stream; a definition which coincides, in a remarkable degree, with the serpentine turns of the river Tweed near the village of which we speak. It has been long famous for the splendid Monastery of Saint Mary, founded by David the First of Scotland, in whose reign were formed, in the same county, the no less splendid establishments of Melrose, Jedburgh, and Kelso. The donations of land with which the King endowed

these wealthy fraternities procured him from the Monkish historians the epithet of Saint, and from one of his impoverished descendants the splenetic censure, "that he had been a sore saint for the Crown."

It seems probable, notwithstanding, that David, who was a wise as well as a pious monarch, was not moved solely by religious motives to those great acts of munificence to the church, but annexed political views to his pious generosity. His possessions in Northumberland and Cumberland became precarious after the loss of the Battle of the Standard; and since the comparatively fertile valley of Teviot-dale was likely to become the frontier of his kingdom, it is probable he wished to secure at least a part of these valuable possessions by placing them in the hands of the monks, whose property was for a long time respected, even amidst the rage of a frontier war. In this manner alone had the King some chance of ensuring protection and security to the cultivators of the soil; and, in fact, for several ages the possessions of these Abbeys were each a sort of Goshen, enjoying the calm light of peace and immunity, while the rest of the country, occupied by wild clans and marauding barons, was one dark scene of confusion, blood, and unremitted outrage.

But these immunities did not continue down to the union of the crowns. Long before that period the wars betwixt England and Scotland had lost their original character of international hostilities, and had become on the part of the English, a struggle for subjugation, on that of the Scots a desperate and infuriated

defence of their liberties. This introduced on both sides a degree of fury and animosity unknown to the earlier period of their history; and as religious scruples soon gave way to national hatred spurred by a love of plunder, the patrimony of the Church was no longer sacred from incursions on either side. Still, however, the tenants and vassals of the great Abbeys had many advantages over those of the lay barons, who were harassed by constant military duty, until they became desperate, and lost all relish for the arts of peace. The vassals of the church, on the other hand, were only liable to be called to arms on general occasions, and at other times were permitted in comparative quiet to possess their farms and feus. {Footnote: Small possessions conferred upon vassals and their heirs, held for a small quit-rent, or a moderate proportion of the produce. This was a favourite manner, by which the churchmen peopled the patrimony of their convents; and many descendants of such *feuars*, as they are culled, are still to be found in possession of their family inheritances in the neighbourhood of the great Monasteries of Scotland.} They of course exhibited superior skill in every thing that related to the cultivation of the soil, and were therefore both wealthier and better informed than the military retainers of the restless chiefs and nobles in their neighbourhood.

The residence of these church vassals was usually in a small village or hamlet, where, for the sake of mutual aid and protection, some thirty or forty families dwelt together. This was called the Town, and the land belonging to the various families

by whom the Town was inhabited, was called the Township. They usually possessed the land in common, though in various proportions, according to their several grants. The part of the Township properly arable, and kept as such continually under the plough, was called *in-field*. Here the use of quantities of manure supplied in some degree the exhaustion of the soil, and the feuars raised tolerable oats and bear, {Footnote: Or bigg, a kind of coarse barley.} usually sowed on alternate ridges, on which the labour of the whole community was bestowed without distinction, the produce being divided after harvest, agreeably to their respective interests.

There was, besides, *out-field* land, from which it was thought possible to extract a crop now and then, after which it was abandoned to the “skiey influences,” until the exhausted powers of vegetation were restored. These out-field spots were selected by any feuar at his own choice, amongst the sheep-walks and hills which were always annexed to the Township, to serve as pasturage to the community. The trouble of cultivating these patches of out-field, and the precarious chance that the crop would pay the labour, were considered as giving a right to any feuar, who chose to undertake the adventure, to the produce which might result from it.

There remained the pasturage of extensive moors, where the valleys often afforded good grass, and upon which the whole cattle belonging to the community fed indiscriminately during the summer, under the charge of the Town-herd, who regularly

drove them out to pasture in the morning, and brought them back at night, without which precaution they would have fallen a speedy prey to some of the Snatchers in the neighbourhood. These are things to make modern agriculturists hold up their hands and stare; but the same mode of cultivation is not yet entirely in desuetude in some distant parts of North Britain, and may be witnessed in full force and exercise in the Zetland Archipelago.

The habitations of the church-feuars were not less primitive than their agriculture. In each village or town were several small towers, having battlements projecting over the side walls, and usually an advanced angle or two with shot-holes for flanking the door-way, which was always defended by a strong door of oak, studded with nails, and often by an exterior grated door of iron. These small peel-houses were ordinarily inhabited by the principal feuars and their families; but, upon the alarm of approaching danger, the whole inhabitants thronged from their own miserable cottages, which were situated around, to garrison these points of defence. It was then no easy matter for a hostile party to penetrate into the village, for the men were habituated to the use of bows and fire-arms, and the towers being generally so placed, that the discharge from one crossed that of another, it was impossible to assault any of them individually.

The interior of these houses was usually sufficiently wretched, for it would have been folly to have furnished them in a manner which could excite the avarice of their lawless neighbours. Yet

the families themselves exhibited in their appearance a degree of comfort, information, and independence, which could hardly have been expected. Their in-field supplied them with bread and home-brewed ale, their herds and flocks with beef and mutton (the extravagance of killing lambs or calves was never thought of). Each family killed a mart, or fat bullock, in November, which was salted up for winter use, to which the good wife could, upon great occasions, add a dish of pigeons or a fat capon, – the ill-cultivated garden afforded “lang-cale,” – and the river gave salmon to serve as a relish during the season of Lent.

Of fuel they had plenty, for the bogs afforded turf; and the remains of the abused woods continued to give them logs for burning, as well as timber for the usual domestic purposes. In addition to these comforts, the good-man would now and then sally forth to the greenwood, and mark down a buck of season with his gun or his cross-bow; and the Father Confessor seldom refused him absolution for the trespass, if duly invited to take his share of the smoking haunch. Some, still bolder, made, either with their own domestics, or by associating themselves with the moss-troopers, in the language of shepherds, “a start and overloup;” and the golden ornaments and silken head-gear – worn by the females of one or two families of note, were invidiously traced by their neighbours to such successful excursions. This, however, was a more inexplicable crime in the eyes of the Abbot and Community of Saint Mary’s, than the borrowing one of the “gude king’s deer;” and they failed not to discountenance and

punish, by every means in their power, offences which were sure to lead to severe retaliation upon the property of the church, and which tended to alter the character of their peaceful vassalage.

As for the information possessed by those dependents of the Abbacies, they might have been truly said to be better fed than taught, even though their fare had been worse than it was. Still, however, they enjoyed opportunities of knowledge from which others were excluded. The monks were in general well acquainted with their vassals and tenants, and familiar in the families of the better class among them, where they were sure to be received with the respect due to their twofold character of spiritual father and secular landlord. Thus it often happened, when a boy displayed talents and inclination for study, one of the brethren, with a view to his being bred to the church, or out of good-nature, in order to pass away his own idle time, if he had no better motive, initiated him into the mysteries of reading and writing, and imparted to him such other knowledge as he himself possessed. And the heads of these allied families, having more time for reflection, and more skill, as well as stronger motives for improving their small properties, bore amongst their neighbours the character of shrewd, intelligent men, who claimed respect on account of their comparative wealth, even while they were despised for a less warlike and enterprising turn than the other Borderers. They lived as much as they well could amongst themselves, avoiding the company of others, and dreading nothing more than to be involved in the deadly feuds

and ceaseless contentions of the secular landholders.

Such is a general picture of these communities. During the fatal wars in the commencement of Queen Mary's reign, they had suffered dreadfully by the hostile invasions. For the English, now a Protestant people, were so far from sparing the church-lands, that they forayed them with more unrelenting severity than even the possessions of the laity. But the peace of 1550 had restored some degree of tranquillity to those distracted and harassed regions, and matters began again gradually to settle upon the former footing. The monks repaired their ravaged shrines – the feuar again roofed his small fortalice which the enemy had ruined – the poor labourer rebuilt his cottage – an easy task, where a few sods, stones, and some pieces of wood from the next copse, furnished all the materials necessary. The cattle, lastly, were driven out of the wastes and thickets in which the remnant of them had been secreted; and the mighty bull moved at the head of his seraglio and their followers, to take possession of their wonted pastures. There ensued peace and quiet, the state of the age and nation considered, to the Monastery of Saint Mary, and its dependencies, for several tranquil years.

Chapter the Second

*In yon lone vale his early youth was bred,
Not solitary then – the bugle-horn
Of fell Alecto often waked its windings,
From where the brook joins the majestic river,
To the wild northern bog, the curlew's haunt,
Where oozes forth its first and feeble streamlet.*

OLD PLAY.

We have said, that most of the feuars dwelt in the village belonging to their townships. This was not, however, universally the case. A lonely tower, to which the reader must now be introduced, was at least one exception to the general rule.

It was of small dimensions, yet larger than those which occurred in the village, as intimating that, in case of assault, the proprietor would have to rely upon his own unassisted strength. Two or three miserable huts, at the foot of the fortalice, held the bondsmen and tenants of the feuar. The site was a beautiful green knoll, which started up suddenly in the very throat of a wild and narrow glen, and which, being surrounded, except on one side, by the winding of a small stream, afforded a position of considerable strength.

But the great security of Glendearg, for so the place was called, lay in its secluded, and almost hidden situation. To reach

the tower, it was necessary to travel three miles up the glen, crossing about twenty times the little stream, which, winding through the narrow valley, encountered at every hundred yards the opposition of a rock or precipitous bank on the one side, which altered its course, and caused it to shoot off in an oblique direction to the other. The hills which ascend on each side of this glen are very steep, and rise boldly over the stream, which is thus imprisoned within their barriers. The sides of the glen are impracticable for horse, and are only to be traversed by means of the sheep-paths which lie along their sides. It would not be readily supposed that a road so hopeless and so difficult could lead to any habitation more important than the summer shealing of a shepherd.

Yet the glen, though lonely, nearly inaccessible, and sterile, was not then absolutely void of beauty. The turf which covered the small portion of level ground on the sides of the stream, was as close and verdant as if it had occupied the scythes of a hundred gardeners once a-fortnight; and it was garnished with an embroidery of daisies and wild flowers, which the scythes would certainly have destroyed. The little brook, now confined betwixt closer limits, now left at large to choose its course through the narrow valley, danced carelessly on from stream to pool, light and unturbid, as that better class of spirits who pass their way through life, yielding to insurmountable obstacles, but as far from being subdued by them as the sailor who meets by chance with an unfavourable wind, and shapes his course so as to be driven

back as little as possible.

The mountains, as they would have been called in England, *Scottice* the steep *braes*, rose abruptly over the little glen, here presenting the gray face of a rock, from which the turf had been peeled by the torrents, and there displaying patches of wood and copse, which had escaped the waste of the cattle and the sheep of the feuars, and which, feathering naturally up the beds of empty torrents, or occupying the concave recesses of the bank, gave at once beauty and variety to the landscape. Above these scattered woods rose the hill, in barren, but purple majesty; the dark rich hue, particularly in autumn, contrasting beautifully with the thickets of oak and birch, the mountain ashes and thorns, the alders and quivering aspens, which checquered and varied the descent, and not less with the dark-green and velvet turf, which composed the level part of the narrow glen.

Yet, though thus embellished, the scene could neither be strictly termed sublime nor beautiful, and scarcely even picturesque or striking. But its extreme solitude pressed on the heart; the traveller felt that uncertainty whither he was going, or in what so wild a path was to terminate, which, at times, strikes more on the imagination than the grand features of a show-scene, when you know the exact distance of the inn where your dinner is bespoke, and at the moment preparing. These are ideas, however, of a far later age; for at the time we treat of, the picturesque, the beautiful, the sublime, and all their intermediate shades, were ideas absolutely unknown to the inhabitants and

occasional visitors of Glendearg.

These had, however, attached to the scene feelings fitting the time. Its name, signifying the Red Valley, seems to have been derived, not only from the purple colour of the heath, with which the upper part of the rising banks was profusely clothed, but also from the dark red colour of the rocks, and of the precipitous earthen banks, which in that country are called *scaurs*. Another glen, about the head of Ettrick, has acquired the same name from similar circumstances; and there are probably more in Scotland to which it has been given.

As our Glendearg did not abound in mortal visitants, superstition, that it might not be absolutely destitute of inhabitants, had peopled its recesses with beings belonging to another world. The savage and capricious Brown Man of the Moors, a being which seems the genuine descendant of the northern dwarfs, was supposed to be seen there frequently, especially after the autumnal equinox, when the fogs were thick, and objects not easily distinguished. The Scottish fairies, too, a whimsical, irritable, and mischievous tribe, who, though at times capriciously benevolent, were more frequently adverse to mortals, were also supposed to have formed a residence in a particularly wild recess of the glen, of which the real name was, in allusion to that circumstance, *Corrie nan Shian*, which, in corrupted Celtic, signifies the Hollow of the Fairies. But the neighbours were more cautious in speaking about this place, and avoided giving it a name, from an idea common then throughout

all the British and Celtic provinces of Scotland, and still retained in many places, that to speak either good or ill of this capricious race of imaginary beings, is to provoke their resentment, and that secrecy and silence is what they chiefly desire from those who may intrude upon their revels, or discover their haunts.

A mysterious terror was thus attached to the dale, which afforded access from the broad valley of the Tweed, up the little glen we have described, to the fortalice called the Tower of Glendearg. Beyond the knoll, where, as we have said, the tower was situated, the hills grew more steep, and narrowed on the slender brook, so as scarce to leave a footpath; and there the glen terminated in a wild waterfall, where a slender thread of water dashed in a precipitous line of foam over two or three precipices. Yet farther in the same direction, and above these successive cataracts, lay a wild and extensive morass, frequented only by waterfowl, wide, waste, apparently almost interminable, and serving in a great measure to separate the inhabitants of the glen from those who lived to the northward.

To restless and indefatigable moss-troopers, indeed, these morasses were well known, and sometimes afforded a retreat. They often rode down the glen – called at this tower – asked and received hospitality – but still with a sort of reserve on the part of its more peaceful inhabitants, who entertained them as a party of North-American Indians might be received by a new European settler, as much out of fear as hospitality, while the uppermost wish of the landlord is the speedy departure of the savage guests.

This had not always been the current of feeling in the little valley and its tower. Simon Glendinning, its former inhabitant, boasted his connexion by blood to that ancient family of Glendonwyne, on the western border. He used to narrate, at his fireside, in the autumn evenings, the feats of the family to which he belonged, one of whom fell by the side of the brave Earl of Douglas at Otterbourne. On these occasions Simon usually held upon his knee an ancient broadsword, which had belonged to his ancestors before any of the family had consented to accept a fief under the peaceful dominion of the monks of St. Mary's. In modern days, Simon might have lived at ease on his own estate, and quietly murmured against the fate that had doomed him to dwell there, and cut off his access to martial renown. But so many opportunities, nay so many calls there were for him, who in those days spoke big, to make good his words by his actions, that Simon Glendinning was soon under the necessity of marching with the men of the Halidome, as it was called, of St. Mary's, in that disastrous campaign which was concluded by the battle of Pinkie.

The Catholic clergy were deeply interested in that national quarrel, the principal object of which was, to prevent the union of the infant Queen Mary, with the son of the heretical Henry VIII. The Monks had called out their vassals, under an experienced leader. Many of themselves had taken arms, and marched to the field, under a banner representing a female, supposed to personify the Scottish Church, kneeling in the attitude of prayer,

with the legend, *Afflictae Sponsae ne obliviscaris*. {Footnote: Forget not the afflicted spouse.}

The Scots, however, in all their wars, had more occasion for good and cautious generals, than for excitation, whether political or enthusiastic. Their headlong and impatient courage uniformly induced them to rush into action without duly weighing either their own situation, or that of their enemies, and the inevitable consequence was frequent defeat. With the dolorous slaughter of Pinkie we have nothing to do, excepting that, among ten thousand men of low and high degree, Simon Glendinning, of the Tower of Glendearg, bit the dust, no way disparaging in his death that ancient race from which he claimed his descent.

When the doleful news, which spread terror and mourning through the whole of Scotland, reached the Tower of Glendearg, the widow of Simon, Elspeth Brydone by her family name, was alone in that desolate habitation, excepting a hind or two, alike past martial and agricultural labour, and the helpless widows and families of those who had fallen with their master. The feeling of desolation was universal; – but what availed it? The monks, their patrons and protectors, were driven from their Abbey by the English forces, who now overran the country, and enforced at least an appearance of submission on the part of the inhabitants. The Protector, Somerset, formed a strong camp among the ruins of the ancient Castle of Roxburgh, and compelled the neighbouring country to come in, pay tribute, and take assurance from him, as the phrase then went. Indeed, there was no power

of resistance remaining; and the few barons, whose high spirit disdained even the appearance of surrender, could only retreat into the wildest fastnesses of the country, leaving their houses and property to the wrath of the English, who detached parties everywhere to distress, by military exaction, those whose chiefs had not made their submission. The Abbot and his community having retreated beyond the Forth, their lands were severely forayed, as their sentiments were held peculiarly inimical to the alliance with England.

Amongst the troops detached on this service was a small party, commanded by Stawarth Bolton, a captain in the English army, and full of the blunt and unpretending gallantry and generosity which has so often distinguished that nation. Resistance was in vain. Elspeth Brydone, when she descried a dozen of horsemen threading their way up the glen, with a man at their head, whose scarlet cloak, bright armour, and dancing plume, proclaimed him a leader, saw no better protection for herself than to issue from the iron grate, covered with a long mourning veil, and holding one of her two sons in each hand, to meet the Englishman – state her deserted condition – place the little tower at his command – and beg for his mercy. She stated, in a few brief words, her intention, and added, “I submit, because I have nae means of resistance.”

“And I do not ask your submission, mistress, for the same reason,” replied the Englishman. “To be satisfied of your peaceful intentions is all I ask; and, from what you tell me, there

is no reason to doubt them.”

“At least, sir,” said Elspeth Brydone, “take share of what our spence and our garners afford. Your horses are tired – your folk want refreshment.”

“Not a whit – not a whit,” answered the honest Englishman; “it shall never be said we disturbed by carousal the widow of a brave soldier, while she was mourning for her husband. – Comrades, face about. – Yet stay,” he added, checking his war-horse, “my parties are out in every direction; they must have some token that your family are under my assurance of safety. – Here, my little fellow,” said he, speaking to the eldest boy, who might be about nine or ten years old, “lend me thy bonnet.”

The child reddened, looked sulky, and hesitated, while the mother, with many a *fye* and *nay pshaw*, and such sarsenet chidings as tender mothers give to spoiled children, at length succeeded in snatching the bonnet from him, and handing it to the English leader.

Stawarth Bolton took his embroidered red cross from his barret-cap, and putting it into the loop of the boy’s bonnet, said to the mistress, (for the title of lady was not given to dames of her degree,) “By this token, which all my people will respect, you will be freed from any importunity on the part of our forayers.” {Footnote: As gallantry of all times and nations has the same mode of thinking and acting, so it often expresses itself by the same symbols. In the civil war 1745-6, a party of Highlanders, under a Chieftain of rank, came to Rose Castle, the

seat of the Bishop of Carlisle, but then occupied by the family of Squire Dacre of Cumberland. They demanded quarters, which of course were not to be refused to armed men of a strange attire and unknown language. But the domestic represented to the captain of the mountaineers, that the lady of the mansion had been just delivered of a daughter, and expressed her hope, that, under these circumstances, his party would give as little trouble as possible. "God forbid," said the gallant chief, "that I or mine should be the means of adding to a lady's inconvenience at such a time. May I request to see the infant?" The child was brought, and the Highlander, taking his cockade out of his bonnet, and pinning it on the child's breast, "That will be a token," he said, "to any of our people who may come hither, that Donald McDonald of Kinloch-Moidart, has taken the family of Rose Castle under his protection." The lady who received in infancy this gage of Highland protection, is now Mary, Lady Clerk of Pennycuik; and on the 10th of June still wears the cockade which was pinned on her breast, with a white rose as a kindred decoration. } He placed it on the boy's head; but it was no sooner there, than the little fellow, his veins swelling, and his eyes shooting fire through tears, snatched the bonnet from his head, and, ere his mother could interfere, skimmed it into the brook. The other boy ran instantly to fish it out again, threw it back to his brother, first taking out the cross, which, with great veneration, he kissed and put into his bosom. The Englishman was half diverted, half surprised, with the scene.

“What mean ye by throwing away Saint George’s red cross?” said he to the elder boy, in a tone betwixt jest and earnest.

“Because Saint George is a southern saint,” said the child, sulkily. “Good” – said Stawarth Bolton. – “And what did you mean by taking it out of the brook again, my little fellow?” he demanded of the younger. “Because the priest says it is the common sign of salvation to all good Christians.”

“Why, good again!” said the honest soldier. “I protest unto you, mistress, I envy you these boys. Are they both yours?”

Stawarth Bolton had reason to put the question, for Halbert Glendinning, the elder of the two, had hair as dark as the raven’s plumage, black eyes, large, bold, and sparkling, that glittered under eyebrows of the same complexion; a skin deep embrowned, though it could not be termed swarthy, and an air of activity, frankness, and determination, far beyond his age. On the other hand, Edward, the younger brother, was light-haired, blue-eyed, and of fairer complexion, in countenance rather pale, and not exhibiting that rosy hue which colours the sanguine cheek of robust health. Yet the boy had nothing sickly or ill-conditioned in his look, but was, on the contrary, a fair and handsome child, with a smiling face, and mild, yet cheerful eye.

The mother glanced a proud motherly glance, first at the one, and then at the other, ere she answered the Englishman, “Surely, sir, they are both my children.”

“And by the same father, mistress?” said Stawarth; but, seeing a blush of displeasure arise on her brow, he instantly added,

“Nay, I mean no offence; I would have asked the same question at any of my gossips in merry Lincoln. – Well, dame, you have two fair boys; I would I could borrow one, for Dame Bolton and I live childless in our old hall. – Come, little fellows, which of you will go with me?”

The trembling mother, half-fearing as he spoke, drew the children towards her, one with either hand, while they both answered the stranger. “I will not go with you,” said Halbert, boldly, “for you are a false-hearted Southern; and the Southerns killed my father; and I will war on you to the death, when I can draw my father’s sword.”

“God-a-mercy, my little levin-bolt,” said Stawarth, “the goodly custom of deadly feud will never go down in thy day, I presume. – And you, my fine white-head, will you not go with me, to ride a cock-horse?” “No,” said Edward, demurely, “for you are a heretic.”

“Why, God-a-mercy still!” said Stawarth Bolton. “Well, dame, I see I shall find no recruits for my troop from you; and yet I do envy you these two little chubby knaves.” He sighed a moment, as was visible, in spite of gorget and corslet, and then added, “And yet, my dame and I would but quarrel which of the knaves we should like best; for I should wish for the black-eyed rogue – and she, I warrant me, for that blue-eyed, fair-haired darling. Natheless, we must brook our solitary wedlock, and wish joy to those that are more fortunate. Sergeant Britton, do thou remain here till recalled – protect this family, as under assurance

– do them no wrong, and suffer no wrong to be done to them, as thou wilt answer it. – Dame, Britton is a married man, old and steady; feed him on what you will, but give him not over much liquor.”

Dame Glendinning again offered refreshments, but with a faltering voice, and an obvious desire her invitation should not be accepted. The fact was, that, supposing her boys as precious in the eyes of the Englishman as in her own, (the most ordinary of parental errors,) she was half afraid, that the admiration he expressed of them in his blunt manner might end in his actually carrying off one or other of the little darlings whom he appeared to covet so much. She kept hold of their hands, therefore, as if her feeble strength could have been of service, had any violence been intended, and saw with joy she could not disguise, the little party of horse countermarch, in order to descend the glen. Her feelings did not escape Bolton: “I forgive you, dame,” he said, “for being suspicious that an English falcon was hovering over your Scottish moor-brood. But fear not – those who have fewest children have fewest cares; nor does a wise man covet those of another household. Adieu, dame; when the black-eyed rogue is able to drive a foray from England, teach him to spare women and children, for the sake of Stawarth Bolton.”

“God be with you, gallant Southern!” said Elspeth Glendinning, but not till he was out of hearing, spurring on his good horse to regain the head of his party, whose plumage and armour were now glancing and gradually disappearing in the

distance, as they winded down the glen.

“Mother,” said the elder boy, “I will not say amen to a prayer for a Southern.”

“Mother,” said the younger, more reverentially, “is it right to pray for a heretic?”

“The God to whom I pray only knows,” answered poor Elspeth; “but these two words, Southern and heretic, have already cost Scotland ten thousand of her best and bravest, and me a husband, and you a father; and, whether blessing or banning, I never wish to hear them more. – Follow me to the Place, sir,” she said to Brittson, “and such as we have to offer you shall be at your disposal.”

Chapter the Third

*They lighted down on Tweed water
And blew their coals sae het,
And fired the March and Teviotdale,
All in an evening late.*

AULD MAITLAND.

The report soon spread through the patrimony of Saint Mary's and its vicinity, that the Mistress of Glendearg had received assurance from the English Captain, and that her cattle were not to be driven off, or her corn burned. Among others who heard this report, it reached the ears of a lady, who, once much higher in rank than Elspeth Glendinning, was now by the same calamity reduced to even greater misfortune.

She was the widow of a brave soldier, Walter Avenel, descended of a very ancient Border family, who once possessed immense estates in Eskdale. These had long since passed from them into other hands, but they still enjoyed an ancient Barony of considerable extent, not very far from the patrimony of Saint Mary's, and lying upon the same side of the river with the narrow vale of Glendearg, at the head of which was the little tower of the Glendinnings. Here they had lived, bearing a respectable rank amongst the gentry of their province, though neither wealthy nor powerful. This general regard had been much augmented by the

skill, courage, and enterprise which had been displayed by Walter Avenel, the last Baron.

When Scotland began to recover from the dreadful shock she had sustained after the battle of Pinkie-Cleuch, Avenel was one of the first who, assembling a small force, set an example in those bloody and unsparing skirmishes, which showed that a nation, though conquered and overrun by invaders, may yet wage against them such a war of detail as shall in the end become fatal to the foreigners. In one of these, however, Walter Avenel fell, and the news which came to the house of his fathers was followed by the distracting intelligence, that a party of Englishmen were coming to plunder the mansion and lands of his widow, in order, by this act of terror, to prevent others from following the example of the deceased.

The unfortunate lady had no better refuge than the miserable cottage of a shepherd among the hills, to which she was hastily removed, scarce conscious where or for what purpose her terrified attendants were removing her and her infant daughter from her own house. Here she was tended with all the duteous service of ancient times by the shepherd's wife, Tibb Tacket, who in better days had been her own bowerwoman. For a time the lady was unconscious of her misery; but when the first stunning effect of grief was so far passed away that she could form an estimate of her own situation, the widow of Avenel had cause to envy the lot of her husband in his dark and silent abode. The domestics who had guided her to her place of refuge, were

presently obliged to disperse for their own safety, or to seek for necessary subsistence; and the shepherd and his wife, whose poor cottage she shared, were soon after deprived of the means of affording their late mistress even that coarse sustenance which they had gladly shared with her. Some of the English forayers had discovered and driven off the few sheep which had escaped the first researches of their avarice. Two cows shared the fate of the remnant of their stock; they had afforded the family almost their sole support, and now famine appeared to stare them in the face.

“We are broken and beggared now, out and out,” said old Martin the shepherd – and he wrung his hands in the bitterness of agony, “the thieves, the harrying thieves I not a cloot left of the haill hirsel!”

“And to see poor Grizzle and Crumbie,” said his wife, “turning back their necks to the byre, and routing while the stony-hearted villains were brogging them on wi’ their lances!”

“There were but four of them,” said Martin, “and I have seen the day forty wad not have ventured this length. But our strength and manhood is gane with our puir maister.”

“For the sake of the holy rood, whisht, man,” said the goodwife, “our leddy is half gane already, as ye may see by that fleightering of the ee-lid – a word mair and she’s dead outright.”

“I could almost wish,” said Martin, “we were a’ gane, for what to do passes my puir wit. I care little for mysell, or you, Tibb, – we can make a fend – work or want – we can do baith, but she can do neither.”

They canvassed their situation thus openly before the lady, convinced by the paleness of her look, her quivering lip, and dead-set eye, that she neither heard nor understood what they were saying.

“There is a way,” said the shepherd, “but I kenna if she could bring her heart to it, – there’s Simon Glendinning’s widow of the glen yonder, has had assurance from the Southern loons, and nae soldier to steer them for one cause or other. Now, if the leddy could bow her mind to take quarters with Elspeth Glendinning till better days cast up, nae doubt it wad be doing an honour to the like of her, but – ”

“An honour,” answered Tibb, “ay, by my word, sic an honour as wad be pride to her kin mony a lang year after her banes were in the mould. Oh! gudeman, to hear ye even the Lady of Avenel to seeking quarters wi’ a Kirk-vassal’s widow!”

“Loath should I be to wish her to it,” said Martin; “but what may we do? – to stay here is mere starvation; and where to go, I’m sure I ken nae mair than ony tup I ever herded.”

“Speak no more of it,” said the widow of Avenel, suddenly joining in the conversation, “I will go to the tower. – Dame Elspeth is of good folk, a widow, and the mother of orphans, – she will give us house-room until something be thought upon. These evil showers make the low bush better than no bield.”

“See there, see there,” said Martin, “you see the leddy has twice our sense.”

“And natural it is,” said Tibb, “seeing that she is convent-bred,

and can lay silk broidery, forby white-seam and shell-work."

"Do you not think," said the lady to Martin, still clasping her child to her bosom and making it clear from what motives she desired the refuge, "that Dame Glendinning will make us welcome?"

"Blithely welcome, blithely welcome, my leddy," answered Martin, cheerily, "and we shall deserve a welcome at her hand. Men are scarce now, my leddy, with these wars; and gie me a thought of time to it, I can do as good a day's darg as ever I did in my life, and Tibb can sort cows with ony living woman."

"And muckle mair could I do," said Tibb, "were it ony feasible house; but there will be neither pearlins to mend, nor pinners to busk up, in Elspeth Glendinning's."

"Whisht wi' your pride, woman," said the shepherd; "eneugh you can do, baith outside and inside, an ye set your mind to it; and hard it is if we twa canna work for three folk's meat, forby my dainty wee leddy there. Come awa, come awa, nae use in staying here langer; we have five Scots miles over moss and muir, and that is nae easy walk for a leddy born and bred."

Household stuff there was little or none to remove or care for; an old pony which had escaped the plunderers, owing partly to its pitiful appearance, partly from the reluctance which it showed to be caught by strangers, was employed to carry the few blankets and other trifles which they possessed. When Shagram came to his master's well-known whistle, he was surprised to find the poor thing had been wounded, though slightly, by an arrow,

which one of the forayers had shot off in anger after he had long chased it in vain.

“Ay, Shagram,” said the old man, as he applied something to the wound, “must you rue the lang-bow as weel as all of us?”

“What corner in Scotland rues it not!” said the Lady of Avenel.

“Ay, ay, madam,” said Martin, “God keep the kindly Scot from the cloth-yard shaft, and he will keep himself from the handy stroke. But let us go our way; the trash that is left I can come back for. There is nae ane to stir it but the good neighbours, and they – ”

“For the love of God, goodman,” said his wife, in a remonstrating tone, “haud your peace! Think what ye’re saying, and we hae sae muckle wild land to go over before we win to the girth gate.”

The husband nodded acquiescence; for it was deemed highly imprudent to speak of the fairies, either by their title of *good neighbours* or by any other, especially when about to pass the places which they were supposed to haunt.

{Footnote: This superstition continues to prevail, though one would suppose it must now be antiquated. It is only a year or two since an itinerant puppet show-man, who, disdaining to acknowledge the profession of Gines de Passamonte, called himself an artist from Vauxhall, brought a complaint of a singular nature before the author, as Sheriff of Selkirkshire. The singular dexterity with which the show-man had exhibited the machinery of his little stage, had, upon a Selkirk fair-day, excited the eager curiosity of some

mechanics of Galashiels. These men, from no worse motive that could be discovered than a thirst after knowledge beyond their sphere, committed a burglary upon the barn in which the puppets had been consigned to repose, and carried them off in the nook of their plaids, when returning from Selkirk to their own village.

“But with the morning cool reflection came.”

The party found, however, they could not make Punch dance, and that the whole troop were equally intractable; they had also, perhaps, some apprehensions of the Rhadamanth of the district; and, willing to be quit of their booty, they left the puppets seated in a grove by the side of the Ettrick, where they were sure to be touched by the first beams of the rising sun. Here a shepherd, who was on foot with sunrise to pen his master's sheep on a field of turnips, to his utter astonishment, saw this train, profusely gay, sitting in the little grotto. His examination proceeded thus: —

Sheriff. You saw these gay-looking things? what did you think they were?

Shepherd. Ou, I am no that free to say what I might think they were.

Sheriff. Come, lad, I must have a direct answer — who did you think they were?

Shepherd. Ou, sir, troth I am no that free to say that I mind wha I might think they were.

Sheriff. Come, come sir! I ask you distinctly, did you think they were the fairies you saw?

Shepherd. Indeed, sir, and I winna say but I might think it was the Good Neighbours.

Thus unwillingly was he brought to allude to the irritable and captious inhabitants of fairy land. }

They set forward on their pilgrimage on the last day of October. "This is thy birthday, my sweet Mary," said the mother, as a sting of bitter recollection crossed her mind. "Oh, who could have believed that the head, which, a few years since, was cradled amongst so many rejoicing friends, may perhaps this night seek a cover in vain!"

The exiled family then set forward, – Mary Avenel, a lovely girl between five and six years old, riding gipsy fashion upon Shagram, betwixt two bundles of bedding; the Lady of Avenel walking by the animal's side; Tibb leading the bridle, and old Martin walking a little before, looking anxiously around him to explore the way.

Martin's task as guide, after two or three miles' walking, became more difficult than he himself had expected, or than he was willing to avow. It happened that the extensive range of pasturage, with which he was conversant, lay to the west, and to get into the little valley of Glendearg he had to proceed easterly. In the wilder districts of Scotland, the passage from one vale to another, otherwise than by descending that which you leave, and reascending the other, is often very difficult. –

Heights and hollows, mosses and rocks intervene, and all those local impediments which throw a traveller out of his course. So that Martin, however sure of his general direction, became conscious, and at length was forced reluctantly to admit, that he had missed the direct road to Glendearg, though he insisted they must be very near it. "If we can but win across this wide bog," he said, "I shall warrant ye are on the top of the tower." But to get across the bog was a point of no small difficulty. The farther they ventured into it, though proceeding with all the caution which Martin's experience recommended, the more unsound the ground became, until, after they had passed some places of great peril, their best argument for going forward came to be, that they had to encounter equal danger in returning. The Lady of Avenel had been tenderly nurtured, but what will not a woman endure when her child is in danger? Complaining less of the dangers of the road than her attendants, who had been inured to such from their infancy, she kept herself close by the side of the pony, watching its every footstep, and ready, if it should flounder in the morass, to snatch her little Mary from its back. At length they came to a place where the guide greatly hesitated, for all around him was broken lumps of heath, divided from each other by deep sloughs of black tenacious mire. After great consideration, Martin, selecting what he thought the safest path, began himself to lead forward Shagram, in order to afford greater security to the child. But Shagram snorted, laid his ears back, stretched his two feet forward, and drew his hind feet under him, so as to adopt

the best possible posture for obstinate resistance, and refused to move one yard in the direction indicated. Old Martin, much puzzled, now hesitated whether to exert his absolute authority, or to defer to the contumacious obstinacy of Shagram, and was not greatly comforted by his wife's observation, who, seeing Shagram stare with his eyes, distend his nostrils, and tremble with terror, hinted that "he surely saw more than they could see."

In this dilemma, the child suddenly exclaimed – "Bonny ledly signs to us to come yon gate." They all looked in the direction where the child pointed, but saw nothing, save a wreath, of rising mist, which fancy might form into a human figure; but which afforded to Martin only the sorrowful conviction, that the danger of their situation was about to be increased by a heavy fog. He once more essayed to lead forward Shagram; but the animal was inflexible in its determination not to move in the direction Martin recommended. "Take your awn way for it, then," said Martin, "and let us see what you can do for us."

Shagram, abandoned to the discretion of his own free-will, set off boldly in the direction the child had pointed. There was nothing wonderful in this, nor in its bringing them safe to the other side of the dangerous morass; for the instinct of these animals in traversing bogs is one of the most curious parts of their nature, and is a fact generally established. But it was remarkable, that the child more than once mentioned the beautiful lady and her signals, and that Shagram seemed to be in the secret, always moving in the same direction which she

indicated. The Lady of Avenel took little notice at the time, her mind being probably occupied by the instant danger; but her attendants changed expressive looks with each other more than once.

“All-Hallow Eve!” said Tibb, in a whisper to Martin.

“For the mercy of Our Lady, not a word of that now!” said Martin in reply. “Tell your beads, woman, if you cannot be silent.”

When they got once more on firm ground, Martin recognized certain land-marks, or cairns, on the tops of the neighbouring hills, by which he was enabled to guide his course, and ere long they arrived at the Tower of Glendearg.

It was at the sight of this little fortalice that the misery of her lot pressed hard on the poor Lady of Avenel. When by any accident they had met at church, market, or other place of public resort, she remembered the distant and respectful air with which the wife of the warlike baron was addressed by the spouse of the humble feuar. And now, so much was her pride humbled, that she was to ask to share the precarious safety of the same feuar’s widow, and her pittance of food, which might perhaps be yet more precarious. Martin probably guessed what was passing in her mind, for he looked at her with a wistful glance, as if to deprecate any change of resolution; and answering to his looks, rather than his words, she said, while the sparkle of subdued pride once more glanced from her eye, “If it were for myself alone, I could but die-but for this infant – the last pledge of

Avenel – ”

“True, my lady,” said Martin, hastily; and, as if to prevent the possibility of her retracting, he added, “I will step on and see Dame Elspeth – I kend her husband weel, and have bought and sold with him, for as great a man as he was.”

Martin’s tale was soon told, and met all acceptance from her companion in misfortune. The Lady of Avenel had been meek and courteous in her prosperity; in adversity, therefore, she met with the greatest sympathy. Besides, there was a point of pride in sheltering and supporting a woman of such superior birth and rank; and, not to do Elspeth Glendinning injustice, she felt sympathy for one whose fate resembled her own in so many points, yet was so much more severe. Every species of hospitality was gladly and respectfully extended to the distressed travellers, and they were kindly requested to stay as long at Glendearg as their circumstances rendered necessary, or their inclination prompted.

Chapter the Fourth

*Ne'er be I found by thee unawed,
On that thrice hallow'd eve abroad.
When goblins haunt from flood and fen,
The steps of men.*

COLLINS'S Ode to Fear.

As the country became more settled, the Lady of Avenel would have willingly returned to her husband's mansion. But that was no longer in her power. It was a reign of minority, when the strongest had the best right, and when acts of usurpation were frequent amongst those who had much power and little conscience.

Julian Avenel, the younger brother of the deceased Walter, was a person of this description. He hesitated not to seize upon his brother's house and lands, so soon as the retreat of the English permitted him. At first, he occupied the property in the name of his niece; but when the lady proposed to return with her child to the mansion of its fathers, he gave her to understand, that Avenel, being a male fief, descended to the brother, instead of the daughter, of the last possessor. The ancient philosopher declined a dispute with the emperor who commanded twenty legions, and the widow of Walter Avenel was in no condition to maintain a contest with the leader of twenty moss-troopers. Julian was also

a man of service, who could back a friend in case of need, and was sure, therefore, to find protectors among the ruling powers. In short, however clear the little Mary's right to the possessions of her father, her mother saw the necessity of giving way, at least for the time, to the usurpation of her uncle.

Her patience and forbearance were so far attended with advantage, that Julian, for very shame's sake, could no longer suffer her to be absolutely dependant on the charity of Elspeth Glendinning. A drove of cattle and a bull (which were probably missed by some English farmer) were driven to the pastures of Glendearg; presents of raiment and household stuff were sent liberally, and some little money, though with a more sparing hand: for those in the situation of Julian Avenel could come more easily by the goods, than the representing medium of value, and made their payments chiefly in kind.

In the meantime, the widows of Walter Avenel and Simon Glendinning had become habituated to each other's society, and were unwilling to part. The lady could hope no more secret and secure residence than in the Tower of Glendearg, and she was now in a condition to support her share of the mutual housekeeping. Elspeth, on the other hand, felt pride, as well as pleasure, in the society of a guest of such distinction, and was at all times willing to pay much greater deference than the Lady of Walter Avenel could be prevailed on to accept.

Martin and his wife diligently served the united family in their several vocations, and yielded obedience to both mistresses,

though always considering themselves as the especial servants of the Lady of Avenel. This distinction sometimes occasioned a slight degree of difference between Dame Elspeth and Tibb; the former being jealous of her own consequence, and the latter apt to lay too much stress upon the rank and family of her mistress. But both were alike desirous to conceal such petty squabbles from the lady, her hostess scarce yielding to her old domestic in respect for her person. Neither did the difference exist in such a degree as to interrupt the general harmony of the family, for the one wisely gave way as she saw the other become warm; and Tibb, though she often gave the first provocation, had generally the sense to be the first in relinquishing the argument.

The world which lay beyond was gradually forgotten by the inhabitants of this sequestered glen, and unless when she attended mass at the Monastery Church upon some high holiday, Alice of Avenel almost forgot that she once held an equal rank with the proud wives of the neighbouring barons and nobles who on such occasions crowded to the solemnity. The recollection gave her little pain. She loved her husband for himself, and in his inestimable loss all lesser subjects of regret had ceased to interest her. At times, indeed, she thought of claiming the protection of the Queen Regent (Mary of Guise) for her little orphan, but the fear of Julian Avenel always came between. She was sensible that he would have neither scruple nor difficulty in spiriting away the child, (if he did not proceed farther,) should he once consider its existence as formidable to his interest. Besides, he led a wild and

unsettled life, mingling in all feuds and forays, wherever there was a spear to be broken; he evinced no purpose of marrying, and the fate which he continually was braving might at length remove him from his usurped inheritance. Alice of Avenel, therefore, judged it wise to check all ambitious thoughts for the present, and remain quiet in the rude, but peaceable retreat, to which Providence had conducted her.

It was upon an All-Hallow's eve, when the family had resided together for the space of three years, that the domestic circle was assembled round the blazing turf-fire, in the old narrow hall of the Tower of Glendearg. The idea of the master or mistress of the mansion feeding or living apart from their domestics, was at this period never entertained. The highest end of the board, the most commodious settle by the fire, – these were the only marks of distinction; and the servants mingled, with deference indeed, but unreprieved and with freedom, in whatever conversation was going forward. But the two or three domestics, kept merely for agricultural purposes, had retired to their own cottages without, and with them a couple of wenches, usually employed within doors, the daughters of one of the hinds.

After their departure, Martin locked, first, the iron grate; and, secondly, the inner door of the tower, when the domestic circle was thus arranged. Dame Elspeth sate pulling the thread from her distaff; Tibb watched the progress of scalding the whey, which hung in a large pot upon the *crook*, a chain terminated by a hook, which was suspended in the chimney to serve the purpose of

the modern crane. Martin, while busied in repairing some of the household articles, (for every man in those days was his own carpenter and smith, as well as his own tailor and shoemaker,) kept from time to time a watchful eye upon the three children.

They were allowed, however, to exercise their juvenile restlessness by running up and down the hall, behind the seats of the elder members of the family, with the privilege of occasionally making excursions into one or two small apartments which opened from it, and gave excellent opportunity to play at hide-and-seek. This night, however, the children seemed not disposed to avail themselves of their privilege of visiting these dark regions, but preferred carrying on their gambols in the vicinity of the light.

In the meanwhile, Alice of Avenel, sitting close to an iron candlestick, which supported a misshapen torch of domestic manufacture, read small detached passages from a thick clasped volume, which she preserved with the greatest care. The art of reading the lady had acquired by her residence in a nunnery during her youth, but she seldom, of late years, put it to any other use than perusing this little volume, which formed her whole library. The family listened to the portions which she selected, as to some good thing which there was a merit in hearing with respect, whether it was fully understood or no. To her daughter, Alice of Avenel had determined to impart their mystery more fully, but the knowledge was at that period attended with personal danger, and was not rashly to be trusted to a child.

The noise of the romping children interrupted, from time to time, the voice of the lady, and drew on the noisy culprits the rebuke of Elspeth.

“Could they not go farther a-field, if they behaved to make such a din, and disturb the lady’s good words?” And this command was backed with the threat of sending the whole party to bed if it was not attended to punctually. Acting under the injunction, the children first played at a greater distance from the party, and more quietly, and then began to stray into the adjacent apartments, as they became impatient of the restraint to which they were subjected. But, all at once, the two boys came open-mouthed into the hall, to tell that there was an armed man in the spence.

“It must be Christie of Clint-hill,” said Martin, rising; “what can have brought him here at this time?”

“Or how came he in?” said Elspeth.

“Alas! what can he seek?” said the Lady of Avenel, to whom this man, a retainer of her husband’s brother, and who sometimes executed his commissions at Glendearg, was an object of secret apprehension and suspicion. “Gracious heavens!” she added, rising up, “where is my child?” All rushed to the spence, Halbert Glendinning first arming himself with a rusty sword, and the younger seizing upon the lady’s book. They hastened to the spence, and were relieved of a part of their anxiety by meeting Mary at the door of the apartment. She did not seem in the slightest degree alarmed, or disturbed. They rushed into the

spence, (a sort of interior apartment in which the family ate their victuals in the summer season,) but there was no one there.

“Where is Christie of Clint-hill?” said Martin.

“I do not know,” said little Mary; “I never saw him.”

“And what made you, ye misleard loons,” said Dame Elspeth to her two boys, “come yon gate into the ha’, roaring like bullsegs, to frighten the leddy, and her far frae strong?” The boys looked at each other in silence and confusion, and their mother proceeded with her lecture. “Could ye find nae night for daffin but Hallowe’en, and nae time but when the leddy was reading to us about the holy Saints? May ne’er be in my fingers, if I dinna sort ye baith for it!” The eldest boy bent his eyes on the ground, the younger began to weep, but neither spoke; and the mother would have proceeded to extremities, but for the interposition of the little maiden.

“Dame Elspeth, it was *my* fault – I did say to them, that I saw a man in the spence.”

“And what made you do so, child,” said her mother, “to startle us all thus?”

“Because,” said Mary, lowering her voice, “I could not help it.”

“Not help it, Mary! – you occasioned all this idle noise, and you could not help it? How mean you by that, minion?”

“There really was an armed man in this spence,” said Mary; “and because I was surprised to see him, I cried out to Halbert and Edward – ”

“She has told it herself,” said Halbert Glendinning, “or it had never been told by me.”

“Nor by me neither,” said Edward, emulously.

“Mistress Mary,” said Elspeth, “you never told us anything before that was not true; tell us if this was a Hallowe’en cantrip, and make an end of it.” The Lady of Avenel looked as if she would have interfered, but knew not how; and Elspeth, who was too eagerly curious to regard any distant hint, persevered in her inquiries. “Was it Christie of the Clint-hill? – I would not for a mark that he were about the house, and a body no ken where.”

“It was not Christie,” said Mary; “it was – it was a gentleman – a gentleman with a bright breastplate, like what I hae seen langsyne, when we dwelt at Avenel – ”

“What like was he?” continued Tibb, who now took share in the investigation.

“Black-haired, black-eyed, with a peaked black beard,” said the child; “and many a fold of pearling round his neck, and hanging down his breast ower his breastplate; and he had a beautiful hawk, with silver bells, standing on his left hand, with a crimson silk hood upon its head – ”

“Ask her no more questions, for the love of God,” said the anxious menial to Elspeth, “but look to my leddy!” But the Lady of Avenel, taking Mary in her hand, turned hastily away, and, walking into the hall, gave them no opportunity of remarking in what manner she received the child’s communication, which she thus cut short. What Tibb thought of it appeared from her

crossing herself repeatedly, and whispering into Elspeth's ear, "Saint Mary preserve us! – the lassie has seen her father!"

When they reached the hall, they found the lady holding her daughter on her knee, and kissing her repeatedly. When they entered, she again arose, as if to shun observation, and retired to the little apartment where her child and she occupied the same bed.

The boys were also sent to their cabin, and no one remained by the hall fire save the faithful Tibb and dame Elspeth, excellent persons both, and as thorough gossips as ever wagged a tongue.

It was but natural that they should instantly resume the subject of the supernatural appearance, for such they deemed it, which had this night alarmed the family.

"I could hae wished it had been the deil himself – be good to and preserve us! – rather than Christie o' the Clint-hill," said the matron of the mansion, "for the word runs rife in the country, that he is ane of the maist masterfu' thieves ever lap on horse."

"Hout-tout, Dame Elspeth," said Tibb, "fear ye naething frae Christie; tods keep their ain holes clean. You kirk-folk make sic a fasherie about men shifting a wee bit for their living! Our Border-lairds would ride with few men at their back, if a' the light-handed lads were out o' gate."

"Better they rade wi' nane than distress the country-side the gate they do," said Dame Elspeth.

"But wha is to haud back the Southron, then," said Tibb, "if ye take away the lances and broadswords? I trow we auld wives

couldna do that wi' rock and wheel, and as little the monks wi' bell and book."

"And sae weel as the lances and broadswords hae kept them back, I trow! – I was mair beholden to ae Southron, and that was Stawarth Bolton, than to a' the border-riders ever wore Saint Andrew's cross – I reckon their skelping back and forward, and lifting honest men's gear, has been a main cause of a' the breach between us and England, and I am sure that cost me a kind goodman. They spoke about the wedding of the Prince and our Queen, but it's as like to be the driving of the Cumberland folk's stocking that brought them down on us like dragons." Tibb would not have failed in other circumstances to answer what she thought reflections disparaging to her country folk; but she recollected that Dame Elspeth was mistress of the family, curbed her own zealous patriotism, and hastened to change the subject.

"And is it not strange," she said, "that the heiress of Avenel should have seen her father this blessed night?"

"And ye think it was her father, then?" said Elspeth Glendinning.

"What else can I think?" said Tibb.

"It may hae been something waur, in his likeness," said Dame Glendinning.

"I ken naething about that," said Tibb, – "but his likeness it was, that I will be sworn to, just as he used to ride out a-hawking; for having enemies in the country, he seldom laid off the breast-plate; and for my part," added Tibb, "I dinna think a man looks

like a man unless he has steel on his breast, and by his side too.”

“I have no skill of your harness on breast or side either,” said Dame Glendinning; “but I ken there is little luck in Hallowe’en sights, for I have had ane myself.”

“Indeed, Dame Elspeth?” said old Tibb, edging her stool closer to the huge elbow-chair occupied by her friend, “I should like to hear about that.”

“Ye maun ken, then, Tibb,” said Dame Glendinning, “that when I was a hempie of nineteen or twenty, it wasna my fault if I wasna at a’ the merry-makings time about.”

“That was very natural,” said Tibb; “but ye hae sobered since that, or ye wadna haud our braw gallants sae lightly.”

“I have had that wad sober me or ony ane,” said the matron, “Aweel, Tibb, a lass like me wasna to lack wooers, for I wasna sae ill-favoured that the tikes wad bark after me.”

“How should that be,” said Tibb, “and you sic a weel-favoured woman to this day?”

“Fie, fie, cummer,” said the matron of Glendearg, hitching her seat of honour, in her turn, a little nearer to the cuttle-stool on which Tibb was seated; “weel-favoured is past my time of day; but I might pass then, for I wasna sae tocherless but what I had a bit land at my breast-lace. My father was portioner of Little-dearg.”

“Ye hae tell’d me that before,” said Tibb; “but anent the Hallowe’en?”

“Aweel, aweel, I had mair joes than ane, but I favoured nane

o' them; and sae, at Hallowe'en, Father Nicolas the cellarer – he was cellarer before this father, Father Clement, that now is – was cracking his nuts and drinking his brown beer with us, and as blithe as might be, and they would have me try a cantrip to ken wha suld wed me: and the monk said there was nae ill in it, and if there was, he would assoil me for it. And wha but I into the barn to winnow my three weights o' naething – sair, sair my mind misgave me for fear of wrang-doing and wrang-suffering baith; but I had aye a bauld spirit. I had not winnowed the last weight clean out, and the moon was shining bright upon the floor, when in stalked the presence of my dear Simon Glendinning, that is now happy. I never saw him plainer in my life than I did that moment; he held up an arrow as he passed me, and I swarf'd awa wi' fright. Muckle wark there was to bring me to mysell again, and sair they tried to make me believe it was a trick of Father Nicolas and Simon between them, and that the arrow was to signify Cupid's shaft, as the Father called it; and mony a time Simon wad threep it to me after I was married – gude man, he liked not it should be said that he was seen out o' the body! – But mark the end o' it, Tibb; we were married, and the gray-goose wing was the death o' him after a'!”

“As it has been of ower mony brave men,” said Tibb; “I wish there wasna sic a bird as a goose in the wide warld, forby the clecking that we hae at the burn-side.”

“But tell me, Tibb,” said Dame Glendinning, “what does your leddy aye do reading out o' that thick black book wi' the silver

clasps? – there are ower mony gude words in it to come frae ony body but a priest – An it were about Robin Hood, or some o’ David Lindsay’s ballants, ane wad ken better what to say to it. I am no misdoubting your mistress nae way, but I wad like ill to hae a decent house haunted wi’ ghaists and gyrecarlines.”

“Ye hae nae reason to doubt my leddy, or ony thing she says or does, Dame Glendinning,” said the faithful Tibb, something offended; “and touching the bairn, it’s weel kend she was born on Hallowe’en, was nine years gane, and they that are born on Hallowe’en whiles see mair than ither folk.”

“And that wad be the cause, then, that the bairn didna mak muckle din about what it saw? – if it had been my Halbert himself, forby Edward, who is of softer nature, he wad hae yammered the haill night of a constancy. But it’s like Mistress Mary hae sic sights mair natural to her.”

“That may weel be,” said Tibb; “for on Hallowe’en she was born, as I tell ye, and our auld parish priest wad fain hae had the night ower, and All-Hallow day begun. But for a’ that, the sweet bairn is just like ither bairns, as ye may see yourself; and except this blessed night, and ance before when we were in that weary bog on the road here, I kenna that it saw mair than ither folk.”

“But what saw she in the bog, then,” said Dame Glendinning, “forby moor-cocks and heather-blutters?”

“The wean saw something like a white leddy that weised us the gate,” said Tibb; “when we were like to hae perished in the moss-hags – certain it was that Shagram reisted, and I ken Martin

thinks he saw something.”

“And what might the white leddy be?” said Elspeth; “have ye ony guess o’ that?”

“It’s weel kend that, Dame Elspeth,” said Tibb; “if ye had lived under grit folk, as I hae dune, ye wadna be to seek in that matter.”

“I hae aye keepit my ain ha’ house abune my head,” said Elspeth, not without emphasis, “and if I havena lived wi’ grit folk, grit folk have lived wi’ me.”

“Weel, weel, dame,” said Tibb, “your pardon’s prayed, there was nae offence meant. But ye maun ken the great ancient families canna be just served wi’ the ordinary saunts, (praise to them!) like Saunt Anthony, Saunt Cuthbert, and the like, that come and gang at every sinner’s bidding, but they hae a sort of saunts or angels, or what not, to themsells; and as for the White Maiden of Avenel, she is kend ower the haill country. And she is aye seen to yammer and wail before ony o’ that family dies, as was weel kend by twenty folk before the death of Walter Avenel, haly be his cast!”

“If she can do nae mair than that,” said Elspeth, somewhat scornfully, “they needna make mony vows to her, I trow. Can she make nae better fend for them than that, and has naething better to do than wait on them?”

“Mony braw services can the White Maiden do for them to the boot of that, and has dune in the auld histories,” said Tibb, “but I mind o’ naething in my day, except it was her that the bairn saw in the bog.”

“Aweel, aweel, Tibb,” said Dame Glendinning, rising and lighting the iron lamp, “these are great privileges of your grand folk. But our Lady and Saunt Paul are good enough saunts for me, and I’se warrant them never leave me in a bog that they can help me out o’, seeing I send four waxen candles to their chapels every Candlemas; and if they are not seen to weep at my death, I’se warrant them smile at my joyful rising again, whilk Heaven send to all of us, Amen.”

“Amen,” answered Tibb, devoutly; “and now it’s time I should hap up the wee bit gathering turf, as the fire is ower low.”

Busily she set herself to perform this duty. The relict of Simon Glendinning did but pause a moment to cast a heedful and cautious glance all around the hall, to see that nothing was out of its proper place; then, wishing Tibb good-night, she retired to repose.

“The deil’s in the carline,” said Tibb to herself, “because she was the wife of a cock-laird, she thinks herself grander, I trow, than the bower-woman of a lady of that ilk!” Having given vent to her suppressed spleen in this little ejaculation, Tibb also betook herself to slumber.

Chapter the Fifth

*A priest, ye cry, a priest! – lame shepherds they,
How shall they gather in the stragglings flock?
Dumb dogs which bark not – how shall they compel
The loitering vagrants to the Master's fold?
Fitter to bask before the blazing fire,
And snuff the mess neat-handed Phillis dresses,
Than on the snow-wreath battle with the wolf.*

REFORMATION.

The health of the Lady of Avenel had been gradually decaying ever since her disaster. It seemed as if the few years which followed her husband's death had done on her the work of half a century. She lost the fresh elasticity of form, the colour and the mien of health, and became wasted, wan, and feeble. She appeared to have no formed complaint; yet it was evident to those who looked on her, that her strength waned daily. Her lips at length became blenched and her eye dim; yet she spoke not of any desire to see a priest, until Elspeth Glendinning in her zeal could not refrain from touching upon a point which she deemed essential to salvation. Alice of Avenel received her hint kindly, and thanked her for it.

“If any good priest would take the trouble of such a journey,” she said, “he should be welcome; for the prayers and lessons of

the good must be at all times advantageous.”

This quiet acquiescence was not quite what Elspeth Glendinning wished or expected. She made up, however, by her own enthusiasm, for the lady's want of eagerness to avail herself of ghostly counsel, and Martin was despatched with such haste as Shagram would make, to pray one of the religious men of Saint Mary's to come up to administer the last consolations to the widow of Walter Avenel.

When the Sacristan had announced to the Lord Abbot, that the Lady of the umquhile Walter de Avenel was in very weak health in the Tower of Glendearg, and desired the assistance of a father confessor, the lordly monk paused on the request.

“We do remember Walter de Avenel,” he said; “a good knight and a valiant: he was dispossessed of his lands, and slain by the Southron – May not the lady come hither to the sacrament of confession? the road is distant and painful to travel.”

“The lady is unwell, holy father,” answered the Sacristan, “and unable to bear the journey.”

“True – ay, – yes – then must one of our brethren go to her – Knowest thou if she hath aught of a jointure from this Walter de Avenel?”

“Very little, holy father,” said the Sacristan; “she hath resided at Glendearg since her husband's death, well-nigh on the charity of a poor widow, called Elspeth Glendinning.”

“Why, thou knowest all the widows in the country-side!” said the Abbot. “Ho! ho! ho!” and he shook his portly sides at his

own jest.

“Ho! ho! ho!” echoed the Sacristan, in the tone and tune in which an inferior applauds the jest of his superior. – Then added, with a hypocritical shuffle, and a sly twinkle of his eye, “It is our duty, most holy father, to comfort the widow – He! he! he!”

This last laugh was more moderate, until the Abbot should put his sanction on the jest.

“Ho! ho!” said the Abbot; “then, to leave jesting, Father Philip, take thou thy riding gear, and go to confess this Dame Avenel.”

“But,” said the Sacristan —

“Give me no *Buts*; neither But nor If pass between monk and Abbot, Father Philip; the bands of discipline must not be relaxed – heresy gathers force like a snow-ball – the multitude expect confessions and preachings from the Benedictine, as they would from so many beggarly friars – and we may not desert the vineyard, though the toil be grievous unto us.”

“And with so little advantage to the holy monastery,” said the Sacristan.

“True, Father Philip; but wot you not that what preventeth harm doth good? This Julian de Avenel lives a light and evil life, and should we neglect the widow of his brother, he might foray our lands, and we never able to show who hurt us – moreover it is our duty to an ancient family, who, in their day, have been benefactors to the Abbey. Away with thee instantly, brother; ride night and day, an it be necessary, and let men see how diligent

Abbot Boniface and his faithful children are in the execution of their spiritual duty – toil not deterring them, for the glen is five miles in length – fear not withholding them, for it is said to be haunted of spectres – nothing moving them from pursuit of their spiritual calling; to the confusion of calumnious heretics, and the comfort and edification of all true and faithful sons of the Catholic Church. I wonder what our brother Eustace will say to this?”

Breathless with his own picture of the dangers and toil which he was to encounter, and the fame which he was to acquire, (both by proxy,) the Abbot moved slowly to finish his luncheon in the refectory, and the Sacristan, with no very good will, accompanied old Martin in his return to Glendearg; the greatest impediment in the journey being the trouble of restraining his pampered mule, that she might tread in something like an equal pace with poor jaded Shagram.

After remaining an hour in private with his penitent, the monk returned moody and full of thought. Dame Elspeth, who had placed for the honoured guest some refreshment in the hall, was struck with the embarrassment which appeared in his countenance. Elspeth watched him with great anxiety. She observed there was that on his brow which rather resembled a person come from hearing the confession of some enormous crime, than the look of a confessor who resigns a reconciled penitent, not to earth, but to heaven. After long hesitating, she could not at length refrain from hazarding a question. She was

sure she said, the leddy had made an easy shrift. Five years had they resided together, and she could safely say, no woman lived better.

“Woman,” said the Sacristan, sternly, “thou speakest thou knowest not what – What avails clearing the outside of the platter, if the inside be foul with heresy?”

“Our dishes and trenchers are not so clean as they could be wished, holy father,” said Elspeth, but half understanding what he said, and beginning with her apron to wipe the dust from the plates, of which she supposed him to complain.

“Forbear, Dame Elspeth” said the monk; “your plates are as clean as wooden trenchers and pewter flagons can well be; the foulness of which I speak is of that pestilential heresy which is daily becoming ingrained in this our Holy Church of Scotland, and as a canker-worm in the rose-garland of the Spouse.”

“Holy Mother of Heaven!” said Dame Elspeth, crossing herself, “have I kept house with a heretic?”

“No, Elspeth, no,” replied the monk; “it were too strong a speech for me to make of this unhappy lady, but I would I could say she is free from heretical opinions. Alas! they fly about like the pestilence by noon-day, and infect even the first and fairest of the flock! For it is easy to see of this dame, that she hath been high in judgment as in rank.”

“And she can write and read, I had almost said, as weel as your reverence” said Elspeth.

“Whom doth she write to, and what doth she read?” said the

monk, eagerly.

“Nay,” replied Elspeth, “I cannot say I ever saw her write at all, but her maiden that was – she now serves the family – says she can write – And for reading, she has often read to us good things out of a thick black volume with silver clasps.”

“Let me see it,” said the monk, hastily, “on your allegiance as a true vassal – on your faith as a Catholic Christian – instantly – instantly let me see it.”

The good woman hesitated, alarmed at the tone in which the confessor took up her information; and being moreover of opinion, that what so good a woman as the Lady of Avenel studied so devoutly, could not be of a tendency actually evil. But borne down by the clamour, exclamations, and something like threats used by Father Philip, she at length brought him the fatal volume. It was easy to do this without suspicion on the part of the owner, as she lay on her bed exhausted with the fatigue of a long conference with her confessor, and as the small *round*, or turret closet, in which was the book and her other trifling property, was accessible by another door. Of all her effects the book was the last she would have thought of securing, for of what use or interest could it be in a family who neither read themselves, nor were in the habit of seeing any who did? so that Dame Elspeth had no difficulty in possessing herself of the volume, although her heart all the while accused her of an ungenerous and an inhospitable part towards her friend and inmate. The double power of a landlord and a feudal superior

was before her eyes; and to say truth, the boldness, with which she might otherwise have resisted this double authority, was, I grieve to say it, much qualified by the curiosity she entertained, as a daughter of Eve, to have some explanation respecting the mysterious volume which the lady cherished with so much care, yet whose contents she imparted with such caution. For never had Alice of Avenel read them any passage from the book in question until the iron door of the tower was locked, and all possibility of intrusion prevented. Even then she had shown, by the selection of particular passages, that she was more anxious to impress on their minds the principles which the volume contained, than to introduce them to it as a new rule of faith.

When Elspeth, half curious, half remorseful, had placed the book in the monk's hands, he exclaimed, after turning over the leaves, "Now, by mine order, it is as I suspected! – My mule, my mule! – I will abide no longer here – well hast thou done, dame, in placing in my hands this perilous volume."

"Is it then witchcraft or devil's work?" said Dame Elspeth, in great agitation.

"Nay, God forbid!" said the monk, signing himself with the cross, "it is the Holy Scripture. But it is rendered into the vulgar tongue, and therefore, by the order of the Holy Catholic Church, unfit to be in the hands of any lay person."

"And yet is the Holy Scripture communicated for our common salvation," said Elspeth. "Good Father, you must instruct mine ignorance better; but lack of wit cannot be a deadly sin, and truly,

to my poor thinking, I should be glad to read the Holy Scripture.”

“I dare say thou wouldst,” said the monk; “and even thus did our mother Eve seek to have knowledge of good and evil, and thus Sin came into the world, and Death by Sin.”

“I am sure, and it is true,” said Elspeth. “Oh, if she had dealt by the counsel of Saint Peter and Saint Paul!”

“If she had revered the command of Heaven,” said the monk, “which, as it gave her birth, life, and happiness, fixed upon the grant such conditions as best corresponded with its holy pleasure. I tell thee, Elspeth, *the Word slayeth*— that is, the text alone, read with unskilled eye and unhallowed lips, is like those strong medicines which sick men take by the advice of the learned. Such patients recover and thrive; while those dealing in them at their own hand, shall perish by their own deed.”

“Nae doubt, nae doubt,” said the poor woman, “your reverence knows best.”

“Not I,” said Father Philip, in a tone as deferential as he thought could possibly become the Sacristan of Saint Mary’s, – “Not I, but the Holy Father of Christendom, and our own holy father, the Lord Abbot, know best. I, the poor Sacristan of Saint Mary’s, can but repeat what I hear from others my superiors. Yet of this, good woman, be assured, – the Word, the mere Word, slayeth. But the church hath her ministers to gloze and to expound the same unto her faithful congregation; and this I say, not so much, my beloved brethren – I mean my beloved sister,” (for the Sacristan had got into the end of one of his old

sermons,) – “This I speak not so much of the rectors, curates, and secular clergy, so called because they live after the fashion of the *seculum* or age, unbound by those ties which sequestrate us from the world; neither do I speak this of the mendicant friars, whether black or gray, whether crossed or uncrossed; but of the monks, and especially of the monks Benedictine, reformed on the rule of Saint Bernard of Clairvaux, thence called Cistercian, of which monks, Christian brethren – sister, I would say – great is the happiness and glory of the country in possessing the holy ministers of Saint Mary’s, whereof I, though an unworthy brother, may say it hath produced more saints, more bishops, more popes – may our patrons make us thankful! – than any holy foundation in Scotland. Wherefore – But I see Martin hath my mule in readiness, and I will but salute you with the kiss of sisterhood, which maketh not ashamed, and so betake me to my toilsome return, for the glen is of bad reputation for the evil spirits which haunt it. Moreover, I may arrive too late at the bridge, whereby I may be obliged to take to the river, which I observed to be somewhat waxen.”

Accordingly, he took his leave of Dame Elspeth, who was confounded by the rapidity of his utterance, and the doctrine he gave forth, and by no means easy on the subject of the book, which her conscience told her she should not have communicated to any one, without the knowledge of its owner.

Notwithstanding the haste which the monk as well as the mule made to return to better quarters than they had left at the head of

Glendearg; notwithstanding the eager desire Father Philip had to be the very first who should acquaint the Abbot that a copy of the book they most dreaded had been found within the Halidome, or patrimony of the Abbey; notwithstanding, moreover, certain feelings which induced him to hurry as fast as possible through the gloomy and evil-reputed glen, still the difficulties of the road, and the rider's want of habitude of quick motion, were such, that twilight came upon him ere he had nearly cleared the narrow valley. It was indeed a gloomy ride. The two sides of the vale were so near, that at every double of the river the shadows from the western sky fell upon, and totally obscured, the eastern bank; the thickets of copsewood seemed to wave with a portentous agitation of boughs and leaves, and the very crags and scaurs seemed higher and grimmer than they had appeared to the monk while he was travelling in daylight, and in company. Father Philip was heartily rejoiced, when, emerging from the narrow glen, he gained the open valley of the Tweed, which held on its majestic course from current to pool, and from pool stretched away to other currents, with a dignity peculiar to itself amongst the Scottish rivers; for whatever may have been the drought of the season, the Tweed usually fills up the space between its banks, seldom leaving those extensive sheets of shingle which deform the margins of many of the celebrated Scottish streams.

The monk, insensible to beauties which the age had not regarded as deserving of notice, was, nevertheless, like a prudent general, pleased to find himself out of the narrow glen in which

the enemy might have stolen upon him unperceived. He drew up his bridle, reduced his mule to her natural and luxurious amble, instead of the agitating and broken trot at which, to his no small inconvenience, she had hitherto proceeded, and, wiping his brow, gazed forth at leisure on the broad moon, which, now mingling with the lights of evening, was rising over field and forest, village and fortalice, and, above all, over the stately Monastery, seen far and dim amid the vellow light.

The worst part of the magnificent view, in the monk's apprehension, was, that the Monastery stood on the opposite side of the river, and that of the many fine bridges which have since been built across that classical stream, not one then existed. There was, however, in recompense, a bridge then standing which has since disappeared, although its ruins may still be traced by the curious.

It was of a very peculiar form. Two strong abutments were built on either side of the river, at a part where the stream was peculiarly contracted. Upon a rock in the centre of the current was built a solid piece of masonry, constructed like the pier of a bridge, and presenting, like a pier, an angle to the current of the stream. The masonry continued solid until the pier rose to a level with the two abutments upon either side, and from thence the building rose in the form of a tower. The lower story of this tower consisted only of an archway or passage through the building, over either entrance to which hung a drawbridge with counterpoises, either of which, when dropped, connected the

archway with the opposite abutment, where the farther end of the drawbridge rested. When both bridges were thus lowered, the passage over the river was complete.

The bridge-keeper, who was the dependant of a neighbouring baron, resided with his family in the second and third stories of the tower, which, when both drawbridges were raised, formed an insulated fortalice in the midst of the river. He was entitled to a small toll or custom for the passage, concerning the amount of which disputes sometimes arose between him and the passengers. It is needless to say, that the bridge-ward had usually the better in these questions, since he could at pleasure detain the traveller on the opposite side; or, suffering him to pass half way, might keep him prisoner in his tower till they were agreed on the rate of pontage.

{Footnote: A bridge of the very peculiar construction described in the text, actually existed at a small hamlet about a mile and a half above Melrose, called from the circumstance Bridge-end. It is thus noticed in Gordon's *Iter Septentrionale*: —

“In another journey through the south parts of Scotland, about a mile and a half from Melrose, in the shire of Teviotdale, I saw the remains of a curious bridge over the river Tweed, consisting of three octangular pillars, or rather towers, standing within the water, without any arches to join them. The middle one, which is the most entire, has a door towards the north, and I suppose another opposite one toward the south, which I could not see without crossing the

water. In the middle of this tower is a projection or cornice surrounding it: the whole is hollow from the door upwards, and now open at the top, near which is a small window. I was informed that not long ago a countryman and his family lived in this tower – and got his livelihood by laying out planks from pillar to pillar, and conveying passengers over the river. Whether this be ancient or modern, I know not; but as it is singular in its kind I have thought fit to exhibit it.”

The vestiges of this uncommon species of bridge still exist, and the author has often seen the foundations of the columns when drifting down the Tweed at night for the purpose of killing salmon by torch-light. Mr. John Mercer of Bridge-end recollects, that about fifty years ago the pillars were visible above water; and the late Mr. David Kyle, of the George Inn, Melrose, told the author that he saw a stone taken from the river bearing this inscription: —

“I, Sir John Pringle of Palmer stede, Give an hundred markis of gowd sae reid, To help to bigg my brigg ower Tweed.”

Pringle of Galashiels, afterwards of Whytbank, was the Baron to whom the bridge belonged. }

But it was most frequently with the Monks of Saint Mary’s that the warder had to dispute his perquisites. These holy men insisted for, and at length obtained, a right of gratuitous passage to themselves, greatly to the discontent of the bridge-keeper. But when they demanded the same immunity for the numerous pilgrims who visited the shrine, the bridge-keeper waxed restive, and was supported by his lord in his resistance.

The controversy grew animated on both sides; the Abbot menaced excommunication, and the keeper of the bridge, though unable to retaliate in kind, yet made each individual monk who had to cross and recross the river, endure a sort of purgatory, ere he would accommodate them with a passage. This was a great inconvenience, and would have proved a more serious one, but that the river was fordable for man and horse in ordinary weather.

It was a fine moonlight night, as we have already said, when Father Philip approached this bridge, the singular construction of which gives a curious idea of the insecurity of the times. The river was not in flood, but it was above its ordinary level — *a heavy water*, as it is called in that country, through which the monk had no particular inclination to ride, if he could manage the matter better.

“Peter, my good friend,” cried the Sacristan, raising his voice; “my very excellent friend, Peter, be so kind as to lower the drawbridge. Peter, I say, dost thou not hear? — it is thy gossip, Father Philip, who calls thee.”

Peter heard him perfectly well, and saw him into the bargain; but as he had considered the Sacristan as peculiarly his enemy in his dispute with the convent, he went quietly to bed, after reconnoitring the monk through his loop-hole, observing to his wife, that “riding the water in a moonlight night would do the Sacristan no harm, and would teach him the value of a brig the neist time, on whilk a man might pass high and dry, winter and summer, flood and ebb.”

After exhausting his voice in entreaties and threats, which were equally unattended to by Peter of the Brig, as he was called, Father Philip at length moved down the river to take the ordinary ford at the head of the next stream. Cursing the rustic obstinacy of Peter, he began, nevertheless, to persuade himself that the passage of the river by the ford was not only safe, but pleasant. The banks and scattered trees were so beautifully reflected from the bosom of the dark stream, the whole cool and delicious picture formed so pleasing a contrast to his late agitation, to the warmth occasioned by his vain endeavours to move the relentless porter of the bridge, that the result was rather agreeable than otherwise.

As Father Philip came close to the water's edge, at the spot where he was to enter it, there sat a female under a large broken scathed oak-tree, or rather under the remains of such a tree, weeping, wringing her hands, and looking earnestly on the current of the river. The monk was struck with astonishment to see a female there at that time of night. But he was, in all honest service, – and if a step farther, I put it upon his own conscience, – a devoted squire of dames. After observing the maiden for a moment, although she seemed to take no notice of his presence, he was moved by her distress, and willing to offer his assistance. “Damsel,” said he, “thou seemest in no ordinary distress; peradventure, like myself, thou hast been refused passage at the bridge by the churlish keeper, and thy crossing may concern thee either for performance of a vow, or

some other weighty charge.”

The maiden uttered some inarticulate sounds, looked at the river, and then in the face of the Sacristan. It struck Father Philip at that instant, that a Highland chief of distinction had been for some time expected to pay his vows at the shrine of Saint Mary's; and that possibly this fair maiden might be one of his family, travelling alone for accomplishment of a vow, or left behind by some accident, to whom, therefore, it would be but right and prudent to use every civility in his power, especially as she seemed unacquainted with the Lowland tongue. Such at least was the only motive the Sacristan was ever known to assign for his courtesy; if there was any other, I once more refer it to his own conscience.

To express himself by signs, the common language of all nations, the cautious Sacristan first pointed to the river, then to his mule's crupper, and then made, as gracefully as he could, a sign to induce the fair solitary to mount behind him. She seemed to understand his meaning, for she rose up as if to accept his offer; and while the good monk, who, as we have hinted, was no great cavalier, laboured, with the pressure of the right leg and the use of the left rein, to place his mule with her side to the bank in such a position that the lady might mount with ease, she rose from the ground with rather portentous activity, and at one bound sate behind the monk upon the animal, much the firmer rider of the two. The mule by no means seemed to approve of this double burden; she bounded, bolted, and would soon have

thrown Father Philip over her head, had not the maiden with a firm hand detained him in the saddle.

At last the restive brute changed her humour; and, from refusing to budge off the spot, suddenly stretched her nose homeward, and dashed into the ford as fast as she could scamper. A new terror now invaded the monk's mind – the ford seemed unusually deep, the water eddied off in strong ripple from the counter of the mule, and began to rise upon her side. Philip lost his presence of mind, – which was at no time his most ready attribute, the mule yielded to the weight of the current, and as the rider was not attentive to keep her head turned up the river, she drifted downward, lost the ford and her footing at once, and began to swim with her head down the stream. And what was sufficiently strange, at the same moment, notwithstanding the extreme peril, the damsel began to sing, thereby increasing, if anything could increase, the bodily fear of the worthy Sacristan.

I.

Merrily swim we, the moon shines bright,
Both current and ripple are dancing in light.
We have roused the night raven, I heard him croak,
As we plashed along beneath the oak
That flings its broad branches so far and so wide,
Their shadows are dancing in midst of the tide.
“Who wakens my nestlings,” the raven he said,
“My beak shall ere morn in his blood be red.
For a blue swoln corpse is a dainty meal.

And I'll have my share with the pike and the eel."

II.

Merrily swim we, the moon shines bright,
There's a golden gleam on the distant height;
There's a silver shower on the alders dank.
And the drooping willows that wave on the bank.
I see the abbey, both turret and tower,
It is all astir for the vesper hour;
The monks for the chapel are leaving each cell.
But Where's Father Philip, should toll the bell?

III.

Merrily swim we, the moon shines bright,
Downward we drift through shadow and light,
Under yon rock the eddies sleep,
Calm and silent, dark and deep.
The Kelpy has risen from the fathomless pool.
He has lighted his candle of death and of dool.
Look, Father, look, and you'll laugh to see
How he gapes and glares with his eyes on thee.

IV.

Good luck to your fishing, whom watch ye to-night?
A man of mean, or a man of might?
Is it layman or priest that must float in your cove,
Or lover who crosses to visit his love?
Hark! heard ye the Kelpy reply, as we pass'd, —
"God's blessing on the warder, he lock'd the bridge fast!
All that come to my cove are sunk,
Priest or layman, lover or monk."

How long the damsel might have continued to sing, or where the terrified monk's journey might have ended, is uncertain. As she sung the last stanza, they arrived at, or rather in, a broad tranquil sheet of water, caused by a strong wear or damhead, running across the river, which dashed in a broad cataract over the barrier. The mule, whether from choice, or influenced by the suction of the current, made towards the cut intended to supply the convent mills, and entered it half swimming half wading, and pitching the unlucky monk to and fro in the saddle at a fearful rate.

As his person flew hither and thither, his garment became loose, and in an effort to retain it, his hand lighted on the volume of the *Lady of Avenel* which was in his bosom. No sooner had he grasped it, than his companion pitched him out of the saddle into the stream, where, still keeping her hand on his collar, she gave him two or three good souses in the watery fluid, so as to ensure that every other part of him had its share of wetting, and then quitted her hold when he was so near the side that by a slight effort (of a great one he was incapable) he might scramble on shore. This accordingly he accomplished, and turning his eyes to see what had become of his extraordinary companion, she was nowhere to be seen; but still he heard, as if from the surface of the river, and mixing with the noise of the water breaking over the damhead, a fragment of her wild song, which seemed to run thus: —

Landed – landed! the black book hath won.
Else had you seen Berwick with morning sun!
Sain ye, and save ye, and blithe mot ye be,
For seldom they land that go swimming with me.

The ecstasy of the monk's terror could be endured no longer; his head grew dizzy, and, after staggering a few steps onward and running himself against a wall, he sunk down in a state of insensibility.

Chapter the Sixth

*Now let us sit in conclave. That these weeds
Be rooted from the vineyard of the church.
That these foul tares be severed from the wheat,
We are, I trust, agreed. — Yet how to do this,
Nor hurt the wholesome crop and tender vine-plants,
Craves good advisement.*

THE REFORMATION.

The vesper service in the Monastery Church of Saint Mary's was now over. The Abbot had disrobed himself of his magnificent vestures of ceremony, and resumed his ordinary habit, which was a black gown, worn over a white cassock, with a narrow scapulary; a decent and venerable dress, which was calculated to set off to advantage the portly mien of Abbot Boniface.

In quiet times no one could have filled the state of a mitred Abbot, for such was his dignity, more respectably than this worthy prelate. He had, no doubt, many of those habits of self-indulgence which men are apt to acquire who live for themselves alone. He was vain, moreover; and when boldly confronted, had sometimes shown symptoms of timidity, not very consistent with the high claims which he preferred as an eminent member of the church, or with the punctual deference which he exacted

from his religious brethren, and all who were placed under his command. But he was hospitable, charitable, and by no means of himself disposed to proceed with severity against any one. In short, he would in other times have slumbered out his term of preferment with as much credit as any other “purple Abbot,” who lived easily, but at the same time decorously – slept soundly, and did not disquiet himself with dreams.

But the wide alarm spread through the whole Church of Rome by the progress of the reformed doctrines, sorely disturbed the repose of Abbot Boniface, and opened to him a wide field of duties and cares which he had never so much as dreamed of. There were opinions to be combated and refuted – practices to be inquired into – heretics to be detected and punished – the fallen off to be reclaimed – the wavering to be confirmed – scandal to be removed from the clergy, and the vigour of discipline to be re-established. Post upon post arrived at the Monastery of Saint Mary’s – horses reeking, and riders exhausted – this from the Privy Council, that from the Primate of Scotland, and this other again from the Queen Mother, exhorting, approving, condemning, requesting advice upon this subject, and requiring information upon that.

These missives Abbot Boniface received with an important air of helplessness, or a helpless air of importance, – whichever the reader may please to term it, evincing at once gratified vanity, and profound trouble of mind. The sharp-witted Primate of Saint Andrews had foreseen the deficiencies of the Abbot

of St. Mary's, and endeavoured to provide for them by getting admitted into his Monastery as Sub-Prior a brother Cistercian, a man of parts and knowledge, devoted to the service of the Catholic Church, and very capable not only to advise the Abbot on occasions of difficulty, but to make him sensible of his duty in case he should, from good-nature or timidity, be disposed to shrink from it.

Father Eustace played the same part in the Monastery as the old general who, in foreign armies, is placed at the elbow of the Prince of the Blood, who nominally commands in chief, on condition of attempting nothing without the advice of his dry-nurse; and he shared the fate of all such dry-nurses, being heartily disliked as well as feared by his principal. Still, however, the Primate's intention was fully answered. Father Eustace became the constant theme and often the bugbear of the worthy Abbot, who hardly dared to turn himself in his bed without, considering what Father Eustace would think of it. In every case of difficulty, Father Eustace was summoned, and his opinion asked; and no sooner was the embarrassment removed, than the Abbot's next thought was how to get rid of his adviser. In every letter which he wrote to those in power, he recommended Father Eustace to some high church preferment, a bishopric or an abbey; and as they dropped one after another, and were otherwise conferred, he began to think, as he confessed to the Sacristan in the bitterness of his spirit, that the Monastery of St. Mary's had got a life-rent lease of their Sub-Prior.

Yet more indignant he would have been, had he suspected that Father Eustace's ambition was fixed upon his own mitre, which, from some attacks of an apoplectic nature, deemed by the Abbot's friends to be more serious than by himself, it was supposed might be shortly vacant. But the confidence which, like other dignitaries, he reposed in his own health, prevented Abbot Boniface from imagining that it held any concatenation, with the motions of Father Eustace.

The necessity under which he found himself of consulting with his grand adviser, in cases of real difficulty, rendered the worthy Abbot particularly desirous of doing without him in all ordinary cases of administration, though not without considering what Father Eustace would have said of the matter. He scorned, therefore, to give a hint to the Sub-Prior of the bold stroke by which he had dispatched Brother Philip to Glendearg; but when the vespers came without his reappearance he became a little uneasy, the more as other matters weighed upon his mind. The feud with the warder or keeper of the bridge threatened to be attended with bad consequences, as the man's quarrel was taken up by the martial baron under whom he served; and pressing letters of an unpleasant tendency had just arrived from the Primate. Like a gouty man, who catches hold of his crutch while he curses the infirmity that induces him to use it, the Abbot, however reluctant, found himself obliged to require Eustace's presence, after the service was over, in his house, or rather palace, which was attached to, and made part of, the Monastery.

Abbot Boniface was seated in his high-backed chair, the grotesque carved back of which terminated in a mitre, before a fire where two or three large logs were reduced to one red glowing mass of charcoal. At his elbow, on an oaken stand, stood the remains of a roasted capon, on which his reverence had made his evening meal, flanked by a goodly stoup of Bordeaux of excellent flavour. He was gazing indolently on the fire, partly engaged in meditation on his past and present fortunes, partly occupied by endeavouring to trace towers and steeples in the red embers.

“Yes,” thought the Abbot to himself, “in that red perspective I could fancy to myself the peaceful towers of Dundrennan, where I passed my life ere I was called to pomp and to trouble. A quiet brotherhood we were, regular in our domestic duties; and when the frailties of humanity prevailed over us, we confessed, and were absolved by each other, and the most formidable part of the penance was the jest of the convent on the culprit. I can almost fancy that I see the cloister garden, and the pear-trees which I grafted with my own hands. And for what have I changed all this, but to be overwhelmed with business which concerns me not, to be called My Lord Abbot, and to be tutored by Father Eustace? I would these towers were the Abbey of Aberbrothwick, and Father Eustace the Abbot, – or I would he were in the fire on any terms, so I were rid of him! The Primate says our Holy Father, the Pope hath an adviser – I am sure he could not live a week with such a one as mine. Then there is no learning what Father

Eustace thinks till you confess your own difficulties – No hint will bring forth his opinion – he is like a miser, who will not unbuckle his purse to bestow a farthing, until the wretch who needs it has owned his excess of poverty, and wrung out the boon by importunity. And thus I am dishonoured in the eyes of my religious brethren, who behold me treated like a child which hath no sense of its own – I will bear it no longer! – Brother Bennet,” – (a lay brother answered to his call) – ” tell Father Eustace that I need not his presence.”

“I came to say to your reverence, that the holy father is entering even now from the cloisters.”

“Be it so,” said the Abbot, “he is welcome, – remove these things – or rather, place a trencher, the holy father may be a little hungry – yet, no – remove them, for there is no good fellowship in him – Let the stoup of wine remain, however, and place another cup.”

The lay brother obeyed these contradictory commands in the way he judged most seemly – he removed the carcass of the half-sacked capon, and placed two goblets beside the stoup of Bourdeaux. At the same instant entered Father Eustace.

He was a thin, sharp-faced, slight-made little man, whose keen grey eyes seemed almost to look through the person to whom he addressed himself. His body was emaciated not only with the fasts which he observed with rigid punctuality, but also by the active and unwearied exercise of his sharp and piercing intellect;

A fiery soul, which working out its way,
Fretted the puny body to decay,
And o'er-informed the tenement of clay.

He turned with conventual reverence to the Lord Abbot; and as they stood together, it was scarce possible to see a more complete difference of form and expression. The good-natured rosy face and laughing eye of the Abbot, which even his present anxiety could not greatly ruffle, was a wonderful contrast to the thin pallid cheek and quick penetrating glance of the monk, in which an eager and keen spirit glanced through eyes to which it seemed to give supernatural lustre.

The Abbot opened the conversation by motioning to his monk to take a stool, and inviting to a cup of wine. The courtesy was declined with respect, yet not without a remark, that the vesper service was past.

“For the stomach’s sake, brother,” said the Abbot, colouring a little – “You know the text.”

“It is a dangerous one,” answered the monk, “to handle alone, or at late hours. Out off from human society, the juice of the grape becomes a perilous companion of solitude, and therefore I ever shun it.”

Abbot Boniface had poured himself out a goblet which might hold about half an English pint; but, either struck with the truth of the observation, or ashamed to act in direct opposition to it, he suffered it to remain untasted before him, and immediately

changed the subject.

“The Primate hath written to us,” said he, “to make strict search within our bounds after the heretical persons denounced in this list, who have withdrawn themselves from the justice which their opinions deserve. It is deemed probable that they will attempt to retire to England by our Borders, and the Primate requireth me to watch with vigilance, and what not.”

“Assuredly,” said the monk, “the magistrate should not bear the sword in vain – those be they that turn the world upside down – and doubtless your reverend wisdom will with due diligence second the exertions of the Right Reverend Father in God, being in the peremptory defence of the Holy Church.”

“Ay, but how is this to be done?” answered the Abbot; “Saint Mary aid us! The Primate writes to me as if I were a temporal baron – a man under command, having soldiers under him! He says, send forth – scour the country – guard the passes – Truly these men do not travel as those who would give their lives for nothing – the last who went south passed the dry-march at the Riding-burn with an escort of thirty spears, as our reverend brother the Abbot of Kelso did write unto us. How are cowls and scapularies to stop the way?”

“Your bailiff is accounted a good man at arms, holy father,” said Eustace; “your vassals are obliged to rise for the defence of the Holy Kirk – it is the tenure on which they hold their lands – if they will not come forth for the Church which gives them bread, let their possessions be given to others.”

“We shall not be wanting,” said the Abbot, collecting himself with importance, “to do whatever may advantage Holy Kirk – thyself shall hear the charge to our Bailiff and our officials – but here again is our controversy with the warden of the bridge and the Baron of Meigallot – Saint Mary! vexations do so multiply upon the House, and upon the generation, that a man wots not where to turn to! Thou didst say, Father Eustace, thou wouldst look into our evidents touching this free passage for the pilgrims?”

“I have looked into the Chartulary of the House, holy father,” said Eustace, “and therein I find a written and formal grant of all duties and customs payable at the drawbridge of Brigton, not only by ecclesiastics of this foundation, but by every pilgrim truly designed to accomplish his vows at this House, to the Abbot Allford, and the monks of the House of Saint Mary in Kennaquhair, from that time and for ever. The deed is dated on Saint Bridget’s Even, in the year of Redemption, 1137, and bears the sign and seal of the granter, Charles of Meigallot, great-great-grandfather of this baron, and purports to be granted for the safety of his own soul, and for the weal of the souls of his father and mother, and of all his predecessors and successors, being Barons of Meigallot.”

“But he alleges,” said the Abbot, “that the bridge-wards have been in possession of these dues, and have rendered them available for more than fifty years – and the baron threatens violence – meanwhile, the journey of the pilgrims is interrupted,

to the prejudice of their own souls and the diminution of the revenues of Saint Mary. The Sacristan advised us to put on a boat; but the warden, whom thou knowest to be a godless man, has sworn the devil tear him, but that if they put on a boat on the laird's stream, he will rive her board from board – and then some say we should compound the claim for a small sum in silver.” Here the Abbot paused a moment for a reply, but receiving none, he added, “But what thinkest thou, Father Eustace? why art thou silent?”

“Because I am surprised at the question which the Lord Abbot of Saint Mary's asks at the youngest of his brethren.”

“Youngest in time of your abode with us, Brother Eustace,” said the Abbot, “not youngest in years, or I think in experience. Sub-Prior also of this convent.”

“I am astonished,” continued Eustace, “that the Abbot of this venerable house should ask of any one whether he can alienate the patrimony of our holy and divine patroness, or give up to an unconscientious, and perhaps, a heretic baron, the rights conferred on this church by his devout progenitor. Popes and councils alike prohibit it – the honour of the living, and the weal of departed souls, alike forbid it – it may not be. To force, if he dare use it, we must surrender; but never by our consent should we see the goods of the church plundered, with as little scruple as he would drive off a herd of English beeves. Rouse yourself, Reverend father, and doubt nothing but that the good cause shall prevail. Whet the spiritual sword, and direct it against the wicked

who would usurp our holy rights. Whet the temporal sword, if it be necessary, and stir up the courage and zeal of your loyal vassals.”

The Abbot sighed deeply. “All this,” he said, “is soon spoken by him who hath to act it not; but – ” He was interrupted by the entrance of Bennet rather hastily. “The mule on which the Sacristan had set out in the morning had returned,” he said, “to the convent stable all over wet, and with the saddle turned round beneath her belly.”

“Sancta Maria!” said the Abbot, “our dear brother hath perished by the way!”

“It may not be,” said Eustace, hastily – “let the bell be tolled – cause the brethren to get torches – alarm the village – hurry down to the river – I myself will be the foremost.”

The real Abbot stood astonished and agape, when at once he beheld his office filled, and saw all which he ought to have ordered, going forward at the dictates of the youngest monk in the convent. But ere the orders of Eustace, which nobody dreamed of disputing, were carried into execution, the necessity was prevented by the sudden apparition of the Sacristan, whose supposed danger excited all the alarm.

Chapter the Seventh

*Raze out the written troubles of the brain,
Cleanse the foul bosom of the perilous stuff
That weighs upon the heart.*

MACBETH.

What betwixt cold and fright the afflicted Sacristan stood before his Superior, propped on the friendly arm of the convent miller, drenched with water, and scarce able to utter a syllable.

After various attempts to speak, the first words he uttered were,

“Swim we merrily – the moon shines bright.”

“Swim we merrily!” retorted the Abbot, indignantly; “a merry night have ye chosen for swimming, and a becoming salutation to your Superior!”

“Our brother is bewildered,” said Eustace; – “speak, Father Philip, how is it with you?”

“Good luck to your fishing,”

continued the Sacristan, making a most dolorous attempt at the tune of his strange companion.

“Good luck to your fishing!” repeated the Abbot, still more surprised than displeased; “by my halidome he is drunken with wine, and comes to our presence with his jolly catches in his throat! If bread and water can cure this folly – ”

“With your pardon, venerable father,” said the Sub-Prior, “of water our brother has had enough; and methinks, the confusion of his eye, is rather that of terror, than of aught unbecoming his profession. Where did you find him, Hob Miller?”

“An it please your reverence, I did but go to shut the sluice of the mill – and as I was going to shut the sluice, I heard something groan near to me; but judging it was one of Giles Fletcher’s hogs – for so please you he never shuts his gate – I caught up my lever, and was about – Saint Mary forgive me! – to strike where I heard the sound, when, as the saints would have it, I heard the second groan just like that of a living man. So I called up my knaves, and found the Father Sacristan lying wet and senseless under the wall of our kiln. So soon as we brought him to himself a bit, he prayed to be brought to your reverence, but I doubt me his wits have gone a bell-wavering by the road. It was but now that he spoke in somewhat better form.”

“Well!” said Brother Eustace, “thou hast done well, Hob Miller; only begone now, and remember a second time to pause, ere you strike in the dark.”

“Please your reverence, it shall be a lesson to me,” said the miller, “not to mistake a holy man for a hog again, so long as I live.” And, making a bow, with profound humility, the miller

withdrew.

“And now that this churl is gone, Father Philip,” said Eustace, “wilt thou tell our venerable Superior what ails thee? art thou *vino gravatus*, man? if so we will have thee to thy cell.”

“Water! water! not wine,” muttered the exhausted Sacristan.

“Nay,” said the monk, “if that be thy complaint, wine may perhaps cure thee,” and he reached him a cup, which the patient drank off to his great benefit.

“And now,” said the Abbot, “let his garments be changed, or rather let him be carried to the infirmary; for it will prejudice our health, should we hear his narrative while he stands there, steaming like a rising hoar-frost.”

“I will hear his adventure,” said Eustace, “and report it to your reverence.” And, accordingly, he attended the Sacristan to his cell. In about half an hour he returned to the Abbot.

“How is it with Father Philip?” said the Abbot; “and through what came he into such a state?”

“He comes from Glendearg, reverend sir,” said Eustace; “and for the rest, he telleth such a legend, as has not been heard in this Monastery for many a long day.” He then gave the Abbot the outlines of the Sacristan’s adventures in the homeward journey, and added, that for some time he was inclined to think his brain was infirm, seeing he had sung, laughed, and wept all in the same breath.

“A wonderful thing it is to us,” said the Abbot, “that Satan has been permitted to put forth his hand thus far on one of our

sacred brethren!”

“True,” said Father Eustace; “but for every text there is a paraphrase; and I have my suspicions, that if the drenching of Father Philip cometh of the Evil one, yet it may not have been altogether without his own personal fault.”

“How!” said the Father Abbot; “I will not believe that thou makest doubt that Satan, in former days, hath been permitted to afflict saints and holy men, even as he afflicted the pious Job?”

“God forbid I should make question of it,” said the monk, crossing himself; “yet, where there is an exposition of the Sacristan’s tale, which is less than miraculous, I hold it safe to consider it at least, if not to abide by it. Now, this Hob the Miller hath a buxom daughter. Suppose – I say only suppose – that our Sacristan met her at the ford on her return from her uncle’s on the other side, for there she hath this evening been – suppose, that, in courtesy, and to save her stripping hose and shoon, the Sacristan brought her across behind him-suppose he carried his familiarities farther than the maiden was willing to admit; and we may easily suppose, farther, that this wetting was the result of it.”

“And this legend invented to deceive us!” said the Superior, reddening with wrath; “but most strictly shall it be sifted and inquired into; it is not upon us that Father Philip must hope to pass the result of his own evil practices for doings of Satan. To-morrow cite the wench to appear before us – we will examine, and we will punish.”

“Under your reverence’s favour,” said Eustace, “that were but

poor policy. As things now stand with us, the heretics catch hold of each flying report which tends to the scandal of our clergy. We must abate the evil, not only by strengthening discipline, but also by suppressing and stifling the voice of scandal. If my conjectures are true, the miller's daughter will be silent for her own sake; and your reverence's authority may also impose silence on her father, and on the Sacristan. If he is again found to afford room for throwing dishonour on his order, he can be punished with severity, but at the same time with secrecy. For what say the Decretals! *Facinora ostendi dum puniuntur, flagitia autem abscondi debent.*"

A sentence of Latin, as Eustace had before observed, had often much influence on the Abbot, because he understood it not fluently, and was ashamed to acknowledge his ignorance. On these terms they parted for the night.

The next day, Abbot Boniface strictly interrogated Philip on the real cause of his disaster of the previous night. But the Sacristan stood firm to his story; nor was he found to vary from any point of it, although the answers he returned were in some degree incoherent, owing to his intermingling with them ever and anon snatches of the strange damsel's song, which had made such deep impression on his imagination, that he could not prevent himself from imitating it repeatedly in the course of his examination. The Abbot had compassion with the Sacristan's involuntary frailty, to which something supernatural seemed annexed, and finally became of opinion, that Father

Eustace's more natural explanation was rather plausible than just. And, indeed, although we have recorded the adventure as we find it written down, we cannot forbear to add that there was a schism on the subject in the convent, and that several of the brethren pretended to have good reason for thinking that the miller's black-eyed daughter was at the bottom of the affair after all. Whichever way it might be interpreted, all agreed that it had too ludicrous a sound to be permitted to get abroad, and therefore the Sacristan was charged, on his vow of obedience, to say no more of his ducking; an injunction which, having once eased his mind by telling his story, it may be well conjectured that he joyfully obeyed.

The attention of Father Eustace was much less forcibly arrested by the marvellous tale of the Sacristan's danger, and his escape, than by the mention of the volume which he had brought with him from the Tower of Glendearg. A copy of the Scriptures, translated into the vulgar tongue, had found its way even into the proper territory of the church, and had been discovered in one of the most hidden and sequestered recesses of the Halidome of Saint Mary's.

He anxiously requested to see the volume. In this the Sacristan was unable to gratify him, for he had lost it, as far as he recollected, when the supernatural being, as he conceived her to be, took her departure from him. Father Eustace went down to the spot in person, and searched all around it, in hopes of recovering the volume in question; but his labour was in vain. He

returned to the Abbot, and reported that it must have fallen into the river or the mill-stream; "for I will hardly believe," he said, "that Father Philip's musical friend would fly off with a copy of the Holy Scriptures."

"Being," said the Abbot, "as it is, an heretical translation, it may be thought that Satan may have power over it."

"Ay!" said Father Eustace, "it is indeed his chiefest magazine of artillery, when he inspireth presumptuous and daring men to set forth their own opinions and expositions of Holy Writ. But though thus abused, the Scriptures are the source of our salvation, and are no more to be reckoned unholy, because of these rash men's proceedings, than a powerful medicine is to be contemned, or held poisonous, because bold and evil leeches have employed it to the prejudice of their patients. With the permission of your reverence, I would that this matter were looked into more closely. I will myself visit the Tower of Glendearg ere I am many hours older, and we shall see if any spectre or white woman of the wild will venture to interrupt my journey or return. Have I your reverend permission and your blessing?" he added, but in a tone that appeared to set no great store by either.

"Thou hast both, my brother," said the Abbot; but no sooner had Eustace left the apartment, than Boniface could not help breaking on the willing ear of the Sacristan his sincere wish, that any spirit, black, white, or gray, would read the adviser such a lesson, as to cure him of his presumption in esteeming himself

wiser than the whole community.

“I wish him no worse lesson,” said the Sacristan, “than to go swimming merrily down the river with a ghost behind, and Kelpies, night-crows, and mud-eels, all waiting to have a snatch at him.

Merrily swim we, the moon shines bright!

Good luck to your fishing, whom watch you to-night?”

“Brother Philip,” said the Abbot, “we exhort thee to say thy prayers, compose thyself, and banish that foolish chant from thy mind; – it is but a deception of the devil’s.”

“I will essay, reverend Father,” said the Sacristan, “but the tune hangs by my memory like a bur in a beggar’s rags; it mingles with the psalter – the very bells of the convent seem to repeat the words, and jingle to the tune; and were you to put me to death at this very moment, it is my belief I should die singing it – ‘Now swim we merrily’ – it is as it were a spell upon me.”

He then again began to warble

“Good luck to your fishing.”

And checking himself in the strain with difficulty, he exclaimed, “It is too certain – I am but a lost priest! Swim we merrily – I shall sing it at the very mass – Wo is me! I shall sing all the remainder of my life, and yet never be able to change the tune!”

The honest Abbot replied, "he knew many a good fellow in the same condition;" and concluded the remark with "ho! ho! ho!" for his reverence, as the reader may partly have observed, was one of those dull folks who love a quiet joke.

The Sacristan, well acquainted with his Superior's humour, endeavoured to join in the laugh, but his unfortunate canticle came again across his imagination, and interrupted the hilarity of his customary echo.

"By the rood, Brother Philip," said the Abbot, much moved, "you become altogether intolerable! and I am convinced that such a spell could not subsist over a person of religion, and in a religious house, unless he were under mortal sin. Wherefore, say the seven penitentiary psalms – make diligent use of thy scourge and hair-cloth – refrain for three days from all food, save bread and water – I myself will shrive thee, and we will see if this singing devil may be driven out of thee; at least I think Father Eustace himself could devise no better exorcism."

The Sacristan sighed deeply, but knew remonstrance was vain. He retired therefore to his cell, to try how far psalmody might be able to drive off the sounds of the syren tune which haunted his memory.

Meanwhile, Father Eustace proceeded to the drawbridge, in his way to the lonely valley of Glendearg. In a brief conversation with the churlish warder, he had the address to render him more tractable in the controversy betwixt him and the convent. He reminded him that his father had been a vassal under

the community; that his brother was childless; and that their possession would revert to the church on his death, and might be either granted to himself the warder, or to some greater favourite of the Abbot, as matters chanced to stand betwixt them at the time. The Sub-Prior suggested to him also, the necessary connexion of interests betwixt the Monastery and the office which this man enjoyed. He listened with temper to his rude and churlish answers; and by keeping his own interest firm pitched in his view, he had the satisfaction to find that Peter gradually softened his tone, and consented to let every pilgrim who travelled upon foot pass free of exaction until Pentocost next; they who travelled on horseback or otherwise, contenting to pay the ordinary custom. Having thus accommodated a matter in which the weal of the convent was so deeply interested, Father Eustace proceeded on his journey.

Конец ознакомительного фрагмента.

Текст предоставлен ООО «ЛитРес».

Прочитайте эту книгу целиком, [купив полную легальную версию](#) на ЛитРес.

Безопасно оплатить книгу можно банковской картой Visa, MasterCard, Maestro, со счета мобильного телефона, с платежного терминала, в салоне МТС или Связной, через PayPal, WebMoney, Яндекс.Деньги, QIWI Кошелек, бонусными картами или другим удобным Вам способом.