

wick, styled by an enthusiastic chronicler 'the Alexandria of the North,' held a foremost place among the commercial cities of Great Britain. During the reign of the third Alexander, her customs are said to have been farmed for a sum amounting to more than a quarter of the whole revenue of England from similar sources. The purity of the coinage, and the absence of all mention of voluntary aids, the castles of the period, and, still more, the noble ecclesiastical buildings, afford strong evidence of the wealth of the nation. On the whole, all the facts which can be ascertained lead us to the conclusion that Scotland was a rich, prosperous and happy country at the close of the thirteenth century."

The religious magnificence of the country at this time has called forth the following reference from Mr. Fraser Tytler, a Protestant historian: "To one casting his eye," says Mr. Tytler, "over Scotland as it existed during the thirteenth and fourteenth centuries, the numerous religious houses, cathedrals, monasteries, convents and episcopal palaces, must have formed another striking feature in the external aspect of the country." These edifices, erected by the widespread charity of the Catholic Church, were the embellishments of the land, the pride of the people, and the harbor of the distressed.

Nor was the Scottish Church unmindful of her children's interests in the domain of scientific and refined culture. St. Ninian made the establishment of a monastery, by the side of his cathedral, the first object of his solicitude, and the pioneer missionaries erected schools for the instruction of the young, next to the building of their church. As time went on, learning was placed within the reach of the masses, and universities were established in the various metropolitan sees. Glasgow, St. Andrews and Aberdeen were the result of the enthusiasm of the period. Placed under the control of the Primate of the district, and having men of eminent learning and ability in the various chairs, these places soon became famous as seats of learning. Here were taught Theology, Philosophy, Civil and Canon Law, Medicine, the Arts and Sciences. Lord Macaulay was called to the Lord Rectorship of Glasgow University in 1850, and there is nowhere to be found a more glowing tribute to the zeal of the bishops and

priests in the cause of education than the new rector's address.

The early years of the sixteenth century mark the commencement of the great religious upheaval, led by Martin Luther, in Germany. Not long after, England committed herself to the tenets of the new doctrine. Henry the Eighth was but a short time on the English throne, when, to satisfy his passions, he threw off the yoke of Catholicity and proclaimed himself head of the English Church. This accomplished, Henry turned his attention to Scotland, whose king he fondly hoped would imitate his example. The occupant of the Scottish throne, however, turned a deaf ear to the proposals of his royal brother, and while James V. lived, the new faith gained no footing in his kingdom. The appearance of Protestantism in Scotland found much that was calculated to win for it an easy entrance. Successive ages of prosperity had made the Scottish benefices immensely rich, and, consequently, a sore temptation to the greed and rapacity of the nobles. Not religious zeal, but temporal gain, prompted the small band of faithless nobles who lent themselves to the furtherance of Henry's schemes of aggrandizement.

In England, when the monasteries were plundered, dukes and marquises fell heirs to fortunes which enabled them to gratify every wish, and, doubtless, the time was looked forward to when a like division of the spoils would be made in Scotland.

In the reigning Sovereign, as we have seen, any attempt to encroach upon the rights of the Church met a stubborn and fierceless opponent, but the turbulent times were a trial under which his constitution prematurely yielded. Distressed by the treachery of his vassals and the threatening danger to the Church, he died at the early age of thirty-one. There still remained an insurmountable barrier to the progress of Protestantism. Cardinal Beaton, the head of the Scottish Church, frustrated every effort on the part of the English king, to win over popular favor to the new doctrine. On the death of the king, the Cardinal was appointed protector of the infant Queen, and in the discharge of the worldly duties thereby devolving upon him, was successful to a degree surpassed only by that which attended his spiritual labours. Twice did Henry send