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RILALE

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CRITICAL ASSESSMENT OF THE CLASH BETWEEN PEOPLE AND RELIGION IN WALTER SCOTT'S *OLD MORTALITY* (1982)

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Abstract

This study focuses on the problem of the clash between people and religion. It aims at finding ways and means to reduce people's negative interpretations of religious affairs with a special reference to Walter Scott's *Old Mortality* (1982). To achieve our goal, it has been essential to conduct this research against the backdrop of Psychoanalysis and New Historicist dimensions. These theories have enabled to critically view the clash between people and religion in Walter Scott's *Old Mortality*. The analyses have revealed that Scott resorts to his fictional work as a strategy to change people's conception about religion. He also depicts in his novel the ideology about religion and how it impacts on people's psycho-sociology.

Keywords: Boko Haram, Mortality, Religion, Affairs, Freedom.

Résumé

Cette étude pose le problème de conflit entre les Hommes et la religion. Elle ambitionne de trouver des voies et moyens pour réduire les mauvaises interprétations des gens des affaires religieuses notamment dans le roman *Old Mortality* de Walter Scott. Pour atteindre notre objectif, nous avons utilisé la psychanalyse et le Nouveau Historicisme comme théories littéraires pour globalement critiquer la discordance entre les Hommes et la religion dans le roman. Des résultats, nous pouvons brièvement retenir que Scott a recouru à son arme de fiction comme stratégie pour changer la conception des gens de la religion. Aussi a-t-il énoncé dans son roman une bonne idéologie religieuse qui impacte la psycho-sociologie des Hommes.

Mots-clés : Boko Haram, Mortalité, Religion, Affaires, Liberté.

Introduction

The issue of self-government is well remarkable all over the world. It has been and still remains the most important thing people are looking for. Every nation or society and everyone wants to be free. Everyday, they fight against all kinds of bondage and human rights abuses. Freedom is one of those concerns that are guiding and keeping up the earth today. Accordingly, nobody wants to live under pressure, no matter how small he/she may look like. However, there are various types of freedom which is differently, and in many ways manifested in human beings' life. These include

freedom of expressions, freedom of political thoughts, freedom of choice, etc. The one which holds our attention is freedom of choice. In fact, around the world, freedom of religion is increasingly a recurrent issue in Africa, the USA, France and the UK. That is the reason why we have decided to write a paper on this theme by using Walter Scott's *Old Mortality*.

The objective of this study is to find out solutions or perspectives to the problems of slavery, bondage and captivity which are parts of humans' challenges. The novel *Old Mortality* deals with historical events and depicts a dynamic society stirred by eternal contradictions which raises antagonism among the people and results in persecution and revolt. That is why historicism theory and social criticism have been used to better understand what happened in the past as far as Religion is concerned in Walter Scott's *Old Mortality*.

The first part of our research work focuses on religion in *Old Mortality* and its psycho-sociological impacts on human beings. The second discusses the previous aspects dealt with in the first part and indicates some perspectives.

1. Reading Religion in *Old Mortality*

1.1. Overview of the theme of religion

The novel *Old Mortality* is the effect of religious influence on people drawn into antagonistic parties. It specifically deals with the last event of the reformation and the covenanters who, in 1679, took up guns against the royalist under the command of Claverhouse, during the last years of Charles II's reign. The knowledge of the historical event of the Scottish reformation ensures a good understanding of the religious affairs shown through actions and characters in *Old Mortality*. Basing on the fundamental importance of religion on people's life, we should evaluate its positive and negative impacts.

To well understand the real impact of religious issues upon some characters in *Old Mortality*, it is necessary we outline the importance of religion in this fiction. Moreover it is difficult to separate religion from history because, in many aspects, they share the same background taking into account the past and the present of human beings. Though the murderer of Archbishop Sharp is the core of the action in *Old Mortality*, it is, besides, one of the last events which occurs during the fierce struggles of oppositions between the Crown and the Kirt in the reformation. The Scots have been considered too rooted in tradition and their primeval religious communities, as the slides were a good attestation. When these secluded communities came to line their church with the continent churches through the influence of Queen Margret Kenmore's influence, the expansion they granted to Christianity in building many places where people can pray God constitute relevant

consideration of proof of their religious conceptions. And when it came to be that the Christian church had to be purged doctrinally and morally, the Scots consequently showed a strong opposition to the Crown in her bid to install herself as the power in religious matter. The acceptance to give its name to his followers, the covenanters, is the prominent support of the Scots against the King's church. As the law must pass with the king's supporters, even the bad one, so the covenant remains the only salvation of the covenanters with their Bible. This religious influence responded in passion, which turned into action, to beget violence and result in battles and wars Scott (1876: 108)

Walter Scott's *Old Mortality* is a kind of novel which particularly conveys a moving feeling as does a stage movement. The novel is full of actions from the beginning to the end. Religion has been deeply imprinted on the Scots from the first religious movement to the hard struggles under the banner of covenant, which became their salvation. In *Old Mortality*, political and religious structures oppose each other. The former represents the King, in the Privy Council or the Bellendens, as well as Claverhouse, Lord Evandale, the Duke of Monmouth or Archbishop James Sharpe, while the religious structures are emphasized by Burley of Balfour, Morton, Mucklewraith, Macbriar and others. *Old Mortality*, therefore, confronts the Crown and the Kirk, or the Royalists and the Covenanters. But, the political feature also conserves some religious characteristics, which appear as holy or divine if we consider that the whole theory of Stuart absolutism relies on the doctrine of Reformation during the Elizabethan period, when the Scot monarchs, as well as the English, were considered God's representative chosen and anointed by God as his deputies, and the King and his duties were considered as sacred. It was obvious that the King's power of life and death over his subjects are divine rights. The King represents the order of a system, of a whole people to whom he owes security and welfare, as his subjects owe him complete obedience and resolute loyalty, at the same time, religious, a function of a society, assembles a group within a society that accepts a defined structure. As religion is a practice in particular system, in which doctrine, myths, rituals sentiments, institutions, and other similar elements are interconnected, When religion is accepted by the King and his subjects, harmony is felt within the society.

Walter Scott's *Old Mortality* is a fruit of valuable use of human imagination to fictionally transform people's past events. It is the story delivered from the mouth of an old man called old mortality (living person in charge of repairing the covenanters' tombs) through the meeting of Scott with him in Dunnatar churchyard. Walter Scott wrote the novel *Old Mortality* in 1816 in the context of war and conditioned by three historical factors: the Presbyterians demonstration at London Hill on June 13th 1815, Napoleon's defeat at Waterloo and the England's political and financial crisis in the wake of postwar climate Scott (1982). *Old Mortality* depicts, through characters put

in action, the Walter Scott's personal experience and that of his tale's owner as far as religion's structure and reformation are concerned in the United Kingdom. Such experiences are the results of some oppressions that we observe throughout the novel under study. These oppressions can be explained through the Royalists' tendency in torturing the Covenanters, the disagreement of the King to treat with the Convenanters, the disagreement of the King to treat with the rebels, as well as the Covenanters responses through their fanaticism and resoluteness. It is noticeable that the trials before the Restoration are fresh enough through the Royalists' understanding to let them supply the measures in counteracting the Covenanters' action. In *Old Mortality*, the Royalists show a strong attachment to the King's ideas and make people respect their principles. Whether it is the Privy Council in Scotland, representing the King in England, Claverhouse, Lord Evandale or the Bellendens, the Royalists or the King's supporters, each one, at his respective authority, brings the King's power into consideration. The most dangerous antagonists are the Covenanter, but automatically, the Privy Council resorted to means and ways to restrain the Strict Covenanters. By mainly focusing on the state affairs because of their enormous sagacity, the Royalists maintain order and respect by all means. The measures imposed on the dissidents raise passion, which begets action. During this battle of freedom of religion, many people died, especially the Covenanters. In order to keep the memory of those people who passed away because of religion, Robert Paterson person called old mortality, put himself in the business of repairing the grave of all martyrs, and in this pilgrim he met Walt Scott to whom the story was delivered.

When focusing on religion, we understand that it is another point of discrimination apart from racism that was the terrible danger to people especially Africans in the 18th, 19th centuries. In order to respect the value of religion and worship in Sainthood, Walter Scott, through his novel *Old Mortality*, represents the Presbyterians as the goaded persons into rebellion and revenge by cruelty of persecution, and those excess and bloodthirsty were confined to the High Flyers. Scott stands up for that freedom from stripes and bondage which was claimed, as one may read in Scripture by the apostle Paul, and which every man who is free-born is called upon to defend, for his own sake and that of his countrymen. The terms demanded by Morton from Monmouth before the battle of Bothwell Bridge are such as Scott recognizes to be fair (Sampson, 1970: 80).

Through the novel of Walter Scott our research project presents an alarming but forthright story that reflected bad behaviours behind religion in some societies of Britain and the battle for Santhood, freedom of worship and free parliament. In *Old Mortality*, the Royalists show a strong attachment to the King's ideas and make people respect their principles. Whether it is the Privy Council in Scotland, representing the King in England, Claverhouse, Lord Evandale or the Bellendens, the

Royalists or the King's supporters, each one, at his respective authority, brings the King's power into consideration. The most ardent opponents remain the Covenanters, but quickly, the Privy Council found means to restrain the Strict Covenanters. By giving more importance to the state affairs through their high sense of responsibility, the Royalists maintain order and respect by all means. The measures imposed on the dissidents raise passion, which begets action. The murder of Archbishop James Sharpe, which is the core of the action as mentioned earlier, stands on two levels. Dr. James Sharpe is a Royalist who is a representative of the Church of England, the Church of the King. He has deserted from the Kirk of Scotland. But for the Royalists who avenge him, they defend both political and religious purposes. That is why in dealing with the Royalists, there is no need to distinguish both facts. The summons of the Royal troops that evening after the « popinjay » match which reveals the victory of the young Morton over Lord Evandale, give the signal of a series of provocations and mutinies which keep two memorable battles in the novel John Grahame of Claverhouse, as Ensign Grahame, Bothwell and others have not failed in their loyalty towards him, but the fierceness the dragoons show in their duty is a reflection of their chief commander for Claverhouse who bears absolute obedience due by an officer to his superiors, and joined to unscrupulous ambition which was the ruling principle of many of his worst actions. The dragoons' search makes them capture only some insurgent such as Reverend Gabriel Kettledrummle, Mause Headrigg, and Cuddy. The habit of the Cavaliers at Tillie-Tudlem Castle makes Henry Morton, Bothwell's prisoner join the other prisoners within the troop commanded by Claverhouse. Despite the hard judgement laid upon Claverhouse through Scott's characterization or the picture that history draws of him, some action bolsters him up as proof of goodness. As he knows when to turn anger and revenge to cruelty:

Where the clergyman thundered from the top of a rock, and the ladies sat upon their side-saddles, which were placed upon the turf for their accommodation, while the men stood round, all armed with swords and pistols. . . . Old Mortality was a living person; I have myself seen him about twenty years ago repairing the Covenanters' tombs as far north as Dunnottar. Scott (1982: 3)

He also knows when to change despair to hope and good feelings.

Lord Evandale or William Maxwell is the moderate Royalist; one who reconciles religious opinions and feelings with civil duty without any clamour. A man of parts, his qualities are those of the gentleman and for this reason, no one is superior to him in *Old Mortality*, although Bessie Maclure comes very close. This is the complete embodiment of a gentleman as a reviewer praises him in *Athenaeum*. We first encounter Lord Evandale with such a generosity. He does not hesitate to ask Claverhouse to reprieve Morton, who stands as his rival. He is, therefore, found in difficulty in many episodes in the novel. He is allowed to free thanks to a horse

provided for him by Morton after London Hill Battle. He is attended by a hearty old woman. Evandale's words to Morton, once more enable the reader to appreciate his good breeding. "even--rely on it, I will never forget your generosity--Farewell." He turned his horse, and rode swiftly away in the direction which seemed least exposed to pursuit". Scott (1982: 183) His qualities emphasize his Christian background, the required qualities for good morality if we consider that love and charity are the basic principles of Christian faith. This charity reaches its climax when before dying, Evandale does not hesitate to return to God what belongs to God by uniting Miss Edith Bellenden's hand with Morton's, for he knows that her love has never been his. Though Lord Evandale and Claverhouse remain the main characters on the Royalists' side, a little may be said about the others, such as Bothwell, Cornet Grahame, and the Bellcndens. We consider the confrontation between Lady Margaret Bellenden and old Mause about the wappen-schaw as one of the first events to which we give religious consideration on the Royalists' side. As emphasized by David Brown, it displays the link between Presbyterianism as a religious convenient, and its appeal to the Scottish peasant's aspirations for political and economic emancipation. Presbyterians are different parties according to their zeal or their moderation. The divisions are important as far as *Old Mortality* is concerned, for they show the structure of Presbyterianism.

The plane of the killers of Archbishop Sharpe participated in the gathering of the Presbyterians at Drumclog Hill in a wide conventicler to fit the situation. The Covenanters' initial enthusiasm before the Drumclog battle stresses the unity which invades them for the common cause, God's cause. They create in us an ancient tribe's image, God's people in a large gathering. The biblical image of the Assembly recalls God's folk, the Israelites, on their way to the Promised Land. The exhortations to the crowd to the Psalm make a perfect melody in union and an opium or the mind, as the solemn acclamation of verses, followed by a dead silence, and give a fairy imagination, a holy strength which results in their victory. The religious dating of the insurgents before the London Hill battle remains as the first collective religious influence upon the Covenanters. As the *victory* of London Hill upsets this biblical image as if the blood trickled in the struggle had made them forget about the previous calm, the two factions between the Covenanters break up after the London Hill skirmish. Victory begets passion. And desire is shown in the rulers' teaching and exhortations, tempting the rioters to a state of trance. The religious passion of the rulers of the Covenanters can be the real reason of the divergences. Furthermore, they are strongly against the Royalists. Such feuds degenerate into passion, which burns in them like an indestructible flame. Added to the passion in which their doctrine has molded them, the state of foolishness into which they sometimes fall came from their religious background mingled with their own tradition. Death, blood, slaughter are ways of reaching salvation.

But Balfour, the Covenanters' leader, one of those who assassinated Dr. Shape, believes in the Talion's law, as he said, the avenger of blood is behind me after the ride that enables him to hide. This highlander represents the Claverhouse of the Covenanters: undaunted, fierce and zealous to the last degree in the holy cause he had espoused. This holy cause asks for vengeance, justice and their cruelty in the justice is God's order. Acting as God's prophet, Burley and his companions wreak their vengeance upon those who betray God's Words as the Archbishop betrays their cause. Vengeance on the oppressors remains the usual ending petition. Morton himself cannot remain unmoved by his encounter with Balfour. Morton who honours his father too much finds that the same cause, the same freedom, civil and religions that had animated his father is his. Therefore, how could he stay inactive in his turn? In response to such a duality, the balance in human nature constrains him to recognize that he has to unite the duties of a good Christian with those of a peaceful subject. Such a behaviour does not incite Balfour, whose behaviour approaches insanity, but insanity in a convinced ideology which death itself cannot destroy Scott (1982) *Old Mortality*

Balfour, whose speeches are constantly biblical references, is bound and blinded by some conducts that nobody can change in him. His fanaticism responds in passion, which bursts out during and after the London Hill Battle. The confusion, the terrors, the groans of the wounded, and the flight which follow the carnage give to the Covenanters a holy answer to their prayers.

From the point of view of the leader of the Covenanters, they must destroy all the enemies' wealth and extend the punishment to everybody without even sparing the babies. Balfour's wrath appears worse than God's anger. The London Hill victory renders the Covenanters mad as they are thrown into ecstasy by success. Instead of spurring on to further organization and strategy, their victory calls rather for exhibition, which reflects their structure. The state of division previously mentioned creates the divergences on the recognition of the murder of the Archbishop. If zealous approve the murder as a deed of justice, the others, the greater part of the insurgents, find in the deed « a crime highly culpable'' Scott (1982: 378) on other statements, the problem raised by prelacy is still a subject for debate among the Covenanters, for the moderate party does not find any objection to maintaining the King's authority. These divergences call for an analysis of the characters individually.

But if we refer to Kay Mathias Morton's view points on state and religious affairs are drawn up by moderate Presbyterians. His moderation portrays his qualities as a well balanced human being. He is opposed to Burley who sees that "the pleasures of this world are vanity'' Scott (1982: 379). Though this latter is approved neither by David Brow nor by Mathias, and does not grant him any support either on religious or on political grounds. The encounter with Claverhouse at Tillietudlem castle while he

was prisoner shows his wrath against the King's representative, claiming his freedom: "By what right is it that these soldiers have dragged me from my family and put fetters on the limbs of a free man?" Scott (1982: 380)

Morton's viewpoints on religious morality are strongly expressed throughout the novel, but rather seen as a sign of cowardice they reflect an embodiment of balance in which the opposition in good, and evil let one observe an optimistic belief in which the various forms of feelings as duty, responsibilities and action give place to thought. Morton's consideration of both parties, the Covenanters and the Royalists in their respective extreme ways makes him act in isolation. We believe that Morton's thinking is to work out a compromise between both parties, from his isolation, but he has to stand on one side before dealing with the other. Therefore, Morton confirms his stand by siding with covenanters after Burley convinces him to join them. Morton's duty, as far as the settlement of the compromise is contrived by the fact that he had feared before accepting the Presbyterians company.

Morton cannot contain his indignation at the scene in which a rage grips the leaders and the followers, after the boisterous exhortation of Mucklewrath to slay all the enemies: "This is utter abomination and daring impiety," said Morton, unable to contain his indignation". Scott (1982: 219) What blessing can you expect in a cause in which you listen to the mingled ravings of madness and atrocity?" Morton's words refer to order and mind control. At this point, unable to retreat and regretting his commitment to the covenanters, he sees in all the Presbyterians' councils only "one wild chaos of confusions", he nevertheless, has to proceed. His political commitments, a complement to his religious opinions, are the feelings which give him harmony and balance which the others lack. So, he can neither conceive the near anarchy he has observed in the ranks of the Covenanters, nor believe the abomination which must come from the Christians. On the whole, Morton is a character who fulfils easily religious and political duties. He is not, however, the only moderate poundtext also may be considered as one. Reverend Poundtext is a hearty Minister who supports Morton as they are both from Millwood; and he is under Morton's command with his congregation.

Though we have dealt at length with John Balfour of Burley at the beginning of our analysis, there are still a few comments to make. His real action is revealed to us after the victory of the Covenanters at Drumclog. If religious commitments persuade him to take some steps and organize the insurgents, a former envy, a personal ambition, dominates him. His target of leading the Covenanters depicts his ambitious character and puts him in the same category as Claverhouse. Not only does he impose himself as the representative of the Covenanters when Cornet Grahame brought the flag of truce, his decision to convene a private council while he asks Kettle drummle to entertain the masses with his fervent orations stress his intention of using Morton to achieve his own ends within his ranks rather but also treat him as a son of a former

friend. All of this explains Burley's ambitions mingled with a religious achievement that he is craving for. Like Claverhouse, Burley's acceptance not to kill Evandale on Morton's plea, or to let Morton visit his prisoner, is simply a consideration of fidelity towards somebody who shares his feelings.

1.2. *Psycho-Sociological Impact of Religion*

Through the novel *Old Mortality*, we understand the psychological and social impact of religion. Scott's shrewd observation, of psychological impact upon his characters remains an important record. It helps us understand the characters, their behaviour towards one another. The burley of the night of the proper way, riding besides Morton, is no longer the same at the end. After the defeat of both well Bridge, Burley remains the undoubted zealot to the last degree, alone in his cave, having as companions his Bible and sword which he kept as the weapons to strive against God's enemies. Mac briar moves us by his undaunted indestructible courage, his matured intelligence and his sound words. Morton deserves our praise in his steps as a young leader.

All the other characters' side or Culverhouse, Lord Evansdale, Sergeant Bothell, Lady Margaret and the remaining ones on the other side show different attitudes. Through the different feelings, attitudes of his characters, Scott shows us that these different kinds of feelings rise many kinds of civilization and the conformation, which is not the same, but variable as it involves contracted ways of living, thinking and behaving.

Religious has opposite social and cultural development between England and Scotland. The hatred of England by Scotland fostered by the prevailing fear of the Scott has been reinforced by religious opposition. After all, during these "hot season" from 1603 to 1669, we have to remember that the Stuarts are governing Scotland and England. A small country has given a sovereign to the big one.

The Scots' conservatism on religious matters had for much restrained the development of the country. Religious prevented the king from applying a fair policy or rather from succeeding in his policy. He found himself confronted with a pull of double loyalty. He has as king of England to follow the principles of the church of England, while in Scotland he tried to maintain Catholicism. The obstinacy in which the Covenanters remained had not facilitated the development of the country in all aspects, and we observed Religion as a driving force in the reforms of social abuses, through it had been associated with reaction and oppression.

2. Discussion and Perspectives

2.1. *Analysis of the Religious Affairs in Old Mortality*

Religion, culture, tradition and beliefs constitute some of human conceptions of life. These facts regarded as experience, culture, making history are the fruitless elements that Scott had explored for the revival of the past of history. Scott himself being a conservative, his imagination was strictly conservative, and he tries through *Old Mortality*, and religious matters to reveal that the different viewpoints to understand human nature. Naturally all these phenomena could have been at the moment of reorganisation, they are rather absurd for our era. However Scott was full of imagination in combining reality through religious and historical events with fiction to give birth to *Old Mortality*. The author expresses his own personality through his characters in his novel, he put himself into his work and we observe his longing, hopes and ideals which found a medium of expression as a mark of return to lyricism. And to remain well in the trend of the Romantic line, Scott mingled the setting of the most important event in *Old Mortality* with nature. This profounder love of nature underwent another form; the countryside in the novel is so well depicted and emphasised as the environment of Drunclog hill, or the Bothell Bridge.

All this is not perceived in a tenderness common to other lovers of Nature. The information the reader acquires of nature is a real geographical concept and knowledge. But the fact which most characterized Scott is his love of freedom. For though conservative and rationalist in order to be classified with the classics, Scott's imagination, his fondness for the past binds him to the romantic, and his love of freedom in all its forms that he expresses, especially as far as religion is concerned in *Old Mortality* stress the chief characteristics which made of Scott a pioneer of the romantic movement. The longing and idea of his freedom of religious views could not be better expressed than through Morton's words "permitting to all men to worship God according to their own consciences".

In *Old Mortality*, the faithful acted with the ultimate strength of human reason which seems to speak of their belief as a natural religion. Man is religious by nature; and of two kinds of religions the natural and the revealed religion. Despite the way men of the natural religion worship God, they recognize one supreme God's existence, and they identify God either with element of nature, or with animals even with some plants, are man's inventions. If the morality of those beliefs were to please God, it was settled also as a convention in bringing security and maintaining order within the society. All those religions coincide as having for principle to do well and avoid Evil. Unfortunately the notion of good and bad are not the same for everybody and they depend more on tradition, clans and cultures. If for some it is good to kill enemy, to offer human victims to God, to avoid some ailments, for others it will be

the contrary. And all these uses are considered as endeavors in finding what God hopes from men. Scott emphasizes on the characters' enthusiasm, in *Old Mortality*, worshiping is a primitive way of a natural religion. Therefore Presbyterianism which has its roots in Christianity, a revealed religion with its principles seems to be lined with a natural religion and loose, its real aspect of love and charity.

Through religion Scott has touched an impressive point of people and his own in particular. *Old Mortality* mostly deals with history, its author has through his imagination attracted his people by reviving Scott history. Moreover, he adds some nostalgia and love of his language. He made some characters use the Scottish dialect, speak about love of his people and the attachment to its folklore and culture, the first aims of writer. The fits of enthusiasm are dominated as by a mutual convention which seems to deepen the suffering of the lovers, elevate and ennoble love. By allowing men to express themselves rationally even in a society bound by its conventions Scott viewed that progress could be achieved for human kind and for this Walter Scott depicts himself as the precursor of religion freedom. For all this religious strife in *Old Mortality* has not in any way brought comprehension, rather it has deepened hatred. And thanks to the understanding of both parties, the moderate, as the short romantic episode which happened in the union of Henry and Edith, it gives hope of better days, and in religious approach, it appeases for after the whirlwinds, the hurricane calmness restore itself. This union at the end rings in advance the re-establishment of Presbyterianism in Scotland in the more peaceful days of religious Toleration. It bears the reward of Scott's agreement, without forgetting that the remote past and culture have their meaning in the present.

Our analysis of religious impact on the Covenanters would be incomplete if no mention is made of Mause Headrig and Maclure Bessie. Mause Headdrig, whose zeal appears sometimes as merriment is nevertheless sincere in her feelings. The confrontation with Lady Margaret exposes the social controversies in the both (political and religious). People's experience, mainly the lower classes of the society, Mause's comparison of the Upper ward of Clydesdale to the golden image of Dura by Nebuchadnezzar, the King of Babylon, stresses the image of the Scottish prelacy as well as the differences between prelacy as Babylon, stresses the image of the Scottish prelacy as well as the differences between prelacy and Presbyterianism. Like "Shadrach, Meshach and Abednego", Daniel's companions who observed good faith and obedience to God, refusing to worship the golden image, Mause confirms her belief, refusing to follow the prelacy rites. Mause's illustration and her biblical references accentuate the tradition of the Scots that the Holy Bible took part of the human beings' life in which they withdrew acquaintance and got wisdom with God's word, though some misinterpretation may arise in the people's utterances. The cascade of biblical utterances by her during the Drumclog battle referred to Psalms,

Lamentations and passages from the Exodus or the Book of Judges teems down as a vacuous rosary. It emphasizes the tradition of the Scots will know that period.

Of the characters who seem to remain in insensibility, the one who showed the noblest, highest, worthiest example among the Presbyterians is Bessie Maclure. Her behavior is worthy of praise and remains unique. Although little or almost with any consideration is given to her by critics, the character of Bessie is extremely opposed to that of all the other Presbyterians. Her partner was killed by the lifesavers and before three months. She lost her two sons. One died in strict of a national Covenant and the other was shot before her by the Royalists. Who can remain unmoved by that poor old narrative whose everlasting tears of sorrow render her blind? Despite her awful misfortune, Bessie has awful misfortune and Bessie praises God's name for "But God gives and takes away,--His name be praised!" she continued, turning her clouded eyes towards Heaven.--" Scott (1982: 376) Bessie is the one who exchanged ire for love, the one who, instead of returning" hatred for revolt and persecution, exchanged all those vicissitudes, spitefulness, horrors even the sufferings she endured, for charity and love in the whole context of the religious impact on the characters in *Old Mortality*, the Royalists and the Covenanters have respectively demonstrated on their part either zeal, enthusiasm mingled with cruelty or moderation with a sense for human consideration.

The real opposition between both parties as analyzed throughout the novel is the refusal of the Covenanters to accept a religion imposed by the King. Is *Old Mortality* the Old Testament? It isn't. The novel ends in tolerance and hope of better understanding between both parties. This hope has been revealed through some characters in the novel. The moderate of both parties, Lord Evandale, Poundtext, Morton, Bessie Maclure, Edith and Macbriar who just before dying had taken fresh heart, all have vivified the new commandment of charity, love following Christ's example which is the basis of the New Testament. Morton always refers to the New Testament, Lord Evandale and Bessie through their deeds and Poundtext in his behaviour. Each taught us that Christianity was nevertheless understood by some people despite the feuds, the animosities and material interests referred to as new views of doctrine which resulted in a history rich in schisms, wars and persecutions. A Christian cannot simply rely on the Old Testament and by so doing misinterpret his doctrine. The New Testament completes the Old, since the New is hidden in the Old, while the Old is discovered in the New. In order to reach the religious feeling of dependence, of self-effacement as a creature, before the infinite, the notion of morality in the context of one's social mores, every believer has to consider both Testaments.

Through the impact of religion upon characters in *Old Mortality*, we have underlined the positive and negative sides religion can have. We observe that religion is a real need, holding some characters in enviable admiration as their perfection is a real

need. As their perfection overcomes the normal, condemning others as if they had wrongly assimilated its principles, it highlights the opposition of good and Evil that awakens in man through his environment, the mores, and the various forms of feelings.

2.2. *Perspectives*

As far as the approach of solution is concerned, we look at what Scott attended to show, to make us understand by using Religion as a medium of sensitization in *Old Mortality*. He has just focused on the events of the reformation; they are rather absurd for our period. He should also have emphasized the commercialization of all forms which end in the multiplication of the Churches today in the world. The fake prophets and pastors, the false priests are cheating people all round nowadays. They ask them to do what they cannot do themselves. They play and deceive their followers anyhow. Scott could also have talked about the development of African continent countries that hope to get satisfaction through religion. Many people mostly young men and women use their whole days and weeks at church praying and making noise instead of going and work. We then see it right that the writer could take all these points into account in his sensitization to make his fight full; try to put understanding among religious people to avoid the use of guns like what Nigeria is experiencing today with the issue of Boko Haram, a Northern Nigerian, based terrorist cell. However Scott was full of imagination in combining reality through religious and historical events with fiction to give birth to *Old Mortality*. It should also be an international free of charge system of education where all children from lower age must begin to study the principles of religion.

Conclusion

We hope very sincerely that this study reflects our deep intention that is to critically show Walter Scott and the issue of Religion in *Old Mortality*. This theme has been chosen in order to demonstrate Walter Scott's perception of the ideology of religion in the UK. This research work is also done with the intention to suggest some alternatives as far as the issue of religion in general is concerned. Religion is the major concept which is developed in *Old Mortality*. It has been important to notice that through the novel, the fact which characterizes Scott the most is his love of freedom.

Walter Scott shows in *Old Mortality* his love of freedom throughout the sensitization he made of religion. His imagination, his fondness for the past binds him to the Romantic and his love of freedom in all its forms that he expresses especially as far as Religion is concerned in *Old Mortality*. The best way to avoid religious conflicts is to give all nations, good knowledge and understanding of the notion of religion. It's

important that everybody know that religion moves with freedom. The longing and idea of this freedom of religion could not be better expressed than through Morton's word's "permitting to all men to worship God according to their own conscience" Daiches (1971).

The manifestation of the abuses of the church is well seen in the medieval church where the increasing of donations granted to the clergy to assume their holy tasks: devotion to the poor, the alms, houses and hospitals make the bishops and priories become very rich whereas the followers are poor. The bishop could no longer follow the discipline of their religion. They had children and mistresses. The great Gregorian Reform movement of the XIth and XIIth centuries had demanded the clergy as austere as the monks and to get rid of their wives. As such, religion can be considered as a human's life experience, philosophy and historical heritage. These facts regarded as experience, culture, making history are the elements that Scott had explored for a revival of the past of this country. Scott himself being a conservative and full of imagination tried to combine reality through religious and historical events with fiction to fulfill his purposes.

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