

CHAP. V.

1561 - 1565.

 CONTEMPORARY SOVEREIGNS.

<i>England.</i>	<i>France.</i>	<i>Germany.</i>	<i>Spain.</i>	<i>Popes.</i>
Elizabeth.	Charles IX.	Ferdinand Maximillian	Phillip II.	Pius IV.

ON her arrival in her dominions, Mary was received with great joy by all classes of her subjects, and for a while those unhappy feelings which exasperated the various factions of the state against each other, were softened down and forgotten in the general enthusiasm.¹ She was conducted by her nobility with rude state from Leith to her palace of Holyrood. The pomp of the procession, if we may believe Brantome, an eye-witness, was far inferior to the brilliant pageants to which she had been accustomed; she could not repress a sigh when she beheld the sorry palfreys prepared for herself and her ladies, and when awakened on the morning after her arrival,

¹ Instructions to Lethington, sent Ambassador to England. Keith, p. 185.

by the citizens singing psalms under her window, the unwonted strains seemed dissonant to courtly ears; but the welcome, though singular, was sincere, the people were delighted with their young Queen; her extreme beauty, and the gracefulness of her manners, created a strong prepossession in her favour; her subjects crowded round her with expressions of unfeigned devotedness, and for a time she believed that her forebodings of difficulties and distresses were unfounded.¹

Within a few days after her return, however, the celebration of mass in her private chapel occasioned a tumult, which was with difficulty appeased; Mary had stipulated for the free exercise of her own form of worship, and the Lord James previous to his departure for France, maintained, in opposition to Knox and the strictest reformers, that this liberty could not possibly be denied to their Sovereign. Here the matter rested till the Queen's arrival, but the more intolerant of the Protestants had early made up their minds to resist by force every attempt to raise the "Idol" once more in the land. They drew no distinction between the idolatry of the Jews, which was punished by death, and the idolatry of the Romanists; both were in their eyes maintainers of the accursed thing which was hateful to God. It was even

¹ Brantome, vol. ii. pp. 123, 124. Mary arrived unexpectedly early in the morning of the 19th August, and the weather was so dark and stormy, that the ships were not seen for the fog. This circumstance must have interrupted the preparations.

argued by Knox, that the Jews were more tolerable in their tenets than the Romish Church ; he would rather see, he said, ten thousand French soldiers landed in Scotland, than suffer a single mass. And when the master of Lindsay, a furious zealot, heard that it was about to be celebrated, he buckled on his harness, assembled his followers, and rushing into the court of the palace, shouted aloud that the priests should die the death. The Lord James, however, opposed this violence, placed himself at the door of the chapel, overawed the multitude, and preserved the lives of the chaplains who officiated, for which he was bitterly and ironically attacked by Knox.¹

The Queen, although she claimed for herself the toleration which she extended to her subjects, was anxious to prevent any misconception of her intentions with regard to religion. It had been declared in council, that no alterations should be made, and she now published a Proclamation, in which she assured her subjects of her determination to maintain the Protestant form of worship, which she found established at her arrival, and added, that no one should be permitted, under pain of death, to attempt, either publicly or privately, any innovation upon the national faith.² Nor was this all : although Knox's sincere, but ill-advised zeal, had done much to excite her opposition, the Queen, to the astonishment of the Romish party, desired to have an interview with the reformer, who has himself left us

¹ Knox's Hist. of Reformation, p. 306.

² Knox, p. 307. Corroborated by a Letter of Randolph's to Cecil, 3d June, 1563.—Keith, p. 239.

an account of their conversation. She blamed him for the violence of his book against female government, and with a clearness and vigour of argument, for which he was probably not prepared, pointed out its evil consequences, in exciting subjects against their rulers. She then advised him to treat with greater charity those who differed from him in opinion. "If, madam," said he, "to rebuke idolatry and to persuade the people to worship God according to his word, be to raise subjects against their Princes, I cannot stand excused, for so have I acted; but if the true knowledge of God and his right worshipping lead all good subjects (as they assuredly do) to obey the Prince from their heart, then who can reprehend me." As for his book, he allowed it was directed against female government, but excused its principles, as being more matters of opinion than of conscience, and professed his willingness to live in all contentment under her Majesty's Government, as long as she kept her hands undefiled by the blood of the saints of God. He contended, that in religion subjects were bound to follow, not the will of their Prince, but the commands of their Creator. "If," said he, "all men in the days of the Apostles, should have been compelled to follow the religion of the Roman Emperors, where would have been the Christian faith. Daniel and his fellows were subjects to Nebuchadnezzar and Darius, and yet they refused to be of their religion." "But," interrupted the Queen, "these men did not resist." "And yet," replied Knox, "they who obey not the commandment,

