

# HENRY BELL

LIFE OF MARY QUEEN  
OF SCOTS, VOLUME 1  
(OF 2)

Henry Bell

**Life of Mary Queen of  
Scots, Volume 1 (of 2)**

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# **Henry Glassford Bell**

## **Life of Mary Queen of Scots, Volume 1 (of 2)**

*“AYEZ MEMOIRE DE L'AME ET DE L'HONNEUR DE CELLE QUI A  
ESTE VOTRE ROYNE.”*  
*Mary's own Words.*

## PREFACE

A new work on the subject of Mary Queen of Scots runs an eminent risk of being considered a work of supererogation. No period of British history has been more elaborately illustrated than that of her life and reign. She ascended the Scottish throne at a time replete with interest; when the country had awakened from the lethargy of ages, and when the gray dawn of civilization, heralding the full sunshine of coming years, threw its light and shade on many a bold and prominent figure, standing confessed in rugged grandeur as the darkness gradually rolled away. It was a time when national and individual character were alike strongly marked, – a time when Knox preached, Buchanan wrote, Murray plotted, and Bothwell murdered. The mailed feudal barons, – the unshrinking Reformers, founders of the Presbyterian Church, and mailed in mind, if not in body, – the discomfited, but the still rich and haughty ecclesiastics of the Romish faith, the contemporaries and followers of the stern Cardinal Beaton, – all start forth so vividly before the mind's eye, that they seem subjects better suited for the inspired pencil of a Salvator Rosa, than for the soberer pen of History. Mary herself, with her beauty and her misfortunes, shining among the rest like the creation of a softer age and clime, fills up the picture, and rivets the interest. She becomes the centre round which the others revolve; and their importance is measured only by the influence they exercised over her fate, and the share they had in that strange concatenation of circumstances, which, as if in mockery of the nobility of her birth, and the splendour of her expectations, rendered her life miserable, and her death ignominious.

There is little wonder if such a theme, though in itself inexhaustible, should have exhausted the energies of many. Yet the leading events of Mary's reign still give rise to frequent doubts and discussions; and the question regarding her character, which has so long agitated and divided the literary world, remains undetermined. It is indeed only they who have time and inclination to dismantle the shelves of a library, and pore over many a contradictory volume, – examine many a perplexing hypothesis, – and endeavour to reconcile many an inconsistent and distracting statement, – who are entitled to pronounce upon her guilt or innocence.

Not that it is meant to be asserted, that unpublished manuscripts and documents, calculated to throw new light upon the subject, slumber in the archives of Government, or among the collections of the learned, which have hitherto escaped the notice of the antiquarian and the scholar. On the contrary, there is every reason to believe, that all the papers of value which exist, have already been found, and given to the world. After the voluminous publications of Anderson, Jebb, Goodall, Haynes, Hardwicke, Strype, Sadler, and Murdin, it is by no means probable, that future historians will discover additional materials to guide them in their narrative of facts. But few are disposed to wade through works like these; and they who are, find, that though they indicate the ground on which the superstructure of truth may be raised, they at the same time, from the diffuseness and often contradictory nature of their contents, afford every excuse to those who wander into error. The consequence is, that almost no two writers have given exactly the same account of the principal occurrences of Mary's life. And it is this fact which would lead to the belief, that there is still an opening for an author, who would endeavour, with impartiality, candour, and decision, to draw the due line of distinction between the prejudices of the one side, and the prepossessions of the other, – who would expose the wilful misrepresentations of party-spirit, and correct the involuntary errors of ignorance, – who would aim at being scrupulously just, but not unnecessarily severe – steadily consistent, but not tamely indifferent – boldly independent, but not unphilosophically violent.

It seems to be a principle of our common nature, to be ever anxious to wage an honourable warfare against doubt; and no one is more likely to fix the attention, than he who undertakes to prove what has been previously disputed. It is this principle which has attached so much interest to the life of the Queen of Scots, and induced so many writers (and some of no mean note) to investigate her character both as a sovereign and a woman; and the consequence has been, that one half have

undertaken to put her criminality beyond a doubt, and the other as confidently pledged themselves to establish her innocence. It may seem a bold, but it is a conscientious opinion, that no single author, whether an accuser or a defender, has been entirely successful. To arrive at a satisfactory conclusion, the works of several must be consulted; and, even after all, the mind is often left tossing amidst a sea of difficulties. The talents of many who have broken a lance in the Marian controversy, are undoubted; but, if we attend for a moment to its progress, the reasons why it is still involved in obscurity may probably be discovered.

The ablest literary man in Scotland, contemporary with Mary, was George Buchanan; the Earl of Murray was his patron, and Secretary Cecil his admirer. The first publication regarding the Queen, came from his pen; it was written with consummate ability, but with a dishonest, though not unnatural leaning to the side which was the strongest at the time, and which his own interests and views of personal and family aggrandizement pointed out as the most profitable. The eloquence of his style, and the confidence of his statements, gave a bias to public opinion, which feebler spirits laboured in vain to counteract. – Less powerful as an author, but not less virulent as an enemy, Knox next appeared in the lists, and, unfurling the banner of what was then considered religion, converted every doubt into conviction, by appealing to the bigotry and the superstition of the uninformed multitude. Yet Knox was probably conscientious, if the term can be applied with propriety to one who did not believe that the Church of Rome possessed a single virtuous member. – In opposition to the productions of these authors, is the “Defence of Mary’s Honour,” by Lesley, Bishop of Ross, an able but somewhat declamatory work, and as liable to suspicion as the others, because written by an avowed partisan and active servant of the Queen. A crowd of inferior compositions followed, useful sometimes for the facts they contain, but all so strongly tinctured with party zeal, that little reliance is to be placed on their accuracy. Among these may be enumerated the works of Blackwood and Caussin, who wrote in French, – of Conæus, Strada, and Turner, (the last under the assumed name of Barnestaple,) who wrote in Latin, – and of Antonio de Herrera, who wrote in Spanish.

The calamities which, after the lapse of a century, again overtook the house of Stuart, recalled attention to the discussions concerning Mary; and though time had softened the asperity of the disputants, the question was once more destined to become connected with party prejudices. From the publication of Crawford’s “Memoirs,” in 1705, down to the appearance of Chalmers’s “Life of Mary,” in 1818, the history of the Queen of Scots has continued one of those standard subjects which has given birth to a new work, at least every five years. A few of the more important may be mentioned. In 1725, Jebb published his own life of Mary, and his collection, in two volumes folio, of works which had previously appeared both for and against her. The former production is of little value, but the latter is exceedingly useful, and indeed no one can write with fairness concerning Mary, without consulting it. Lives of the Queen by Heywood and Freebairn, shortly succeeded, both of whom were anxious to vindicate her, but in their anxiety, overshot the mark. In 1728, Anderson’s “Collections” were presented to the public, containing many papers of interest and value, which are not to be found elsewhere. But they are often disingenuously garbled, that Mary may be made to appear in an unfavourable light; and a more recent author informs us, that they were, in consequence, “sold as waste paper, leaving the editor ruined in his character, and injured in his prospects.”

In Scotland, the Rebellion of 1715, powerfully revived the animosities which had never lain entirely dormant since the establishment of a new dynasty, in 1688; and the transition from Charles to his ancestor Mary, was easy and natural. The second Rebellion in 1745, did not diminish the interest taken in the Queen of Scots, nor the ardor with which the question of her wrongs or crimes was agitated. In 1754, Mr Goodall, librarian to the Faculty of Advocates, made a valuable addition to the works already extant on the subject, in his “Examination” of the letters attributed to Mary. His habits of laborious research, combined with no inconsiderable powers of reasoning, enabled him not only to bring together many original papers, not before published, but to found on these much acute argument, and deduce from them many sound conclusions. Goodall’s work will never be popular,

because it is full of ancient documents, which one is more willing to refer to than to read; but, as may be remarked of Jebb and Anderson, he who means to write of Mary, should not commence until he has also carefully perused the “Examination.”

Four years posterior to Goodall’s two volumes, appeared Robertson’s “History of Scotland.” Of course, the leading events of Mary’s reign were narrated at length, but too much with the stiff frigidity which Robertson imagined constituted historical dignity, and which was continually betraying a greater anxiety about the manner than the matter. Accordingly, what his style gained in constraint, his subject lost in interest. No one has said so much of Queen Mary, to so little definite purpose, as Robertson; – no one has so entirely failed in making us either hate or love her. Besides, he thought her guilty, on the authority of Buchanan, and has consequently thrown a false gloss over her character from beginning to end. He was supported in his opinions, it is true, by the historian Hume, but the latter having devoted most of his attention to the History of England, cannot be supposed to have been very deeply versed in the affairs of Scotland; and in so far as these are concerned, his authority is not of the highest weight. Yet, from the reputation which these two writers have acquired, and deservedly, upon other grounds, they have done more mischief to Mary than perhaps any of her calumniators, the multitude being too often inclined to forget, when once thoroughly *juratus in verba magistri*, that he who distinguishes himself in one department, may be, and commonly is, deficient in another. – In 1760, the credit both of Robertson and Hume was a good deal shaken, by Tytler’s “Enquiry” into the evidence against Mary. This work is neither historical nor biographical, but argumentative and controversial. It is founded upon Goodall, to whom Tytler confesses his obligations, but the reasonings are much more lucidly and popularly arranged; and though not so complete or so full of research as it might have been, it is, upon the whole, the ablest and most convincing production which has yet appeared on the side of the Queen of Scots.

Of the five works of greatest consequence which have appeared since Tytler’s, only one has ventured to tread in the footsteps of Buchanan. The first in order of date is the French “Histoire d’Elizabeth,” in five volumes, by Mademoiselle de Keralio, who devotes a large portion of her book to Mary, and, with a degree of talent that does honour to the sex to which she belongs, vindicates the Scottish Queen from the obloquy which her rival, Elizabeth, had too great a share in casting upon her. – Nearly about the same time, was published Dr Gilbert Stuart’s “History of Scotland.” It came out at an unfortunate period, for Robertson had pre-occupied the field; and it was hardly to be expected, that a writer of inferior note would dispossess him of it. But Dr Stuart’s History, though too much neglected, is in many essential particulars, superior to Robertson’s, not perhaps in so far as regards precision of style, but in research, accuracy, and impartiality. It would be wrong to say, that Stuart has committed no mistakes, but they are certainly fewer and less glaring than those of his predecessor. – Towards the end of the last century, Whittaker stood forth as a champion of the Queen of Scots, and threw into the literary arena four closely printed volumes. They bear the stamp of great industry and enthusiasm; but his materials are not well digested, and his violence often weakens his argument. The praise of ardor, but not of judgment, belongs to Whittaker; he seems to have forgotten, that there may be bigotry in a good as well as in a bad cause; in his anxiety to maintain the truth, he often plunges into error, and in his indignation at the virulence of others, he not unfrequently becomes still more virulent himself. Had he abridged his work by one-third, it would have gained in force what it lost in declamation, and would not have been less conclusive, because less confused and verbose. – Whittaker was followed early in the present century by Mr Malcolm Laing, who, with a far clearer head, if not with a sounder heart, has, in his “Preliminary Dissertation,” to his “History of Scotland,” done much more against Mary than Whittaker has done for her. Calm, collected, and well-informed, he proceeds, as might be expected from an adept in the profession to which he belonged, from one step of evidence to another, linking the whole so well together that it is at first sight extremely difficult to discover a flaw in the chain. Yet flaws there are, and serious ones; indeed, Mr Laing’s book is altogether a piece of special pleading, not of unprejudiced history.



His ingenuity, however, is great; and his arguments carry with them such an air of sincerity, that they are apt to be believed almost before the judgment acknowledges them to be true. It is to be feared, that he is powerful only to be dangerous, – that he dazzles only to mislead. – The author whose two large quarto, or three thick octavo volumes, brings up the rear of this goodly array, is Mr George Chalmers. There was never a more careful compiler, – a more pains-taking investigator of public and private records, deeds, and registers, – a more zealous stickler for the accuracy of dates, the fidelity of witnesses, and the authenticity of facts. His work, diffuse, tedious, and ill-arranged though it be, full of perpetual repetitions, and abounding in erroneous theories, (for it is one talent to ascertain truth, and another to draw inferences), is nevertheless a valuable accession to the stock of knowledge previously possessed on this subject. His proofs are too disjointed to be conclusive, and his reasonings too feeble to be convincing; but the materials are better than the workmanship, and might be moulded by a more skilful hand into a shape of much beauty and excellence.

Such is an impartial view of the chief works extant upon Mary Queen of Scots; and it would appear in consequence, that something is still wanting to complete the catalogue. Three causes may be stated in particular, why so many persons of acknowledged ability should have devoted their time and talents to the investigation without exhausting it.

*First*, Several of the works we have named are Histories; and these, professing as they do, to describe the character of a nation rather than of an individual, cannot be supposed to descend to those minutiae, or to enter into those personal details necessary for presenting the vivid portraits in which biography delights. History is more conversant with the genus or the species; and is addressed more to the judgment than to the feelings. There is in it a spirit of generalization, which, though it expands the mind, seldom touches the heart. Its views of human nature are on a comprehensive scale; it traces the course of empires, and marks the progress of nations. If, in the great flood of events, it singles out a few crowned and conspicuous heads, making them the beacons by which to guide its way, it associates itself with them only so long as they continue to exercise an influence over the destiny of others. It is alike ignorant and careless of those circumstances which make private life happy or miserable, and which exercise an influence over the fate of those who have determined that of so many others. Neither Hume, nor Robertson, nor Stuart, nor Keralio, therefore, have said all of Mary that they might have said; – they wrote history – not biography.

*Second*, Many of the productions we have named, are purely controversial, consisting almost entirely of arguments founded upon facts, not of facts upon which to found arguments. Among these may be particularly included, Tytler, Whittaker, and Laing, works which do not so much aim at illustrating the life and character of Mary, as of settling the abstract question of her guilt or innocence. They present, therefore, only such detached portions of her history as bear upon the question of which they treat. To become intimately acquainted with Mary, we must have recourse to other authors; to form an estimate of her moral character these might suffice, were it fair to be guided on that subject by the opinions of others.

*Third*, In most of the works, in which historical research is fully blended with argumentative deductions, erroneous theories have been broached, which, failing to make good their object, either excite suspicion, or lead into error. Thus, Goodall and Chalmers have laid it down as a principle, that in order to exculpate Mary, it was necessary to accuse her brother, the Earl of Murray, of all sorts of crimes. By representing Bothwell, as an inferior tool in his hands, they have involved themselves in improbabilities, and have weakened the strength of a good cause by a mistaken mode of treatment. Indeed this remark applies with a greater or less degree of force, to all the vindications of Queen Mary which have appeared. Why transfer the burden of Darnley's murder from Bothwell, the actual perpetrator of the deed, to one who may have been accessory to it, but certainly more remotely? Why confirm the suspicion against her they wish to defend, by unjustly accusing another, whom they cannot prove to be criminal? If Goodall and Chalmers have done this, their learning is comparatively useless, and their labour has been nearly lost.

If the author of the following “Life of Mary Queen of Scots,” has been able in any measure, to execute his own wishes, he would trust, that by a careful collation of all the works to which he has referred; he has succeeded, in separating much of the ore from the dross, and in giving a freshness, perhaps in one or two instances, an air of originality to his production. He has affected neither the insipidity of neutrality, nor the bigotry of party zeal. His desire was to concentrate all that could be known of Mary, in the hope that a light might thus be thrown on the obscurer parts of his subject, sufficient to re-animate the most indifferent, and satisfy the most scrupulous. He commenced his readings with an unbiassed mind, and was not aware at the outset, to what conviction they would bring him. But if a conscientious desire to disseminate truth be estimable, it is hoped that this desire will be found to characterize these Memoirs. Little more need be added. The biography of a Queen, who lived two hundred and fifty years ago, cannot be like the biography of a contemporary or immediate predecessor; but the inherent interest of the subject, will excuse many deficiencies. Omissions may, perhaps, be pardoned, if there are no misrepresentations; and the absence of minute cavilling and trifling distinctions, may not be complained of, if the narrative leads, by a lucid arrangement, to satisfactory general deductions. Fidelity is at all times preferable to brilliancy, and a sound conclusion to a plausible hypothesis.

## INTRODUCTION

During the reigns of James IV. and James V., Scotland emerged from barbarism into comparative civilization. Shut out, as it had previously been, from almost any intercourse with the rest of Europe, both by the peculiarities of its situation, and its incessant wars with England, it had long slumbered in all the ignorance and darkness of those remote countries, which even Roman greatness, before its dissolution, found it impossible to enclose and retain within the fortunate pale of its conquests. The refinement, which must always more or less attend upon the person of a king, and shelter itself in the stronghold of his court, was little felt in Scotland. Though attached, from long custom, to the monarchical form of government, the sturdy feudal barons, each possessing a kind of separate principality of his own, took good care that their sovereign's superior influence should be more nominal than real. Distracted too by perpetual jealousies among themselves, it was only upon rare occasions that the nobles would assemble peaceably together, to aid the king by their counsel, and strengthen his authority by their unanimity. Hence, there was no standard of national manners, – no means of fixing and consolidating the wavering and turbulent character of the people. Each clan attached itself to its own hereditary chieftain; and, whatever his prejudices or follies might be, was implicitly subservient to them. The feuds and personal animosities which existed among the leaders, were thus invariably transmitted to the very humblest of their retainers, and a state of society was the consequence, pregnant with civil discord and confusion, which, on the slightest impulse, broke out into anarchy and bloodshed.

Many reasons have been assigned why the evils of the feudal system should have been more severely felt in Scotland than elsewhere. The leading causes, as given by the best historians, seem to be, – the geographical nature of the country, which made its baronial fastnesses almost impregnable; – the want of large towns, by which the vassals of different barons were prevented from mingling together, and rubbing off, in the collision, the prepossessions they mutually entertained against each other; – the division of the inhabitants, not only into the followers of different chiefs but into clans, which resembled so many great families, among all whose branches a relationship existed, and who looked with jealousy upon the increasing strength or wealth of any other clan; – the smallness of the number of Scottish nobles, a circumstance materially contributing to enhance the weight and dignity of each; – the frequent recourse which these barons had, for the purpose of overawing the crown, to leagues of mutual defence with their equals, or bonds of reciprocal protection and assistance with their inferiors; – the unceasing wars which raged between England and Scotland, and which were the perpetual means of proving to the Scottish king, that the very possession of his crown depended upon the fidelity and obedience of his nobles, whose good-will it was therefore necessary to conciliate upon all occasions, by granting them whatever they chose to demand; and, lastly – the long minorities to which the misfortunes of its kings exposed the country at an early period of its history, when the vigour and consistency, commonly attendant upon the acts of one mind, were required more than any thing else, but instead of which, the contradictory measures of contending nobles, or of regents hastily elected, and as hastily displaced, were sure to produce an unnatural stagnation in the government, from which it could be redeemed only by still more unnatural convulsions.

The necessary consequences of these political grievances were, of course, felt in every corner of the country. It is difficult to form any accurate estimate, or to draw any very minute picture of the state of manners and nicer ramifications of society at so remote a period. But it may be stated generally, that the great mass of the population was involved in poverty, and sunk in the grossest ignorance. The Catholic system of faith and worship, in its very worst form, combined with the national superstitions so prevalent among the vulgar, not only to exclude every idea of rational religion, but to produce the very lowest state of mental degradation. Commerce was comparatively unknown, – agriculture but imperfectly understood. If the wants of the passing hour were supplied, however sparingly, the enslaved

vassal was contented, – almost the only happiness of his life consisting in that animal gratification afforded him by the sports of the chase, or the bloodier diversion of the field of battle. Education was neglected and despised even by the wealthy, few of whom were able to read, and almost none to write. As for the middle and lower orders, fragments of rude traditionary songs constituted their entire learning, and the savage war-dance, inspired by the barbarous music of their native hills, their principal amusement. At the same time, it is not to be supposed that virtue and intelligence were extinct among them. There must be many exceptions to all general rules, and however unfavourable the circumstances under which they were placed for calling into activity the higher attributes of man's nature, it is not to be denied, that their chronicles record, even in the lowest ranks, many bright examples of patience, perseverance, unsinking fortitude, and fidelity founded upon generous and exalted attachment.

It has been said, that under the reigns of the Fourth and Fifth James, the moral and political aspect of the Scotch horizon began to brighten. This is to be attributed partly to the beneficial changes which the progress of time was effecting throughout Europe, and which gradually extended themselves to Scotland, – and partly to the personal character of these two monarchs. France, Germany, and England, had made considerable strides out of the gloom of the dark ages, even before the appearance of Francis I., Charles V., and Henry VIII. James IV., naturally of a chivalric and ardent disposition, was extremely anxious to advance his own country in the scale of nations; and whilst, by the urbanity of his manners, he succeeded in winning the affections of his nobles, he contrived also to find a place in the hearts of his inferior subjects, even beside that allotted to their own hereditary chieftain, – an achievement which few of his predecessors had been able to accomplish. The unfortunate battle of Flodden, is a melancholy record both of the vigour of James's reign, and of the national advantages which his romantic spirit induced him to risk in pursuit of the worthless phantom of military renown.

James V. had much of the ardour of his father, combined with a somewhat greater share of prudence. He it was who first made any successful inroads upon the exorbitant powers of his nobility; and though, upon more occasions than one, he was made to pay dearly for his determination to vindicate the regal authority, he was, nevertheless, true to his purpose to the very last. There seem to be three features in the reign of this prince which particularly deserve attention. The first is, the more extensive intercourse than had hitherto subsisted, which he established between Scotland and foreign nations, – particularly with France. The inexhaustible ambition of Charles V., which aimed at universal empire, and which probably would have accomplished its design had he not met with a rival so formidable as Francis I., was the means of convincing the other states of Europe, that the only security for their separate independence was the preservation of a balance of power. Italy was thus roused into activity, and England, under Henry VIII., took an active share in the important events of the age. To the continental powers, against whom that monarch's strength was directed, it became a matter of no small moment to secure the assistance of Scotland. Both Francis and Charles, therefore, paid their court to James, who, finding it necessary to become the ally of one or other, prudently rejected the empty honours offered him by the Emperor, and continued faithful to France. He went himself to Paris in 1536, where he married Magdalene, daughter of Francis. She died however soon after his return home; but determined not to lose the advantages resulting from a French alliance, he again married, in the following year, Mary of Lorraine, daughter to the Duke of Guise, and the young widow of the Duke of Longueville. Following the example of their king, most of the Scotch nobility visited France, and as many as could afford it, sent their sons thither to be educated; whilst on the other hand, numerous French adventurers landed in Scotland, bringing along with them some of the French arts and luxuries. Thus the manners of the Scotch, gradually began to lose a little of that unbending severity, which had hitherto rendered them so repulsive.

The second peculiarity in the reign of James V., is the countenance and support he bestowed upon the clergy. This he did, not from any motives of bigotry, but solely as a matter of sound policy.

He saw that he could not stand alone against his nobles, and he was therefore anxious to raise into an engine of power, a body of men whose interests he thus identified with his own. It is remarkable, that even in the most flourishing days of Catholicism, when the Pope's ecclesiastical authority extended itself everywhere, Scotland alone was overlooked. The king was there always the head of the church, in so far as regarded all ecclesiastical appointments, and the patronage of his bishoprics and abbeys was no slight privilege to the Scottish monarch, denied as it was to other kings of more extensive temporal jurisdiction. James converted into benefices, several of the forfeited estates of his rebellious nobles, and raised the clergy to a pitch of authority they had never before possessed in Scotland. He acted upon principle, and perhaps judiciously; but he was not aware, that by thus surrounding his priests with wealth and luxury, he was paving the way for their utter destruction, and a new and better order of things.

It will be useful to observe, as the third characteristic of this reign, the encouragement James gave to the arts and sciences. For the first time, education began to take some form and system. He gave stability to the universities, and was careful to select for them the best teachers. He was fond of drawing to his court men of learning and genius. He was himself a poet of considerable ability. He had likewise devoted much of his attention to architecture – his fondness for which elegant study was testified, by his anxiety to repair, or rebuild, most of the royal palaces. He established also on a permanent footing, the Court of Session, or College of Justice; and though his reign, as a whole, was not a happy one, it probably redounded more to the advantage of his country than that of any of his predecessors.

At his death, which took place in 1542, at the early age of 30, accelerated by the distress of mind occasioned by the voluntary defeats which his refractory nobles allowed themselves to sustain, both at Falla and Solway Moss, Scotland speedily fell into a state of confusion and civil war. The events which followed are indissolubly connected with the subject of these Memoirs, and are related at length in the succeeding pages.

## CHAPTER I. SCOTLAND AND ITS TROUBLES DURING MARY'S INFANCY

James V. left, as an inheritance to his kingdom, an expensive and destructive war with England. He likewise left what, under such circumstances, was a very questionable advantage, a treasury well stored with gold, and a coinage in good condition, produced from the mines which he had worked in Scotland. The foreign relations of the country demanded the utmost attention; but the long minority necessarily ensuing, as Mary, his only surviving lawful child, was but a few days old when James died, awakened hopes and wishes in the ambitious which superseded all other considerations. For a time England was forgotten; and the prize of the Regency became a bone of civil contention and discord.

There were three persons who aspired to that office, and the pretensions of each had their supporters, as interest or reason might dictate. The first was the Queen-Dowager, a lady who inherited many of the peculiar virtues, as well as some of the failings, of the illustrious house of Guise, to which she belonged. She possessed a bold and masculine understanding, a perseverance to overcome difficulties, and a fortitude to bear up against misfortunes, not often met with among her sex. She was indeed superior to most of the weaknesses of the female character; and having, from her earliest years, deeply studied the science of government, she felt herself, so far as mere political tactics and diplomatic acquirements were concerned, able to cope with the craftiest of the Scotch nobility. Besides, her intimate connexion with the French court, coupled with the interest she might naturally be supposed to take in the affairs of a country over which her husband had reigned, and which was her daughter's inheritance, seemed to give her a claim of the strongest kind.

The second aspirant was Cardinal David Beaton, at that time the undoubted head of the Catholic party in Scotland. He was a man whose abilities all allowed, and who, had he been less tinctured with severity, and less addicted to the exclusive principles of the Church of Rome, might probably have filled with *éclat* the very highest rank in the State. He endeavoured to strengthen his title to the Regency, by producing the will of James V. in his favour. But as this will was dated only a short while before the King's death, it was suspected that the Prelate had himself written it, and obtained the King's signature, at a time when his bodily weakness had impaired his mental faculties. Beaton was, moreover, from his violence and rigour, particularly obnoxious to all those who favoured the Reformation.

James Hamilton, Earl of Arran, and next heir to the throne, was the third candidate, and the person upon whom the choice of the people ultimately fell. In more settled times, this choice might possibly have been judicious; but Arran was of far too weak and irresolute a character to be able to regulate the government with that decision and firmness which the existing emergency required. He had few opinions of his own, and was continually driven hither and thither by the contradictory counsels of those who surrounded him. He had joined, however, the reformed religion; and this, together with the inoffensive softness of his disposition, made him, in the eyes of many, only the more fit to govern.

The annexation of Scotland to the crown of England, either by conquest or the more amicable means of marriage, had for many years been the object nearest the heart of Henry VIII. and several of his predecessors. That his father, in particular, Henry VII., had given some thought to this subject, is evident from the answer he made to such of his Privy Council as were unwilling that he should give his daughter Margaret in marriage to James IV., on the ground that the English Crown might, through that marriage, devolve to a King of Scotland. "Whereunto the King made answer, and said, 'What then? for if any such thing should happen (which God forbid), yet I see our kingdom should take no harm thereby, because England should not be added unto Scotland, but Scotland unto England, as to

the far most noble head of the whole island; for so much as it is always so, that the lesser is wont, for honour's sake, to be adjoined to that which is far the greater.”<sup>1</sup> How correct Henry VII. was in his opinion, the accession of James VI. sufficiently proved.

Henry VIII., though aiming at the same object as his father, thought it more natural that Scotland should accept of an English, than England of a Scottish King. Immediately, therefore, after the birth of Mary, he determined upon straining every nerve to secure her for his son Edward. For this purpose, he concluded a temporary peace with the Regent Arran, and sent back into Scotland the numerous prisoners who had surrendered themselves at Solway Moss, upon an understanding that they should do all they could to second his views with their countrymen. His first proposals, however, were so extravagant, that the Scottish Parliament would not listen to them for a moment. He demanded not only that the young Queen should be sent into England, to be educated under his own superintendence, but that he himself, as her future father-in-law, should be allowed an active share in the government of Scotland. Having subsequently consented to depart considerably from the haughty tone in which these terms were dictated, a treaty of marriage was agreed upon at the instigation of Arran, whom Henry had won to his interests, in which it was promised, that Mary should be sent into England at the age of ten, and that six persons of rank should, in the mean time, be delivered as hostages for the fulfilment of this promise.

It may easily be conceived, that whatever the Regent, together with some of the reformed nobility and their partisans, might think of this treaty, the Queen Mother and Cardinal Beaton, who had for the present formed a coalition, could not be very well satisfied with it. Henry, with all the hasty violence of his nature, had, in a fit of spleen, espoused the reformed opinions; and if Mary became the wife of his son, it was evident that all the interests both of the House of Guise and of the Catholic religion in Scotland, would suffer a fatal blow. By their forcible representations of the inevitable ruin which they alleged this alliance would bring upon Scotland, converting it into a mere province of their ancient and inveterate enemies, and obliging it to renounce forever the friendship of their constant allies the French, they succeeded in effecting a change in public opinion; and the result was, that Arran found himself at length obliged to yield to their superior influence, to deliver up to the Cardinal and Mary of Lorraine the young Queen, and refuse to ratify the engagements he had entered into with Henry. The Cardinal now carried every thing before him, having converted or intimidated almost all his enemies. The Earl of Lennox alone, a nobleman whose pretensions were greater than his power, could not forgive Beaton for having used him merely as a cat's paw in his intrigues to gain the ascendancy over Arran. Lennox had himself aspired at the Regency, alleging that his title, as presumptive heir to the Crown, was a more legitimate one than that of the House of Hamilton, to which Arran belonged. But the still more ambitious Cardinal flattered only to deceive him; and when Lennox considered his success certain, he found himself farther from the object of his wishes than ever.

Seeing every other hope vain, Lennox set on foot a secret correspondence with Henry, promising that monarch his best support, should he determine upon avenging the insult he had sustained, through the vacillating conduct of the Scotch. Henry gladly availed himself of the offer, and sent a considerable force under the Earl of Hartford to the North, by sea, which, having landed at Leith, and plundered that place, as well as the neighbouring city of Edinburgh, again took its departure for England, without attempting to penetrate further into the country. This was an unprofitable and ill-advised expedition, for it only tended to exasperate the minds of the Scotch, without being of any service to Henry. The Earl of Huntly well remarked concerning it, that even although he might have had no objections to the proposed match, he had a most especial dislike to the manner of wooing.

The Earl of Lennox now found himself deserted in the midst of his former friends, and went prudently into voluntary exile, by retiring into England. Here Henry, in reward of his former services,

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<sup>1</sup> Polydore, lib. 26. quoted by Leslie – “Defence of Mary's Honour,” Preface, p. xiv. – Apud Anderson, vol. I.

gave him his niece, the Lady Margaret Douglas, in marriage. She was the daughter, by the second marriage, of Henry's sister, the Lady Margaret, wife of James IV., who, after the King's death, espoused Archibald Earl of Angus. By this alliance, Lennox, though it was impossible for him to foresee such a result, became the father of Henry Darnley, and a long line of Kings.

Shortly afterwards, an event well known in Scottish history, and which was accomplished by means only too frequently resorted to in those unsettled times, facilitated the conclusion of a short peace with England. Cardinal Beaton, elevated by his success, and anxious, now that all more immediate danger was removed, to re-establish on a firmer basis the tottering authority of the Romish Church, determined upon striking awe into the people, by some memorable examples of severity towards heretics. About the end of the year 1545, he made a progress through several parts of his diocese, accompanied by the Earl of Argyle, who was then Lord Justice General, and other official persons, for the purpose of trying and punishing offenders against the laws of the Church. At Perth, several of the lieges were found guilty of arguing or disputing concerning the sense of the Holy Scriptures, in opposition to an Act of Parliament, which forbade any such freedom of speech, and five men and one woman were condemned to die. Great intercession was made for them, but in vain; the men were hanged, and the woman was drowned. Still farther to intimidate the Reformers, a yet more memorable instance of religious persecution and cruelty was presented to them a few months afterwards. George Wishart was at this time one of the most learned and zealous of all the supporters of the new doctrines in Scotland. He had been educated at the University of Cambridge, and had, in his youth, officiated as one of the masters of the grammar school at Montrose. His talents and perseverance rendered him particularly obnoxious to the Cardinal, who, having contrived to make him his prisoner, carried him to his castle at St Andrews. An Ecclesiastical Court was there assembled, at which Wishart was sentenced to be burnt. It may give us a clearer idea of the spirit of the times, to know, that on the day on which this sentence was to be put in execution, Beaton issued a proclamation, forbidding any one, under pain of church censure, to offer up prayers for so notorious a heretic. When Wishart was brought to the stake, and after the fire had been kindled, and was already beginning to take effect, it is said that he turned his eyes towards a window in the castle overlaid with tapestry, at which the Cardinal was sitting, viewing with complacency the unfortunate man's suffering, and exclaimed, – "He who, from yonder high place, beholdeth me with such pride, shall, within few days, be in as much shame as now he is seen proudly to rest himself." These words, though they met with little attention at the time, were spoken of afterwards as an evident and most remarkable prophecy.

It was not long after this martyrdom, that Cardinal Beaton was present at the marriage of one of his own illegitimate daughters, to whom he gave a dowry of 4000 merks, and whose nuptials were solemnized with great magnificence. Probably he conceived, that the more heretics he burned, the more unblushingly he might confess his own sins against both religion and common morality.

On the prelate's return to St Andrew's, Norman Lesly, a young man of strong passions, and eldest Son to the Earl of Rothes, came to him to demand some favour, which the Cardinal thought proper to refuse. The particulars of the quarrel are not precisely known, but it must have been of a serious kind; for Lesly, taking advantage of the popular feeling which then existed against the Cardinal, determined upon seeking his own revenge by the assassination of Beaton. He associated with himself several accomplices, who undertook to second him in this design. Early on the morning of the 29th of May 1546, having entered the castle by the gate, which was open to admit some workmen who were repairing the fortifications, he and his assistants proceeded to the door of the Cardinal's chamber, at which they knocked. Beaton asked, – "Who is there?" – Norman answered, – "My name is Lesly," – adding, that the door must be opened to him, and those that were with him. Beaton now began to fear the worst, and attempted to secure the door. But Lesly called for fire to burn it, upon which the Cardinal, seeing all resistance useless, permitted them to enter. They found him sitting on a chair, pale and agitated; and as they approached him he exclaimed, – "I am a Priest – ye will not slay me!" Lesly, however, losing all command of his temper, struck him more than once, and



would have proceeded to further indignities, had not James Melville, one of the assassins, “a man,” says Knox, “of nature most gentle and most modest,” drawn his sword, and presenting the point to the Cardinal, advised him to repent of his sins, informing him, at the same time, that no hatred he bore his person, but simply his love of true religion induced him to take part against one whom he looked upon as an enemy to the gospel. So saying, and without waiting for an answer, he stabbed him twice or thrice through the body. When his friends and servants collected without, the conspirators lifted up the deceased Prelate, and showed him to them from the very window at which he had sat at the day of Wishart’s execution. Beaton, at the time of his death, was fifty-two. He had long been one of the leading men in Scotland, and had enjoyed the favour of the French King, as well as that of his own sovereign James V. Some attempt was made by the Regent to punish his murderers, but they finally escaped into France.<sup>2</sup>

There is good reason to believe that Henry VIII. secretly encouraged Lesly and his associates in this dishonest enterprise. But, if such be the case, that monarch did not live long enough to reap the fruits of its success. He died only a few months later than the Cardinal; and, about the same time, his cotemporary, Francis I., was succeeded on his throne by his son Henry II. These changes did not materially affect the relative situation of Scotland. They may, perhaps, have opened up still higher hopes to the Queen Dowager, and the French party; but, in England, the Duke of Somerset, who had been appointed Lord Protector during the minority of Edward VI., was determined upon following out the plans of the late monarch, and compelling the Scotch to agree to the alliance which he had proposed.

In prosecution of his designs, he marched a powerful army into Scotland, and the result was the unfortunate battle of Pinkie. The Earl of Arran, whose exertions to rescue the country from this new aggression, were warmly seconded by the people, collected a force sufficiently numerous to enable him to meet and offer battle to Somerset. The English camp was in the neighbourhood of Prestonpans, and the Scotch took up very advantageous ground about Musselburgh and Inveresk. Military discipline was at that time but little understood in this country; and the reckless impetuosity of the Scotch infantry was usually attended either with immediate success, or, by throwing the whole battle into confusion, with irretrievable and signal defeat. The weapons to which they principally trusted, were, in the first place, the pike, with which, upon joining with the enemy, all the fore-rank, standing shoulder to shoulder together, thrust straight forwards, those who stood in the second rank putting their pikes over the shoulders of their comrades before them. The length of these pikes or spears was eighteen feet six inches. They seem to have been used principally on the first onset, and were probably speedily relinquished for the more efficient exercise of the sword, which was broad and thin, and of excellent temper. It was employed to cut or slice with, not to thrust; and, in defence against any similar weapon of the enemy, a large handkerchief was wrapt twice or thrice about the neck, and a buckler invariably carried on the left arm.<sup>3</sup>

For some days the two armies continued in sight of each other, without coming to any general engagement. The hourly anxiety which prevailed at Edinburgh regarding the result, may be easily imagined. To inspire the soldiers with the greater courage, it was enacted by Government, that the heirs of those who fell upon this occasion in defence of their country, should for five years be free from Government taxes, and the usual assessments levied by landlords. At length, on Saturday the 10th of September 1547, the Scotch, misled by a motion in the English army, which they conceived

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<sup>2</sup> Knox seems not only to justify the assassination of Cardinal Beaton, but to hint that it would have been proper to have disposed of his successor in the same way. “These,” says he, “*are the works of our God*, whereby he would admonish the tyrants of this earth, that, in the end, he will be revenged of their cruelty, what strength soever they make in the contrary. But such is the blindness of man, as David speaks, that the posterity does ever follow the footsteps of their wicked fathers, and principally in their impiety: For how little differs the cruelty of that bastard, that yet is called Bishop of St Andrews, from the cruelty of the former, we will after hear.” – Knox’s Hist. of the Reformation, p. 65.

<sup>3</sup> Dalrymple’s “Fragments of Scottish History.”

indicated a design to retreat, rashly left their superior situation, and crossing the mouth of the Esk at Musselburgh, gave the Protector battle in the fields of Pinkie, an adjoining country seat. They were thus so exposed, that the English fleet, which lay in the bay, was enabled, by firing upon their flank to do them much mischief. The Earl of Angus, who was leading the van-guard, found himself suddenly assailed by a flight of arrows, a raking fire from a regiment or two of foreign fusileers, and a discharge of cannon which unexpectedly opened upon him. Unable to advance, he attempted to change his position for a more advantageous one. The main body imagined he was falling back upon them in confusion; and to heighten their panic, a vigorous charge, which was at this moment made by the English cavalry, decided the fortune of the day. After a feeble resistance the Scotch fled towards Dalkeith, Edinburgh, and Leith, and being hotly pursued by their enemies, all the three roads were strewn with the dead and dying. In this battle the Earl of Arran lost upwards of 8000 men; among whom were Lord Fleming, together with many other Scotch noblemen and gentlemen.

The English army advanced immediately upon Leith, which they took and pillaged; and would have entered Edinburgh, had they not found it impossible to make themselves masters of the Castle. The fleet ravaged the towns and villages on the coasts of the Forth, and proceeded as far north as the River Tay, seizing on whatever shipping they could meet with in the harbours by which they passed.

Far, however, from obtaining by these violent measures, the ultimate object of his desires, Somerset found himself farther from his point than ever. The Scotch, enraged against England, threw themselves into the arms of France; and the Protector, understanding that affairs in the south had fallen into confusion, in his absence, was obliged to return home, leaving strong garrisons in Haddington, and one or two other places, which he had captured. The Earl of Arran, and Mary of Guise, sent immediate intelligence to Henry II., of all that had taken place; and, sanctioned by the Scottish Parliament, offered to conclude a treaty of marriage between his infant son, the Dauphin Francis, and the young Scottish Queen. They, moreover, agreed to send Mary into France, to be educated at the French Court, until such time as the nuptials could be solemnized. This proposal was every way acceptable to Henry, who, like his father Francis, perfectly understood the importance of a close alliance with Scotland, as the most efficient means for preventing the English from invading his own dominions. He sent over an army of 6000 men, to the aid of the Regent; and in the same vessels, which brought these troops, Mary was conveyed from Dumbarton into France. Henry also, with much sound policy, in order to strengthen his interests in Scotland, bestowed, about this time, upon the Earl of Arran, the title of the Duke of Chatelherault, together with a pension of some value. During a period of two years, a continual series of skirmishings were carried on between the Scotch, supported by their French allies, and the English; but without any results of much consequence on either side. In 1550, a general peace was concluded; and the marriage of the Scottish Queen was never afterwards made the ground of war between the two countries.

From this period, till Mary's return to her own country, the attention of Scotland was entirely engrossed with its own affairs, and the various important events connected with the rise, progress, and establishment of the Reformation. As these effected no slight change in the political aspect of the country, and exercised a material influence over Mary's future destiny, it will be proper to give some account of them in this place; and these details being previously gone through, the narrative, in so far as regards Queen Mary, will thus be preserved unbroken.

## **CHAPTER II.**

### **SCOTLAND AND THE SCOTTISH REFORMERS, UNDER THE REGENCY OF THE QUEEN-DOWAGER**

It was in the year 1517, that Luther first stated his objections to the validity of the indulgences granted so liberally by Pope Leo X. From this year, those who love to trace causes to their origin, date the epoch of the Reformation. It was not, however, till a considerably later period, that the new doctrines took any deep root in Scotland. In 1552, the Duke of Chatelherault, wearied with the fatigues of Government, and provoked at the opposition he was continually meeting with, resigned the regency in favour of the Queen-mother. Mary of Guise, by a visit she had shortly before paid to the French Court, had paved the way for this accession of power. Her brothers, the Duke of Guise and Cardinal of Lorraine, were far from being satisfied with the state of parties in Scotland. Chatelherault, they knew to be of a weak and fluctuating disposition; and it seemed to them necessary, both for the preservation of the ancient religion, and to secure the allegiance of the country to their niece, the young Queen, that a stronger hand, guided by a sounder head, should hold the reins of the State. Upon their sister's fidelity they knew they could depend; and it was principally through the influence of French gold and French intrigue, that she was placed in the regency.

The inhabitants of Scotland were at this time divided into two great classes, – those who were still staunch to the Church of Rome, and those who were determined on effecting a reformation. At the head of the former was John Hamilton, Archbishop of St Andrews, who, upon the murder of Cardinal Beaton, had obtained that appointment through the Duke of Chatelherault, whose natural brother he was. He was greatly the Duke's superior in courage and sagacity, and was deeply imbued with the prelatical spirit of ambition then so prevalent. The resignation of the regency provoked him exceedingly, the more especially as Mary, to strengthen her own authority, found it necessary at first to treat the Reformers mildly. He was consoled, however, by the death of Edward VI. in 1553, and the accession of the young King's eldest sister Mary to the English throne, – as bigoted and determined a Catholic as ever lived.

The man who had placed himself at the head of the Reformers, and who, although young, had already given Hamilton and his party good cause to tremble at his increasing authority, was James Stuart, the eldest of Mary's three illegitimate brothers, – and one who occupies a most important station in the history of his country. His father made him, when only seven years old, Prior or Commendator of St Andrews, an office which entitled him, though a layman, to the full income arising from that rich benefice. It was soon discovered, however, that he had views far beyond so comparatively humble a rank. Even when a boy, it was his ambition to collect around him associates who were devoted to his service and desires. He went over with Mary to France in 1548, but remained there only a very short time; and, at the age of twenty-one, he was already looked up to by the Scottish Reformers as their chief. His knowledge was extensive, and considerably in advance of the times in which he lived. His personal bravery was undoubted, and his skill in arms so great, that few of his military enterprises were unsuccessful. His passions, if they were strong, seem also to have been deep, and entirely under his own command. Whatever may be thought of the secret motives which actuated him, he was seldom betrayed into any symptoms of apparent violence. He thus contrived to hold a steady course, amidst all the turbulence and convulsions of the age in which he lived; whilst the external decorum and propriety of his manners, so different from the ill-concealed dissoluteness of many of his contemporaries, endeared him the more to the stern followers of Luther. It is curious to observe the very opposite views which different historians have taken of his character, more especially when they come to speak of him as the Earl of Murray and the Regent of Scotland. It would be improper and unnecessary to anticipate these discussions at present, since it is hoped the reader will

be able to form his own estimate upon this subject, from the facts he will find recorded in these Memoirs.

It must be evident, that with two such men, each at the head of his own party, the country was not likely to continue long in a state of quietness. The Queen Regent soon found it necessary, at the instigation of the French Court, to associate herself with the Archbishop of St Andrews, – in opposition to which coalition, a bond was drawn up in 1557, by some of the principal Reformers, in which they announced their resolution to form an independent congregation of their own, and to separate themselves entirely from the “congregation of Satan, with all the superstitious abomination and idolatry thereof.” Articles, or Heads of a Reformation, were soon afterwards published, in which it was principally insisted, that on Sunday and other festival days, the Common-Prayer should be read openly in the parish churches, along with the lessons of the Old and New Testaments; and that preaching and interpretation of the Scriptures in private houses should be allowed.

In the following year, one of the first outrages which the Reformers committed in Scotland, took place in Edinburgh. On occasion of the annual procession through the city, in honour of the tutelar Saint – St Giles, the image of that illustrious personage, which ought to have been carried by some of the priests, was amissing, – the godly having, beforehand, according to John Knox, first drowned the idol in the North Loch, and then burned it. It was therefore necessary to borrow a smaller saint from the Gray-Friars, in order that this “great solemnity and manifest abomination” might proceed. Upon the day appointed, priests, friars, canons, and “rotten Papists,” assembled, with tabors, trumpets, banners, and bagpipes. At this sight, the hearts of the brethren were wondrously inflamed; and they resolved, that this second dragon should suffer the fate of the first. They broke in upon the procession; and though the Catholics made some slight resistance at first, they were soon obliged to surrender the image into the hands of the Philistines, who, taking it by the heels, and knocking, or, as the reformed historian says, *dadding* its head upon the pavement, soon reduced it to fragments, only regretting, that “the young St Giles” had not been so difficult to kill as his father. The priests, alarmed for their personal safety, sought shelter as quickly as possible, and gave Knox an opportunity of indulging in some of that austere mirth which is peculiarly remarkable, because so foreign to his general style. “Then might have been seen,” says he, “so sudden a fray as seldom has been seen among that sort of men within this realm; for down goes the cross, off go the surplices, round caps, and cornets with the crowns. The Gray-Friars gaped, the Black-Friars blew, and the priests panted and fled, and happy was he that first got the house; for such a sudden fray came never among the generation of Antichrist within this realm before.” The magistrates had some difficulty in prevailing upon the mob to disperse, after they had kept possession of the streets for several hours; and the rioters escaped without punishment; for “the brethren assembled themselves in such sort in companies, singing psalms, and praising God, that the proudest of the enemies were astounded.”<sup>4</sup>

The Commissioners who, about this time, were sent into France, and the motives of their embassy, will be spoken of afterwards. But the remarkable circumstance, that four of them died when about to return home, – one at Paris, and three at Dieppe, – had a considerable influence in exciting the populace to still greater hatred against the French party, – it being commonly suspected that they had come by their death unfairly. The Congregation now rose in their demands; and among other things, insisted that “the wicked and scandalous lives” of churchmen should be reformed, according to the rules contained in the New Testament, the writings of the ancient fathers, and the laws of Justinian the Emperor. For a while, the Queen Regent temporized; but finding it impossible to preserve the favour of both parties, she yielded at length to the solicitations of the Archbishop of St Andrews, and determined to resist the Reformers vigorously. In 1559, she summoned all the ministers of the Congregation, to appear before her at Stirling. This citation was complied with, but not exactly in the manner that the Queen wished; for the ministers came not as culprits, but as men proud of their

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<sup>4</sup> Keith, p. 68. – Knox’s History, p. 94-6.

principles, and accompanied by a vast multitude of those who were of the same mode of thinking. The Queen, who was at Stirling, did not venture to proceed to Perth; and the request she made, that the numbers there assembled should depart, leaving their ministers to be examined by the Government, having been refused, she proceeded to the harsh and decisive measure of declaring them all rebels.

The consternation which this direct announcement of hostilities occasioned among them, was still at its height, when the great champion of the Scottish Reformation, John Knox, arrived at Perth. This celebrated divine had already suffered much for “the good cause;” and though his zeal and devotion to it were well known, it was not till latterly that he had entertained much hope of its final triumph in his native country. He had spent the greater part of his life in imprisonment or exile; he had undergone many privations, and submitted to many trials. But these were the daily food of the Reformers; and, whilst they only served to strengthen them in the obduracy of their belief, they had the additional effect of infusing a morose acerbity into dispositions not naturally of the softest kind. Knox had returned only a few days before from Geneva, where he had been solacing his solitude by writing and publishing that celebrated work, which he was pleased to entitle, “The first blast of the trumpet against the monstrous regiment of women.” This treatise, directed principally against Mary of England, not forgetting Mary Queen of Scots and her mother of Guise, rather overshot its own purpose, by bringing the Reformer into disrepute with Elizabeth, who came to the crown soon after its appearance. To pacify that Queen, for it appears even Knox could temporize occasionally, he gave up his original intention of blowing his trumpet thrice, and his first blast was his last.<sup>5</sup>

The day after the ministers and their friends, had been declared rebels, Knox delivered at Perth what Keith terms “that thundering Sermon against Idolatry.” The tumult which ensued at the conclusion of this discourse, has been attributed by some historians to accident; but Keith’s suspicion, that Knox had a direct intention to excite it, seems well founded, when we consider the ferment in which the minds of his audience were at the time, and the peculiar style in which he addressed them. Buchanan is of the same opinion, though he would naturally have leant to the other conclusion. He says that Knox, “in that ticklish posture of affairs, made such a pathetic sermon to the multitude who were gathered together, that he set their minds, which were already fired, all in a flame.” If, in addition to this, the usual manner of Knox’s eloquence be considered, it will hardly be questioned but that the outrage of that day was of his doing. His vehemence in the pulpit was at all times tremendous; indeed, in so far as the effect he produced upon his hearers was concerned, he seems to have trusted almost as much to the display of his physical as of his mental energies. Many years after the period now alluded to, when he was in his old age, and very weak, Melville tells us, that he saw him every Sunday go slowly and feebly, with fur about his neck, a staff in his hand, and a servant supporting him, from his own house, to the parish church in St Andrews. There, after being lifted into the pulpit, his limbs for some time were so feeble, that they could hardly support him; but ere he had done with his sermon, he became so active and vigorous, that he was like “to ding the pulpit in blads, and flie out of it.”<sup>6</sup> What he must have been, therefore, in his best days, may be more easily imagined than described.

On the present occasion, after Knox had preached, and some of the congregation had retired, it appears that some “godly men” remained in the church. A priest had the imprudence to venture in among them, and to commence saying mass. A young man called out that such idolatry was intolerable, upon which it is said that the priest struck him. The young man retorted, by throwing a stone, which injured one of the pictures. The affair soon became general. The enraged people fell upon the altars and images, and in a short time nothing was left undemolished but the bare walls of the church. The Reformers throughout the city, hearing of these proceedings, speedily collected, and attacking the monasteries of the Gray and Black Friars, along with the costly edifice of the Carthusian

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<sup>5</sup> M'Crie's Life of Knox, vol. i. p. 222.

<sup>6</sup> M'Crie's Life of Knox, vol. ii. p. 206.

Monks, left not a vestige of what they considered idolatrous and profane worship in any of them. The example thus set at Perth was speedily followed almost everywhere throughout the country.

These outrages greatly incensed the Queen Regent, and were looked upon with horror by the Catholics in general. To this day, the loss of many a fine building, through the zeal of the early Reformers, is a common subject of regret and complaint. It is to be remembered, however, that no revolution can be effected without paying a price for it. If the Reformation was a benefit, how could the Catholic superstition be more successfully attacked, than by knocking down those gorgeous temples, which were of themselves sufficient to render invincible the pride and inveterate bigotry of its votaries? The saying of John Knox, though a homely, was a true one, – “Pull down their nests, and the rooks will fly away.” It is not improbable, as M’Crie conjectures, that had these buildings been allowed to remain in their former splendour, the Popish clergy might have long continued to indulge hopes, and to make efforts, to be restored to them. Victories over an enemy are celebrated with public rejoicings, notwithstanding the thousands of our fellow-countrymen who may have fallen in the contest. Why should the far more important victory, over those who had so long held in thralldom the human mind, be robbed of its due praise, because some statues were mangled, some pictures torn, and some venerable towers overthrown?<sup>7</sup>

With as little delay as possible, the Queen Regent appeared with an army before Perth, and made herself mistress of the town. The Reformers, however, were not to be intimidated; and their strength having, by this time, much increased, it was deemed prudent by the Regent not to push matters to an extremity. Both parties agreed to disband their forces, and to refer the controversy to the next Parliament. As was to be expected, this temporary truce was not of long duration. Incessant mutual recrimination and aggression, soon induced both sides to concentrate their forces once more. Perth was re-taken by the Reformers, who shortly afterwards marched into Edinburgh. After remaining there for some time, they were surprised by a sudden march which the Queen made upon them from Dunbar, and were compelled to fall back upon Stirling.

A belief was at this time prevalent at the court of France, that the Prior of St Andrews, who was the principal military leader of the Congregation, had views of a treasonable nature even upon the crown itself, and that he hoped the flaw in his legitimacy might be forgotten, in consideration of his godly exertions in support of the true faith. A new reinforcement of French soldiers arrived at Leith, which they fortified; and the French ambassador was commanded to inform the Prior, that the King, his master, would rather spend the crown of France, than not be revenged of the seditious persons in Scotland.

The civil war now raged with increased bitterness, and with various success, but without any decisive advantage on either side for some time. The Reformers applied for assistance to Queen Elizabeth, who favoured their cause for various reasons, and would, no doubt, much rather have seen Murray in possession of the Scottish crown, than her own personal rival, Mary. The Congregation having found it impossible, by their own efforts, to drive the French out of Leith, Elizabeth, in the beginning of the year 1560, fitted out a powerful fleet, which, to the astonishment of the Queen Regent and her French allies, sailed up the Firth of Forth, and anchored in the Roads, before even the purpose for which it had come was known. A treaty was soon afterwards concluded at Berwick between the Lords of the Congregation and Elizabeth’s Commissioner, the Duke of Norfolk, by which it was agreed, on the part of the former, that no alliance should ever be entered into by them with France; and on that of the latter, that an English army should march into Scotland early in spring, for the purpose of aiding in the expulsion of the French troops.

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<sup>7</sup> The Biographer of Knox goes perhaps a little too far, when he proposes to alleviate the sorrow felt for the loss of these architectural monuments of superstition, by reminding the antiquarian that *Ruins* inspire more lively sentiments of the sublime and beautiful than more perfect remains. This is a piece of ingenuity, but not of sound reasoning. It is rather a curious doctrine, that a Cathedral or Monastery does not look best with all its walls standing. – M’Crie’s *Life of Knox*, vol. I. p. 271.

This army came at the time appointed, and was soon joined by the forces of the Reformers. The allies marched directly for Leith, which they invested without loss of time. The siege was conducted with great spirit, but the town was very resolutely defended by the French. So much determination was displayed upon both sides, that it is difficult to say how the matter might have ended, had not the death of the Queen Regent, which took place at this juncture, changed materially the whole aspect of affairs. She had been ill for some time, and during her sickness resided in the Castle of Edinburgh. Perceiving that her end was approaching, she requested an interview with some of the leaders of the Congregation. The Duke of Chatelherault, the Prior of St Andrews, or the Lord James, as he was commonly called, and others, waited upon her in her sick-chamber. She expressed to them her sincere grief for the troubles which existed in the country, and advised that both the English and French troops should be sent home. She entreated that they would reverence and obey their native and lawful sovereign, her daughter Mary. She told them how deeply attached she was to Scotland and its interests, although by birth a Frenchwoman; and at the conclusion, she burst into tears, kissing the nobles one by one, and asking pardon of all whom she had in any way offended. The day after this interview, Mary of Guise died. Her many excellent qualities were long remembered in Scotland; for even those who could not love, respected her. In private life, if this term can be used with propriety when speaking of a Queen, she appears to have been most deservedly esteemed. She set an example to all her maids of honour, of piety, modesty, and becoming gravity of deportment; she was exceedingly charitable to the poor; and had she fallen upon better days, her life would have been a happier one for herself, and her memory more generally prized by posterity. Her body was carried over to France, and buried in the Benedictine Monastery at Rheims.<sup>8</sup>

Very soon after the death of the Queen Regent, Commissioners arrived both from France and England, with full powers to conclude a treaty of peace between the three countries. By the loss of their sister, the Princes of Lorraine had been deprived of their chief support in Scotland, and, being actively engaged in schemes of ambition nearer home, they found it necessary to conciliate, as they best could, the predominating party there. The important treaty of Edinburgh, which will be mentioned frequently hereafter, was concluded on the 14th of June 1560. It was signed on the part of France by the two plenipotentiaries, Monluc, Bishop of Valence, and the Sieur Derandon, reckoned two of the best diplomatists of the day; and, on the part of England, by Wotton, Dean of Canterbury, and Elizabeth's prime minister, Cecil, one of the ablest men of that or any age. The interests of the Congregation were intrusted principally to the Lord James. In consequence of this treaty, the French troops were immediately withdrawn. The fortifications of Leith and Dunbar were destroyed, and a Parliament was held, whose acts were to be considered as valid as if it had been called by the express commands of the Queen. In that Parliament, the adherents of the Congregation were found greatly to out-number their adversaries. An act of oblivion and indemnity was passed for all that had taken place within the two preceding years; and, for the first time, the Catholics, awed into silence, submitted to every thing which the Reformers proposed. A new Confession of Faith was sanctioned; the jurisdiction of the Ecclesiastical Courts was abolished; and the exercise of worship, according to the rites of the Romish Church, was prohibited under severe penalties – a third act of disobedience being declared capital.

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<sup>8</sup> It is worth while observing with what a total want of all Christian charity Knox speaks of the death of Mary of Guise. Alluding to her burial, he says: – “The question was moved of her burial: the preachers boldly gainstood that any superstitious rites should be used within that realm, which God of his mercy had begun to purge; and so was she clapped in a coffin of lead, and kept in the Castle from the 9th of June until the 19th of October, when she, by Pinyours, was carried to a ship, and so carried to France. What pomp was used there, we neither hear nor yet regard; but in it we see that she, that delighted that others lay without burial, got it neither so soon as she herself (if she had been of the counsel in her life) would have required it, neither yet so honourable in this realm as sometimes she looked for. It may perchance be a pronosticon, that the Guisean blood cannot have any rest within this realm.” Elsewhere he says – “Within few days after, began her belly and loathsome legs to swell, and so continued till that God did execute his judgment upon her.” And again – “God, for his mercy's sake, rid us of the rest of the Guisean blood. Amen.” As Keith remarks, it was not by this spirit that the Apostles converted the world. – Keith, p. 129.

Thus, the Reformation finally triumphed in Scotland. Though as yet only in its infancy, and still exposed to many perils, it was nevertheless established on a comparatively firm and constitutional basis. The Catholics, it is true, aware of the school in which Mary had been educated, were far from having given up all hope of retrieving their circumstances; and they waited for her return with the utmost impatience and anxiety. But they ought to have known, that whatever might have been Mary's wishes, their reign was over in Scotland. A Sovereign may coerce the bodies, but he can never possess a despotic sway over the minds of his subjects. The people had now begun to think for themselves; and a belief in the mere mummeries of a fantastic system of Christianity, and of the efficacy of miracles performed by blocks of wood and stone, was never again to form a portion of their faith. A brief account of one of the last, and not least ludicrous attempts which the Popish clergy made to support their sinking cause, will form a not improper conclusion to this chapter.

There was a chapel in the neighbourhood of Musselburgh, dedicated to the Lady of Loretto, which, from the character of superior sanctity it had acquired, had long been the favourite resort of religious devotees. In this chapel, a body of the Catholic priests undertook to put their religion to the test, by performing a miracle. They fixed upon a young man, who was well known as a common blind beggar, in the streets of Edinburgh, and engaged to restore to him, in the presence of the assembled people, the perfect use of his eyesight. A day was named, on which they calculated they might depend on this wonderful interposition of divine power in their behalf. From motives of curiosity, a great crowd was attracted at the appointed time to the chapel. The blind man made his appearance on a scaffold, erected for the occasion. The priests approached the altar, and, after praying very devoutly, and performing other religious ceremonies, he who had previously been stone blind, opened his eyes, and declared he saw all things plainly. Having humbly and gratefully thanked his benefactors, the priests, he was permitted to mingle among the astonished people, and receive their charity.

Unfortunately, however, for the success of this deception, a gentleman from Fife, of the name of Colville, determined to penetrate, if possible, a little further into the mystery. He prevailed upon the subject of the recent experiment to accompany him to his lodgings in Edinburgh. As soon as they were alone, he locked the chamber-door, and either by bribes or threats, contrived to win from him the whole secret. It turned out, that in his boyhood, this tool, in the hands of the designing, had been employed as a herd by the nuns of the Convent of Sciennes, then in the neighbourhood of Edinburgh. It was remarked by the sisterhood, that he had an extraordinary facility in "flyping up the lid of his eyes, and casting up the white." Some of the neighbouring priests, hearing accidentally of this talent, imagined that it might be applied to good account. They accordingly took him from Sciennes to the monastery near Musselburgh, where they kept him till he had made himself an adept in this mode of counterfeiting blindness, and till his personal appearance was so much changed, that the few who had been acquainted with him before, would not be able to recognise him. They then sent him into Edinburgh to beg publicly, and make himself familiarly known to the inhabitants, as a common blind mendicant. So far every thing had gone smoothly, and the scene at the Chapel of Loretto might have had effect on the minds of the vulgar, had Colville's activity not discovered the gross imposture. Colville, who belonged to the Congregation, instantly took the most effectual means to make known the deceit. He insisted upon the blind man's appearing with him next day, at the Cross of Edinburgh, where the latter repeated all he had previously told Colville, and confessed the iniquity of his own conduct, as well as that of the priests. To shelter him from their revenge, Colville immediately afterwards carried him off to Fife; and the story, with all its details, being speedily disseminated, exposed the Catholic clergy to more contempt than ever.<sup>9</sup>

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<sup>9</sup> M'Crie's Life of Knox, Vol. 1. p. 323.



### **CHAPTER III.**

## **MARY'S BIRTH, AND SUBSEQUENT RESIDENCE AT THE FRENCH COURT, WITH A SKETCH OF THE STATE OF SOCIETY AND MANNERS IN FRANCE, DURING THE SIXTEENTH CENTURY**

Mary Stuart, Queen of Scots, was the third child of James V. and his wife, Mary of Guise. That lady had born him previously two sons, both of whom died in infancy. Mary came into the world on the 7th of December 1542, in the Palace of Linlithgow.<sup>10</sup> She was only seven days old when she lost her father, who at the time of her birth lay sick in the Palace of Falkland. James died, as he had lived, with a kingly and gallant spirit. In the language of Pitscottie, he turned him upon his back, and looked and beheld all his nobles and lords about him, and, giving a little smile of laughter, kissed his hand, and offered it to them. When they had pressed it to their lips for the last time, he tossed up his arms, and yielded his spirit to God. James was considered one of the most handsome men of his day. He was above the middle stature; his hair flowed luxuriantly over his shoulders in natural ringlets, and was of a dark yellow or auburn colour; his eyes were gray, and very penetrating; his voice was sweet toned; and the general expression of his countenance uncommonly prepossessing. He inherited a vigorous constitution, and kept it sound and healthy by constant exercise, and by refraining from all excesses in eating or drinking. He was buried in the Royal Vault in the Chapel of Holyrood House, where his embalmed body, in a state of entire preservation, was still to be seen in the time of the historian Keith.

The young Queen was crowned by Cardinal Beaton at Stirling, on the 9th of September 1543. Her mother, who watched over her with the most careful anxiety, had been told a report prevailed that the infant was sickly, and not likely to live. To disprove this calumny, she desired Janet Sinclair, Mary's nurse, to unsaddle her in the presence of the English Ambassador, who wrote to his own court that she was as goodly a child as he had seen of her age.

Soon after her birth, the Parliament nominated Commissioners, to whom they intrusted the charge of the Queen's person, leaving all her other interests to the care of her mother. The two first years of her life, Mary spent at Linlithgow, where it appears she had the small-pox, a point of some importance, as one of her historians remarks, in the biography of a beauty and a queen.<sup>11</sup> The disease must have been of a particularly gentle kind, having left behind no visible traces. During the greater part of the years 1545, 46 and 47, she resided at Stirling Castle, in the keeping of Lords Erskine and Livingstone. Here she received the first rudiments of education from two ecclesiastics, who were appointed her preceptors, more, however, as matter of form, than from any use they could be of to her at so early an age. When the internal disturbances of the country rendered even Stirling Castle a somewhat dangerous residence, Mary was removed to Inchmahome, a sequestered island in the Lake of Monteith. That she might not be too lonely, and that a spirit of generous emulation might present her with an additional motive for the prosecution of her studies, the Queen Dowager selected four young ladies of rank as her companions and playmates. They were each about her daughter's age, and either from chance, or because the conceit seemed natural, they all bore the same surname. The four Maries were, Mary Beaton, a niece of Cardinal Beaton, Mary Fleming, daughter of Lord

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<sup>10</sup> By the kindness of Mr Brown of Glasgow, the ingenious delineator of the Royal Palaces of Scotland, we are enabled to give, as the vignette to the present Volume, a view of this Palace, exhibiting the window of the very room where Mary was born, which is the large window on the first floor, immediately under the flight of birds.

<sup>11</sup> Sadler's State Papers and Letters, vol. i. p. 263.

Fleming, Mary Livingstone, whose father was one of the young Queen's guardians, and Mary Seaton, daughter of Lord Seaton.

Mary having remained upwards of two years in this island, those who had, at the time, the disposal of her future destiny, thought it expedient, for reasons which have been already explained, that she should be removed to France. She was accordingly, in the fifth year of her age, taken to Dumbarton, where she was delivered to the French Admiral, whose vessels were waiting to receive her, and attended by the Lords Erskine and Livingstone, her three natural brothers, and her four Maries, she left Scotland.

The thirteen happiest years of Mary's life were spent in France. Towards the end of July 1548, she sailed from Dumbarton, and, after a tempestuous voyage, landed at Brest on the 14th of August. She was there received, by Henry II.'s orders, with all the honours due to her rank and royal destiny. She travelled, with her retinue, by easy stages, to the palace at St Germain En Laye; and to mark the respect that was paid to her, the prison-gates of every town she came to were thrown open, and the prisoners set free. Shortly after her arrival, she was sent, along with the King's own daughters, to one of the first convents in France, where young ladies of distinction were instructed in the elementary branches of education.

The natural quickness of her capacity, and the early acuteness of her mind, now began to manifest themselves. She made rapid progress in acquiring that species of knowledge suited to her years, and her lively imagination went even the length of attaching a more than ordinary interest to the calm and secluded life of a nunnery. It was whispered, that she had already expressed a wish to separate herself forever from the world; and it is not improbable, that had this wish been allowed to foster itself silently in her bosom, Mary might ultimately have taken the veil, in which case her life would have been a blank in history. But these views were not consistent with the more ambitious projects entertained by Henry and her uncles of Lorraine. As soon as they were informed of the bent which her mind appeared to be taking, she was again removed from the convent to the palace. To reconcile her to parting with the vestal sisters, Henry, whose conduct towards her was always marked by affection and delicacy, selected, from all the noble Scotch families then residing in France, a certain number to constitute her future household. The tears which Mary shed, however, upon leaving the nunnery, proved the warmth of her young heart; and that her feelings were not of merely momentary duration, is evinced by the frequent visits she subsequently paid this asylum of her childhood, – and by the altar-piece she embroidered with her own hands for the chapel of the convent.

In no country of Europe was education better understood than it then was in France. Francis I., who remodelled, upon a magnificent scale, the University of Paris, only followed the example which had already been set him by Louis XII. The youth of all countries flocked to the French schools. The liberal principles which induced the government to maintain, at its own expense, professors, who lectured to as many students as chose to hear them, was amply repaid by the beneficial consequences arising from the great influx of strangers. A competent knowledge of Latin, Greek, Hebrew, Mathematics, Moral Philosophy and Medicine, could be acquired in France for literally nothing. Nor was it necessary, that he who sought for the blessings of education, should profess any particular system of religious faith. The German Protestant, and the Spanish Catholic, were allowed, in these noble institutions, to take their seat side by side. Henry supported the church as an engine of state, whilst he detested the arrogant pretensions and empty insolence of many of the clergy, and was determined that they should not interfere with the more enlightened views which he himself entertained. In this, he only followed the opinions of his illustrious father, Francis, who used to remark, that monks were better at teaching linnets to whistle, playing at dice, tipping, and gormandizing, than in doing good either to religion or morality.

The host of authors, and men of genius, who flourished in France about this period, was another cause of its literary eminence. "Learning," says Miss Benger, "far from being the badge of singularity, had become the attribute of a superior station." "There was," observes the ingenious

Pasquier, “a glorious crusade against ignorance.” Many of the names then celebrated have since, it is true, passed into oblivion, but the multitude who cultivated letters, show the spirit of the times. Beza, Seve, Pelletier and others, led the van in the severer departments of intellect; whilst Bellay, Ronsard and Jodelle, showed the way, to a host of followers, in the cultivation of poetry, and the softer arts of composition.

Nor must the great statesmen and warriors, whose presence lent a lustre to the court, be forgotten in this view of the existing pre-eminence of France. The two Houses of Bourbon and Guise, had each given birth to many names destined for immortality. The present chiefs of Bourbon were Anthony, Duke of Navarre, and Louis, known in the history of the world as the first Prince of Condé. There were six brothers of the Guises, of whom the two most illustrious were Francis Duke of Guise, and Charles Cardinal of Lorraine. But they all held the very highest offices in the church or state; one was a Cardinal, and another a Grand Prior; a third, the Duke d’Aumale, commanded the army then in Italy; and the fourth, the Marquis d’Elbeuf, was intrusted with the charge of the French troops in Scotland. But he who held the balance of power between all these contending interests, was the great Montmorency, Constable of France. He had, by this time, become a veteran in the service of the French monarchs. Louis XII. had acknowledged his virtues, and Francis I. looked to him for advice and aid in every emergency. Henry felt almost a filial affection and reverence for so distinguished a statesman and patriot; and Diana de Poitiers herself, the fascinating widow of the Duke de Valentinois, frequently found that she possessed less influence with the monarch than the venerable and unostentatious Montmorency. The minister was at all times surrounded by a formidable phalanx of friends and supporters. Of these his own sons were not the least considerable; and his nephews, the two Colignys, need only to be mentioned, to awaken recollections of some of the most remarkable events of French history.

Neither must we omit to mention the two ladies who held the highest places in the French Court. The sister and the wife of Henry II. resembled each other but faintly, yet both secured the admiration of the country. The Princess Margaret had established herself by her patronage of every liberal art, and her universal beneficence, in the hearts of the whole people. Her religion did not degenerate into bigotry, and her charity, whilst it was at all times efficient, was without parade. She became afterwards the Duchess of Savoy; but till past the meridian of life, she continued constantly at her brother’s Court, – a bright example of all that was virtuous and attractive in female character. To her, France was indebted for discovering and fostering the talents of its great Chancellor Michel L’Hopital; and the honourable name by which she was universally known was that of Minerva. The King’s wife, Catherine de Medicis, was more respected for her talents than loved for her virtues. But as yet, the ambition of her nature had not betrayed itself, and little occasion had been afforded for the exercise of those arts of dissimulation, or the exposure of that proneness to envy and resentment, which at a later period became so apparent. She was still in the bloom of youth, and maintained a high character, not without much show of reason.

Such being the general aspect of the country and the Court, it cannot fail to become evident, that so far from being a just cause of regret, nothing could have redounded more to Mary’s advantage than her education and residence in France. If bigotry prevailed among the clergy, it was not countenanced at the Court, for Henry cared little about religion, and his sister Margaret was suspected of leaning to the Reformed opinions. If Parisian manners were known to be too deeply tinctured with licentiousness, the palace of Catherine must be excepted from the charge; for even the deportment of Diana herself was grave and decorous, and for his sister’s sake, the King dared not have countenanced any of those grosser immoralities in which Henry VIII. of England so openly indulged. The Cardinal of Lorraine, who was at the head of the Parisian University, quickly discovering Mary’s capabilities, directed her studies with the most watchful anxiety. She was still attended by the two preceptors who had accompanied her from Scotland, and before she was ten years old, had made good progress in the French, Latin, and Italian languages. French was all her life as familiar to her as her native

tongue; and she wrote it with a degree of elegance which no one could surpass. Her acquaintance with Latin was not of that superficial kind but too common in the present day. This language was then regarded as almost the only one on whose stability any reliance could be placed. It was consequently deemed indispensable, that all who aspired at any eminence in literature, should be able to compose in it fluently. Mary's teacher was the celebrated George Buchanan, who was then in France, and who, whatever other praise he may be entitled to, was unquestionably one of the best scholars of his time. The young Queen's attention was likewise directed to Rhetoric, by Fauchet, author of a treatise on that subject which he dedicated to his pupil, – to history by Pasquier, – and to the delightful study of poetry, for which her genius was best suited, and for which she retained a predilection all her life, by Ronsard.

Nor must it be imagined that Mary's childhood was exclusively devoted to these more scholastic pursuits. She and her young companions, the Scotch Maries and the daughters of Henry, were frequently present at those magnificent galas and fêtes, in which the King himself so much delighted, and which were so particularly in unison with the taste of the times, though no where conducted with so much elegance and grace, as at the French Court. The summer tournaments and fêtes champêtres, and the winter festivals and masquerades, were attended by all the beauty and chivalry of the land. In these amusements, Mary, as she grew up, took a lively and innocent pleasure. The woods and gardens also of Fontainebleau, afforded a delightful variation from the artificial splendours of Paris. In summer, sailing on the lakes, or fishing in the ponds; and in winter, a construction of fortresses on the ice, – a mimic battle of snow-balls, – or skating, became royal pastimes. Mary's gait and air, naturally dignified and noble, acquired an additional charm from the attention she paid to dancing and riding. The favourite dance at the time was the Spanish minuet, which Mary frequently performed with her young consort, to the admiration of the whole court. In the livelier gailliarde, she was unequalled, as was confessed, even by the beautiful Anne of Este, who, in a *pas des deux*, acknowledged that she was eclipsed by Mary.

The activity of her body indeed, kept, upon all occasions, full pace with that of her mind. She was particularly fond of hunting; and she and her maids of honour were frequently seen following the stag through the ancestral forests of France. Her attachment to this amusement, which continued all her life, exposed her, on several occasions, to some danger. So early as the year 1559, when hunting in France, some part of her dress was caught by the bough of a tree, and she was cast off her horse when galloping at full speed. Many of the ladies and gentlemen in her train passed by without observing her, and some so near as actually to tread on her riding-dress. As soon as the accident was discovered, she was raised from the ground; but, though the shock had been considerable, she had too manly a spirit to complain, and, readjusting her hair, which had fallen into confusion, she again mounted her horse, and rode home smiling at the accident.<sup>12</sup>

Another, but more sedentary amusement with Mary, was the composition of devices. To excel in these, required some wit and judgment. A device was the skilful coupling of a few expressive words with any engraved figure or picture. It was an art intimately connected with the science of heraldry, and seems to have suggested the modern seal and motto. The composition of these devices was, as it is somewhere called, only “an elegant species of trifling;” but it had something intellectual in it, which the best informed ladies of the French court liked. An old author, who writes upon this subject, elevates it to a degree of importance rather amusing. “It delights the eye,” he says, “it captivates the imagination, it is also profitable and useful; and therefore surpasseth all other arts, and also painting, since this only represents the body and exquisite features of the face, whereas a device exposes the rare ideas and gallant sentiments of its author; it also excels poetry, in as much as it joineth profit with pleasure, since none merit the title of devices unless they at once please by their grace, and yield profit by their doctrine.”

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<sup>12</sup> Whittaker, vol. iv. p. 144.

Mary's partialities were commonly lasting, and when in very different circumstances, she frequently loved to return to this amusement of her childhood. Some of the emblems she invented, betray much elegance and sensibility of mind. On the death of her husband Francis, she took for her device a little branch of the liquorice-tree, whose root only is sweet, all the rest of the plant being bitter, and the motto was, *Dulce meum terra tegit*. On her cloth of state was embroidered the sentence, *En ma fin est mon commencement*; "a riddle," says Haynes, "I understand not;" but which evidently meant to inculcate a lesson of humility, and to remind her that life, with all its grandeur, was the mere prologue to eternity. The French historian, Mezeray, mentions also that Mary had a medal struck, on which was represented a vessel in a storm, with its masts broken and falling, illustrated by the motto, *Nunquam nisi rectam*; indicating a determination rather to perish than deviate from the path of integrity.<sup>13</sup> When she was in England, she embroidered for the Duke of Norfolk a hand with a sword in it, cutting vines, with the motto *Virescit vulnere virtus*. In these and similar fancies, she embodied strong and often original thoughts with much delicacy.

In the midst of these occupations and amusements, Mary was not allowed to forget her native country. Frequent visits were paid her from Scotland, by those personally attached to herself or her family. In 1550, her mother, Mary of Guise, came over to see her, accompanied by several of the nobility. The Queen-dowager, a woman of strong affections, was so delighted with the improvement she discovered in her daughter's mind and person, that she burst into tears of joy; and her Scottish attendants were hardly less affected by the sight of their future Sovereign. Henry, with his young charge, was at Rouen, when the Queen-dowager arrived. To testify his respect for her, he ordered a triumph to be prepared, which consisted of one of those grotesque allegorical exhibitions then so much in vogue; and, shortly afterwards, the two Queens made a public entry into Paris. Mary of Guise had there an opportunity likewise of seeing her son by her first husband, the Duke de Longueville, Mary's half-brother, but who seems to have spent his life in retirement, as history scarcely notices him. It may well be conceived, that the widow of James V. returned even to the regency of Scotland with reluctance, since she purchased the gratification of her ambition by a final separation from her children.<sup>14</sup>

It was about the same time that Mary first saw Sir James Melville, who was then only a few years older than herself, and who was sent over in the train of the Bishop of Monluc, when he returned after signing the Treaty of Edinburgh, to be one of Mary's pages of honour. Sir James was afterwards frequently employed by the Queen as her foreign ambassador, and his name will appear more than once in the sequel. We have spoken of him here for the purpose of introducing an amusing anecdote, which he gives us in his own Memoirs, and which illustrates the state of manners at that period. Upon landing at Brest, the Bishop proceeded direct to Paris. But Sir James, who was young, and could hardly have endured the fatigue of this mode of travelling, was intrusted to the care of two Scotch gentlemen, who had come over in the same ship. Their first step was to purchase three little "naigies," on which they proposed riding to Paris, any thing in the shape of a *diligence* being out of the question. To ensure greater safety on the journey, three others joined the party, – two Frenchmen, and a young Spaniard, who was on his way to the College at Paris. On the evening of the first day, they arrived at the town of Landerneau, where all the six were lodged in one room, containing three beds. The two Frenchmen slept together in one, the two Scotsmen in another, and Melville and the Spaniard in the third. The company on the whole does not appear to have been of the most respectable kind; for, as Melville lay awake, he heard "the twa Scotchmen devising how they were directed to let him want naething; therefore, said they, we will pay for his ordinair all the way, and shall count up twice as meikle to his master when we come to Paris, and sae shall win our ain expenses." The two Frenchmen, on their part, thinking that nobody in the room understood French, said to each other,

<sup>13</sup> Mezeray, Histoire de France, tom. iii. p. 50.

<sup>14</sup> Miss Benger's Memoirs, vol. i. p. 189, et seq.

“These strangers are all young, and know not the fashion of the hostelries; therefore we shall deal and reckon with the hosts at every repast, and shall cause the strangers pay more than the custom is, and that way shall we save our expenses.” At all this Melville, as he tells us, could not refrain from “laughing in his mind,” and determined to be upon his guard. “Yet the twa Scotch young men,” he adds in his antique phraseology, “would not consent that I should pay for myself, hoping still to beguile the Bishop, but the Spaniard and I writ up every day’s compt.” The Frenchmen being foiled in their swindling intentions, had recourse to a still bolder manœuvre. One day, as the party were riding through a wood, two other Frenchmen, who had joined them a short time before, suddenly leapt off their horses, and, drawing their swords, demanded that the others should deliver up their purses. Melville and his Scotch friends, however, were not to be thus intimidated. They also drew their swords, and prepared for resistance; on seeing which, the Frenchmen affected to make a joke of the whole affair, saying that they merely wanted to try the courage of the Scotchmen, in case they should have been attacked by robbers. “But the twa last loons,” says Melville, “left us at the next lodging; and the twa Scotch scholairs never obtenit payment frae the Bishop for their pretendit fraud.” Sir James arrived in safety at Paris, having taken thirteen days to ride from Brest to the capital.<sup>15</sup>

Thus diversified by intercourse with her friends and with her books, by study and recreation, Mary’s early life passed rapidly away. It has been already seen, that whatever could have tended to corrupt the mind or manners was carefully removed from the young Queen. As soon as Mary entered upon her teens, she and her companions, the two young princesses, Henry’s daughters, spent several hours every day in the private apartment of Catherine de Medicis, whose conversation, as well as that of the foreign ambassadors and other persons of distinction who paid their respects to her, they had thus an opportunity of hearing. Conaëus mentions, that Mary was soon observed to avail herself, with great earnestness, of these opportunities of acquiring knowledge; and it has been hinted, that the superior intelligence she evinced, in comparison with Catherine’s own daughters, was the first cause of exciting that Queen’s jealousy. It was perhaps at some of these conferences that Mary imperceptibly imbibed, from her future mother-in-law, and her not unfrequent visitor, Nostradamus, a slight portion of that tendency to superstitious belief then so prevalent. One of the most remarkable characters about Henry’s court, was Nicolas Cretin, or Nostradamus, as he was more commonly called, who combined in his own person the three somewhat incongruous professions of physician, astrologer, and philosopher. He asserted, that he was not only perfectly acquainted with the laws of planetary influence, but that, by the inspiration of divine power, he could predict the events of futurity. The style of his prophecies was in general sufficiently obscure; yet such was the reverence paid to learning in those days (and Nostradamus was a very library of learning), that he was courted and consulted even by the first statesmen in France. Mary had far too lively a fancy to escape the infection; and the force of this early bias continued to be felt by her more or less all her life.

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<sup>15</sup> Melville’s *Memoirs of his own Life*, p. 12.

## CHAPTER IV. MARY'S MARRIAGE, PERSONAL APPEARANCE, AND POPULARITY

The time now approached when Henry began to think of confirming the French authority in Scotland, by consummating the contract of marriage which had so long existed between Francis and Mary. This was not, however, to be done without considerable opposition from several quarters. The Constable Montmorency, and the House of Bourbon, already trembled at the growing influence of the Guises, plainly foreseeing, that as soon as the niece of the Duke and Cardinal of Lorraine became wife to the Dauphin, and consequently, upon Henry's death, Queen of France, their own influence would be at an end. It is not improbable that Montmorency aimed at marrying one of his own sons to Mary. At all events, he endeavoured to persuade Henry that he might find a more advantageous alliance for Francis. The Guises, however, were not thus to be overreached; and the King more willingly listened to their powerful representations in favour of the match, as it had long been a favourite scheme with himself. It would be uncharitable to ascribe to the agency of any of those who opposed it, an attempt which was made some time before by a person of the name of Stuart, a Scottish archer in the King's guards, to poison Mary. Stuart being detected, was tried, condemned, and executed, but made no confession which could lead to any discovery of his motives. It is most likely that he had embraced the reformed religion, and was actuated by a fanatical desire to save his country from the dominion of a Catholic princess.

Francis, the young Dauphin, who was much about Mary's own age, was far inferior to her, both in personal appearance and mental endowments. He was of a very weakly constitution; and the energies of his mind seem to have been repressed by the feebleness of his body. But if unable to boast of any distinguishing virtues, he was undegraded by the practice of any vice. He was amiable, timid, affectionate, and shy. He was aware of his want of physical strength, and feared lest the more robust should make it a subject of ridicule. He appears to have loved Mary with the tenderest affection, being probably anxious to atone to her, by every mark of devotion, for the sacrifice he must have seen she was making in surrendering herself to him, in all the lustre of her charms. Yet there is good reason to believe that Mary really loved Francis. They had been playmates from infancy; they had prosecuted all their studies together; and though Francis cared little for the pleasures of society, and rather shunned than encouraged those who wished to pay their court to him, Mary was aware that, for this very reason, he was only the more sincere in his passion for her. It was not in Mary's nature to be indifferent to those who evinced affection for her; and if her fondness for Francis were mingled with pity, it has long been asserted, that "pity is akin to love".

On the 24th of April 1558, the nuptials took place. In December the preceding year, a letter from Henry had been laid before the Scotch Parliament, requesting that some persons of rank should be sent over from Scotland as Commissioners to witness the marriage; and in compliance with this desire, the Lord James, Prior of St Andrews, and eight other persons of distinction, arrived at the French Court in March 1558.<sup>16</sup> Their instructions commanded them to guard against French encroachments, upon the rights and privileges of Scottish subjects; and, that no doubt might remain regarding the right of succession to the Scottish throne, they were to obtain from the King of France

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<sup>16</sup> In transcribing dates it may be proper to mention, that we do not observe the old division of the year. Down till 1563, the French began the year at Easter; but it was then altered to the 1st of January, by the Chancellor L'Hopital. In Scotland till 1599, and in England till 1751, the year began on the 25th of March. Thus, in all the State Papers and letters of the age, written between the 1st of January and the 25th of March, the dates invariably belong to what we should now consider the preceding year. It is useful to be aware of this fact; though it is unnecessary for a writer of the present day, to deviate from the established computation of time. – Anderson's Collections, vol. i. – Preface, p. li.; and Laing, vol. i. p. 266.

a ratification of his former promise, to aid and support the Duke of Chatelherault in his claims upon the crown, in case Mary died without issue. They were also to require a declaration to a similar effect from the Queen and Dauphin. All these demands were at once complied with.

It has been alleged, however, that a very gross deceit was practised, upon this occasion, by the French Court. It is said, that though, to satisfy the Scotch Commissioners, all their requests were ostensibly granted, Henry took secret measures to render these grants entirely inefficacious. Mary, it is asserted, on the 4th of April, signed three papers, in the first of which she made over the kingdom of Scotland in free gift to the King of France, to be enjoyed by him and his heirs, should she die without children; in the second, (lest it might not be deemed expedient to insist upon the first,) she assigned to the King of France the possession of Scotland, after her decease without children, till he should be reimbursed of a million pieces of gold, or any greater sum which he should be found to have expended on her during her residence in France; and, in the third, she protested, that whatever declarations she might subscribe, in compliance with the desire of the Scotch Parliament, touching the lineal succession of her crown, the genuine sense of her mind was contained only in the two preceding papers.<sup>17</sup> If this dishonourable transaction really took place, whilst it cannot involve Mary, a young and inexperienced girl of fifteen, in any serious blame, it certainly reflects the highest discredit both upon Henry and his advisers of the house of Guise. There is good reason, however, to believe, that these instruments, though they unquestionably exist, are forgeries. It was not an uncommon trick in those times, for the Reformers to stir up jealousy against a Catholic sovereign, by alleging, that he had promised away his country to some well known papist. The Prince of Condé, in December 1568, was not aware of the authenticity of any such papers; for, if he had been, he would undoubtedly have mentioned them when he asked Elizabeth's assistance to establish the Protestant religion in France. On the contrary, he trumps up a ridiculous story, to which no one has ever given any credit, that Mary had ceded her right to the crown of England, in behalf of the King of France's brother, Henry Duke of Anjou. After Mary's death, it was confidently reported, and with equal falsehood, that by her testament she had left England to the King of Spain, unless her son became a Roman Catholic. There is, besides, internal evidence of a striking nature, that these deeds were forgeries. For its discovery, we are indebted to the industry and research of Goodall.<sup>18</sup>

Some of the provisions in the marriage-contract between Francis and Mary, are sufficiently remarkable to deserve being recorded. The jointure assigned by it to the Queen, provided her husband died King of France, is 60,000 livres, or a greater sum, if a greater had ever been given to a Queen of France. If her husband died only Dauphin, the jointure was to be 30,000 livres. The eldest son of the marriage was to be King of France and Scotland; and if there were no sons, the eldest daughter was to be Queen of Scotland only, with a portion of 400,000 crowns, as a daughter of France, – every younger daughter being allowed 300,000 crowns. Should her husband die, Mary was to be at liberty either to remain in France or return to Scotland, with an assurance that her jointure would be always duly paid her. The Dauphin was to bear the name and title of King of Scotland, and enjoy all the privileges of the crown-matrimonial.

The marriage, for which so many preparations had thus been made, was solemnized in the church of Notre Dame, the ceremony being performed by the Cardinal of Bourbon, Archbishop of Rouen. Upon this occasion, the festivities were graced by the presence of all the most illustrious personages of the Court of France; and when Francis, taking a ring from his finger, presented it to the Archbishop, who, pronouncing the benediction, placed it on the young Queen's finger, the vaulted roof of the Cathedral rung with congratulations, and the multitude without rent the air with joyful shouts. The spectacle was altogether one of the most imposing which, even in that age of

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<sup>17</sup> Keith, p. 73.

<sup>18</sup> Goodall's Examination, vol. I. p. 159, et seq. The motto which Goodall put upon his title page, "Pandere res altà terrâ et caligine mersas," he has in more than one instance amply justified.



spectacles, had been seen in Paris. The procession, upon leaving the church, proceeded to the palace of the Archbishop, where a magnificent collation was prepared, – largess, as it moved along, being proclaimed among the people, in the name of the King and Queen of Scots. In the afternoon, the royal party returned to the palace of the Tournelles – Catherine de Medicis and Mary sitting together in the same palanquin, and a Cardinal walking on each side. Henry and Francis followed on horseback, with a long line of princes and princesses in their train. The chronicler of these nuptials is unable to conceal his rapture, when he describes the manner in which the palace had been prepared for their reception. Its whole appearance, he tells us, was “light and beautiful as Elysium.” During supper, which was served upon a marble table in the great hall, the King’s band of “one hundred gentlemen” poured forth delicious strains of music. The members of Parliament attended in their robes; and the princes of the blood performed the duty of servitors – the Duke of Guise acting as master of the ceremonies. The banquet being concluded, a series of the most magnificent masks and mummeries, prepared for the occasion, was introduced. In the pageant, twelve artificial horses, of admirable mechanism, covered with cloth of gold, and ridden by the young heirs of noble houses, attracted deserved attention. They were succeeded by six galleys, which sailed into the hall, each rich as Cleopatra’s barge, and bearing on its deck two seats, the one filled by a young cavalier, who, as he advanced, carried off from among the spectators, and gently placed in the vacant chair, the lady of his love. A splendid tournament concluded these rejoicings.

During the whole of these solemnities, every eye was fixed on the youthful Mary; and, inspired by those feelings which beauty seldom fails to excite, every heart offered up prayers for her future welfare and happiness. She was now at that age when feminine loveliness is perhaps most attractive. It is not to be supposed, indeed, that in her sixteenth year, her charms had ripened into that full-blown maturity which they afterwards attained; but they were, on this account, only the more fascinating. Some have conjectured that Mary’s beauty has been extolled far beyond its real merits; and it cannot be denied that many vague and erroneous notions exist regarding it. But that her countenance possessed in a pre-eminent degree the something which constitutes beauty, is sufficiently attested by the unanimous declaration of all cotemporary writers. It is only, however, by carefully gathering together hints scattered here and there, that any accurate idea can be formed of the lineaments of a countenance which has so long ceased to exist, unless in the fancy of the enthusiast. Generally speaking, Mary’s features were more Grecian than Roman, though without the insipidity that would have attached to them, had they been exactly regular. Her nose exceeded a little the Grecian proportion in length. Her hair was very nearly of the same colour as James V.’s – dark yellow, or auburn, and, like his, clustered in luxuriant ringlets. Her eyes, – which some writers, misled by the thousand blundering portraits of her scattered everywhere, conceive to have been gray, or blue, or hazel, – were of a chestnut colour, – darker, yet matching well with her auburn hair. Her brow was high, open, and prominent. Her lips were full and expressive, as the lips of the Stuarts generally were; and she had a small dimple in her chin. Her complexion was clear, and very fair, without a great deal of colour in her cheeks. Her mother was a woman of large stature, and Mary was also above the common size. Her person was finely proportioned, and her carriage exceedingly graceful and dignified.<sup>19</sup>

In this description of Mary’s personal appearance, we have placed a good deal of reliance on the research and accuracy of Chalmers. It will be observed, that our account differs, in many essential particulars, from that of Robertson, who says – “Mary’s hair was black, though, according to the fashion of that age, she frequently wore borrowed locks, and of different colours. Her eyes were a dark gray; her complexion was exquisitely fine; and her hands and arms remarkably delicate, both as to shape and colour. Her stature was of an height that rose to the majestic.” Where Robertson discovered that Mary’s hair was black, or her eyes gray, he does not mention. That her eyes were *not* black, we have the direct testimony of Beal, Clerk to the Privy Council of England, who was ordered by Cecil

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<sup>19</sup> Mezeray, Castelnau, Brantome, Thuanus, Chalmers, Miss Benger.

to be present at the death of the Scottish Queen, and who describes her as having “chestnut-coloured eyes.” As to her hair, and her other features, though Melville, in his Memoirs, certainly seems to imply that the former was auburn, yet, as he does not expressly say so, we suspect correct conclusions can be arrived at only by a reference to the best authenticated portraits which have been preserved of Mary. This, however, is far from being a criterion by which opinions should be rashly formed. There are few persons in the whole range of history, likenesses of whom have been more eagerly sought after; and, in proportion to the anxiety manifested to secure originals, has been the temptation to mislead and deceive. Almost all the paintings said to be originals of Mary Queen of Scots, are the impositions of picture-dealers. When the demand for these paintings became general, it was not at all unusual to despatch emissaries over the Continent to pick up every picture, the costume and general appearance of which in the least resembled the Scottish Queen. During Mary’s life, and for some time after her death, the fame of her beauty, and the interest attached to her fortunes, induced numerous ladies of rank, who flattered themselves that they were like her, to have portraits painted in the style then well understood by the phrase *à la Mary Stuart*. There was, in particular, a celebrated Continental beauty of those days – a Countess of Mansfeldt – (we speak on the authority of a living artist of celebrity), who resembled Mary in many particulars, and all whose portraits (nor were they few in number) when they afterwards came into the hands of the picture-dealers, were affirmed to be Maries. Thus, in the lapse of years, the truth became so involved in uncertainty, that even Robertson, allowing himself to be too hastily misled, has lent his name to the dissemination of error.

Horace Walpole, after having made extensive inquiries on this subject, has recorded, that he never could ascertain the authenticity and originality of any portrait of Mary, except of that in the possession of the Earl of Morton, which was painted when she was at Lochleven. Chalmers, in order to come as near the truth as possible, employed Mr Pailou, an artist of ability, to compare the picture belonging to the Earl of Morton, with two or three other undoubted originals which have been discovered since Walpole wrote. Pailou commenced by sketching the outline of his picture from Lord Morton’s original. He then proceeded to the examination of three genuine portraits of Mary, one in the Church of St Andrew in Antwerp, another in the Scotch College at Douay, and a third in the Scotch College at Paris. Neither did he forget the profile heads of Mary struck upon her coins, nor the marble figure representing her on her tomb in Henry VII’s Chapel, which Walpole thought a correct likeness. Mr Pailou thus made Lord Morton’s picture the basis of his own, but, as he advanced, constantly referred to the others, “till he got the whole adjusted and coloured.” Though we cannot exactly approve of thus cooking up a picture from various different sources, and should be inclined to think, that too much was left by such a mode of procedure to the arbitrary taste of the artist, we nevertheless feel satisfied that Mr Pailou has hit upon a tolerably accurate likeness. His picture, engraved by Scriven, forms the frontispiece to the second volume of Chalmers’s work. The brow, eyes, mouth, and chin, he has given with great success. But the painting is far from being without faults; – the face is a good deal too round and plump, the nose is made slightly aquiline – a decided mistake, – and the neck is much too short, at least so it appears in the engraving.

The portrait of Mary, which forms the frontispiece to the present volume, and on which we place greater reliance than on any with which we are acquainted, is an engraving executed expressly for this work, from an original picture of much merit.<sup>20</sup> It was painted when Mary was in France, by an Italian artist of eminence, who flourished as her cotemporary in the sixteenth century, and whose name is on the canvas. It would have been impossible to say at what precise age it represented Mary, though, from the juvenility of the countenance, it might have been concluded that it was taken a year or two before she became Dauphiness, had not the painter fortunately obviated the difficulty, by

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<sup>20</sup> This picture originally belonged to Lord Robert Stuart, Earl of Orkney, one of Mary’s natural brothers, and is now in the possession of William Trail, Esq. of Woodwick, Orkney, into whose family it came, together with other relics of the Earl, by the marriage of an ancestor of Mr Trail, to one of his descendants. *Vide* Appendix A.

inserting immediately after his own signature the date, which is 1556, when she was just fourteen. It is upon this picture that we have chiefly founded our description of Mary's personal appearance. What gives us the greater confidence in its authenticity and accuracy, is, that it very exactly corresponds with two other portraits, believed on good grounds to be originals. This is a strong circumstance, for it is a very common and just remark, that almost no two likenesses of Mary agree. The paintings to which we allude are, first, one at the seat of Logie Almond, which represents Mary at the same age, but in a religious habit. It gives precisely the same view of the left side of the face as the engraving in this volume does of the right. From the style and other circumstances, it is very probable, that both pictures were painted by the same artist. The second is in the possession of his Grace the Duke of Hamilton, and is in one of the private apartments at Hamilton palace. It represents Mary at a somewhat more advanced period of life, but the features are quite the same. There is still a third picture, said to be an original, in the collection of the Marquis of Salisbury, at Hatfield House, and which has been engraved for Miss Benger's Memoirs, which very closely resembles our own. To be yet more assured, we have carefully examined the heads upon Mary's gold and silver coins. Some of these are inaccurate, but they have all a general resemblance to each other. A silver coin, of 1561, and the gold real stamped in 1562, agree minutely with our picture, – a circumstance which cannot but be considered a strong corroboration of its truth. It is unnecessary to make any apology to the reader for having entered thus minutely upon a subject of so much general interest.<sup>21</sup>

With regard to the asseverations of cotemporary writers, as to the effects which Mary's beauty produced, many of them are almost too extravagant to be believed. They prove, nevertheless, that, whatever beauty may be, whether a mere fortunate arrangement of material atoms, or a light suffused upon the face, from the secret and etherial mind, it was a gift which Nature had lavishly bestowed on Mary. A year or two previous to her marriage, when walking in a religious procession, through the streets of Paris, with a lighted torch in her hand, a woman among the crowd was so struck with her appearance, that she could not help stopping her to ask, – “Are you not indeed an angel?” Brantome, with more questionable sincerity, compares her, at the age of fifteen, to the sun at mid-day. He tells us also, that the brother of Francis, afterwards Charles IX., never saw even a picture of Mary, without lingering to gaze upon it, declaring passionately, that he looked upon Francis as the happiest man on earth, to possess a creature of so much loveliness. Nay, Brantome even goes the length of asserting, that no man ever saw Mary who did not lose his heart to her. He is pleased, likewise, with some naïveté, to pay her several high compliments at the expense of her native country. It appears that Mary, amidst all the gaities of the French Court, had not forgot her early residence at Inchmahome, in the quiet lake of Monteith. Actuated by these recollections and other motives, she delighted to testify her regard for Scotland in various ways; and, among others, by frequently wearing in public the graceful Highland costume. The rich and national Stuart tartan became her exceedingly; and Brantome, who seems to have been greatly puzzled by the novelty of the dress, is nevertheless forced to declare, that when arrayed after “the barbarous fashion of the savages of her country, she appeared a goddess in a mortal body, and in a most outré and astonishing garb.” Mary herself, was so fond of this costume, that she wore it in one of the portraits which were taken of her in France. If she appeared so beautiful thus “*habillée à la sauvage*,” exclaims Brantome, “what must she not be in her rich and lovely robes made *à la Française, ou l’Espagnole*, or with a bonnet *à l’Italienne*; or in her flowing white dress, contending in vain with the whiteness of her skin!” Even when she sung, and accompanied herself upon the lute, Brantome found occasion to discover a new beauty, – “her soft snowy hand and fingers, fairer than Aurora’s.” “Ah royaume d’Ecosse!” he touchingly adds, “Je croy que, maintenant, vos jours sont encore bien plus courts qu’ils n’étoient, et vos nuits plus longues, puisque vous avez perdu

<sup>21</sup> It is to the kindness of John Watson Gordon, Esq. deservedly one of the most eminent portrait-painters in Scotland, that we are indebted, both for the use of the painting from which the engraving has been made, and for several of the facts we have stated above. Mr Gordon has executed three copies of the picture – all of them exceedingly beautiful and accurate – possessing the merits, without any of the dusky dimness, which time has thrown over the original.

cette Princesse qui vos illuminoit!” The historian, Castelnau, in like manner, pronounces Mary “the most beautiful and accomplished of her sex;” and Mezeray tells us, that “Nature had bestowed upon her every thing that is necessary to form a complete beauty;” adding, that “by the study of the liberal arts and sciences, especially painting, music, and poetry, she had so embellished her natural good qualities, that she appeared to be the most amiable Princess in Christendom.” On the occasion of her marriage, not only were the brains of all the jewellers, embroiderers, and tailors of Paris put in requisition, but a whole host of French poets felt themselves suddenly inspired. Epithalamiums poured in from all quarters, spiced with flattery of all kinds, few of which have been borne down the stream of time so honourably for their author’s abilities as that of Buchanan, who, having long struggled with poverty, had at last risen to independence, under the patronage of Cardinal Lorraine. This poem is well known, but is not more complimentary than that of Joachim du Bellay, who, after comparing Mary to Venus, concludes his song with these lines: —

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