

## The Tryst.

Farewell, beloved! we will not weep; 'tis but a little while:  
When the snow is gone I shall return with  
Spring's returning smile,  
Where sunlight falls with shade, and rain  
With hazy clouds that sweep  
With hazy clouds that sweep  
The place is known to you and me, nor needs  
I more should know the way,  
So raise no stone at head or feet, but let the  
wild flowers blow.

And then some little part of me will creep  
up through the moss:  
The brightness of my hair will gleam from  
kingdoms' hearts of gold,  
The blue that faded from my eyes will  
meet your eyes again  
When little speedwells on my grave smile  
softly after rain.  
When the warm blood is frozen at my heart  
and on my lips  
Kneel down above the dust and kiss the  
daisy's coral tips.

And when from out the sunset a little breeze  
comes by,  
And a flush of deeper color steals across  
the upper sky:  
When the beech-leaves touch and tremble,  
whisper soft, and then are still,  
And a bird hid in the thicket sings out sud-  
den, sweet and shrill;  
When faint voices of the evening murmur  
pace across the sky,  
And silver mist creeps up and folds the woods  
on either hand.

Or in the early morning when the world is  
yet asleep,  
And the dew lies white in all the shade where  
the grass is green and deep,  
You'll find me there, love, waiting you; and  
you may smile and say,  
"I met my darling all alone, to our old tryst-  
to-day."  
I look'd into her eyes so blue, I stroked her  
hair of gold,  
We kissed each other on the lips as in the  
days of old.

It was her voice so low, so clear, that in mine  
ear it rang,  
"Beloved, there's no such thing as death; 'tis  
the life that thrills in leaf and flower and  
fills the woods around;  
That throbs in all the gleaming stars when  
winter nights are long—  
The life that passes with the winds from ut-  
most shore to shore,  
Embracing all the mighty world, is mine for  
ever more."

—Cornhill Magazine.

THE STORY  
OF THE  
SCOTTISH REFORMATION.

BY A. WILMOT, F. R. G. S.

## CHAPTER VII.

Mary soon obtained full possession of the reins of Government as Regent of Scotland, and so soon as he felt he was safe declared to the English Ambassadors, that he approved of the conduct of the Queen's Government. To show demonstratively the real character of Mary we have only to refer to his action in respect to the infamous Sir James Balfour, who had been notoriously an intimate friend of Bothwell, and a principle actor in Darnley's murder. This man who was governor of the Castle of Edinburgh, delivered up that fortress to Mary, received a present of five thousand pounds, the gift of the Priory of Fellenheim, and an annuity for his son. We do not find Knox or any of the clergy protesting against this condonation and reward of murder. The truth is, all were for the party and to it its supposed interests, honour, patriotism, and even decency were sacrificed. The retention by the nobles of the property of the Church and the poor, required their adoption of the evil policy of the destruction of Catholicism in Scotland, and the ruin of their sovereign. The leaders of the mob were puppet set up by the nobility. We shall soon see, however, that these mob orators got the mob to follow them and became powerful in their turn, and eventually plunged the nation in revolutionary and seditious disturbances. They did not receive their share of Church plunder, and eventually became the deadly foes of the very nobles to whom they owed their existence.

In order to show diligence in proceeding against Darnley's murderers, a few subordinates were arrested. But one of these men named Tolio, not only confessed that he was guilty but distinctly stated the names of his noble accomplices. This list specially included Lethington, Morton, and Argyle without whose support Mary knew well he would not be safe, consequently the Regent suppressed this man's examination and indefinitely postponed his trial. As Tytler says: "The truth probably was that Mary had been long aware of the true character of the persons by whose successful guilt he was profited, and had determined to favour the higher culprits whilst he let loose the vengeance of the law upon the lesser delinquents."

These were the men who headed the Reformation movement, and were supported by John Knox and the Ministers. A new Parliament met on the 15th December, 1567, whose discussions were opened by Lethington, one of Darnley's murderers, who said that "the quietness as to religion at present enjoyed, declared sufficiently the victory that God by His word has obtained among you within the space of eight or nine years; how feeble the foundation was in the eyes of men, how unlikely it was to rise so suddenly to so large and huge a greatness, with what calmness the work has proceeded, not one of you is ignorant. Iron has not been heard within the house of the Lord; that is to say the whole has been built, set up, and erected to this greatness without bloodshed. Note it I pray you as a singular testimony of God's favour, and a peculiar benefit granted only to the realm of Scotland, not as the most worthy, but chosen out by His providence from among all nations, for causes hid and unknown to us, and to forswear His Almighty power, that the true religion has obtained a free course universally throughout the whole realm, and yet not a Scotsman's blood shed in the forthright of the whole quarrel." This was one of the great Reformers, second certainly in ability to none except Mary, and the speech just quoted is a fair specimen of the falsehood, cant, and hypocrisy which characterised the movement.

By an act of this Parliament of which Lethington, Morton, and other murderers of Darnley were conspicuous ornaments, the Confession of Faith was approved, of which the Confession of the Reformation, the Confession of John Knox declared to be "the immaculate spouse of Christ."

By an Act of the Privy Council, dated 16th September, 1568, it is declared that

the Earl of Morton (one of Darnley's murderers) had delivered a casket with letters and sonnets from the Queen. The Parliament in the most unjust manner founded upon these an evidence of Mary's guilt, without giving her by counsel or in person the slightest opportunity of examining the so-called proofs produced against her. The bond which connected Morton, Lethington, Balfour, Argyle, and others, with the murder was at the same time carefully burnt.

As to the unfortunate subordinates in that deed of blood, they were assigned, convicted, and executed in one day. Hepburn of Balton, when dying on the scaffold, distinctly declared that Argyle, Lethington, and Huntley had subscribed the bond for the murder, but as these men belonged to the Golly Reformed religion and Government they were of course allowed to go scot free.

Suddenly a most disagreeable surprise disconcerted the Regent and his adherents. Mary had escaped from Lochleven. Moving quickly to Hamilton she was there surrounded by the Earls of Eglington, Cassilis, Argyle, and others. The Lords Yester, Somerville, Livingston, Herries, Fleming, Ross, Berwick, and several other barons. The Regent was engaged in public business at Glasgow, only eight miles distant. If he had hesitated he would have been before him. He knew was incompatible with safety, therefore, with that energy and ability which characterized him he sent information to the Merse, Lothian, and Stirling, shire, so as to raise an army of four thousand men. He was thus enabled to strike a decisive blow before Ogilvie, Huntley and the Northern men could join the Queen's forces. Mary, with that amiable infatuation which always induced her to endeavour to compromise in order to save bloodshed, desired if possible to come to terms with Mary, but the latter felt that he had long ago thrown away the scabbard and that no terms were possible. Quickly moving his forces under the direction of Kirkcaldy of Grange, one of the first soldiers of the time, he engaged Mary's badly commanded troops at Langside, near Glasgow, and completely routed them. The unfortunate Queen watched the battle from a neighboring height, and when she saw her army dispersed fled in great terror and at her utmost speed.

She did not dare to draw bridle until she found herself at the Abbey of Dunfermline, sixty miles from the fatal field. Against the advice of her faithful and devoted servants, she determined to throw herself upon the protection of her perfidious rival Elizabeth, and with this view proceeded to Carlisle, where the Queen of England resided. For her condition is pitiable not to say for a Queen, but even for a simple gentlewoman. I have no other dress than that which I escaped from the field. My first day's ride was sixty miles across the country, and I have not since dared to travel except by night."

She had placed herself entirely in the hands of Elizabeth who at once took complete advantage of this fatal mistake. The Queen of Scotland was kept as a prisoner and orders were issued to prevent her escape. She earnestly but in vain asked for an interview with Elizabeth, so that she might clear herself from the cruel calumny of her rebellious subjects; and sending a ring which bore the emblem of a heart upon it, a gift from Elizabeth, she emphatically wrote "remember I have kept my promise. I have sent you my heart in the ring, and now I have brought to you both heart and body, to knit more firmly the tie that binds us together."

From the time of the unwarranted and cruel imprisonment of Mary in England, she obtained the priceless advantage of suffering martyrdom for the Catholic faith. Tytler says, "Although I must strongly condemn the conduct of the English Queen, it is impossible not to feel the difficulties by which she was surrounded. The party which it was her interest to support was that of Mary and the Protestants. She looked with dread on France, and the resumption of French influence in Scotland. Within her own realm the Roman Catholic religion was quiet and discontented, and in Ireland constantly on the eve of rebellion—if such a word can be used to the resistance of a system too grinding to be tamely borne. All these impatient spirits looked to Mary as a point of union and strength. Was the Queen of England such a crisis, and having such a rival in her power, to permit her to re-establish the Catholic religion, and possibly the Roman Catholic religion, in Scotland?"

Of course not, the end was again made to justify the means, and without jurisdiction Mary was kept a prisoner while Mary was thoroughly supported, and every facility afforded for the mock trial at which the Queen of Scotland was unjustly condemned on false and forged evidence. The expiatory sacrifice of Mary endured nineteen years and terminated on the scaffold. She suffered and gloriously died for the Catholic faith, whose cause she had at one time foolishly deserted by putting her trust in the traitors and robbers of the Reformation.

At the very time that Mary was zealously urging forward the destruction of her sovereign, on the ground of the murder of Darnley, he was employing Sir James Balfour, who by his own confession, was one of the King's murderers, in the most confidential affairs of Government. At this critical time, Mary committed another grave error by being weak enough to enter into a compact with her treacherous and powerful enemy Elizabeth. The latter agreed, if she would commit her cause to be heard by Her Highness judge over her, rather than as to her dear cousin and friend she would certainly re-establish her "in her seat regal," and Mary agreed that if this "were done she should renounce the English succession, abandon the Mass, and receive the Communion Prayer after the fashion of the Church of England." No doubt, as regards religion, Mary intended personally to remain a Catholic, and recognised the fact that the Reformation was already established in Scotland. She had great reason, however, bitter to regret every agreement she was ever induced to yield in favour of a cause against both her conscience and her interest. If she had

from the first recognised and acted up to her duties as a Catholic Queen she might have saved both herself and Scotland. Nothing could surpass the perfidy used against this most unfortunate woman. Pressed by Huntley and Argyle, who had already completely reduced the northern and western parts of Scotland, under the Queen's authority, an agreement was made that Mary should desist from hostilities if Mary gave similar orders to her friends. These orders were duly given by the Queen of Scotland and duly obeyed by those to whom they were sent, but Mary openly violated the compact, and continued her war. At length the wily Elizabeth, when Mary was safe and prosperous, sent orders for him to lay down his arms and despatch commissioners to York to answer for his conduct. Now come a series of acts as extraordinary as any recorded in history. An independent Queen put on her trial, found innocent, and yet retained in captivity while her rebellious subjects are countenanced and favoured. The evidence, chiefly of a documentary nature, was not submitted by the court, but was admitted, although a request to the accused to examine it was frequently and urgently made. At last the English Queen, after having the fullest opportunity of examining the letters of that casket which had been produced, and which had been produced or shown by Mary and his adherents against the sovereign which should induce the Queen of England, for anything yet seen, to conceive an ill opinion of her sister."

Mary was nevertheless kept prisoner, while Mary was allowed to return to her government in Scotland. "Mary was perfectly aware of the accession of both Lethington and Morton to the murder of the King. This both prior and subsequent events proved. Yet did he not scruple to bring these two accomplices to England, and employ Morton as his assistant in the accusation of his sovereign. Such a course, which could be dictated only by the ambition of retaining the whole power of the Government in his hands, seems unworthy of the man who was the leader of the Reformation in Scotland, and professed an extraordinary regard for religion. It was cruel, selfish, and unprincipled."

At this time Mary had become a tool in the hands of Elizabeth, but was able, by his extreme powers of dissimulation, to deceive even this astute princess. The captive Queen was a powerful woman, but he was careful not to speak of the shameful and open crimes of Morton. Death, according to the Reformation in succession to the crafty and traitorous Mary. The Reformer, "who never feared the face of man," could be insolent with impunity to a defenceless woman, but he was careful not to speak of the shameful and open crimes of Morton. Death, according to the Reformation in succession to the crafty and traitorous Mary. The Reformer, "who never feared the face of man," could be insolent with impunity to a defenceless woman, but he was careful not to speak of the shameful and open crimes of Morton. Death, according to the Reformation in succession to the crafty and traitorous Mary. 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