the kingdom, under pretence of repreſſing crimes and diſorders, moleſted the people by plunder and rapine. Great fines were levied for offences pretended as well as real; and the Proteſtants in particular ſeemed to be the objects of his diſpleaſure and ſeverity. In his progreſs he was accompanied by the queen-dowager; and as ſhe affected to behave in a manner directly oppoſite, the moſt diſagreeable compariſons were made between her and the regent. The biſhop of Roſs, to whom he had promiſed to reſign his office, did not fail to put him in mind of his engagements; but he had now altered his mind, and wiſhed ſtill to continue in power. His reſolution, however, failed him on the firſt intimation of a parliamentary inquiry into the errors of his adminſtration. An agreement with the queen-dowager then took place; and it was ſtipulated, that he ſhould ſucceed to the throne upon the death of the queen without iſſue; that his ſon ſhould enjoy the command of the gen­darmes; that no inquiry ſhould be made into his expen­diture of the royal treaſures; that no ſcrutiny into his government ſhould take place; and that he ſhould en­joy in the moſt ample manner his duchy and his penſion. Theſe articles were ratified at an aſſembly of par­liament, and the queen-dowager was formally inveſted with the regency.

Mary of Lorraine, the new regent, though ſhe had with great difficulty attained the ſummit of her wiſhes, ſeemed to be much leſs verſant in the arts of govern­ment than of intrigue. She was ſcarcely ſettled in her new office when ſhe rendered herſelf unpopular in two reſpects; one was by her too great attachment to France, and the other by her persecution of the reformed reli­gion. She was entirely guided by the councils of her brothers the duke of Guiſe and the cardinal of Lor­raine; and paid by far too much attention to M. d’Oyſel the French ambaiſador, whom they recommended to her as an able and faithful miniſter. Several high of­fices were filled with Frenchmen, which excited in the higheſt degree the reſentment of the Scottiſh nobility; and the commonalty were inſtantly prejudiced againſt her by the partiality ſhe ſhowed to the Papiſts. At firſt, however, ſhe enacted many ſalutary laws; and while ſhe made a progreſs herſelf through the ſouthern provinces of the kingdom to hold juſticiary courts, ſhe endeavoured to introduce order and law into the weſtern counties and iſles; firſt by the earl of Huntley, and afterwards by the earls of Argyle and Athole, to whom ſhe granted commiſſions for this purpoſe with effectual powers. In another, improvement, which the queen-regent attempted by the advice of her French council, ſhe found herſelf oppoſed by her own people. It was propoſed that the poſſeſſions of every proprietor of land in the kingdom ſhould be valued and entered in­to regiſters; and that a proportional payment ſhould be made by each. The application of this fund was to maintain a regular and ſtanding body of ſoldiers. This guard or army, it was urged, being at all times in readineſs to march againſt an enemy, would protect effectu­ally the frontiers; and there would no longer be any neceſſity for the nobles to be continually in motion on

every rumour of hoſtility or incurſion from Engliſh in­vaders. No art, however, or argnment, could recommend theſe meaſures. A perpetual tax and a ſtanding army were conceived to be the genuine characteriſtics of deſpotiſm. All ranks of men conſidered themſelves inſulted and abuſed; and 300 tenants of the crown aſſembling at Edinburgh, and giving way to their in­dignation, ſent their remonſtrances to the queen-regent in ſuch ſtrong and expreſſive language, as induced her to abandon the ſcheme. Yet ſtill the attempt which ſhe had made left an impreſſion in the minds of the people. They ſuſpected her to be a ſecret enemy to their go­vernment and liberties; and they were convinced that Henry II. was engaging her in refinements and arti­fices, that he might reduce Scotland to be a province of France.

While an alarm about their civil rights was ſpreading itſelf among the people, the Proteſtants were riling daily in their ſpirit and in their hopes. John Knox @@(P), whoſe courage had been confirmed by misfortunes, and whoſe talents had improved by exerciſe, was at this time making a progreſs through Scotland. The characteriſtic peculiarities of Popery were the favourite topics of his declamation and cenſure. He treated the maſs, in particular, with the moſt ſovereign contempt, repreſenting it as a remnant of idolatry. Many of the nobility and gentry afforded him countenance and protection. They invited him to preach at their houſes, and they partook with him in the ordinances of religion after the reformed method. Religious ſocieties and aſſemblies were held publicly, in defiance of the Papiſts; and ce­lebrated preachers were courted with aſſiduity and bribes to reſide and officiate in particular diſtricts and towns. The clergy cited him to appear before them at Edin­burgh, in the church of the Black-friars. On the ap­pointed day he preſented himſelf, with a numerous at­tendance of gentlemen, who were determined to exert themſelves in his behalf. The prieſthood did not chooſe to proceed in his proſecution; and Knox, encoura­ged by this ſymptom of their fear, took the reſolution to explain and inculcate his doctrines repeatedly and openly in the capital city of Scotland. In 1556, the earl of Glencairn allured the earl Mariſchal to hear the exhortations of this celebrated preacher; and they were ſo much affected with his reaſonings and rhetoric, that they requeſted him to addreſs the queen-regent up­on the ſubject of the reformation of religion. In com­pliance with this requeſt, he wrote a letter in very diſa­greeable terms; and the earl of Glencairn delivered it with his own hand, in the expectation that ſome advan­tage might in this manner be obtained for the reformed. But the queen-regent was no leſs offended with the freedom of the nobleman than the preacher; and, after peruſing the paper, ſhe gave it to James Beaton arch- biſhop of Glaſgow, with an expreſſion of diſdain, “Here, my lord, is a paſquil.”

Amidſt theſe occupations, John Knox received, an in­vitation to take the charge of the Engliſh congregation at Geneva; which he accepted. The clergy called up­on him, in his abſence, to appear before them, condemn-

@@@ When he was sent to France (says Dr Stuart), with the conspirators against Cardinal Beaton, he was confined to the galleys, but had obtained his liberty in the latter end of the year 1549.