

by thugs from Mary's presence and terribly murdered. Darnley, fearing Mary, fled for his life and only after a period of time received forgiveness from his wife and was given permission to return to her presence. To make a long story short, before the reconciliation was complete he died when a castle where he was staying suffered a violent explosion in which he was killed. The details are not tangential to this course but it seems the Scots clan leader, Bothwell, fierce and rather a rough protestant but suddenly a favorite of Mary's was the likely arranger of Darnley's demise having received the necessary information from Mary about her husband's whereabouts, etc. In the public eye the two were guilty and Knox dared to say it strongly...a feeling that intensified when Mary married Bothwell in 1567. For various problems within her territory, Mary was herself briefly imprisoned, escaped, fled to England, and tried to sally back and win a military victory. She was defeated, fled again to England, cast herself on the mercy of Elizabeth and the rest of the account is one of continual intrigue until her death by execution in 1587. Elizabeth did provide quarters for her, incidentally...in the Tower of London.

Through these years Knox had been the primary voice of the evangelicals and Mary and her court the chief serving agency of the counter reformation, et al. Knox championed popular revolt against unlawful sovereigns. A man of international stature, Knox seemed to have less of a sense of history than we would hope to see in a man of such leadership responsibility. But he brought Calvinism to Scotland and secured a firm footing for the reformed faith throughout that land.

The presbyterial system was established in 1592 under the general aegis of Melville but was soon attacked by James and Melville was exiled in 1597. By 1612 diocesan leadership was established and there followed a running fight to which we have earlier alluded in the affairs of England. During the Commonwealth, the presbyterian church gained greatly in Scotland but in 1661 there came an enactment that reversed all acts since 1633 and carried sharp penalties for dissenters. From then until the Glorious Revolution, it was one succession of fights after the other. But the direction in the doughty Scots was to turn them in the direction of Reformed theology with great vigor. Interested students will enjoy John Knox: THE HISTORY OF THE REFORMATION IN SCOTLAND. Heavy but precise in detail and direction.