In Geneva, early in 1559, John Knox received news of changes of religion in Scotland, as heralded by the St Giles’ riot in Edinburgh on 1 September 1558. This news was then relayed to John Bale in Basle, in a letter which was subsequently printed (in Low German) as *Truthful tidings concerning the ascendancy of the Gospel and the punishment of its declared enemies, of the papist priests, in Scotland*. From this tract it would seem that Scotland was experiencing a wave of evangelical fervour, leading inexorably towards a radical Reformation. Michael Lynch has recently brought this print to our attention, providing a historical, *longue durée* perspective on this apocalyptic ambience through reference to documents and events of the immediately following period.1 The present chapter continues this line of inquiry by looking at more exclusively literary texts responding to these events, in particular those that directly addressed Mary on or immediately after her return to Scotland.

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Recent scholarly publications have focused on two particular kinds of dialogue between subjects and sovereign, namely royal entries and weddings. At entries, relationships past, present and future between monarch and subjects were dramatised in a carefully stage-managed, formal public dialogue in which both parties acknowledged one another’s roles as part of the political community. The Edinburgh town council used a key instance of such ‘performalisation’ of crown-subject relations, Mary’s 1561 entry into Edinburgh, to push its own agenda, while Mary herself used the 1566 baptism—another example of such ritualised

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crown-subject dialogue—of the future James VI to address a national and international audience.\(^2\) In a wider context, the literary texts linked to the formal entries (often following royal weddings) of Scottish monarchs in, for example, 1503, 1537/8, 1579, 1590, 1617 and 1633 have received growing critical attention.\(^3\) This is closely linked to an increase of interest in late medieval and early modern entries in Europe more generally, which have come to be recognised as an important source of information regarding political changes and intentions.\(^4\)

The increasingly self-conscious nature of the Scottish literary texts that recorded these events or were used as part of them suggests that their authors had grown more aware of what it was that these texts were

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