

Waverley Novels.

VIII.

QUENTIN DURWARD.

ST RONAN'S WELL.

W241

QUENTIN DURWARD

BY

SIR WALTER SCOTT, BART.



THE FALSE HERALD.

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EDINBURGH:
ADAM AND CHARLES BLACK.

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QUENTIN DURWARD

BY

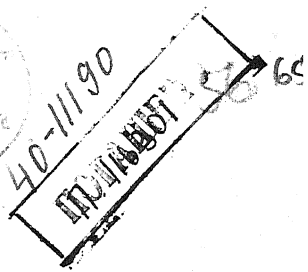
SIR WALTER SCOTT, BART

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La guerre est ma patrie,
Mon harnois ma maison,
Et en toute saison
Combattre c'est ma vie.

EDINBURGH
ADAM AND CHARLES BLACK

1863



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INTRODUCTION TO QUENTIN DURWARD.

THE scene of this romance is laid in the fifteenth century, when the feudal system, which had been the sinews and nerves of national defence, and the spirit of chivalry, by which, as by a vivifying soul, that system was animated, began to be innovated upon and abandoned by those grosser characters, who centred their sum of happiness in procuring the personal objects on which they had fixed their own exclusive attachment. The same egotism had indeed displayed itself even in more primitive ages; but it was now for the first time openly avowed as a professed principle of action. The spirit of chivalry had in it this point of excellence, that however overstrained and fantastic many of its doctrines may appear to us, they were all founded on generosity and self-denial, of which if the earth were deprived, it would be difficult to conceive the existence of virtue among the human race.

Among those who were the first to ridicule and abandon the self-denying principles in which the young knight was instructed, and to which he was so carefully trained up, Louis the XIth of France was the chief. That Sovereign was of a character so purely selfish—so guiltless of entertaining any purpose unconnected with his ambition, covetousness, and desire of selfish enjoyment, that he almost seems an incarnation of the devil himself, permitted to do his utmost to corrupt our ideas of honour in its very source. Nor is it to be forgotten that Louis possessed to a great extent that caustic wit which can turn into ridicule all that a man does for any other person's advantage but his own, and was, therefore, peculiarly qualified to play the part of a cold-hearted and sneering friend.

In this point of view, Goethe's conception of the character and reasoning of Mephistophiles, the tempting spirit in the singular play of Faust, appears to me more happy than that which has been formed by Byron, and even than the Satan of Milton. These last great authors have given to the Evil Principle something which elevates and dignifies his wickedness; a sustained and unconquerable resistance against Omnipotence itself—a lofty scorn of suffering compared with submission, and all those points of attraction in the Author of Evil, which have induced Burns and others to consider him as the Hero of the *Paradise Lost*. The great German poet has, on the contrary, rendered his seducing spirit a being who, otherwise totally unimpassioned, seems only to have existed for the purpose of increasing, by his persuasions and temptations, the mass of moral evil, and who calls forth by his seductions those slumbering passions which otherwise might have allowed the human being who was the object of the Evil Spirit's operations to pass the tenor of his life in tranquillity. For this purpose Mephistophiles is, like Louis XI., endowed with an acute