

[rent] by year, and hereupon tilled so much as kept half a dozen men; he had walk [pasture] for a hundred sheep, and my mother milked thirty kine. He was able and did find the king a harness [suit of armor] with himself and his horse, until he came to the place where he should receive the king's wages. I can remember that I buckled his harness when he went into Blackheath Field. He kept me to school, or else I had not been able to have preached before the king's majesty now. He married my sisters with five pounds . . . apiece. He kept hospitality for his poor neighbors, and some alms he gave to the poor. And all this he did off the said farm, where he that now hath it payeth sixteen pounds a year or more, and is not able to do anything for his prince, for himself, nor for his children, or give a cup of drink to the poor." But as Latimer pathetically said, "Let the preacher preach till his tongue be worn to the stumps, nothing is amended."<sup>1</sup>

**414. Edward establishes Protestantism.**— Henry had established the Church of England as an independent organization. His son took the next great step, and made it Protestant in doctrine. At his desire, Archbishop Cranmer compiled a book of Common Prayer, taken largely from the Roman Catholic Prayer-book. This collection all churches were now obliged by law to use. Edward's sister, the Princess Mary, was a firm Catholic. She refused to adopt the new service, saying to Ridley, who urged her to accept it as God's word, "I cannot tell what you call God's word, for that is not God's word now which was God's word in my father's time." It was at this period, also, that the Articles of Faith of the Church of England were first drawn up.

**415. King Edward and Mary Stuart.**— Henry VIII. had attempted to marry his son Edward to young Queen Mary Stuart, daughter of the king of Scotland, but the match had been broken off. Edward's guardian now insisted that it should be carried out. He invaded Scotland with an army, and attempted to effect the

<sup>1</sup> Latimer's first sermon before King Edward VI., 8th of March, 1549.

marriage by force of arms, at the battle of Pinkie. The English gained a decided victory, but the youthful queen, instead of giving her hand to young King Edward, left the country and married the son of the king of France. She will appear with melancholy prominence in the reign of Elizabeth. Had she married Edward, we should perhaps have been spared that tragedy in which she was called to play both the leading and the losing part.

**416. Renewed Confiscation of Church Property; Schools founded.**— The confiscation of such Roman Catholic church property as had been spared was now renewed. The result of this and of the abandonment of Catholicism was in certain respects disastrous to the country. In this general break-up, many who had been held in restraint by the old forms of faith now went to the other extreme, and rejected all religion.

Part, however, of the money thus obtained from the sale of church property was devoted, mainly through Edward's influence, to the endowment of upwards of forty grammar schools, besides a number of hospitals, in different sections of the country. But for a long time the destruction of the monastic schools, poor as they were, was a serious blow to the education of the common people.

**417. Edward's London Charities; Christ's Hospital.**— Just before his death Edward established Christ's Hospital, and re-founded and renewed the hospitals of St. Thomas and St. Bartholomew in London. Thus "he was the founder," says Burnet, "of those houses which, by many great additions since that time, have risen to be amongst the noblest of Europe."<sup>1</sup>

Christ's Hospital was, perhaps, the first Protestant charity school opened in England; many more were patterned on it. It is generally known as the Blue-Coat School, from the costume of the boys—a relic of the days of Edward VI. This consists of a long blue coat, like a monk's gown, reaching to the ankles, girded with a broad leathern belt, long, bright yellow stockings, and

<sup>1</sup> Burnet: History of the Reformation in England.



buckled shoes. The boys go bareheaded winter and summer. An exciting game of foot-ball, played in the schoolyard in this peculiar mediæval dress, seems strangely in contrast with the sights of modern London streets. It is as though the spectator, by passing through a gateway, had gone back over three centuries of time. Coleridge, Lamb, and other noted men of letters were educated here, and have left most interesting reminiscences of their school life, especially the latter, in his delightful "Essays of Elia."<sup>1</sup>

**418. Effect of Catholicism versus Protestantism.** — Speaking of the Protestant Reformation, of which Edward VI. may be taken as a representative, Macaulay remarks that "it is difficult to say whether England received most advantage from the Roman Catholic religion or from the Reformation. For the union of the Saxon and Norman races, and the abolition of slavery, she is chiefly indebted to the influences which the priesthood in the Middle Ages exercised over the people; for political and intellectual freedom, and for all the blessings which they have brought in their train, she owes most to the great rebellion of the people against the priesthood."

**419. Summary.** — The establishment of the Protestant faith in England, and of a large number of free Protestant schools known as Edward VI.'s schools, may be regarded as the leading events of Edward's brief reign of six years.

MARY. — 1553–1558.

**420. Lady Jane Grey claims the Crown.** — On the death of Edward, Lady Jane Grey, a descendant of Henry VII., and a distant relative of Edward VI., was persuaded by her father-in-law, the Duke of Northumberland, to assume the crown, which had been left to her by the will of the late king. Edward's object in naming Lady Jane was to secure a Protestant successor, since

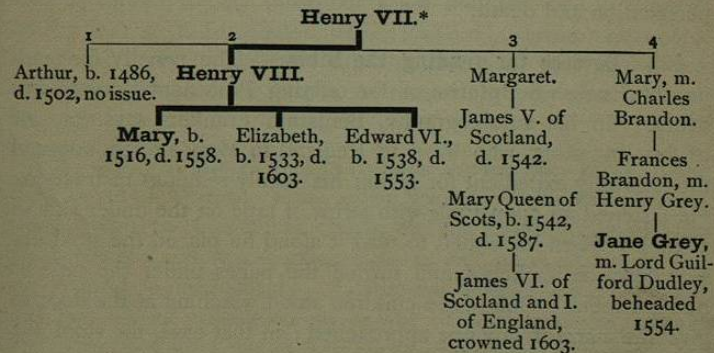
<sup>1</sup> See Lamb's Essays, "Christ's Hospital." Hospital, so called because intended for "poor, fatherless children." The word was then often used in the sense of asylum, or "home."

his elder sister, Mary, was a devout Catholic, while from his younger sister, Elizabeth, he seems for some reason to have been estranged. Mary was without doubt the rightful heir.<sup>1</sup> She received the support of the country, and Lady Jane Grey and her husband, Lord Dudley, were sent to the Tower.

**421. Question of Mary's Marriage; Wyatt's Rebellion.** — While they were confined there, the question of the queen's marriage came up. Out of several candidates for her hand, Mary gave preference to her cousin, Philip II. of Spain. Her choice was very unpopular, for it was known in England that Philip was a selfish and gloomy fanatic, who cared for nothing but the advancement of the Roman Catholic faith.

An insurrection now broke out, led by Sir Thomas Wyatt, the object of which was to place the Princess Elizabeth on the throne, and thus secure the crown to Protestantism. Lady Jane Grey's father was implicated in the rebellion. The movement ended in failure, the leaders were executed, and Mary ordered her sister

<sup>1</sup> Table showing some of the descendants of Henry VII., with the respective claims of Queen Mary and Lady Jane Grey to the crown.



\* The heavy lines indicate the direct order of succession. Next after Henry VIII.'s descendants the claim would go to the descendants of Margaret (No. 3), and lastly to those of Mary, wife of Charles Brandon (No. 4).



Elizabeth, who was thought to be in the plot, to be seized and imprisoned in the Tower.

A little later, Lady Jane Grey and her husband perished on the scaffold. The name, JANE, deeply cut in the stone wall of the Beauchamp Tower,<sup>1</sup> remains as a memorial of the nine days' queen. She died at the age of seventeen, an innocent victim of the greatness which had been thrust upon her.

**422. Mary marries Philip II. of Spain; Efforts to restore Catholicism.** — A few months afterward the royal marriage was celebrated, but Philip soon found that the air of England had too much freedom in it to suit his delicate constitution, and he returned to the more congenial climate of Spain.

From that time Mary, who was left to rule alone, directed all her efforts to the restoration of the Catholic church. She repealed the legislation of Henry VIII.'s and Edward VI.'s reign, so far as it gave support to Protestantism. The old relations with Rome were resumed. To accomplish her object in supporting her religion, the queen resorted to the arguments of the dungeon, the rack, and the fagot, and Mary's chief advisers, Cardinal Pole, with Bishops Bonner and Gardiner, vied with each other in the work of persecution and death.

**423. Devices for reading the Bible.** — The penalty for reading the English Scriptures, or for offering Protestant prayers, was death. In his autobiography, Benjamin Franklin says that one of his ancestors, who lived in England in Mary's reign, adopted the following expedient for giving his family religious instruction: He fastened an open Bible with strips of tape on the under side of a stool. When he wished to read it aloud he placed the stool upside down on his knees, and turned the pages under the tape as he read them. One of the children stood watching at the door to give the alarm if any one approached; in that case, the stool was

<sup>1</sup> The Beauchamp Tower is part of the Tower of London. On its walls are scores of names cut by those who were imprisoned in it.

set quickly on its feet again on the floor, so that nothing could be seen.

**424. Religious Toleration Unknown in Mary's Age.** — Mary would doubtless have bravely endured for her faith the full measure of suffering which she inflicted. Her state of mind was that of all who then held strong convictions. Each party believed it a duty to convert or exterminate the other, and the alternative offered to the heretic was to "turn or burn."

Sir Thomas More, who gave his life as a sacrifice to conscience in Henry's reign, was eager to put Tyndale to the torture for translating the Bible. Cranmer, who perished at Oxford, had been zealous in sending to the flames those who differed from him. Even Latimer, who died bravely at the stake, exhorting his companion Ridley "to be of good cheer and play the man, since they would light such a candle in England that day as in God's grace should not be put out," had abetted the kindling of slow fires under men as honest and determined as himself but on the opposite side. In like spirit Queen Mary kept Smithfield ablaze with martyrs, whose blood was the seed of Protestantism. Yet persecution under Mary never reached the proportions that it did on the continent. At the most, but a few hundred died in England for the sake of their religion, while Philip II., during the last of his reign, covered Holland with the graves of Protestants, tortured and put to cruel deaths, or buried alive, by tens of thousands.

**425. Mary's Death.** — But Mary's career was short. She died in 1558, near the close of an inglorious war with France, which ended in the fall of Calais, the last English possession on the continent. It was a great blow to her pride, and a serious humiliation to the country. "After my death," she said, "you will find Calais written on my heart." Could she have foreseen the future, her grief would have been greater still. For with the end of her reign the Pope lost all power in England, never to regain it.



**426. Mary deserving of Pity rather than Hatred.** — Mary's name has come down to us associated with an epithet expressive of the utmost abhorrence; but she deserves pity rather than hatred. Her cruelty was the cruelty of sincerity, never, as was her father's, the result of indifference or caprice. A little book of prayers which she left, soiled by constant use, and stained with many tears, tells the story of her broken and disappointed life. Separated from her mother, the unfortunate Catharine of Aragon, when she was only sixteen, she was ill-treated by Anne Boleyn and hated by her father. Thus the springtime of her youth was blighted. Her marriage brought her no happiness; sickly, ill-favored, childless, unloved, the poor woman spent herself for naught. Her first great mistake was that she resolutely turned her face toward the past; her second, that she loved Philip of Spain with all her heart, soul, and strength, and so, out of devotion to a bigot, did a bigot's work, and earned that execration which never fails to be a bigot's reward.

**427. Summary.** — This reign should be looked upon as a period of reaction. The temporary check which Mary gave to Protestantism deepened and strengthened it. Nothing builds up a religious faith like martyrdom, and the next reign showed that every heretic that Mary had burned helped to make at least a hundred more.

ELIZABETH. — 1558-1603.

**428. Accession of Elizabeth.** — Elizabeth was the daughter of Henry VIII. and Anne Boleyn. At the time of Mary's death she was living in seclusion in Hatfield House, near London, spending most of her time in studying the Greek and Latin authors. When the news was brought to her, she was deeply moved, and exclaimed, "It is the Lord's doings; it is marvellous in our eyes." Five days afterwards she removed to London by that road over which the last time she had travelled it she was being carried a prisoner to the Tower.

**429. Difficulty of Elizabeth's Position.** — Her position was full of difficulty, if not absolute peril. Mary Stuart of Scotland, now by marriage queen of France,<sup>1</sup> claimed the English crown through descent from Henry VII., on the ground that Elizabeth, as daughter of Anne Boleyn, was not lawfully entitled to the throne, the Pope never having recognized Henry's second marriage. Both France and Rome supported this claim. On the other hand, Philip II. of Spain favored Elizabeth, but solely because he hoped to marry her and annex her kingdom to his dominions. Scotland was divided between two religious factions, and its attitude as an independent kingdom could hardly be called friendly. Ireland was a nest of desperate rebels, ready to join any attack on an English sovereign.

**430. Religious Parties.** — But more dangerous than all, England was divided in its religion. In the north, many noble families stood by the old faith, and hoped to see the Pope's power restored. In the towns of the southeast, a majority favored the Protestant church of England as it had been organized under Edward VI.

Besides these two great parties there were two more, who made up in zeal and determination what they lacked in numbers. One was the Jesuits; the other, the Puritans. The Jesuits were a new Roman Catholic order, banded together to support the church and to destroy heresy; openly or secretly their agents penetrated every country; it was believed that they hesitated at nothing to gain their ends. The Puritans were Protestants who, like John Calvin of Geneva, and John Knox of Edinburgh, were bent on cleansing or "*purifying*" the reformed faith from every vestige of Catholicism. Many of them were what the rack and the stake had naturally made them, — hard, fearless, narrow, bitter. In Scotland they had got entire possession of the government; in England they were steadily gaining ground. They were ready to recognize the queen as head of the state church, they even wished that all per-

<sup>1</sup> After Elizabeth, Mary stood next in order of succession. See Table, Paragraph No. 421.



sions should be compelled to worship as the government prescribed, but they protested against such a church as Elizabeth and the bishops then maintained.

**431. The Queen's Choice of Counsellors.** — Her policy from the beginning was one of compromise. In order to conciliate the Catholic party, she retained eleven of her sister Mary's counsellors, but added to them Sir William Cecil (Lord Burleigh), Sir Nicholas Bacon, and, later, Sir Francis Walsingham, with others who were favorable to the reformed faith.

On his appointment, Elizabeth said to Cecil, "This judgment I have of you, that you will not be corrupted with any gifts, that you will be faithful to the state, and that without respect to my private will you will give me that counsel which you think best." Cecil served the queen until his death, forty years afterward. The almost implicit obedience with which Elizabeth followed his advice sufficiently proves that he was the real power not only behind, but generally above, the throne.

**432. The Coronation.** — The bishops were Roman Catholic, and Elizabeth found it difficult to get one to perform the coronation services. At length the Bishop of Carlisle consented, but only on condition that the queen should take the ancient form of coronation oath, by which she virtually bound herself to support the Church of Rome.<sup>1</sup> To this Elizabeth agreed, and having consulted her astrologer, Dr. Dee, to fix a lucky day for the ceremony, she was crowned by his advice on Sunday, Jan. 15, 1559.

**433. Changes in the Church Service; Religious Legislation.** — The late Queen Mary, besides having repealed the legislation of the two preceding reigns, in so far as it was opposed to her own religious convictions, had restored the Roman Catholic Latin Prayer-Book. At Elizabeth's coronation, a petition was presented

<sup>1</sup> By this oath, every English sovereign from William the Conqueror to Elizabeth, and even as late as James II., with the single exception of Edward VI., swore to "preserve religion in the same state as did Edward the Confessor." This was changed to support Protestantism in 1688.

stating that it was the custom to release a certain number of prisoners on such occasions. (The petitioners, therefore, begged her majesty to set at liberty the four evangelists, Matthew, Mark, Luke, and John, and also the apostle Paul, who had been for some time shut up in a strange language.) The English Service-Book, with some slight changes, was accordingly reinstated.

A bill was soon after passed requiring all clergymen, under penalty of imprisonment for life, to use it, and it only. The same act imposed a heavy fine on all persons who failed to attend the Church of England on Sundays or holidays. At that time church and state were supposed to be inseparable. No country in Europe, not even Protestant Germany, could then conceive the idea of their existing apart. Whoever, therefore, refused to sustain the established form of worship was looked upon as a rebel against the government. To try such rebels, a special court was organized by Elizabeth, called the High Commission Court.<sup>1</sup> By it many Catholics were tortured and imprisoned for persisting in their allegiance to the Pope. About two hundred priests and Jesuits were put to death. A number of Puritans, also, were executed for seditious publications, while others were imprisoned or banished.

**434. Act of Supremacy.** — No sooner was the queen's accession announced to the Pope, than he declared her illegitimate, and ordered her to lay aside her crown and submit herself entirely to his guidance. Such a demand was a signal for battle. However much attached the larger part of the nation, especially the country people, may have been to the religion of their fathers, yet they intended to support the queen. The temper of Parliament manifested itself in the immediate re-enactment of the Act of Supremacy. It was essentially the same, "though with its edge a little blunted," as that which, under Henry, had freed England from the dominion of Rome.

To this act, every member of the House of Commons was

<sup>1</sup> High Commission Court: so called, because originally certain church dignitaries were appointed commissioners to inquire into heresies and kindred matters.



obliged to subscribe; thus all Catholics were excluded from among them. The Lords, however, not being an elective body, were excused from the obligation.

**435. The Thirty-nine Articles; the Queen's Religion.** — Half a year later the creed of the English church, which had been first formulated under Edward VI., was revised and reduced to the Thirty-nine Articles which constitute it at the present time. But the real value of the religious revolution which was taking place did not lie in the substitution of one creed for another, but in the new spirit of inquiry, and the new freedom of thought which that change awakened.

As for Elizabeth herself, she seems to have had no deep and abiding convictions on these matters. Her tendency was undoubtedly towards Protestantism, but to the end of her life she kept up some Catholic forms. A crucifix, with lighted candles in front of it, hung in her private chapel, before which she prayed to the Virgin as fervently as her sister Mary had ever done.

**436. The Nation halting between Two Opinions.** — In this double course she represented the majority of the nation, which hesitated about committing itself fully to either side. Men were not wanting who were ready to lay down their lives for conscience' sake, but they were by no means numerous. Many sympathized at heart with the notorious Vicar of Bray, who kept his pulpit under the whole or some part of the successive reigns of Henry, Edward, Mary, and Elizabeth, changing his theology with each change of rule. When taunted as a turncoat, he replied, "Not so, for I have always been true to my principles, which are to live and die Vicar of Bray."<sup>1</sup> Though there was nothing morally noble in such halting between two opinions, and facing both ways, yet it saved England for the time from that worst of all calamities,

<sup>1</sup> "For this as law I will maintain  
Until my dying day, sir,  
That whatsoever king shall reign,  
I'll be Vicar of Bray, sir."

a religious civil war, such as rent France in pieces, drenched her fair fields with the blood of Catholics and Protestants, split Germany and Italy into petty states, and ended in Spain in the triumph of the Inquisition, and intellectual death.<sup>1</sup>

**437. The Question of the Queen's Marriage.** — Elizabeth showed the same tact with regard to marriage that she did with regard to religion. Her first Parliament, realizing that the welfare of the country depended largely on whom the queen should marry, begged her to consider the question of taking a husband. Her reply was that she had resolved to live and die a maiden queen. When further pressed, she returned answers that, like the ancient oracles, might be interpreted either way. The truth was, that Elizabeth saw the difficulty of her position better than any one else. The choice of her heart at that time would have been the Protestant Earl of Leicester, but she knew that to take him as consort would be to incur the enmity of the great Catholic powers of Europe. On the other hand, if she accepted a Catholic, she would inevitably alienate a large and influential number of her own subjects. In this dilemma she resolved to keep both sides in a state of hopeful expectation. Philip II. of Spain, who had married her sister Mary, made overtures to Elizabeth. She kept him waiting in uncertainty until at last his ambassador lost all patience, and declared that the queen was possessed with ten thousand devils. Later, the Duke of Anjou, a son of Henry II. of France, proposed. He was favorably received, but the country became so alarmed at the prospect of having a Catholic king, that Stubbs, a Puritan lawyer, published a coarse and violent pamphlet denouncing the marriage.<sup>2</sup> For this attack his right hand was cut off; as it fell, says an eye-witness,<sup>3</sup> he seized his hat with the other hand, and waved it, shouting, "God save Queen Elizabeth!" That act

<sup>1</sup> Gardiner's History of England.

<sup>2</sup> Stubbs's pamphlet was entitled "The Discovery of the Gaping Gulf, wherein England is likely to be swallowed up by another French marriage, unless the Lords forbid the bans by letting her see the sin and punishment thereof."

<sup>3</sup> Camden's Annals, 1581.



was an index to the popular feeling. Men stood by the crown even when they condemned its policy, determined, at all hazards, to preserve the unity of the nation.

**438. The Queen a Coquette.** — During all this time the court buzzed with whispered scandals. Elizabeth was by nature a confirmed coquette. The Earl of Leicester, the Earl of Essex, and Sir Walter Raleigh were by turns her favorites. Over her relations with the first there hangs the terrible shadow of the murder of his wife, the beautiful Amy Robsart.<sup>1</sup> Her vanity was as insatiable as it was ludicrous. She issued a proclamation forbidding any one to sell her picture, lest it should fail to do her justice. She was greedy of flattery even when long past sixty, and there was a sting of truth in the letter which Mary Queen of Scots wrote her, saying, "Your aversion to marriage proceeds from your not wishing to lose the liberty of compelling people to make love to you."

**439. Violence of Temper; Crooked Policy.** — In temper, Elizabeth was arbitrary, fickle, and passionate. When her blood was up, she would swear like a trooper, spit on a courtier's new velvet suit, beat her maids of honor, and box Essex's ears. She wrote abusive, and even profane, letters to high church dignitaries, and openly insulted the wife of Archbishop Parker, because she did not believe in a married clergy.

The age in which Elizabeth lived was pre-eminently one of craft and intrigue. The kings of that day endeavored to get by fraud what their less polished predecessors got by force. At this game of double dealing Elizabeth had few equals and no superior. So profound was her dissimulation that her most confidential advisers never felt quite sure that she was not deceiving them. In her diplomatic relations she never hesitated at a lie if it would serve her purpose, and when the falsehood was discovered, she always had another and more plausible one ready to take its place.

**440. Her Knowledge of Men; the Monopolies.** — The queen's real ability lay in her instinctive perception of the needs of the

age, and in her power of self-adjustment to them. Elizabeth never made public opinion, but watched it and followed it. She knew an able man at sight, and had the happy faculty of attaching such men to her service. By nature she was both irresolute and impulsive; but her sense was good and her judgment clear. She could tell when she was well advised, and although she fumed and blustered, she yielded.

It has been said that the next best thing to having a good rule is to know when to break it. Elizabeth always knew when to change her policy. No matter how obstinate she was, she saw the point where obstinacy became dangerous. In order to enrich Raleigh and her numerous other favorites, she granted them the exclusive right to deal in certain articles. These privileges were called "monopolies." They finally came to comprise almost everything that could be bought or sold, from French wines to second-hand shoes. The effect was to raise prices so as to make even the common necessities of life excessively dear. A great outcry finally arose; Parliament requested the queen to abolish the "monopolies"; she hesitated, but when she saw their determined attitude she gracefully granted the petition.

**441. The Adulation of the Court.** — No English sovereign was so popular or so praised. The great writers and the great men of that day vied with each other in their compliments to her beauty, her wisdom, and her wit. She lived in an atmosphere of splendor, of pleasure, and of adulation. Her reign was full of pageants, progresses,<sup>1</sup> and feasts, like those which Scott describes in his delightful novel, "Kenilworth." Spenser composed his poem, the "Faërie Queen," as he said, to extol "the glorious person of our sovereign queen," whom he blasphemously compared to the Godhead. Shakespeare is reported to have written a play<sup>2</sup> for her amusement, and in his "Midsummer Night's Dream" he addresses her as the "fair vestal in the West." The common people were

<sup>1</sup> Progresses: state-journeys made with great pomp and splendor.

<sup>2</sup> The Merry Wives of Windsor.

<sup>1</sup> See the De Quadra Letter in Froude's England.



equally full of enthusiasm, and loved to sing and shout the praises of their "good Queen Bess." After her death at Richmond, when her body was being conveyed down the Thames to Westminster, an extravagant eulogist declared that the very fishes that followed the funeral barge "wept out their eyes and swam blind after!"

**442. Grandeur of the Age; More's "Utopia."** — The reign of Elizabeth was, in fact, Europe's grandest age. It was a time when everything was bursting into life and color. The world had suddenly grown larger; it had opened toward the East in the revival of classical learning; it had opened toward the West, and disclosed a continent of unknown extent and unimaginable resources.

Shortly after the discovery of America, Sir Thomas More wrote a remarkable work of fiction, in Latin, called "Utopia"<sup>1</sup> (the Land of Nowhere). In it he pictured an ideal commonwealth, where all men were equal; where none were poor; where perpetual peace prevailed; where there was absolute freedom of thought; where all were contented and happy. It was, in fact, the "Golden Age" come back to earth again. Such a book, now translated into English, suited such a time, for Elizabeth's reign was one of adventure, of poetry, of luxury, of rapidly increasing wealth. When men looked across the Atlantic, their imaginations were stimulated, and the most extravagant hopes did not appear too good to be true. Courtiers and adventurers dreamed of fountains of youth in Florida, of silver mines in Brazil, of rivers in Virginia whose pebbles were precious stones.<sup>2</sup> Thus all were dazzled with visions of sudden riches and renewed life.

**443. Change in Mode of Life.** — England, too, was undergoing transformation. Once, a nobleman's residence had been simply a

<sup>1</sup> "Utopia" was published in Latin about 1518. It was first translated into English in 1551.

<sup>2</sup> "Why, man, all their dripping-pans [in Virginia] are pure gould; . . . all the prisoners they take are feterd in gold; and for rubies and diamonds, they goe forth on holydayes and gather 'hem by the sea-shore, to hang on their children's coates." — *Eastward Hoe*, a play by John Marston and others, "as it was playd in the Black-friers [Theatre] by the Children of her Maiesties Revels." (1603?)

square stone fortress, built for safety only; but now that the land was at peace and the old feudal barons destroyed, there was no need of such precaution. Men were no longer content to live shut up in sombre strongholds, surrounded with moats of stagnant water, or in wretched hovels, where the smoke curled around the rafters for want of chimneys by which to escape, while the wind whistled through the unglazed latticed windows. Mansions and manor-houses like Hatfield, Knowle, and the "Bracebridge Hall" of Washington Irving,<sup>1</sup> rose instead of castles, and hospitality, not exclusion, became the prevailing custom. The introduction of chimneys brought the cheery comfort of the English fireside, while among the wealthy, carpets,<sup>2</sup> tapestry, and silver plate took the place of floors strewn with rushes, of bare walls, and of tables covered with pewter or wooden dishes.

An old writer, lamenting these innovations, says: "When our houses were built of willow, then we had oaken men; but, now that our houses are made of oak, our men have not only become willow, but many are altogether of straw, which is a sore affliction."

**444. An Age of Adventure and of Daring.** — But they were not all of straw, for that was a period of daring enterprise. Sir Walter Raleigh planted the first English colony, which the maiden queen named Virginia, in honor of herself. It proved unsuccessful, but he said, "I shall live to see it an English nation yet"; and he did. Frobisher explored the coasts of Labrador and Greenland. Sir Francis Drake sailed into the Pacific, spent a winter in or near the harbor of San Francisco, and ended his voyage by circumnavigating the globe.<sup>3</sup> In the East, London merchants had founded the East India Company, the beginning of English dominion in Asia; while in Holland, Sir Philip Sydney gave his life-blood for the cause of Protestantism.

<sup>1</sup> Aston Hall, in the vicinity of Birmingham, is the original of Irving's "Bracebridge Hall."

<sup>2</sup> Used at first as table covers chiefly.

See Map No. 12, page 218.



**445. Literature.** — It was an age, too, not only of brave deeds but of high thoughts. Spenser, Shakespeare, and Jonson were making English literature the noblest of all literatures. Francis Bacon, son of Sir Nicholas Bacon, of Elizabeth's council, was giving a wholly different direction to education, by teaching men in his new philosophy, that in order to use the forces of nature they must learn by observation and experiment to know nature herself; "for," said he, "knowledge is power."

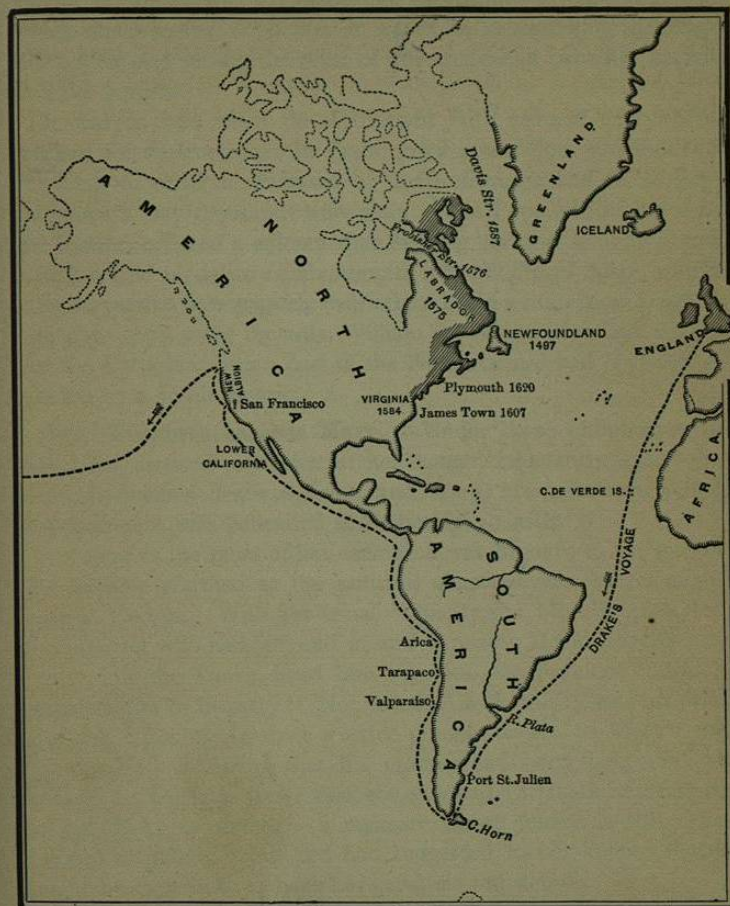
**446. Mary Queen of Scots claims the Crown.** — For England it was also an age of great and constant peril. Elizabeth's entire reign was undermined with plots against her life and against the life of the Protestant faith. No sooner was one conspiracy detected and suppressed, than a new one sprang up. Perhaps the most formidable of these was the effort which Mary Stuart (Queen of Scots) made to supplant her English rival. Shortly after Elizabeth's accession, Mary's husband, the king of France, died. She returned to Scotland and there assumed the Scottish crown, at the same time asserting her right to the English throne.<sup>1</sup>

**447. Mary marries Darnley; his Murder.** — A few years later she married Lord Darnley, who became jealous of Mary's Italian private secretary, Rizzio, and, with the aid of accomplices, seized him in her presence, dragged him into an ante-chamber, and there stabbed him.

The next year Darnley was murdered. It was believed that Mary and the Earl of Bothwell, whom she soon after married, were guilty of the crime. The people rose and cast her into prison, and forced her to abdicate in favor of her infant son, James VI.

**448. Mary escapes to England; Plots against Elizabeth and Protestantism.** — Mary escaped and fled to England. Elizabeth, fearing she might pass over to France and stir up war, confined

<sup>1</sup> See Table, Paragraph No. 421. Mary's claim was based on the fact that the Pope had never recognized Henry VIII.'s marriage to Anne Boleyn, Elizabeth's mother, as lawful.



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Showing the English discoveries in America in the 15th, 16th and 17th centuries, with a part of Drake's voyage round the globe in 1577-1579.



her in Bolton Castle.<sup>1</sup> During her imprisonment there and elsewhere she became implicated in a plot for assassinating the English queen, and seizing the reins of government in behalf of herself and the Jesuits.

It was a time when the Protestant faith seemed everywhere marked for destruction. In France, evil counsellors had induced the king to order a massacre of the Reformers, and on St. Bartholomew's Day thousands were slain. The Pope, misinformed in the matter, ordered a solemn thanksgiving for the slaughter, and struck a gold medal to commemorate it.\* Philip of Spain, whose cold, impassive face scarcely ever relaxed into a smile, now laughed outright. Still more recently, William the Silent, who had driven out the Catholics from a part of the Netherlands,<sup>2</sup> had been assassinated by a Jesuit fanatic.

**449. Elizabeth beheads Mary.** — Under these circumstances, Elizabeth, aroused to a sense of her danger, reluctantly signed the Scottish queen's death warrant, and Mary, after nineteen years' imprisonment, was beheaded at Fotheringay Castle.<sup>3</sup>

As soon as the news of her execution was brought to the queen, she became alarmed at the political consequences the act might have in Europe. With her usual duplicity she bitterly upbraided the minister who had advised it, and throwing Davidson, her secretary, into the Tower, fined him £10,000, the payment of which reduced him to beggary.<sup>4</sup> Not satisfied with this, Elizabeth even had the effrontery to write a letter of condolence to Mary's son (James VI.) declaring that his mother had been beheaded by mistake! Yet facts prove that not only had Elizabeth determined to put Mary to death, — a measure whose justice is still vehemently disputed, — but she had suggested to her keeper that it might be expedient to have her privately murdered.

<sup>1</sup> Bolton Castle, Yorkshire.

<sup>2</sup> Netherlands, or Low Countries: now represented in great part by Belgium and Holland.

\* See The Leading Facts of French History.

<sup>3</sup> Fotheringay Castle, Northamptonshire, demolished by James I.

<sup>4</sup> £10,000: a sum probably equal to more than \$300,000 now.