



AN INTRODUCTION TO AMERICAN HISTORY

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WINNINGS

ALICE M. ATKINSON



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THE BOYHOOD OF RALEIGH
After the painting by Sir John Everett Millais

AN INTRODUCTION TO AMERICAN HISTORY

EUROPEAN BEGINNINGS

BY

ALICE M. ATKINSON

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PREFACE

This volume has been prepared to meet the need of the sixth grade of the grammar school for a short and simple introduction to the history of the United States. It has followed in essential particulars the recommendations of the Committee of Eight of the American Historical Association for such an introduction. English history has been made the basis of the narrative, wherever possible, in the belief that England furnishes for us the simplest illustration of that development of European culture which should form the background of an intelligent study of our own history. In these respects the present volume resembles the author's earlier book, "European Beginnings of American History," from which, indeed, much of the material has been drawn.

A few words of explanation and suggestion as to the use of the book may not be amiss. The chapters are of varying length and are often unusually long for a book of this grade, but it is believed that the sections will, in most cases, prove suitable for a lesson. The questions are rarely based directly upon the subject matter of the chapter to which they are appended and can seldom be answered by a reference to it. They either contain a back reference, or are designed to bring the past into some relation with our life of to-day and to stimulate outside research into subjects related to the matter in hand; and the field of inquiry, it is hoped, will include not only dictionaries, encyclopedias, geographies, and histories, but the more lively and intimate resource of "grown-up" information, as well. The summaries at the beginnings of the chapters contain the subjects upon which the pupil should have definite knowledge.

The books referred to will be found appropriate for reading in class as well as for outside reference. Interesting and fuller development of many subjects may also be found in Robinson's "Introduction to the History of Western Europe," Cheyney's "Short History of England," and Green's "Short History of the English People."

In the *History Teachers' Magazine* for May, 1911, many valuable aids to the teaching of ancient, medieval, and English history are listed, with full directions for procuring them. A few of the fine wall pictures catalogued in this list and issued by Longmans, Arnold, and Koehler, illustrating events in English history and life in the Middle Ages, would well repay the money expended on them, for the sake of their enlivening effect on the daily lesson. Many subjects will also be found illustrated in the inexpensive Perry prints. Further interest can be aroused by the use of Rausch's excellent models. The value of the constant use of maps is too well known to need emphasis here. For illuminating suggestions as to methods of history teaching, no better source could be found than the pamphlet already referred to, "The Problem of Adapting History to Children in the Elementary Schools," by Professor Henry Johnson, published by the Columbia University Press, 1908.

Both the author and the editor, Professor James Harvey Robinson, of Columbia University, wish to express here their great indebtedness to Professor Johnson for his kindness in reading the manuscript and in giving them the benefit of his long and distinguished success in dealing with the difficult problem of history in the schools. Grateful acknowledgment is also due Dr. E. P. Cheyney, Dr. P. Van Ness Myers, Dr. W. J. Long, Dr. T. B. Lawler, and Dr. W. C. Webster for permission to reproduce maps and illustrations.

ALICE M. ATKINSON

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DATES OF IMPORTANT HISTORICAL EVENTS REFERRED TO IN THIS BOOK

- B.C. 1000 (about). Beginnings of Greek history.
753. Year in which, as the Romans believed, Romulus and Remus founded Rome.
509. Year in which, as the Romans believed, the first consuls were elected after the expulsion of Tarquin, their last king.
- 450-350. Time of great Greek artists, builders, poets, historians, orators, and philosophers.
272. Romans complete the conquest of Italy and become acquainted with Greek civilization.
264. Beginning of the Punic Wars.
146. Destruction of Carthage by the Romans.
146. Corinth destroyed, and Greece becomes a Roman province.
55. Julius Cæsar invades Britain.
44. Assassination of Cæsar in the Senate House at Rome.
31. Octavius assumes the title of Augustus and is acknowledged ruler of Rome.
- A.D. 9. Germans annihilate three Roman legions which had invaded their country.
43. Invasion of Britain under Claudius.
64. First persecution of the Christians in Rome.
100. The Roman Empire at its greatest extent. Rome adorned with splendid buildings.
330. Founding of Constantinople by Constantine the Great, the first Christian emperor.
378. Goths settle in a Roman province and defeat the Roman legions in the battle of Adrianople.
410. Sack of Rome by Alaric, the Goth.
449. Invasion of Britain by Saxons after the Romans had left the country.

- A.D. 597. St. Augustine sent by Pope Gregory the Great to introduce Christianity into England.
787. The Danish Vikings invade England.
871. Alfred the Great becomes king of England.
912. Northmen establish themselves in a district of France which is called Normandy after them.
1016. Canute, the Dane, becomes king of England.
1066. William of Normandy invades England and defeats the English at the battle of Hastings.
1095. Pope Urban rouses people to go on the First Crusade to the Holy Land to recapture Jerusalem from the Turks.
1099. Jerusalem is taken by the Crusaders, and Godfrey of Bouillon is elected king.
1190. Richard the Lion-Hearted, king of England, Philip Augustus of France, and Frederick Barbarossa of Germany, lead the Third Crusade.
- 1100-1300. Time of troubadours and tournaments, of the building of castles and cathedrals, of the founding of universities and the growth of towns.
1210. Pope Innocent III gives his approval to St. Francis and his followers, who later developed into the Franciscan order of Mendicant Friars. (Four years later the Dominican order was founded.)
1215. Magna Charta signed at Runnymede by King John.
1270. Marco Polo, the Venetian, sets out to travel through Asia to the court of Kublai Khan, in Cathay (China).
1453. The Turks capture Constantinople, and the Eastern Roman Empire comes to an end.
1456. First book (the Bible) printed with movable types.
1487. Diaz, the Portuguese, rounds the Cape of Good Hope.
1492. Discovery of America by Columbus.
1498. Vasco da Gama finds the eastern sea route to India.
1509. Henry VIII becomes king of England.
1519. Charles V elected emperor.
1519. Conquest of Mexico begun by Cortes.
1520. Martin Luther revolts against the Pope.
1522. Magellan and the first circumnavigation of the globe.
1542. De Soto discovers the Mississippi River.

- 1558. Elizabeth becomes queen of England.
- 1559. Queen Elizabeth establishes Protestantism in England.
- 1564. Birth of Shakspeare.
- 1568. Beginning of revolt of the Netherlands against Spain under William of Orange.
- 1577. Sir Francis Drake sets out on his voyage around the globe.
- 1588. The Spanish Armada destroyed.
- 1603. Death of Queen Elizabeth.
- 1607. Colony of Jamestown established in Virginia.

AN INTRODUCTION TO AMERICAN HISTORY

EUROPEAN BEGINNINGS

CHAPTER I

OUR DEBT TO ENGLAND

How the first English settlers arrived in North America. Different conditions which immigrants find to-day. How English habits and institutions came to prevail over the United States. Description of England as it appears to-day

SECTION I. IMMIGRANTS

Introduction. Less than four hundred years ago the vast country which is now called the United States was a wilderness of forests and prairies, of mountains, deserts, and plains. There were no cities or towns or farms; no highways or even country roads. Where these now are, were stretches of pathless woods and prairies. No white men at all lived in this wilderness. Our great land, that extends nearly three thousand miles from the Atlantic to the Pacific Ocean and is to-day swarming with millions of English-speaking people, was then inhabited only by Indians.

The first settlers. In 1607 a party of Englishmen set sail for this vast and lonely wilderness, and, landing on the shores of what is now Virginia, began a little settlement

there. They called their colony Jamestown in honor of the English king, James I. This was the first permanent English settlement on American soil. It would probably have been the last if the English colonists had not been so strong and courageous, for the hardships and discouragements of the first year in the new country were terrible.

Almost every year, however, saw more Englishmen coming over to America. Little towns grew up, and farms and plantations were tilled and planted where forests had been. But the colonists had to send back to the mother country for their furniture, clocks, watches, dishes, knives, tea, sugar, hats, and materials for clothing and shoes — for almost all their conveniences and comforts, in fact. They tried to live as far as possible in the way they had lived in England, and they regarded themselves as subjects of the English king just as if they had stayed at home.

For one hundred and fifty years these English settlements grew and prospered on American soil. With the exception of a few Dutch in New York, some Swedes in Delaware, and the Spaniards in Florida, the whole eastern border of the country was English.

As the settlements increased in size and prosperity, they began to grow restless under English rule and to feel that the home government was unjust and severe and finally no longer to be endured. It was this feeling that brought about the Declaration of Independence in 1776 and the Revolutionary War. At the end of the

war the colonies found themselves a free people, subject no longer to England. Then began the history of the republic of the United States — a history that is not yet a hundred and fifty years old.

After the establishing of the republic, immigrants continued to come to America from many countries of



ENGLISH AND INDIANS MEETING IN 1607

Europe, — from Ireland, Germany, Italy, — from every country whose citizens wished greater freedom or better chances of earning a living. And still to-day immigrants come across the ocean in ever-increasing numbers — from Italy and Russia, from Germany, Austria, Sweden, and many other countries.

Arrival of immigrants. Let us stop for a moment to picture the arrival of the earliest immigrants from England and compare it with that of the immigrants of to-day. It was in 1607, as we said, that the little band of Englishmen sailed up the James River in search of a home. How small the three little ships were that brought them—none of them larger than a good-sized fishing vessel! And the men that came in them, how few they were, compared with the swarms of immigrants that are now every day crowding to our shores! On these three little ships there were in all only one hundred five persons. When they landed on the spot where Jamestown now is, there was nothing to be seen about them but woods and water stretching away on every side. They had to provide their own shelter on these lonely shores, first clearing the thick forest to make a place for their homes. At the same time they had to defend themselves from the Indian arrows that constantly threatened their lives, and from the wild animals that lived all about them. Often they had to eat nuts and berries to keep from starving.

Let us now turn to the immigrants of to-day and see how differently they are received into our country. The greater number of them come to New York, so we will visit the harbor there to watch their arrival.

The enormous size of the ships and the great crowds that pour out of them are the first things that mark the difference between the early days and the present time.



NEW YORK CITY IN 1910, FROM THE HARBOR

The vessels that bring immigrants now are huge steamships as long as three or four ordinary city blocks. They hold as many people as several large hotels. Instead of coming over once in six months or a year, as the sailing vessels did three hundred years ago, they arrive almost every day. The immigrants that swarm down the gangplanks of the ship, loaded with trunks and boxes and bundles, number sometimes five or six thousand in a day.

This great crowd of newcomers to our shores are not left free to go ashore with the other passengers. They are transported in boats to Ellis Island, in New York harbor, where they have to be carefully examined in buildings that have been provided for this purpose.

The doctors and inspectors who examine them must determine whether they are free from disease and able to support themselves, so that only those may be allowed to come in who are likely to be a help, not a hindrance, to our country. There seems to be an endless stream of them as they pass up the wide stairs of the buildings on their way to inspection. As they go every man takes off his cap, according to order, to salute the American flag that hangs above his head. Those who pass examination are allowed to leave the island and are helped to make their way to wherever they wish to go. The others are sent back to their own country.

How the United States still resembles England. Let us suppose that among these new arrivals there were a

Frenchman, an Italian, an Englishman, a Russian, and a German. Which one of them would feel most at home among us? It would certainly be the Englishman.

In the first place, an Englishman understands our language and can read all the signs, newspapers, and magazines as soon as he steps ashore. Then the names of many places are familiar to him and remind him of England, such as New York, New England, New Hampshire, New Jersey, as well as Boston, Worcester, Greenwich, New London, Cambridge, and many other towns which are named after English ones.

Moreover, he finds the way we Americans live, and the things we eat and wear, and the sort of amusements and sports we enjoy, much like what he has been used to in his home in England. On the other hand, immigrants from other countries find things different from what they were used to, and they try for a while to live as far as possible in the same way in which they lived in Italy or Russia or Germany. Little by little, however, as they become American citizens and grow used to the ways of the Americans about them, they give up the customs they brought over from their own countries. They change more and more to our manner of living, and their children can scarcely be distinguished from the children born of American parents.

Lastly, the Englishman finds that the works of the great English writers, living and dead, are read and

treasured here in the United States just as they are in England. And with the best of reasons, for do they not, most of them, belong to us, just as they do to the English? Shakespeare is ours, and Chaucer and Milton, for the forefathers of many of us were English people when these poets were writing their immortal plays and poems. Those English authors, too, who have lived and written since the time when our country became independent of England give us as much pleasure as our own American writers. When we read "Alice in Wonderland," or "Tom Brown at Rugby," or the "Jungle Book," we do not stop to think whether it was written by an Englishman or an American. The books of each country belong to both, and they give us a pleasure that we cannot get from the writers of any other country.

It is no wonder, then, since our native land is still English in the many ways that we have seen, and since it was English so long a time before it became the United States, that we sometimes call England the "mother country," and feel that, of all the countries across the sea, we have a very special kinship with that one.

SECTION 2. ENGLAND

Perhaps the first thing to be realized about this little island from which our country sprang, is how small it really is. If we compare England with our own states, we shall find it to be about the size of Illinois; and

the whole United States, of which it is the parent, is almost seventy-five times as large—a small country, indeed, to be the mother of so large a republic.

West of England lies the mountainous little country of Wales, which was conquered by the English kings some six hundred years ago. To the north are the mountains, moors, and lakes of Scotland. England, Wales, and Scotland together form the island called Great Britain. Separated from England by a strip of sea is Ireland—“Erin’s green isle.” These two islands, with many smaller ones along the coast, are known as the British Isles, or the United Kingdom.

The climate of England is a pleasant one, mild in winter and not too warm in the summer. They have many more rainy days there than we have, and less sunshine than we are used to, but it is the frequent mists and rains that make the island so fresh and green. It is a very attractive country, and although it is not large, it has a great variety of lovely scenery whose beauty is increased by picturesque villages and ivy-covered stone churches, by stately houses, fine old castles, and the spires and towers of splendid cathedrals.

Appearance of England. The first sight that meets the traveler’s view as he approaches England from the south is the line of high white chalk cliffs that rise far above the sea and gleam for many miles against the blue waters of the Channel. It is said that it was because of the

whiteness of these cliffs that England in ancient times was given the name of Albion — a name supposed to come from the Latin word *albus*, meaning “white.” Writers often use it, thinking it more poetic than the word “England.” Shakespeare speaks of “great Albion’s queen” and the “nook-shotten isle of Albion.”



WELLS CATHEDRAL, ENGLAND

After the traveler lands on the island and leaves the chalk cliffs behind him, he comes to the soft rolling hills, called downs, that are peculiar to southern England. They are low hills covered with grass and are very lovely when cloud shadows pass over their slopes. The region of the downs extends over all the southeastern

part of England — almost two thirds of the whole country. The rest is made up of a central plain and a mountainous region beyond.

In this plain the traveler will find much to charm and delight him. There are little villages with thatched



ENGLISH VILLAGE STREET

cottages and gardens gay with geraniums and roses, ancient castles with gray towers rising above the tops of thick green trees, and beautiful old country houses set in wide parks full of oak and beech trees. On every hand he will see trees and fields and hedges, and gentle rivers flowing between the greenest of meadows and shaded by

masses of green leaves. If it were not for the mining districts and the smoky manufacturing cities that have grown up in recent times, the central part of England would be the softest and most smiling country in the world.

But it is a pleasure to pass from this plain, green and luxuriant as it is, with its fields and hedgerows, and find one's self in the cool, clear, mountain district to the north. There the peaks, mist-covered, the mountain torrents that fall from their heights, and the shining lakes that lie in the hollows between, all give the traveler great delight. And if he has the good fortune to be in this country in the month of August, he will have still further delight in seeing the hills covered with purple heather and yellow gorse in full flower. These are some of the many beauties of England that make it seem not too high praise to call her a "precious stone set in the silver sea."

Questions. 1. What do you know about the American Indians? 2. What is the difference between an immigrant and an emigrant? 3. What did you know about England before you read this chapter?

CHAPTER II

ENGLAND BEFORE THE ROMAN CONQUEST

How the earliest peoples of whom we have any traces seem to have lived. The Ice Age. The Stone Age. The use of bronze. Iron. How we learn about these earliest peoples. Pytheas. The manners, customs, and beliefs of the Britons.

Invasion of Britain by Julius Cæsar

SECTION 3. THE MEN OF THE STONE AGE

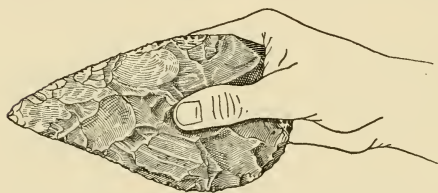
This island of England, so much of whose history is really ours, lies so close to Europe that it almost seems to be a part of it. Where the water is narrowest one can see across from France to England. Many thousands of years ago England was actually attached to the Continent by a strip of land. Later this land sank gradually until the sea flowed in and covered it, forming the English Channel.

We have good reason to believe that before the two countries were divided the same kind of men dwelt in both. They were savages and lived much like animals, although they could use sticks to kill game and to defend themselves, instead of having to depend upon teeth and claws, and could make a fire to warm themselves and cook their food. They also used bits of flint to cut sticks and poles, to carve their meat, and to scrape

the skins which they used for garments or for covering their huts.

Fist hatchets. For a long time the only tool they had was the flint which they picked up. Later they learned to take a lump of flint and knock off chips with another stone until they formed a kind of hatchet, usually about as big as a man's fist. They used this for chopping, cutting, scraping, and even sawing, for it had a rough edge.

These "fist hatchets" are found not only in the south of England but all over southern Europe, and in Egypt, India, Japan, and North America. So the men who used the fist hatchets must have been scattered over the whole earth.



FIST HATCHET OF THE STONE-AGE MEN

We do not know what other implements they had, for all traces of their huts, clothing, and wooden utensils disappeared long, long ago, and only their curious stone hatchets remain to tell the tale.

The Ice Age. Bones of several kinds of elephants, the rhinoceros, and the hyena are found along with the stone hatchets in England, so we suppose that the climate of the country was warmer then than it now is — more like that of Florida to-day. But later it became very cold — so cold that a great sheet of ice, or glacier, pushed



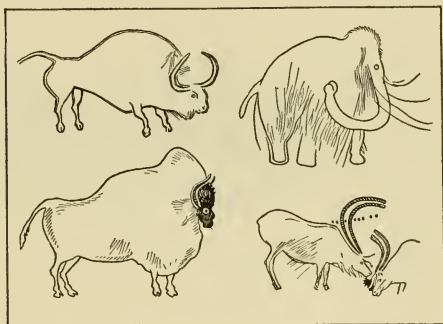
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down from the mountains of Norway and covered all England except the southern part of the island. Our own country also was covered with ice at this period down as far as New York.

How man managed to live during the Ice Age we do not know. Many of the big animals that needed a warm climate died out, and the reindeer, the bison, and the huge hairy mammoth took their places. If men had not

been able to make tools and provide themselves with shelter and clothing, as well as food, they would have suffered the fate of the lower animals. They learned gradually to make arrowheads and spearheads of flint, and



DRAWINGS FOUND ON THE WALLS OF
CAVES

bone needles with which to sew together skins for their clothing. They also began to paint and carve pictures on the walls of caves. Some of these have been discovered during the past few years in France, and show surprising skill.

After the ice melted, life became easier and men made still further progress. They learned how to weave, how to make pottery, and how to cultivate grain. They tamed

horses and kept cattle. But even yet they knew nothing at all about metals and still made all their tools of stone, bone, or wood. This period is often called the Stone Age. It was in this age, probably, that the vast circle of stones, called Stonehenge, was made. These stones are so huge that it would not be easy for men, even with a modern derrick, to set them up where they are. How



STONEHENGE ON SALISBURY PLAIN, ENGLAND

the men of the Stone Age managed to do it or why they made the circle, no one knows.

Bronze and iron. Two or three hundred thousand years may have passed between the time that the men of the Stone Age first learned to make fist hatchets of flint, and man's discovery that copper could be used for tools. Copper is an easy metal to melt and, when mixed with a little tin, becomes hard enough to make a very good hatchet or knife. This mixture is called bronze, and it seems to have been first discovered some five or six

thousand years ago. Another thousand years or so passed before any one began to use iron. This has proved the best metal for tools and machinery, for steel is, of course, only hardened iron. Man's discovery that he could use iron is one of the most important that he ever made.

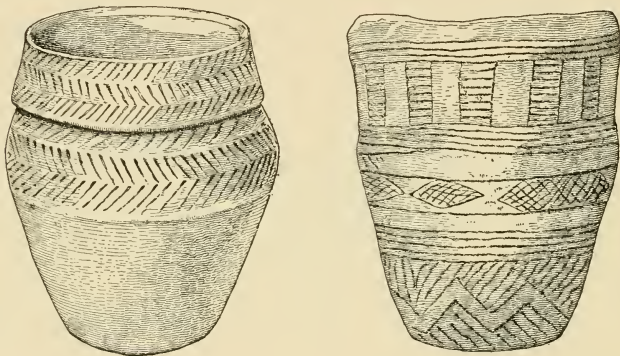
All that we know about the people who lived in these dim ages of the past has been learned from the pieces of flint, the jugs and vases, the beads and shells, that are found to-day in the earth, where it has been turned up in digging or plowing, or has been washed away by streams. Such remains are found, too, in caves and in the big mounds in which the men of those early times buried the dead. No books have been left by them. Indeed, no one then could read or write, and the alphabet had not even been thought of.

SECTION 4. THE ANCIENT BRITONS

By the time, however, that the people living in England had learned how to make use of iron, there were in Europe two countries, Greece and Rome, which had already advanced so far in civilization that in some ways they knew as much as we do to-day. It is in their books that we find the first mention of the people who inhabited England at this time.

Greek account of the Britons. In one of their books there is an account of the people in the southwestern

part of the island, where there were tin mines. According to this writer, the Britons in this region were a friendly people. They were often visited by merchants from other countries, for whose cargoes they traded off their tin. They were clever at weaving cloth and could even weave plaid designs in it.



EARLY BRITISH POTTERY

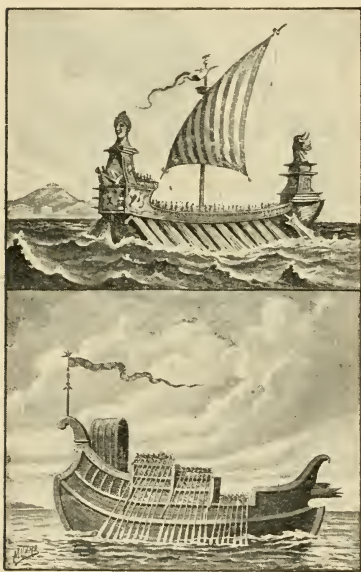
They were much given to feasting. At their banquets they sat on rushes or the skins of wild beasts, around a pot on the fireplace, or in a circle on the grass in front of little tables on which were baskets full of bread. Great quantities of meat were served, which they gnawed from the bone like dogs. Fruit and vegetables they do not seem to have known. They had a minstrel to sing to them while they ate, but his music was not always soothing, it seems, for a quarrel usually took place at every

feast, and some guest was pretty sure to stab another to death before the company broke up.

The Britons thought that there were many gods and goddesses to whom they ought to offer sacrifices. They believed in all kinds of signs and omens, and in fairies, sprites, and hobgoblins. One curious belief was that in certain wells and springs there were fairies who would grant them their wishes in return for gifts dropped into the water or hung on bushes. Every sort of offering was made to these spirits—sometimes a piece of money, sometimes an egg, or a piece of cloth, or a crooked pin. Even to-day this old, old custom is followed in some remote parts of England and Ireland, where the young people still believe in “wishing wells” and still hang rags on the bushes or drop crooked pins in the water to please the spirits of the spring.

Druids. The priests of the Britons were a powerful body of men called Druids. They made sacrifices to their gods, sometimes of human beings, whom they burned to death in wicker cages. They acted also as teachers of the young men, and settled disputes which arose among the people. The great oak trees, with mistletoe hanging from their branches, which we still see in parts of England, were held sacred to the Druids because it was under them that they performed their ceremonies. The mistletoe itself was believed to be a very precious plant, capable of healing wounds and curing

diseases. There was great rejoicing when its clusters of white berries and gray-green leaves were discovered growing upon an oak tree. A Druid, clothed in a flowing white robe, climbed the tree and cut off the plant with a golden sickle, while the onlookers stood around and gazed with awe upon the solemn ceremony.



ANCIENT ROMAN VESSELS

The Britons were scattered over the island in tribes, each governed by its own chieftain, who acted also as its commander in case of war with other tribes. Wars were very frequent, especially in the more thickly settled southern regions, and different tribes were constantly engaged in fierce conflicts with one another.

SECTION 5. HOW THE ROMANS CAME TO BRITAIN

Julius Cæsar. In the summer of 55 B.C. word came to the Britons from Gaul, the country that is now called France, that the great Roman general, Julius Cæsar, who had been for many months engaged in conquering the Gauls, was getting ready a fleet of ships to take him and

his soldiers over to Britain. He had heard that the Britons were sending aid to the Gauls in the war he was waging with them, and he wished to put an end to it. He desired also to learn what manner of men they might be, and what their island was like.

This alarming news was not long in spreading among the Britons. The various tribes forgot for a time their own quarrels with one another in preparations for resisting this invader of their country. It was not till late in the summer that the watchers who had been posted on the chalk cliffs saw far out on the Channel the gleaming sails of the approaching Roman ships.

As the fleet drew near, the British leaders, who had assembled their warriors on the shore, surveyed with wonder the long ships with their beaked prows and lines of rowers; the Roman soldiers, with their glittering lances and shields and shining helmets, as they followed the standard bearer who leaped from the foremost boat into the waves, carrying the Roman eagle; and, above all,



ROMAN SOLDIERS

the commanding figure of Julius Cæsar himself, directing and encouraging his men. Such an army the Britons had never before dreamed of. Yet they were not frightened by it, and without even waiting for Cæsar and his legions to reach the shore, they rushed fiercely to the attack.

The Romans finally succeeded in getting to the shore, and, after some sharp fighting, put the Britons to flight. Cæsar stayed in the country only a short time, however, on account of the nearness of winter, and returned across the Channel to Gaul without having accomplished anything except the finding of the way over. Little more was done on a second invasion which he made a year later. He stayed a little longer and went farther into the interior, but he was continually driven off by the Britons, and he finally gave up and withdrew his forces again to Gaul. It was almost a hundred years before the Romans again brought an army into Britain.

Questions. 1. How do we know anything about the people who lived in the Stone Age? 2. Do you know of any people who live to-day as the ancient Britons did? 3. Do you know anything about the Romans? 4. How many years is it since 55 B.C.?

References. CHEYNEY. Readings in English History, pp. 10-14 (Cæsar and the Britons); pp. 15-19 (description of the Britons).

CHAPTER III

THE ROMANS AND GREEKS

Legendary founding of Rome. The Romans conquer all Italy. Life of the early Romans. Rome's wars with Carthage. The government of Rome. The Roman army. The emperor. A triumph. Julius Cæsar. Augustus becomes the head of the Roman Empire. The civilization of the Greek people. How the Romans copied the Greek books, architecture, art, and ways of living.

What our western world owes to Greece

SECTION 6. THE ROMAN REPUBLIC

Rise of Rome. The soldiers who had come over to Britain with Julius Cæsar were but a small part of the Roman armies which had been engaged for six or seven hundred years in gradually conquering southern Europe, as well as portions of Africa and Asia. Every one should know something of the great Roman Empire, which grew so eager to rule the world that it wanted even the remote outlying island of Britain.

It began in a very small way. The Romans themselves believed that their town had been founded by the twins, Romulus and Remus, seven hundred fifty-three years before Christ. They used to celebrate the event every year. As a matter of fact, we may guess that Rome was in the beginning a little walled village which gradually grew up on the banks of the muddy Tiber in central

Italy. There seemed little prospect then that it would ever become the center of a vast empire.

The Romans began by conquering the villages and towns nearest them. They were not often beaten, for they were a people of great endurance—able to bear pain, cold, hunger, and the stress of battle, without complaint. They were afraid of nothing, and, most important of all, they were men who never gave up when once they had set out to accomplish anything. These qualities served to make them victors in the battles with their nearest neighbors, and made it possible for them gradually to conquer towns farther and farther away. Less than five hundred years after the supposed founding of the city, Rome had made herself mistress of all the southern part of Italy; and the small village, huddled on a bank above the Tiber, had grown to be a city covering seven hills and encircled by a wall almost five miles around.

Many stories were told by later Romans about these struggles of their forefathers with the neighboring peoples—stories that turn upon the courage of the early Romans, their sense of honor, their love of simplicity in dress and manners, their patriotism, and scorn of wealth. Horatius, Coriolanus, Camillus, are names of some of the "Roman fathers" that have come to be familiar to us.

We call these stories about Romulus, Horatius, and other heroes "legends," a name given to tales of early

times that one cannot be sure are entirely true, or which may not be true at all. Such stories were told over so often, and by so many different persons, that it would have been impossible for them not to get changed in many ways from the form in which they were first told.

How the early Romans lived. The early Romans lived very plainly. Their low, one-story houses were built of a sort of soft brick and contained but one large room, divided into small apartments by thin board partitions. The floor was a rough pavement of pebbles and clay. The everyday clothing of the men consisted of a single coarse woolen garment, reaching to the knees. This was called a tunic. They also wore leather sandals, a felt hat, and on one of the fingers of the left hand an iron ring, which they used as a seal. On special occasions, such as public meetings and festivals, they wore the *toga*, a long flowing robe of white wool. Their food was very plain—mostly bread, cheese, nuts, fruit, and a little wine. On holidays some eggs or fish might be added.



A ROMAN TOGA

Great changes came about in the manner of life of the Romans after they had completed the conquest of the cities of southern Italy, 272 B.C. These cities were colonies that had originally come over from Greece and established themselves in Italy. They had become rich and flourishing towns long before Rome had been heard of. The Romans, when they conquered and took possession of them, had their eyes opened to ways of living and to comforts and pleasures such as they had never dreamed of. The houses of the Greeks were far more attractive, their public buildings more beautiful, their food and wine much more delicious, and their clothing more elegant than anything the Romans knew, and the latter soon learned from them how to increase the cleanliness, ease, and attractiveness of their own lives.

Some old-fashioned Romans disliked the introduction of these Greek customs, but as a rule they eagerly adopted the new ways of living which they acquired from the Greeks.

War between Rome and Carthage. Now, after the Romans had made themselves rulers of all Italy and could depend upon the conquered towns throughout the country to raise armies whenever they might be needed, they found a new and more distant enemy to fight—a very powerful city in Africa, on the opposite shore of the Mediterranean Sea.

This new enemy was Carthage, a wealthy state whose trading ships sailed on long voyages to the East, bringing

back rich cargoes of silk, spices, gold, and gems, and carrying on a vast deal of commerce with all the cities on the Mediterranean shores. So completely did Carthage control the sea that her ambassadors are said to have told the Romans they might not even wash their hands in the Mediterranean without permission from the Carthaginians.

Southwest of Italy there lies a large island called Sicily. In Roman times it was a rich, fertile country, producing great crops of grain and grazing fine horses and cattle. Along its shores were scattered wealthy cities which the Greeks had founded. The Carthaginians had already gained possession of a large part of the island when the Romans sent forces to aid one of the towns in its fight against Carthage.

The war thus begun between Rome and Carthage, in 264 B.C., lasted for twenty-three years. Both the Carthaginians and the Romans fought with unflinching courage. In the end the Romans were victorious and took possession of the island and its beautiful Greek cities. Sicily thus became the first Roman "province."¹

Hannibal. Some years after this Carthage again quarreled with Rome. The Carthaginian commander who made the war that followed one of the most famous in history was the great general Hannibal. His skill in planning his campaigns and his valor in fighting them

¹ See p. 30.

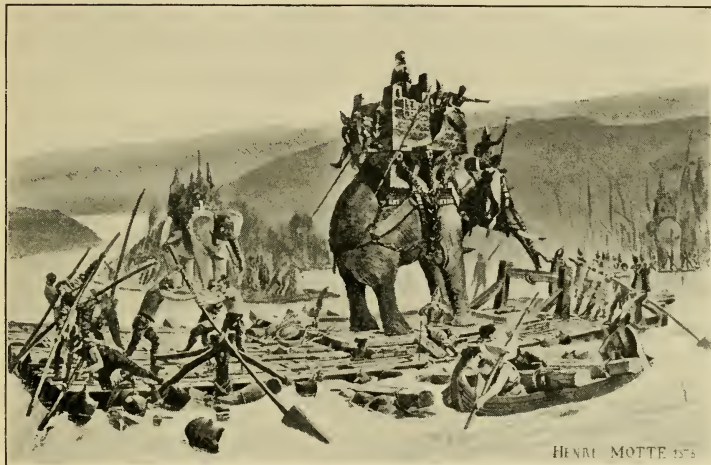
made him, perhaps, the most formidable enemy that the Romans ever had to contend with.

When he was but a little boy, his father, who was then the commander of the Carthaginian army, led him to the altar and made him swear that his life should be devoted to the war with the Romans. This oath he kept so faithfully that he seems to have had no other thought or wish than the overthrow of Rome. For two years he fought the Romans in Spain. Then, finally, he led his army up through France, over the great mountain range of the Alps, and down again into Italy itself, the very stronghold of the enemy.

The difficulties attending this famous march were tremendous. The elephants which the Carthaginians used in fighting were hard to manage when there was a river or mountain range to cross. To carry them across the river Rhone, huge rafts had to be built, covered with grass and earth so that the animals would not realize that they had left the solid ground. When the army came to the passage over the Alps, the snow was so deep in some places that the horses and elephants could scarcely struggle through it. In other places the paths were so narrow and so slippery that men and beasts fell over the precipices and were dashed to pieces on the rocks below. Sometimes they were attacked by mountaineers, who rolled stones down upon them as they were toiling painfully up the steep slopes. To add to all the other

difficulties, the soldiers were unwilling to follow their general through these dangers, and had to be constantly forced or encouraged to persist.

This great and perilous undertaking was finally accomplished, however, and was followed by an even greater feat, for Hannibal managed to keep his army in Italy for



HANNIBAL'S ARMY CROSSING THE RHONE

fifteen years. He not only continually frightened and harassed the Romans, but he defeated them again and again in terrible battles. He was recalled to Carthage, however, before he could take Rome itself. Here his good fortune deserted him, for he was defeated by an army that the Romans had sent over, and finally killed himself rather than fall into their hands.

Fall of Carthage. The long conflict between Rome and Carthage, known as the Punic wars, ceased for a while after Hannibal's death. But Rome could never forgive Carthage for being so great and prosperous. She finally became so jealous of her rival that she crossed over into Africa, laid siege to Carthage, and by starving the people and setting fire to the town, forced them to surrender. The captives were sold into slavery, as was the cruel custom in those days. The great and beautiful city was utterly destroyed, and the ground upon which it was built was cursed by the Romans, so that no one should ever venture to rebuild it. The destruction of Carthage took place in 146 B.C., about ninety years before Cæsar made his first expedition across the Channel into Britain.

Roman provinces. The Romans were by no means satisfied with the conquest of Italy and Sicily and the destruction of the noble city of Carthage. They brought many other countries under their rule, including Egypt, Asia Minor, Greece, Spain, Gaul, and regions along the Rhine and Danube rivers. By the time of Julius Cæsar all of southern Europe, besides a portion of Asia and Africa, belonged to Rome. Each country, as it was conquered, became a Roman province, ruled by Roman governors, kept in subjection by Roman soldiers, and compelled to pay a tax each year to Rome.

Government of Rome. In the early days of Rome the community was made up of different families, each one

under the rule of its head. The heads of the families used to meet to consider what was best for the community and to make laws for governing it. As these heads of families were the older men, this assembly was called the senate, from *senex*, the Latin word for "old man."

Rome seems to have been ruled by a king as well as by the senate in its early days. The Romans believed Romulus to have been their first ruler. They had a famous legend which told how they got rid of their kings altogether. Their seventh king, Tarquin the Proud, was a cruel tyrant, who was accused of killing citizens whom he disliked or whose money he coveted. Moreover, his son was more hated than Tarquin himself, so the citizens rose against the family, drove them from the city, and declared that they would have no more kings.

Instead of a monarchy they established a republic. Each year they elected two men, called *consuls*, to govern the city together for one year. In times of special danger a *dictator* was appointed; that is, an officer who had supreme power for six months, and who was superior even to the consuls.

We have spoken of Rome's wars, and how she gradually conquered not only her nearest neighbors but cities and countries far away from her. The army which won these victories was carefully organized. The companies of which it was made up were called *legions*, each of which was composed of several thousand men.

Roman soldiers. As time went on and Rome gradually enlarged her borders and entered upon one war after another, the legions and the successful general who commanded them became more and more powerful and important. When they were sent off to conquer other lands they took care to keep for themselves most of the rich spoil they captured in the wars. When they returned to Rome to enjoy their new wealth and display their power, the general usually had little trouble in persuading his soldiers and the citizens to elect him consul. Sometimes he was consul for several years in succession.

The return of a successful general to Rome was usually celebrated by a "triumph." For a whole day the city gave itself a holiday to enjoy the magnificent pageant. First in the procession that moved along the Sacred Way in full view of the crowds came the Roman senators. Following them were trumpeters blowing their long, deep-voiced pipes; then trains of wagons loaded with the spoils of war — masses of gold and silver, statues, pictures, vases, precious jewels, rich embroideries, and the arms and weapons of the enemy; then came white bulls with gilded horns, intended for sacrifice; then elephants, camels, and whatever strange beasts might have been brought from the conquered country; then the captives, the most distinguished of them coming first in line; and then, proudest of all, the successful general, attired in a gold-starred toga, a laurel wreath on his brow, and seated in a



THE ROMAN EMPIRE
 ABOUT 100 A.D.

L. L. POATES ENCR'G CO. N. Y.



splendid car drawn by four beautiful horses; lastly came the Roman legions marching in line, singing songs of triumph or the praises of their commander, or jesting with the crowds of spectators. The procession wound slowly up the hill where stood the famous temple to Jupiter, the greatest of the Roman gods; and after the chief captives had been taken aside and put to death, the bulls were slain as a sacrifice and the general's laurel wreath was presented as an offering to the god.

Julius Cæsar. Of all the Roman generals who won the favor of their soldiers and the people, the greatest by far was Julius Cæsar. So great was his popularity in Rome that he was appointed to the governorship of the province of Gaul, with four legions at his command, for the long period of ten years. After he had succeeded in conquering the Gauls and bringing them to the point where they were willing to accept Roman government



JULIUS CÆSAR

and adopt Roman ways and customs, he returned to Rome. Here, by means of his army, his influence, and his energy, he got himself appointed dictator and so became absolute master of Rome.

He proved to be as great a man at home as he had shown himself to be in war. If he had been allowed to live, he might have been the wisest ruler Rome ever had. But enemies sprang up who disliked some of his reforms and were fearful lest he might take the hated title of king. In the year 44 B.C., on the Ides of March,¹ he fell a victim to their hatred and jealousy. As he was seated in the senate he was suddenly surrounded by a band of conspirators, among whom were men whom he had helped to wealth and position and had honored with his favor — above all, his deeply loved friend, Brutus. They set upon him with their swords and, overpowering him, stabbed him until he fell, pierced with twenty-three wounds.

No sooner had the conspirators killed Cæsar than they began to fight with one another. The streets of Rome were filled with bloodshed and strife. Bands of soldiers roamed about, plundering and slaying. For thirteen years, both in Rome itself and in the provinces outside the city, there was no relief from the disorder and misery caused by continual warfare among the party leaders.

¹ The fifteenth of March, according to the Roman calendar.

Augustus and the beginnings of the Roman Empire. During these long years of civil war a young grandnephew of Julius Cæsar, named Octavius, proved himself to be the most powerful and popular leader. Cæsar's old soldiers preferred him to the other commanders, and he defeated one by one the men who opposed him. Then he took upon himself the duties of all the chief magistrates of the city and gathered into his own hands the reins of government.

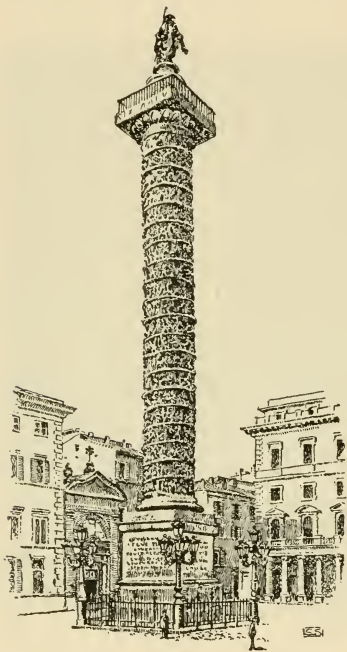
After gaining the victory over his last enemy in the year 31 B.C. he became in reality a king, although he was far too wise to assume the title. He took instead the title of *imperator*, or commander in chief.

This made him the head of the army, and, as the army had come to be the most powerful body at Rome, he was able with its aid to hold his position undisturbed. The Roman people did not oppose him, for they were only too glad to let the government remain in hands that could give them peace and quiet after the bloodshed of the past.



AUGUSTUS

Besides the title of *imperator*, from which our word "emperor" comes, the senate granted Octavius that of *Augustus*, or "the Majestic," and it is by this name



COLUMN OF THE ROMAN EMPEROR
TRAJAN

that he is usually known — Augustus Cæsar, the first emperor of Rome. His reign lasted forty-five years — the "Golden Age" of Rome it is called. During this time he bent all his energies and powers to establishing and preserving the peace of his people. He defended rather than extended the borders of the Empire and greatly improved the government of the provinces. He encouraged men of letters, poets, and historians by his appreciation of their works. So successful was he in establishing law and order that

the Roman people paid honors to him as a god and called him the Divine Augustus.

During his reign he also improved and beautified Rome with many noble buildings — temples, theaters, arches, columns, and baths. It was his boast, so the

story goes, that he had found Rome a city of brick and left it one of marble.

At first the monuments and statues and works of art with which Rome came to be adorned were the work of Greek artists, for the Romans were slow in developing much skill of their own. In time, however, Roman artists arose who were successful in copying Greek works of art and in originating some new styles. A triumphal arch, such as is shown on page 72, and the commemorative column on the opposite page are purely Roman creations. In the time of Augustus and during the reigns of succeeding emperors, great numbers of portrait busts and statues of distinguished Romans were made by Roman sculptors.

SECTION 7. THE GREEKS

Refinement of the Greeks. We have seen how the Romans, while they were engaged in conquering Italy, came in contact with Greeks who had settled in the southern part of the country, and how the beautiful buildings and delightful ease and pleasure of their cities had made the Romans realize the coarseness and discomforts of their own little town of Rome. They made further acquaintance with the Greeks when, during the Punic wars, they gained possession of Sicily and the glorious Greek cities, especially Syracuse and Agrigentum, that had for centuries been flourishing on the island.

All this had taken place before the year 146 B.C. In that year the Romans invaded Greece itself. This they also conquered and made into a Roman province, reducing to utter ruin the beautiful Greek city of Corinth.

The Roman army that captured and sacked the city of Corinth brought back to Rome from the ruined city countless treasures of art — lovely statues, paintings, and bronzes, carved vases and urns of marble, rich silver plate and jewels, and all that went to the beautifying of Greek homes and temples. From every part of Greece, wherever there was a temple adorned with offerings to the gods, the Romans carried off these treasures to ornament their own homes and public buildings. Books were brought over, too, and it soon became the fashion for rich men to have a library filled with the works of Greek writers. The sight of all these marvels, added to those that had already been brought into Rome from Sicily, so roused the wonder and interest of Roman citizens that every man of wealth and taste longed to visit Greece and to know something of the Greek language and literature.

The Romans generally learned the Greek language from educated Greeks who had been carried off from their homes, after their country had been conquered by the Romans, to become the slaves of Roman gentlemen. Although they were slaves, these Greeks became teachers of their masters' children, and often read Greek history, poetry, and philosophy to their masters themselves.



HEAD OF ATHENA

Educated Romans thus came to know well all the Greek writers. By the time of Augustus the Romans had become so enthusiastic in their admiration of Greek literature, philosophy, art, architecture, and ways of living, that the whole Roman civilization was under the influence of the Greeks.

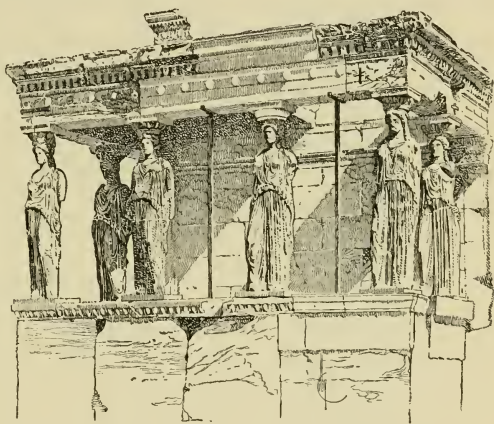
In early days the Romans never thought of writing books, nor would they have known enough or had the time, if they had wished to do it. But after they made acquaintance with the Greek people they began to translate Greek plays and poems into their own language, Latin. All the great Roman writers read the Greek authors carefully, and most of them copied Greek models.

Greek architecture. We have already spoken of the effect of Greek ideas on the Roman ways of living, and of how the Romans had improved their homes both in beauty and in comfort after they had seen the homes of the Greeks. The Romans imitated also the wonderful public buildings of the Greeks.

In every Greek city were to be found public gymnasiums, where young men and even older ones went for training in every sort of gymnastic exercise. After the exercise and a bath they used to meet for a talk with their friends in the cool porticoes and corridors, or in the gardens, fresh with plashing fountains and shaded by pleasant trees. These attractive places, adorned with statues and vases, with marble seats and columned

porches, were imitated by the Romans in their public bathing halls. Here the Roman gentlemen came daily for a bath, and for gossip or more serious talk with one another afterwards. The baths themselves and the meetings in the bathing halls were so popular that no Roman town was complete without such establishments.

It was in the building of their temples, however, where sacrifices and ceremonies in honor of their gods were performed, that the Greeks surpassed all other people. In Athens, the chief city of Greece, one can to-day get the best notion of this art



THE CARYATID PORCH OF THE ERECHTHEUM,
A TEMPLE ON THE ACROPOLIS

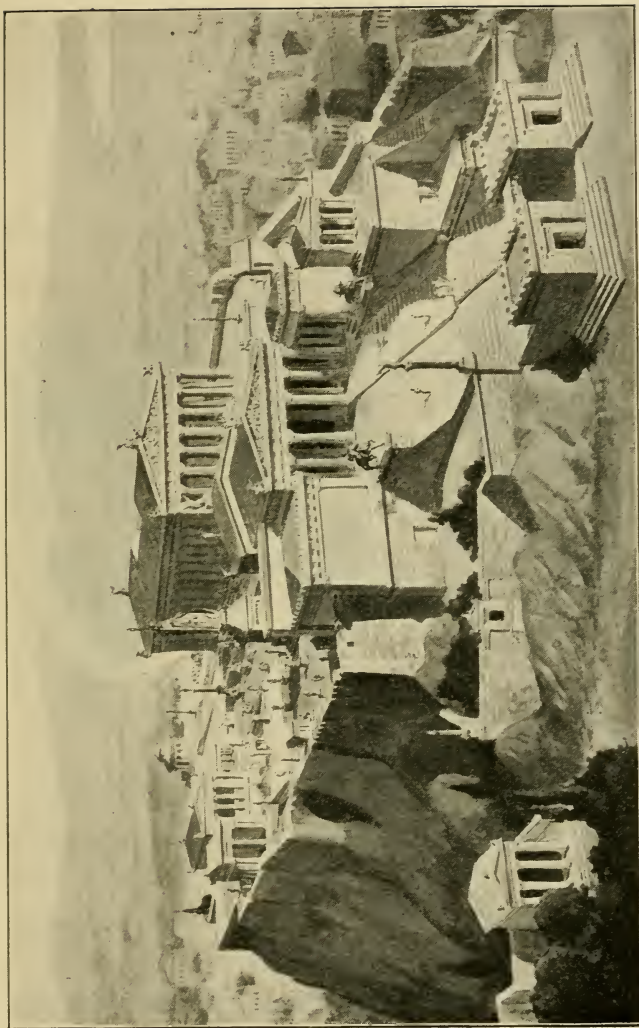
of the ancient Greeks, for it was on the broad and level top of the Athenian Acropolis — a rocky height overlooking the town — that the Athenians built some of the most beautiful temples in the world.

These temples were built of marble and adorned with carvings and statues. Leading up to them from the town was a long flight of steps, with marble columns at the top.

The most famous of the temples was called the Parthenon, dedicated to the worship of Athena, the favorite goddess of the city. This building is still standing, though many of its columns have fallen, and all of its statues have been destroyed or carried away. Yet even in its ruin, rising above the city below, it seems one of the noblest buildings in the world. Through the city streets and up the long flight of steps, moving in stately file between the columns, and on into the Parthenon itself, the religious processions of the Athenians used to pass, on their way to make offerings and sacrifices at the altar of the goddess Athena. In the procession were the priests, with their attendants leading flower-decked animals for sacrifice, maidens carrying in baskets the implements used in the sacrifice, old men bearing olive branches, warriors on prancing horses, and victors in athletic contests.¹

Greek columns, as shown in the illustration on page 44, were of three kinds — called Doric, Ionic, and Corinthian. The Romans used all three in building their temples. We also use them to-day in our columned buildings, so we may see many examples of them in our city streets if we keep our eyes open in going to and fro. They may vary in some ways from the old forms, but they are nevertheless much the same, and it is usually easy to determine

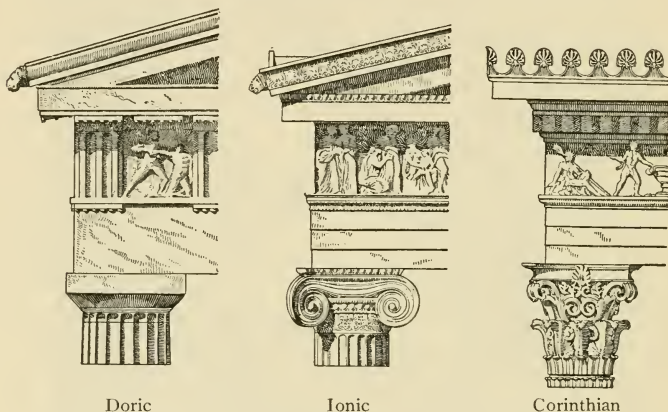
¹ Such a procession was carved on the celebrated marble frieze which adorned the walls of the Parthenon.



THE ACROPOLIS OF ATHENS AS IT PROBABLY APPEARED IN ANCIENT TIMES

to which order they belong — whether they are of Doric, Ionic, or Corinthian style.

The Greek theaters, also, were copied by the Romans. They were very different from our notion of a theater. The most striking difference lay in the fact that the Greek structure had no roof or side walls. The audience



UPPER PART OF THE THREE STYLES OF GREEK PILLARS

sat out in the open air, under the sky, as one would at a ball game to-day. In countries like Greece and Italy, where the climate is warm and there are long periods of dry weather, it would be comfortable enough to have such theaters. They were often built on a hillside. Spaces were cut out for the circular rows of stone seats that ran from the bottom to the top, and the whole was built with such skill that even a whisper on the stage

could be heard quite clearly by those of the audience occupying the outermost seats.¹

Influence of the Greeks. So the Romans took one thing after another from the Greeks and adapted it to their own uses, never, however, equaling the perfection of what they copied.

As the Roman Empire increased in size and spread over most of the countries around the Mediterranean Sea and over those farther away from Rome, Roman officers and governors were sent out to take charge of the different provinces—to Asia and Africa, to Gaul and Spain, and later even to Britain. Wherever they went they tried to live in the same way that they had lived at home. They built their elegant villas and temples and theaters, even in remote provinces perhaps a thousand miles away from Rome, and adorned them with marble and bronze statues and silver plate brought from their Roman homes. They doubtless also took their books with them, both Greek and Latin, when they went to live in a new country. In this way the Greek ideas and influence made themselves felt not only in Rome and Italy, but in all the important towns that grew up in the countries that the Romans had conquered.

So the Greeks civilized and taught the Romans, and the Romans spread throughout their great empire what

¹ Such an open-air theater has been constructed at the University of California, at Berkeley, near San Francisco.

they learned from the Greeks; and we to-day sometimes imitate the Greek and Roman buildings, we admire their statues more than any others that have been made since, and we teach their languages in our colleges. Homer and Virgil are still read with pleasure, and we accept many of the things that the wise men of Greece thought about the best ways of living and thinking. But modern men of science have learned a great deal more than the Greeks knew about the world in which we live—about animals, plants, and chemicals, and about the sun, moon, and stars. The Greeks never invented machines such as we now have, and never dreamed of a locomotive or a telephone. They left all the hard work to slaves that they captured in their wars, and did not believe, as we do, that every one should be permitted to rise as high as he is capable of doing, and that no human being should be owned by another.

Questions. 1. Give an example of a legend. 2. With what weapons do you think the Roman soldier fought? (See the illustration on page 21.) 3. Can you find out why the language of the Romans was called Latin? 4. What is the difference between a monarchy and a republic? 5. In what ways were the Greeks far in advance of the Romans? 6. Were they in advance of us in any way?

References. MACAULAY. Lays of Ancient Rome (especially Horatius at the Bridge). BOTSFORD. Story of Rome, as the Greeks and Romans Tell It. MAHAFFY. Greek Antiquities (an interesting account of the character and customs of the Greeks). SHAW. Stories of the Ancient Greeks. CARPENTER. Long Ago in Greece. PLUTARCH. Vol. I, Tales of the Greeks; and Vol. II, Tales of the Romans, edited by F. J. Gould.

CHAPTER IV

THE ROMANS IN BRITAIN

The Roman Emperor Claudius invades Britain. Boadicea and Caractacus. Roman governors in Britain. Roman roads, walls, aqueducts, amphitheaters, and houses. Roman ornaments and household utensils found in Britain. Books and writing materials. How the Britons were Romanized during the four hundred years that their country belonged to the Roman Empire

SECTION 8. THE ROMAN CONQUEST OF BRITAIN

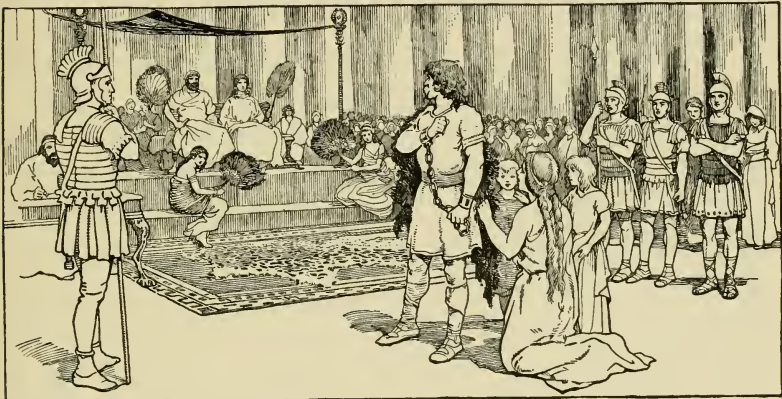
The long struggle that made Britain a Roman province began about a hundred years after Julius Cæsar landed on its shores. During these hundred years the wild Britons had grown to be somewhat less like barbarians than in Cæsar's time. Some of them had even made the long journey to Rome and had seen with their own eyes the wonders of that city. Yet wars were constantly going on among them, and the more powerful chieftains were always seeking to increase their possessions by conquering other tribes. At last one of these princes, it is said, fled to Rome, to appeal to the Emperor Claudius for help against his enemies. Claudius, who had already resolved upon the conquest of Britain, counted this a good excuse for invading the island, and in 43 A.D. sent a force of 60,000 men to carry out his design.

The conquest did not prove so simple an affair as the Roman emperor had expected. It took many more legions and generals than he had provided, and he himself did not live to see it accomplished. Again and again, after it seemed that they had been subdued, tribes in one part of the island or another rose against the Romans, and the final conquest was not completed until almost a hundred years after the invasion under Claudius.

Heroic Britons. In these long years of fighting against the Roman legions there were two Britons, Boadicea and Caractacus, who distinguished themselves especially. Their courage and patriotism were celebrated in after times in many a song and story. Boadicea was a great warrior queen whose house and lands the Roman soldiers seized and plundered, after cruelly illtreating her and her daughters. In revenge she roused some of the tribes to revolt and gathered an army from among them. We are told how she rode along the battle line in her war chariot, fully armed, urging the Britons on to battle against the Roman armies.

A writer of the times thus describes her as she addressed her followers: "She was tall in stature, hard visaged, and with fiercest eye; she had a rough voice, and an abundance of bright yellow hair reaching down to her girdle. She wore a great collar of gold, with a tunic of divers colors drawn close around her bosom, and a thick

mantle over it, fastened with a clasp. So she was always dressed, but now she bore a lance in her hand to make her words more terrible." For many months she was successful in her battle for British freedom. She captured important Roman fortresses and caused great losses to the Roman legions. She was finally defeated, however, and in despair at her failure she took her own life.



CARACTACUS BEFORE THE ROMAN EMPEROR

Caractacus was a prince who defied the Roman legions for nine years. He roused one tribe after another to resist them, and admitted no defeat until he was at last taken prisoner through treachery and was carried in chains with his family to Rome. The Roman people were wild with curiosity to see what sort of man it might be who had dared oppose the Romans for so many years, and for their amusement he and his family were exhibited

in the city streets. First in the procession came the servants and followers of Caractacus, carrying all his ornaments and splendid trappings; next came his brothers and his wife and daughter; and last himself, attracting the attention of all.

His family, when they appeared before the Emperor, began at once to beg him to have pity on them. Caractacus alone, we are told, remained silent and unmoved. It may have been his courage no less than the tears and prayers of his family that moved the Emperor to pardon his stubborn resistance, for forgiveness seems to have been readily granted him, as well as permission to live in Italy with his family for the rest of his life. But in spite of the comforts and advantages of the new life among civilized people, he must often have longed for the wild freedom of his home in distant Britain. He is said to have viewed with amazement the beautiful buildings at Rome, and to have expressed wonder that men who owned such palaces should envy the Britons their poor huts, or take the trouble to conquer their country.

Province of Britain. As soon as the native British chieftains had finally surrendered, a governor, with a force of soldiers at his command, was sent out from Rome to keep order in Britain, so that the Roman officials who came there to live should enjoy the same peace and quiet that prevailed at home. It was the duty of the governor to introduce into the new country the same laws that the

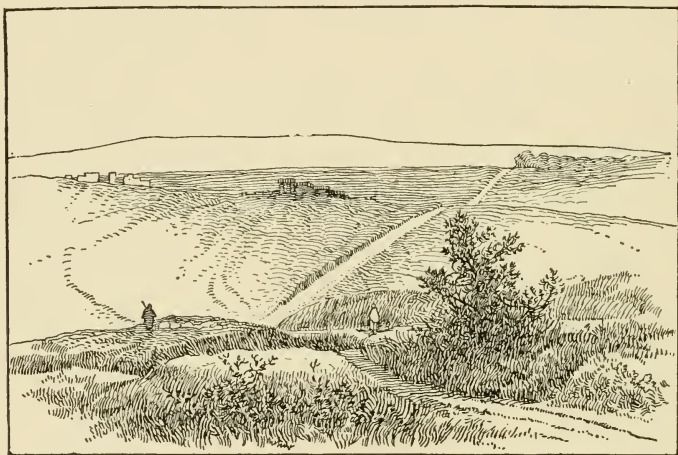
Romans had made for themselves. He appointed the collectors of the yearly tribute that Britain, like the other Roman provinces, was now compelled to send to Rome; and he required the natives to worship the Emperor as a god, as was common everywhere throughout the Empire.

The burden of taxes laid on the Britons was very heavy. Men were taxed for the land they cultivated and for the produce they sold in the markets. They were obliged to keep the new Roman roads and bridges in repair, and to entertain Roman officials and their bodyguards whenever they made trips through the country. Some, in despair, gave up cultivating their fertile farms and let them go to waste. The poorer people, who were taxed for every cow and sheep they owned, were cruelly beaten if they failed to pay the tax. They finally became so poor that they were bought and sold with the lands they tilled, like slaves, or else were forced into service in the Roman army.

Roman roads. When the Romans came to Britain they found a country almost entirely covered with thick woods. So dense were some of these forests that it was almost impossible to make one's way through them. There were also great stretches of swampy land, useless either for farming or grazing, and many of the rivers were so choked with fallen trees that no boat could navigate them.

One of the first things done by the early Roman governors to improve these conditions was to make good

roads connecting the different forts in which the soldiers were stationed. Thus in time of danger the legions could be assembled on short notice. The wretched Britons were compelled to toil like slaves in making these roads, cutting down forests and draining swamps; but the



OLD ROMAN ROAD IN ENGLAND

country was much safer to live in after the highways were built, while the cutting down of the forests and the draining of the swamps increased the farming land and tended to make the climate more healthful and agreeable.

The roads extended to every important place in the province. North, east, south, and west ran four great highways, and smaller roads branched off from them in every direction. They connected, too, with roads on the

other side of the English Channel leading directly to Rome. Better roads have seldom been built. Four different layers of carefully prepared stone, sand, and gravel were laid in a deep trench on a hard bottom, and the whole mass was then pounded into a firm, even surface. Although they were built eighteen hundred years ago, the remains of many of them are still to be seen. Some of them became the foundation of later English roads, while others are found crossing parts of England that are now rarely traveled.

SECTION 9. ROMAN REMAINS

Walls and aqueducts. Remains of other Roman works, also, can still be seen in England. The most impressive are those of the great wall that Hadrian, one of the Roman emperors, built across the island from Solway Firth on the west coast to the Tyne River on the east, a distance of seventy miles. This wall was built to protect the Roman towns from the savage tribes in the north. It was nearly twenty feet high and more than six feet thick, with fortified gates and turrets every mile or so. A deep ditch ran along the northern, or outer, side, and a smooth wide road, with an earth wall beyond it, lay on the southern, or inner, side. There were many well-fortified camps along its course, garrisoned by soldiers.

The Romans had a great love of pure water for drinking and bathing, and in order to bring it down from the

mountains and hills into their cities they constructed enormous aqueducts. These were channels of brick or stone, sometimes built underground, but mostly after the fashion shown in the illustration on this page. Through these channels, extending on their lofty arches for many



OLD ROMAN AQUEDUCT AT NÎMES, FRANCE

miles across the country, the water was carried straight over hill and valley to reservoirs outside the city. From there it was sent in pipes to the houses of citizens, to the public fountains, and to the great public bath halls. It is said that there were at least nine aqueducts in Rome itself, and that each citizen had almost twice as much water

for his daily use as he would have in one of our modern cities. The massive walls of many of these old aqueducts are still standing in countries that once belonged to Rome. There are none, however, to be found in England, though there are remains of baths, showing the skillful arrangements made by the Romans to provide rooms with hot, cold, and tepid water.

Roman amphitheaters. Another kind of building, of which traces are found in every country in which the Romans lived, was the amphitheater. The amusement dearest to a Roman's heart was a gladiatorial combat. In all Roman towns of any size or importance shows of this sort were provided for every public occasion, sometimes by the government, sometimes by politicians, who treated the people to them as a favorite means of getting their votes. The fight took place in an amphitheater, an enormous building, with tiers of seats, like those round a circus, and a big oval space in the middle. The oval space was called the arena, from the Latin word for "sand," because it was covered with sand in order that the blood of the victims killed in the combat might be quickly absorbed.

Upon this arena, of which all the spectators sitting in the rows of seats above had a good view, the shows and contests took place. Sometimes there was a fight between lions, or tigers, or elephants, brought from Asia and Africa, but generally gladiators fought the wild beasts.

The gladiators were either criminals or captives taken in war, who were compelled to fight for their lives in the arena, or else they were men especially trained for this sort of fighting in schools established for the purpose. Sometimes they succeeded in slaying the wild beast, sometimes they were themselves slain, but however the combat resulted it was always a cruel one. Besides fighting lions and tigers, gladiators sometimes fought with each other till one was killed. Sometimes criminals or Christian martyrs¹ were thrown into the arena to be devoured by wild beasts.

Traces of at least three amphitheaters are found in England, and in Italy in Roman times there are said to have been eighty. The greatest of them all was the Colosseum at Rome. It was so vast that more than 40,000 spectators could find room in it, and we are told that at its dedication shows were given in it lasting a hundred days, during which 5000 wild beasts were slain on its arena.

Roman houses. Even more interesting, perhaps, than the remains of Roman roads and walls, of amphitheaters, aqueducts, and baths, are the traces of dwelling houses that are found in all countries that once were Roman provinces, and the curious things that have been unearthed among their foundations; for it is from these that we learn something of the manner of living of the Romans.

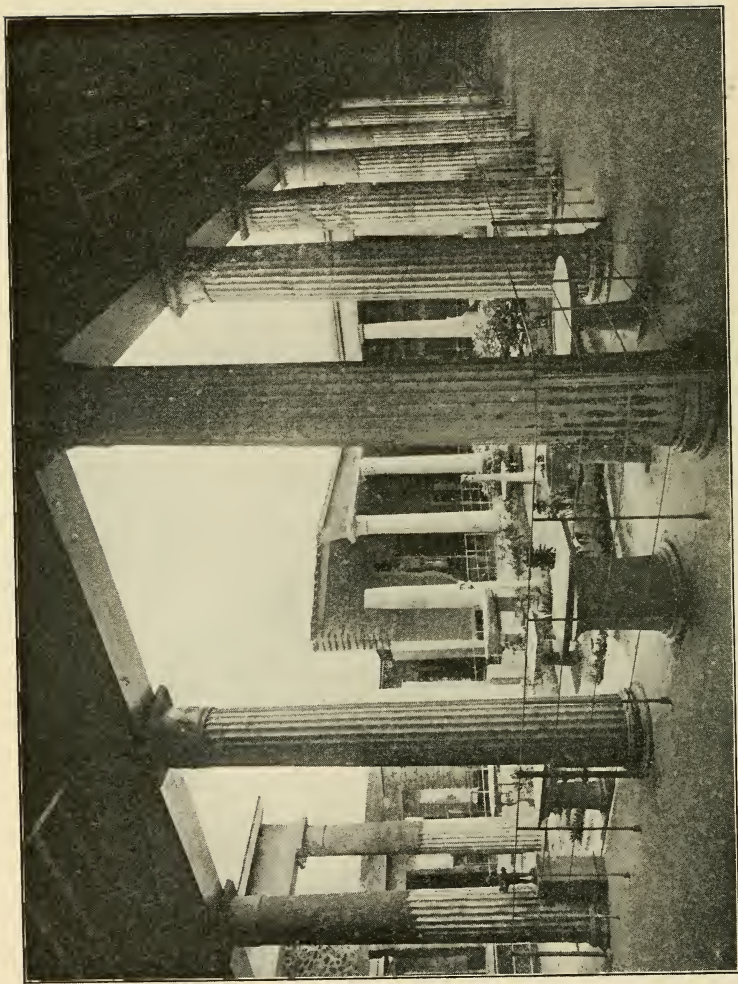
¹The Christians who refused to worship the Emperor and the goddess of the city of Rome were regarded as traitors and were punished accordingly.

A Roman's fashion of building his home differed from ours in many respects. The house, one or two stories high, was entered through a sort of wide hall, richly paved with tiles and adorned with statues and flowering plants. This led into the large main room of the house,



REMAINS OF OLD ROMAN BATHS, AT BATH, ENGLAND

called the *atrium*. Here waxen images of the ancestors of the family and other relics of the past were kept, and here visitors were received. The roof of the atrium was supported by pillars, and in its center was a square opening by which the room was lighted. As the Romans do not seem to have made use of window glass, this opening



PART OF AN ANCIENT ROMAN HOUSE FOUND IN POMPEII

was uncovered, and beneath it, in the colored mosaic pavement of the floor, was a marble basin to receive the rain.



ROMAN MOSAIC FROM POMPEII

Beyond the atrium one looked into a court open to the sky, a charming fashion of building that the Romans had learned from the Greeks. Around the court ran a colonaded portico from which rooms opened. The pillars,

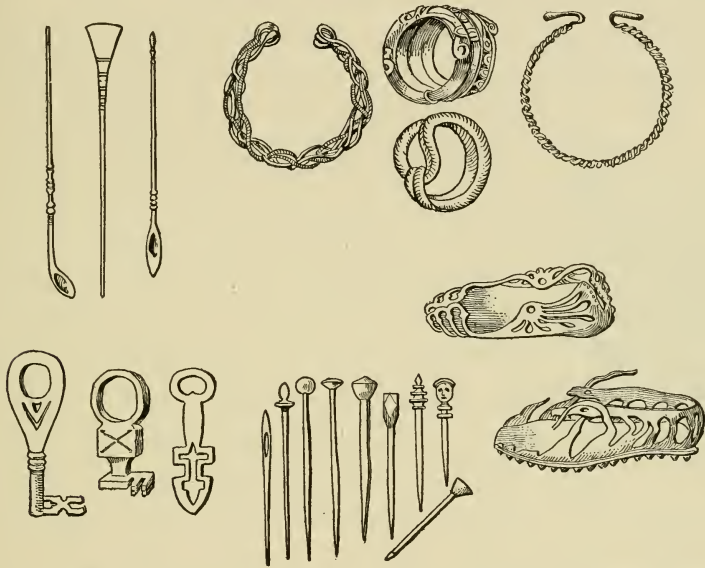
the beautiful shrubs and flowers with which the court was planted, the fountain in the center, the statues and vases adorning it, all made it a delightful outdoor room in which the family might gather. Beyond this court, in country houses, lay flower gardens, terraces, and orchards.

The rooms that surrounded the atrium and the court were used for various purposes. In the houses of the wealthy there were dining and sleeping rooms, bathrooms furnished with hot and cold water, parlors, rooms for taking sun baths, gymnasiums, kitchens, storerooms, servants' rooms, and pantries. There was, too, a sort of chapel, where images of the household gods — the *lares* and *penates* — were kept, and where offerings of cakes and fruits were laid on their altars. The remains of some Roman country houses extend over several acres.

In the foundations of the houses and in the earth round about them, all kinds of utensils, implements, and ornaments have been dug up, after having lain in the ground for more than a thousand years. Among these have been found big earthen jars for wine; bronze cooking kettles, some of them showing where they had been mended; remains of scales with curious weights in the shape of heads and hearts; spoons made of bronze and bone; and bronze keys which their owners seem to have carried on key rings much as we do to-day. Little hand mills for grinding grain have been found; and iron horse-shoes, hatchet and ax heads, and sword blades have been

picked up, along with various kinds of knives and shears, and instruments that appear to have been used in surgery.

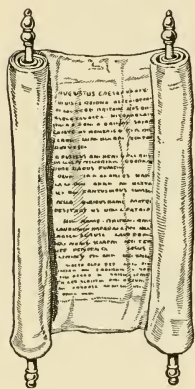
Among the more ornamental objects found near the villas are table silver, charming hand mirrors of polished



OLD ROMAN SPOONS, BRACELETS, KEYS, HAIRPINS, AND SANDALS
FOUND IN ENGLAND

bronze, long pins of bone and bronze which the Roman ladies wore in their hair, combs with double rows of teeth made of bone or bronze, bronze nail dressers, sandals, brooches with which men and women pinned up their flowing outside garments, beautifully engraved rings, and necklaces of gold or colored-glass beads.

Roman books and writing materials. All the articles just mentioned interest us because they are not, after all, so very unlike what we use to-day. There is one Roman implement, however, the *stylus*, that arouses our interest because it is so different from anything we use in our daily life. When a Roman wished to write anything down he did not take paper and pen, as we do. He used,



OLD ROMAN BOOK

instead, a tablet or thin square of wood which had been covered with a coating of black wax, and wrote on it with his *stylus*. The *stylus* was made of metal, one end pointed and the other flat, and was about the size of a small penholder. He wrote with the pointed end, using the flat end for erasing and for smoothing out the wax again. When he wished to write a letter, he took several tablets, wrote his letter on them, tied them together with a strong cord, and sent them off by a messenger. The person who received the letter, after reading it, erased it with his *stylus*, wrote his answer on the same tablets, and sent them back again. Many of these Roman pens have been found in England, and occasionally one of the wooden frames of the wax tablets.

The books of the Romans, too, were different from anything we see to-day. Instead of being made up of a

number of sheets of printed paper, fastened together and inclosed within stiff covers, they consisted of sheets of papyrus, pasted together into one long strip, which was rolled up when not in use. The writing—for all books were written by hand with a reed or quill pen in those days and for many hundred years afterwards—was in columns. A roll of papyrus several yards long was necessary for even a short book, and some books covered several rolls. The reader held the roll in both hands, slowly unrolling it with one hand as he read, and rolling it up with the other. Usually only one side of the long strip was written on. Sometimes the other side of old books was used for schoolboys' exercises or for scribbling paper. The roll was kept in a parchment cover colored red or yellow.

The papyrus sheets were made in Egypt from a reed-like plant, growing along the Nile. The pithy inner part of the plant's stalk was cut into strips, laid on boards, moistened with paste, then covered with a second layer of strips laid crosswise, and the two pressed together until they formed one sheet. After this had been dried and polished it was ready for use. Our word "paper" is derived from the Latin word *papyrus*.

Roman religion. The Romans introduced their own religion into Britain—the worship of Jupiter and Minerva, of Mars and Venus, of the many lesser gods and goddesses that they held sacred, as well as the worship of the emperor. They built temples, too, of the same style,

copied from the beautiful Greek buildings, as they built everywhere in the other provinces belonging to the Roman Empire.

Some of the altars that they erected to their gods and to the various spirits that were thought to keep guard over fields and woods and springs have been found in England, as well as little bronze images of the gods and goddesses, and stone statues of them. One of the most charming of these altars is inscribed, "From the Twentieth Legion, the Valiant and Victorious, to the Nymphs and Fountains."

How Britain became Roman. Gradually the people of Britain, like those of the Roman provinces everywhere, learned to dress and live like their Roman conquerors, to speak Latin, and to take pleasure in the same amusements. In Roman times, in fact, an educated Briton would have felt at home in Gaul, in Italy, in Egypt, or in any of the Roman provinces, for wherever he went he would find men speaking the same language as himself, reading the same books, obeying the same laws, using the same kind of money, weights, and measures, enjoying the same amusements, worshipping the same gods, and feeling the same pride in calling himself a Roman citizen and in paying homage to the Roman emperor.



ROMAN ALTAR FOUND
IN ENGLAND

All these things made up the Roman civilization, namely, their code of laws, their religion, their ways of living, their skill in constructing houses, roads, walls, aqueducts, and fine public buildings, their language, their books, and their system of government; and it is the teaching of their civilization to the different people they conquered that is called the Romanizing of these people.

The process of Romanizing the Britons was a long one, but in the four hundred years during which the Romans remained in the country it was so thoroughly done that little trace of the Britons of Cæsar's time could be found. Their descendants had come to love too well the ease and comfort of the Roman way of living. The quiet and order that prevailed under Roman protection, and their lives of inaction, had well-nigh smothered the wild, free spirit and the courage in battle that Britons like Boadicea and Caractacus¹ had shown in early days. When, at last, about 400 A.D., the Romans were compelled to withdraw their legions from Britain in order to protect their borders nearer home, the dependent Britons, having almost no leaders of courage and ability and few soldiers other than the miserable laborers on the farms and estates, were not able to defend their island from the new invaders that had already begun to make their way across the sea from Germany.

¹ See p. 48.

Questions. 1. What is a mosaic? 2. Why do you suppose the Romans did not write their letters on papyrus? 3. What do the letters A.D. mean after a date? 4. What can you find out about Pompeii? 5. Were the Romans more civilized than we in any way? 6. In what ways were they uncivilized?

References. CHEYNEY. Readings in English History, p. 23 (a Roman attack on the Britons); p. 25 (Boadicea); pp. 26-27 (Agricola, a Roman governor). BATES and COMAN. English History Told by English Poets, p. 1 (a passage from Shakespeare's Cymbeline); p. 4 (Boadicea). KIP-LING. Puck of Pook's Hill.

CHAPTER V

THE BREAK-UP OF THE ROMAN EMPIRE

How Cæsar and later Roman generals fought with the Germans. Their ways of life, government, religion, and amusements. How Germans gradually settled in Roman provinces. The battle of Adrianople. Alaric, the Goth, makes his way to Rome. Constantinople becomes the capital of the eastern part of the Roman Empire. German leaders establish kingdoms in the western half of the Roman Empire. The Germans invade England. Almost all traces of the Romans disappear in England

SECTION IO. THE EARLY GERMANS

German tribes. If one looks at a map of the Roman Empire, one sees on the northern borders of the realm a great stretch of country called Germania. In Roman times this was a vast and dismal region, shaggy with thick forests and impassable in many places on account of deep swamps and steep mountain heights. Scattered throughout its length and breadth there lived many tribes belonging to the great German family, among them the Goths, Franks, Angles, and Saxons.

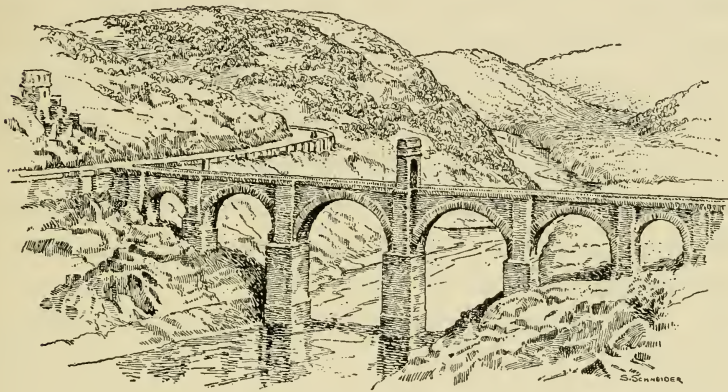
While Julius Cæsar was conquering Gaul he attacked some Germans that had crossed the Rhine to seize land belonging to the Gauls. He found them a brave, hardy people, so skillful in fighting that he had no little trouble in driving them back again across the river.

Description of the Germans. The Germans were not savages, in spite of the wildness of their country. They lived in houses, raised crops of grain, and had herds of cattle. Their food was very simple, for they lived on the grain they raised, the game they shot, the wild fruit they found in the woods, and a sort of cheese made of curdled milk. They were also fond of beer, as the Germans still are.

The men were tall and powerful, with fierce blue eyes and reddish hair and beards. Their clothing was scanty, for they wore but one garment, which was usually made of the skins of beasts and which left much of the body exposed. Even in the cold of winter this single garment was all they put on. The women wore linen garments, often colored purple or red. They were greatly respected by the men, whom they frequently assisted with their good counsel. In time of war they urged their husbands and sons on to battle and cheered them during the fight with shouts of encouragement, or heaped abuse on them if they fled before the enemy.

The Germans regarded their older and more experienced men with especial reverence. In all meetings to consider the management of the affairs of a tribe, the elders took the lead in discussing and deciding questions. The younger men were very respectful to them, even counting it a disgrace to attempt to surpass them in deeds of daring.

Like the Greeks and Romans, the Germans worshiped many gods, but were not accustomed to make images of them nor to build temples to them. They preferred to perform their devotions in beautiful groves and glades sacred to the gods. They were exceedingly hospitable,



OLD ROMAN BRIDGE AT ALCÁNTARA, SPAIN

entertaining any one who came to their doors and protecting him like one of their own kin, as long as he was under their roof.

The Germans and the Romans. These German peoples made their way again and again across the borders of the Roman Empire; and long before the Romans abandoned Britain and took their legions back to Italy, they had begun to sail over to the island and make raids upon its coast towns, carrying off whatever food and treasure they could lay their hands upon.

The Roman government fought back the bands of German soldiers who attempted to force their way across the frontiers of the Empire, but small numbers of German settlers, bringing their household goods and possessions, were often allowed to cross over into the Roman provinces of Gaul or northern Italy and settle down without opposition. The tribes who entered the Empire in this peaceable fashion were considered immigrants rather than invaders. Roman officials granted them land on which to settle, and the men were drafted into the Roman army. The Romans and Germans intermarried, and in the course of a generation or two there came to be little distinction between them.

In the later times of the Roman Empire a large part of the army was made up of Germans, and many of the best officers in command of the legions were Germans or their descendants. Some of the Roman emperors even invited large colonies of Germans to settle in Roman provinces, asking in return that they fight in defense of their adopted country whenever it was in danger.

SECTION II. LAST DAYS OF THE ROMAN EMPIRE

Battle of Adrianople. There were times, however, when German settlers came into the Roman territory in such numbers that the government was at a loss to find homes and occupation for them all, and difficulties arose which resulted in battles between the two peoples. One Roman

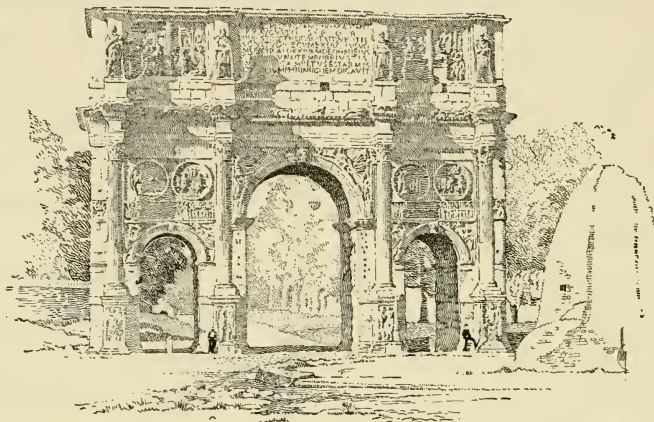
historian, who had been a soldier in the Roman army, tells of an occasion when the Germans came over in such numbers as to overwhelm the Roman forces.

The eastern part of Germany just north of the Danube was occupied by a tribe called the Goths. While they were living peaceably there, farming their land and tending their cattle, they received sudden news of an approaching invasion of Huns — a wild, savage people from Asia, who had pushed their way across the bleak, arid plains of eastern Europe into the more fertile country of the Germans, plundering, burning, and slaying everywhere.

At the approach of the Huns the Goths fled in terror from their little homes and fields, leaving their lands and flocks to become the spoil of the invaders. They hurried south to the banks of the Danube and sent messengers to ask permission to settle in the Roman provinces on the other side of the river, where so many Germans had already made their homes. The Roman officials gave the desired permission, although they were astonished by the great throngs of immigrants who kept crossing the river in an unending stream of boats, until their numbers seemed like the sands of the sea.

The officials, however, had made no suitable preparations in the way of food and shelter for these newcomers, until such time as they could make homes for themselves. The Goths complained bitterly of the treatment they

received, saying that when they were in need of food the Romans took advantage of them by forcing them to sell even their wives and children into slavery, and that often they got only dogs' meat in payment. Smarting under this injustice they resolved to fight for their rights;



ARCH OF CONSTANTINE AT ROME, AS IT APPEARS TO-DAY

and they not only fought the Romans, but defeated them on their own soil in the battle of Adrianople, 378.

Alaric and the Goths. Made bold by this success the Germans went further than ever before into the country of the Romans. Some twenty years after the battle of Adrianople, Alaric, a Goth who had lived in a Roman province much of his life and had even held a position under the government, became the leader of the Goths. Having been refused a request for more land for his

people and better pay for himself, he incited a band of Goths to revolt against the government, and finally led them down through Italy to Rome itself. He captured the city with little difficulty. But the splendors of the capital, with its temples and arches and columned buildings, impressed him so deeply that he restrained his followers as far as possible from burning or destroying, and went away content with the load of treasure he and his men carried off.

This sack of Rome (in 410) by Alaric made a great impression on the world, for it was the first time in hundreds of years that the sacred city of the Roman Empire had been entered by an invader and its treasures of gold and silver, precious vases and bronzes, silks and costly jewels, touched by an enemy's hands.

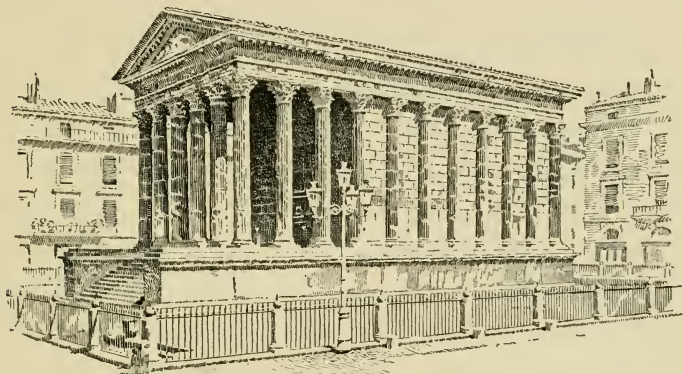
Western Roman Empire. Rome was, however, at this time not the only capital of the vast Roman Empire. Some eighty years before Alaric and his Goths captured Rome, a new capital had been established by the Emperor Constantine, far to the east, in what is now Turkey. He called the new capital Constantinople, after himself. As the Romans had become accustomed to having two emperors at a time (and sometimes even three or four), one of the emperors naturally made his headquarters in Constantinople and the other in Italy. One was supposed to defend the eastern part of the commonwealth and the other the western.

Germans in the Roman Empire. The Roman emperors at Constantinople were able to resist or defeat the German hordes that continued to press into the eastern portions of the Empire, and to defend the throne from their attacks. But the emperors in Italy were not so successful, and during the hundred years following Alaric's raid on Rome the western portions of the Empire were gradually occupied by various German tribes. The East Goths established a kingdom in Italy under their famous king, Theodoric, and the Franks invaded Gaul and established another kingdom under their chief, Clovis. In time the name of Gaul was changed to Frankland, or Francia, the land of the Franks; and our modern name for France is therefore derived from the name of one of the German tribes who helped to break up the Roman Empire.

A few of these German invaders who settled down in Italy, Gaul, and Spain were able to appreciate and eager to preserve all that the Romans had accomplished, but many cared little for such things. Sometimes they destroyed the buildings and treasures and sometimes they let them go to ruin through neglect. It is therefore mostly by a happy chance that any remains of the buildings, works of art, and books of the Roman people have survived until our day.

Fine and delicate works of art, such as statues, bronzes, and vases, were often preserved by having been buried in the earth or in the ruins of buildings, or sunk to the

bottom of rivers and lakes, whence they have been rescued in modern times. Some of the books of the Greeks and Romans, containing their poems, histories, orations, and philosophy, have come down to us also, but most of these were lost forever, for the libraries were destroyed and there was no one to take care of the books and see that new copies were made of them.



THE MAISON CARRÉE, A ROMAN TEMPLE STILL STANDING
IN NÎMES, FRANCE

Besides these remains of the old Roman Empire, the world owes to the Romans the Latin language, which is the foundation of the languages spoken to-day by the people of France, Italy, and Spain. Words made from Latin form so large a part of the English language also, that we can scarcely speak a sentence that does not contain some of them. Another legacy left us by the Romans is their code of laws, some of which are so wise and just

that men have never been able to improve upon them. Many of them are still in use in different countries of Europe, and their influence is seen in the laws of our own country. So, though the Roman Empire itself came to an end and passed away forever, the influence of the Roman ideas is still alive and perhaps will never altogether pass away.

SECTION 12. THE GERMANS IN ENGLAND

Invasions of Britain. We have seen how the Germans made their way into Italy, Gaul, and Spain, and how the Roman Empire was gradually broken up. Let us turn now once more to Britain and the Britons. Even while the Romans still held sway there, three German tribes — the Jutes, Angles, and Saxons — had already made many attacks along the coast for the sake of plunder. After the Roman garrisons that used to guard the coast went back to Italy, these attacks and invasions became far more frequent and serious. At the same time that the Britons were suffering in this way from the Germans they were also greatly harassed by the wild Picts and Scots, who invaded their country from Ireland and Scotland. All these troubles increased as the years went on.

Beautiful stories were told in later times about a noble and heroic Christian king of the Britons, called Arthur, who tried to protect his subjects from the attacks of

these heathen tribes, and who dwelt in splendid state with his fair queen, Guinevere, in a castle at Camelot, in Wales. With them lived many knights and ladies, "who served as patterns of valor, breeding, and grace to the whole world." Twelve of the bravest knights were chosen by Arthur to sit at table with him and were called the "Knights of the Round Table" — among them Sir Lancelot, Sir Perceval, and Sir Galahad. They went forth on quests of chivalry — to protect women, rescue the oppressed, punish wrongdoers, free the enchanted, and bring succor to all in distress. The stories about them are so beautiful that we do not like to believe what historians tell us — that they are only stories and not real history.

The Britons were so sorely distressed by all the invaders that at last, according to one account, some of them wrote a letter to a great Roman general, imploring him to send back the Roman legions so that Britain might have help against her enemies. The Britons thought it better to run the risk of being again oppressed by the Romans than to be destroyed entirely by these new invaders.

The piteous letter, however, brought no help, for the Romans had their hands full, fighting with Goths and Huns, and could pay no attention to the plea of the Britons. The latter then decided, so the old historians tell us, that rather than be entirely destroyed by the Picts and

Scots they would invite the Germans to help them defend the country, offering them land to settle on in payment for their services.¹

Britain becomes England. This offer was not refused, and about the year 449 three long ships appeared off the coast of England, bringing bands of Germans under two leaders, Hengist and Horsa. Almost before they had taken up the fight against the Picts and Scots and driven them out of Britain, there came more and more ships from Germany, until Britain found herself overwhelmed with a new enemy worse than the old. For after the Germans had driven out the Picts and Scots, they refused to confine themselves to the lands that the Britons had given to them as a reward for their good services, and began to swarm over all England, carrying death and destruction everywhere.

The wretched Britons were not able to hold their own and live on equal terms with the Germans, and in the end, after a struggle lasting two centuries, they were either slain or made slaves by the enemy, with the exception of some who took refuge in Gaul and Ireland, and others who fled to the mountains of Wales, in which country their descendants still live and are known as Welshmen.

¹ Modern historians do not find very good proof of the old historians' story of this letter sent by the Britons to Rome, or of their invitation to the Germans to help them.

After this we can no longer think of the island as the home either of Britons or of Romans. It became controlled almost entirely by the Angles and Saxons from Germany, and came to be called *Angle land*, which was later shortened to *England*.

The Angles and Saxons were far less civilized than those other German tribes that had overrun France and Italy, and under their devastating hands the beautiful Roman houses and public buildings in England were reduced to ruins by pillage and fire. The churches that had been built by those who had given up their heathen gods and adopted the Christian religion were destroyed and their priests killed, except those that were fortunate enough to escape the enemy and make their way over the sea to Ireland.

Almost all traces of the Roman civilization vanished. Some Latin names still survive in the names of towns ending in *caster*, or *cester*, like Lancaster or Gloucester, made from the Latin word *castra* (a camp), and marking the site of some old Roman camp town. The Romans had also introduced certain trees into England—elms, chestnuts, walnuts—and some vegetables, such as radishes and peas; but aside from these traces and those remains spoken of in Chapter IV,—the old wall, the roads, and the remains of Roman houses are the chief of these,—there is no sign to be found in the island to-day of the Roman conquerors who once ruled over the country.

Questions. 1. In what ways was the life led by the Germans in their own country different from that which they found when they crossed over into the Roman Empire? 2. Why were the Roman buildings destroyed and the books of the Romans neglected and lost in those parts of the Empire in which the Germans settled? 3. Can you find any poems or stories written about King Arthur and his Round Table?

References. CHENEY. Readings in English History, pp. 32-34 (Britain after the departure of the Romans); pp. 37-40 (invasions of the Angles and Saxons); pp. 40-43 (Tacitus's account of the Germans); pp. 44-46 (examples of Old German poetry). ROBINSON. Readings in European History, Vol. I, pp. 35-39 (the Huns and the Goths); p. 39 (battle of Adrianople). BOTSFORD. The Story of Rome as the Greeks and Romans Tell It, pp. 208-210 (the Germans). BATES and COMAN. English History told by English Poets, p. 6 (The Passing of Arthur).

CHAPTER VI

THE EARLY CHRISTIANS AND THE CONVERSION OF ENGLAND

Beginnings of Christianity in the time of Augustus. Early Christians organize themselves into a body called the Church, whose head was the Pope. Pope Gregory the Great sends Augustine to convert the people of England. Augustine and his monks convert the people of Kent. The story of this conversion told by The Venerable Bede. The founding of a monastery by St. Benedict.

Bede's life in an English monastery

SECTION 13. THE BEGINNINGS OF CHRISTIANITY

Early Christians. Not many years after the first Roman emperor, Augustus, had died, and while the Roman Empire was still at its height, a new religion appeared. It was at first confined to the little province of Judea, in Palestine. Here a few followers of Jesus came together to worship God in a new way. They believed that the gods and goddesses of the Greeks and Romans were evil spirits who delighted in misleading men, and they refused to offer sacrifices to their images.

The beginnings of this new religion, called Christianity, were humble and obscure, but as its teachings became known, more and more people joined its ranks, and it was not long before some of the more eager and earnest of its followers began to feel that they ought to tell all the world of their faith. So we find the first Christian

missionaries, St. Peter, St. Paul, and others, going out from Judea to preach the gospel in Athens, in Corinth, in Rome, and in all the chief cities of the Roman Empire.

Everywhere they gained converts. There were many serious men and women among the Greeks and Romans who had become dissatisfied with their own religion, and who were very ready to adopt the new and beautiful belief of the Christians, that good deeds on earth would receive the reward of a happy, never-ending life beyond the grave.

At first the Christians did not attract much attention from the Roman officials. They seemed to be quiet people, occupied only with their own affairs and content if they were allowed to hold their religious services undisturbed. It was their habit to come together for these services in a secret meeting which they called the brotherhood, or Church. They also aided one another and cared for the sick, the unfortunate, and the needy among them, as real brothers would. They did not enter into the pleasures that most Romans enjoyed, never attended the shows in the circus or amphitheater, and showed in other ways their disapproval of such amusements.

Naturally they soon began to be disliked for keeping to themselves in this fashion, and for looking down on the manner of life of the people about them; but there was no interference with their doings until it was found

that they steadfastly refused to obey the universal order to worship the emperor. They declared that their religion forbade their worshiping any but their own God. This roused the suspicions of the Roman officials. They concluded that people who would not obey the laws of the Empire must be conspiring against it.

It was in order to put a stop to this that the Roman officials began those persecutions of which we hear so much in the early history of the Christian Church. The followers of Jesus were sometimes deprived of their houses and property, and in times of excitement they were dragged through the streets and stoned, crucified, burned, or thrown into the arena of the amphitheater to be torn to pieces by wild beasts.

Growth of Christianity. However, this persecution, terrible as it was, did not prevent people from joining the ranks of the Christians. Indeed, it seemed only to make their religion more popular, for the number of converts grew rapidly. People of all nations—Greeks, Italians, Gauls, and Britons—joined them, until the Christian Church spread throughout western Europe. At its head was the Pope. His title "Pope" came from the Latin word *papa*, meaning "father." He was the successor of St. Peter, whom every one believed to have been the first head of the Christian Church of Rome.

SECTION 14. THE CONVERSION OF ENGLAND

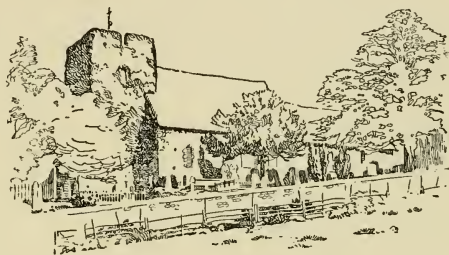
Gregory the Great. One day a monk — who later became one of the most famous of the popes, Gregory the Great — was passing the market place in Rome and chanced to notice some boys who were being sold there for slaves. They were so beautiful, with their fair faces and their fine, soft golden hair, that he asked who they were. When he was told that they were Angles, he replied, "They seem more like angels!" They came, in truth, from England and were descendants of the German tribe of Angles that had come over with Hengist and Horsa to the island of Britain in 449, almost a hundred and fifty years before the time of Pope Gregory.

Gregory no sooner saw the fair-haired slaves from England than he began to plan how these heathen people might be converted to Christianity. Later, when he became pope, he took steps to carry out his ardent desire.

Augustine and his mission. He chose for the work a company of forty monks, under the leadership of Augustine, one of his friends, who was the head of a Roman monastery. The monks were very reluctant at first to go on so toilsome and dangerous an expedition into a country inhabited by barbarous, warlike men, of whose very language they were ignorant; but with Pope Gregory's encouragement they took heart, and, after the long journey across France and the English Channel, they

landed on the shores of England in the summer of 597, to begin their work of making Christians of the German tribes that had settled there.

All these tribes were now coming to be called English, after the largest tribe, the Angles; and the country, as we have seen, was called Angle land, or England. The people were still living in separate tribes, somewhat as they had lived in Germany, each tribe under its chief. In the north was a kingdom called Northumbria, in the south was the kingdom of Kent, and scattered throughout the country were other kingdoms. There were seven of them altogether.



ST. MARTIN'S CHURCH, CANTERBURY, BUILT ON THE SITE OF QUEEN BERTHA'S CHAPEL

It was from Ethelbert, king of Kent, that Augustine and his missionaries asked permission to enter England and preach Christianity. They had landed in Kent because it was easiest for them to reach its shores from France, and they felt more sure of a favorable answer from Ethelbert because his wife, Bertha, was already a Christian. Queen Bertha, called Bertha Broadfoot, was a Frankish lady. Her father had permitted her to marry Ethelbert and go to live among a pagan people only on condition that she should be allowed to continue

worshiping in her own way and to take her own Christian priest with her from France. In Canterbury, where the king's palace was, she had a little chapel in which her priest held Christian services.

When Augustine and his missionaries sent to ask Ethelbert if they might tell him about the new religion and preach it to his people, the king granted their request on condition that whatever they had to say should be said out of doors, for fear that they were intending to practice some magic arts on him. Magic, according to heathen belief, was less likely to work harm outside the four walls of a house than within. So the king took his seat in the open air, and Augustine came toward him with his procession of monks, singing and carrying before them a picture of Christ and a silver cross glistening in the sunshine. At the bidding of the king they sat down, and after offering prayers for him and his people, they told how beautiful was the Christian faith, since it made men's lives better on earth and opened the doors of heaven to them when they died.

Ethelbert listened to them attentively, but said that he could not give up his own religion without bestowing more thought on the matter. He gave Augustine permission to live in Canterbury, however, and to carry on his missionary work in any way he chose.

Thereafter Augustine and his band went about preaching Christianity, leading lives of fasting, poverty, and

prayer, and constantly working to win over the English from their pagan beliefs. They held services and baptized converts in Queen Bertha's little church of St. Martin's in Canterbury. In due time many men and women adopted the new religion. King Ethelbert himself became one of their converts and helped them in their work.

This is the story of the bringing of the Christian religion into England, as we learn it from a history of the Christian Church in England, written by an English monk named Bede. Much that Bede tells us is of especial value, because he lived only about seventy years after the coming of the Christian missionaries. This makes it quite possible for him to have learned about them at first-hand from men who had seen and known both King Ethelbert and Augustine. He tells us, too, that he always took great care to ask information from none but those whom he believed trustworthy.

SECTION 15. BEDE AND THE RULE OF ST. BENEDICT

The first monks. In early times men who had become converted to the Christian religion and who repented of their past sins and wished to escape further temptations, sometimes separated themselves from their families and friends and went away to live a life of solitude. Many of them took refuge in the desert, in Egypt, following the example of an early Christian hermit, St. Anthony, who left his home and people and retired to a solitary cave in

the wilderness. Sometimes these holy men would join with others who wished to live the same life and, building their little cells or rooms near one another, would form a community called a monastery.¹

The rule of St. Benedict. About five centuries after the founding of the Christian religion a young Italian named Benedict with a company of monks built a monastery which became so famous that hundreds of others were founded and conducted according to the rule that Benedict established. The monastery in which Bede lived was one built by Benedictine monks. Convents, too, were established, to which women might retire from the world.

The rules that St. Benedict laid down for his monks were intended to teach the beauty of obedience and work. The monks were to elect one of their number to be their abbot, or superior, and to him they were to pay implicit obedience.

St. Benedict said that working was as good as praying, so all the time that was not taken up in eating, sleeping, and prayer was divided into periods of labor and religious reading. As every monastery had land about it to be cultivated, it is easy to see that the farm and garden, as well as the kitchen, the bakery, the mill, and the making of their clothing and shoes, would give the monks plenty of chance to work with their hands. Moreover, as far as possible, they were to make everything they used, so that

¹ "Monastery" comes from a Greek word meaning "alone."

they should not have to go outside the monastery gates. Each monk was supplied with a knife, a stylus, a writing tablet, a needle, and shoes and stockings.

The rules also enjoined on them to speak little with one another, to care for the sick, to read aloud during

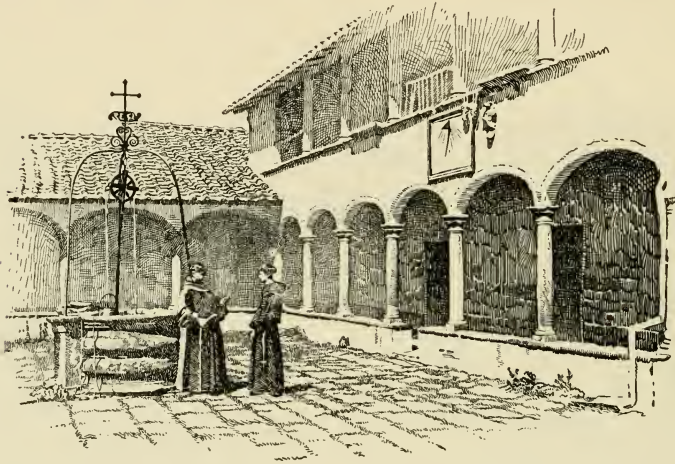


MONASTERY AT VALLOMBROSA, ITALY

meals, and to give lessons to all the boys and young men who lived in the monastery. As we shall see later, monasteries were for many centuries almost the only place where there was any studying or teaching.

Bede. Bede, who wrote the story of St. Augustine, was placed in a monastery, in the north of England, when he

was a little boy of seven, and all his life he lived as a monk, loved and honored by those about him. In his writings he tells how his days were spent in the quiet sheltered convent. He took part in services in chapel, singing, praying, and preaching; he took his turn at



CLOISTERS OF AN ITALIAN MONASTERY

cooking and cleaning in the house; tended the cows and sheep; gave the calves and lambs their milk; helped in the plowing and planting of garden and fields and in gathering the harvests; visited the poor and sick of the neighborhood; and shared in the work of copying books.

He studied constantly whatever books he could find — history, poetry, treatises on mathematics, and, above all, the Bible. Young monks came to his monastery, even

from distant countries, to study with him, for he was counted the most learned man of the times, and his piety had gained him the title of The Venerable Bede. He wrote many books himself, all in Latin, the most important being the history of the Church, already mentioned. When he died he was engaged in translating the New Testament from Latin into English, for the use of the common people, who did not know Latin.

Questions. 1. In what century did Pope Gregory live? 2. In what year did the seventh century begin? 3. Was the English of Bede's time like that which we speak to-day?

References. ROBINSON. Readings in European History, Vol. I, pp. 49-51 (conversion of Kent); pp. 52-53 (conversion of Northumbria); p. 53 (conversion of Germany); p. 41 (a monk). BOTSFORD. The Story of Rome as the Greeks and Romans Tell It, pp. 311-315 (thoughts of the pagan emperor, Marcus Aurelius). Old South Leaflets, Vol. V, p. 265 (St. Augustine). BATES and COMAN. English History Told by English Poets, p. 17 (Glad Tidings).

CHAPTER VII

ALFRED THE GREAT AND HIS TIMES

England and the coming of the Danes. Alfred becomes king of England. His boyhood. His love of learning. His care for his people. The state of the country at the time of his death

SECTION 16. ALFRED AND THE COMING OF THE DANES

The Danes invade England. During the centuries that followed the conversion of the English to Christianity many churches and monasteries were built in England. Some of the monks were learned men and established schools in their monasteries where they taught pupils to read Latin and to copy religious books. But most of the people were interested in fighting rather than in reading, for a never-ending warfare was going on among the various English kingdoms, each one struggling for the mastery of the country. While they were still fighting among themselves a dreadful enemy, called the Danes, or Northmen, appeared off the English coast in the year 787, sailing across the sea from Norway, Sweden, and Denmark.

They attacked all the villages that were near enough to the sea to permit them to make an easy escape to their boats. The English fought with them again and again, but the Northmen generally succeeded in getting back

to their ships in safety, loaded with gold and silver from the churches and monasteries. Year after year they came, killing men, women, and children, and burning buildings and villages, until at last it was plain that they would take entire possession of the country unless they could be checked.

King Alfred. King after king tried his hand at getting rid of the Danes, but none was successful until King Alfred came to the English throne (in the year 871). The young king proved himself so brave and able a commander that before eight years had passed he had brought about a treaty of peace with the Danes. By this treaty a considerable portion of the eastern part of England was turned over to them on condition that they stop fighting and plundering and leave all the rest of the island undisturbed.

King Alfred thus began his reign with a great service to his country, and all his life he continued to devote himself to the good of his subjects. His one aim, as he said, was "to leave to the men that came after a remembrance of him in good works." We are fortunate enough to know a good deal about him, as we have the story of his life written by one who lived at the same time, and who had the greatest admiration and affection for him.

This was an English bishop named Asser, who begins his account with stories of the king's boyhood. He describes him as a charming child, more graceful and

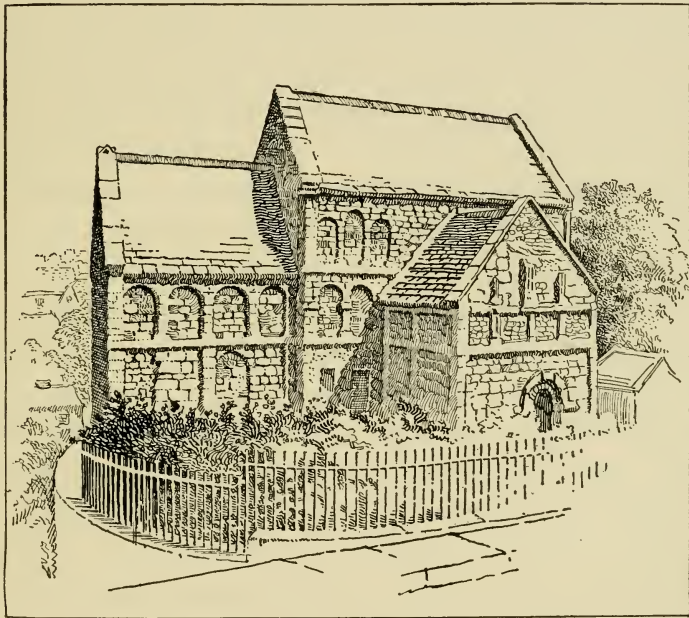
attractive than his brothers, and beloved above them all by every one who knew him. One day their mother showed the children a beautifully illuminated little book of poems, which she said she would give to the one who should first learn to recite a poem to her; and Alfred, although he was the youngest, was the first to ask if he might try for the prize. Before many days he came to his mother and said over to her one of the poems that he had learned perfectly. So the little book was given to him.

Besides these verses he learned with great ease many other poems, psalms, and prayers, from hearing them recited to him. If he had had good teachers when he was young, he would have been even a more learned man than he was, but there seems to have been no one at his father's court who could teach him.

Nevertheless he had a great love of learning and was eager that not only he himself but all his subjects should be taught. When he became king he had a school in his palace, where his own children, as well as those of the bishops and noblemen of his court, were instructed in the few studies that were then taught. All the books were in Latin, so the children were taught to read Latin and to recite Latin psalms and other portions of the Bible, as well as English poems.

When the king could not find enough teachers in England for his school, he sent over to France for any learned men who might be willing to come to his court

and teach; and he too whenever he had the leisure to listen to them, either day or night, had them read to him, until he became well acquainted with many books. He did not learn to read Latin himself until he was almost



OLD SAXON CHURCH—THE ONLY COMPLETE ONE SURVIVING

forty. Then, as he desired so ardently that his subjects should be able to read, he himself set about translating Latin books into English for the benefit of those of his people who knew no Latin. Whenever, in making his translations, he came across anything he thought they

would be too ignorant to understand, he took time to write down an explanation of it for them.

Besides his translations, Alfred had a history of the English people written, from the time when they first came over to Britain until his own reign. This book, which is called the "Anglo-Saxon Chronicle," was the first important one to be written in English. It was continued by other writers for many years after Alfred's death. Even now, when historians wish to write about the English people as they were in those early times, they must depend upon this old chronicle that King Alfred began a thousand years ago.

He was always trying to improve the condition of his people. There was endless fighting to be done to keep the Danes from devastating the country, for they were constantly breaking the treaty he had made with them. Yet he organized his army in such a way that only half of the men would have to be away from home at a time. While one half were away on duty the others could stay at home and attend to their flocks and their farming.

Alfred was a special friend to the poor of his realm. The rich men could protect themselves, but the poor, he said, "have no friend but their king." In deciding the many disputes that were brought before him he always favored the poor and weak as far as possible; and all men thought him a fair and just judge.

One of the stories told of him is how he used candles to measure the time by, and how he invented a lantern. There were no clocks in those remote times, and men told the time by the sun. But this did not satisfy King Alfred, since it gave him no means of telling the time at night or in stormy weather. So he experimented until he found out how long a candle must be to burn for four hours, and then had them made of this length, so that six of them would last for exactly twenty-four hours. Moreover, he marked off spaces on them so that he could divide his time into even smaller periods. But then he found that the wind that came through the doors and the cracks in the walls of the house, or under his tent when he was away fighting the Danes, blew out the lights or made the candles gutter and burn unevenly. He saw that he would have to find some way of protecting them against a draft of air. After much thought he had some white oxhorn cut into sheets so thin that they were transparent, and these he set on a wooden frame around the candles. This kept the candle clock burning brightly and steadily, and proved also to be a very good sort of lantern.

Alfred gave much of his time to prayers and meditation. He felt indeed that he ought to devote half of each day to the service of the Church. He also gave a great part of his wealth to the building and support of churches and monasteries, so many of which had been destroyed by the Danes.

In the year 900 King Alfred died. In 1900, a thousand years later, the English people had meetings and pageants in his honor, for they are glad to recall and to pay tribute to the greatest of their early rulers.

Questions. 1. Did children go to school in the time of Alfred the Great and where? 2. What great men of our times do we hold in honor?

References. CHEYNEY. Readings in English History, pp. 58-63 (extracts from the "Anglo-Saxon Chronicle" in regard to the attack of the Danes); pp. 63-69 (Alfred the Great); pp. 69-72 (dialogue between teacher and pupils in Anglo-Saxon times); pp. 80-82 (Alfred's "dooms" or laws). Old South Leaflets, Vol. V, p. 245 (King Alfred's account of Europe). BATES and COMAN. English History Told by English Poets, p. 18 (Alfred and his Descendants).

CHAPTER VIII

THE VIKINGS

The misery that the Vikings, or Northmen, caused the French in the ninth century. Why we are interested in the Northmen. The beauty and skillful workmanship of their relics. The Norse *sagas* and what they tell us of the religion, pleasures, and business of the Vikings. Iceland. How the Danish Northmen troubled England. Canute, the Dane, becomes king of England

SECTION 17. WHAT WE KNOW OF THE VIKINGS

Description of the Vikings. The invaders who made the English so much trouble in Alfred's time were distant kinsmen of the English — a branch of the same German people. They lived in the countries lying beyond the North Sea (Denmark, Norway, and Sweden) and were given various names by the people whose lands they invaded — Northmen, Norsemen, Normans, and Danes. Their own name for themselves was *Vikings*, a word that had nothing to do with kings, as one might think at first sight, but came perhaps from the Norse word *vik* meaning a "bay" or "inlet," because the ships on which they spent so much of their lives were anchored in the bays and inlets.

The Vikings were tall, stalwart men, with long yellow hair and bright blue eyes — men who loved to ride the sea and battle with its stormy waves; and in some wild

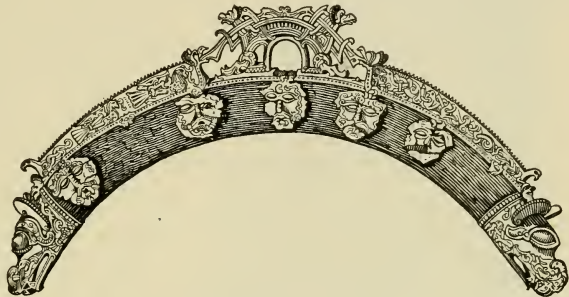
tempest of wind and rain, when their victims were least expecting them, to swoop down in their long boats upon a helpless coast village, burn the homes, slay the men, women, and children of the little town, and carry off to their ships all the sheep and cattle and the store of grain and provisions.

This was the sort of trouble they brought upon the people of France and England almost every year during the ninth and tenth centuries. They grew bolder with every attack, and finally no longer confined themselves to the towns on the coast but went far inland, where they pillaged villages and towns and carried away rich treasures from churches and monasteries. Often they settled down for the season on an island near the coast, setting out from it for their raids and escaping back to it with their load of plunder, leaving behind them burning villages and monasteries, ruined crops and desolate people. They seemed only a terrible enemy, merciless, unconquerable, and incapable of good.

Yet, notwithstanding this gloomy picture of them, we are bound to feel that there must have been something fine in men so daring and of such an unconquerable spirit. And we are the more interested to learn what else can be found out about them, because many of us have their blood in our veins and are descended from these very Vikings who made so much trouble for France and England before they finally settled down in

those countries and in time became a part of the French and English nations.

We therefore have good reason for some further curiosity about the Vikings. How did they occupy themselves at home, when they were resting from their raiding expeditions to the south? What were their arts, their customs, and their ways of living? We may learn a good deal about all this from their relics and their writings.



VIKING HORSE COLLAR

Relics of the Vikings. Many relics of the Vikings have been found in Norway, Sweden, and Denmark, and are still being unearthed every year, after having lain hidden in the ground for all these centuries. It was from their relics, you will remember, that we learned about the earliest inhabitants of Britain and other countries, and about the early Britons themselves, and still later about the life of the Romans in England. The relics of Norse workmanship show that the Northmen, or Vikings, were not nearly so highly civilized as the Romans, yet it is very clear that they were far superior to the barbarous early Britons.

If we could walk through the museum in Copenhagen, the capital of Denmark, or visit the collections in some of the cities of Norway and Sweden, we should see case after case containing beautiful and interesting things, all made by the early Northmen and showing their skill in the working of gold and silver, iron, bronze, glass, and other materials. There are vessels of gold and silver engraved with exquisite designs and bronze bowls ornamented with fine tracery in red or blue enamel; there are heavy twisted rings of gold, gold hairpins set with garnets, and bracelets, pendants, and neck rings, all of heavy gold with elegant decoration; there are iron swords with delicate designs in gold; lovely glass vases, colored blue or green and sometimes ornamented with paintings; finely wrought gilt horse collars and golden spurs; and even pieces of cloth woven in charming patterns with gold and silver thread.



VIKING
SWORD

Norse runes. On many Norse relics letters are engraved or traced. These letters the Vikings called *runes*, their name for the letters of their alphabet. Only the priests knew their meaning. To the rest of the people, who were uneducated, they seemed

full of mystery and were supposed to have a magic power. For this reason they were carved for good luck on rings and swords and drinking cups, on the lintels of doors, and, indeed, wherever a place could be found for them — sometimes even on great rocks or monumental stones.

The Norse sagas. The writings of the Northmen are in the form of stories, called in the Norse language *sagas*. These sagas, or tales, were repeated over and over during the long northern winter nights, and handed down from father to son for many generations before they were ever put into writing. The oldest of them tell the tales of the ancient Viking heroes,

who, like the heroes of the Greeks, were thought of as half divine, half human. Others tell of the lives of the great Viking kings of early days. Lastly, many sagas are tales of later Norse chiefs, of their families, their deeds, and their customs — tales that were first told by men who lived at the same time as the people they tell of. These are as reliable and trustworthy a source of information as



A RUNIC STONE

any history of the time could be. When we read them it seems as if we ourselves were living in the country of the Vikings, as if we were well acquainted with the persons who are told about, and were looking on with our own eyes at their weddings and banquets, their games and their battles, and all the business and pleasure of their lives.

The poetic language in which their sagas were written makes clear that the Northmen were not untouched by the beauty about them, that they could feel and express the wild and romantic splendor of their native land — of its snowy mountains and green valleys, its dark pine forests and deep blue fiords, its bright rushing brooks and gleaming mountain pools, and, most of all, of the tossing surf and the gray stormy billows of their northern ocean.

We learn too from the Norse sagas, as well as from the English and French chronicles, that the Northmen were men of marvelous courage and daring. No danger daunted them; fear they knew not the meaning of; nothing in heaven or earth had terrors for them. Along with this daring courage went the virtues of warm hospitality and loyalty to friends, joined, however, with a bitter hostility to foes. Among the poems that they have left is a little verse which says:

Best do they live
Who are liberal and valiant
And to trouble them
Rarely comes grief.



A FJORD IN NORWAY

In religion the Northmen were pagans and believed in many gods. The greatest of these was Odin, the father of all. Next to him in power were Freya, the goddess of love and beauty; Baldur, the fairest, purest, and best beloved of the gods; and Thor, the mightiest and most dreaded. It was Thor whose chariot rolling through the heavens caused the thunder, and who struck terror into evildoers with his magic weapon, a mighty hammer, that returned to his hand after it had struck down its victim.

About these gods and the others that the Northmen worshiped were woven many myths and stories, and to Odin's palace, Valhalla, it was believed that all Viking heroes who were fortunate enough to die on the field of battle were taken, borne thither on winged horses by the heroic warrior maids, called Valkyrie.

The skald. *Skald* was the name the Northmen gave to their poets and story-tellers. As we have said, the Northmen loved hospitality and delighted above all things to assemble in one of their great halls for a banquet with their friends and kinsmen, who came together to spend long hours in feasting and song. As the huge gilded horn of mead or ale was passed up and down the long table, and filled, and filled again, to satisfy the revelers, they would call on some skald present to sing them a song or tell over some saga. A feast was never complete unless one of them was present to entertain the guests. Sometimes he would tell a saga of the gods—of how Thor fought

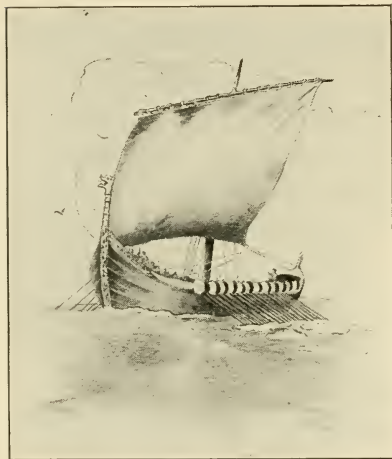
the great serpent or of Odin's battle with the wolf; sometimes he would thrill the feasters with the wonderful deeds of their dead heroes or living chiefs; and again it would be the tale of a Viking voyage, or of some lately fought battle in which, it might be, the very men about the table had taken part.

At the banquets the skalds were seated next the host and held in highest honor. One of the sagas tells how a skald came one day to a king's palace and asked if he might sing to the king. And when he had finished his song, "the king was so delighted that he thanked him for it, and asked his treasurer with what it should be rewarded. The treasurer answered, 'With what would you wish to reward it, lord?' The king said, 'How will it be rewarded if I give him two ships?' The treasurer replied: 'That is too much, lord. Other kings give costly gifts like good swords or good gold rings as rewards for a song.' So the king gave him his own clothes of new scarlet, a lace-trimmed kirtle, a cloak with the finest fur on it, and a gold ring that weighed a mark. And then the skald thanked him and stayed a short while longer and then went on his way."

SECTION 18. VOYAGES OF THE VIKINGS

Ships of the Northmen. It is not to be wondered at that the king's treasurer protested against a reward of two ships in return for a song, since of all the Northmen's

possessions the most precious were their ships. It was the aim of every Viking to own a swift, stout ship, well fitted out with oars and sails, for it was only by means of his ship that he could make his voyages over sea to foreign lands and grow rich on the plunder that he



A VIKING SHIP

brought home. Some of the kings and great chiefs possessed large fleets. One of them had eight hundred and forty ships, and the fleet of the great king Canute, of whom we shall hear more later on, numbered twelve hundred.

A splendid sight they must have been, these long ships sweeping over the waves, with their red and white or blue and green striped sails and their gilded dragons' heads glittering at the prows. The sails were often beautifully embroidered. Sometimes they were lined with fur. The ship itself was painted dark blue, or red and gold, or whatever color best pleased its owner. And he gave it some poetic name. Some of their names were *Deer of the Surf*, *Lion of the Waves*, *Sea King's Deer*, and *Horse of the Home of Ice*.

The sea howls, and the wave
Dashes the bright foam against the ship's wood,
While the dragon prow
Yawns with its gilded mouth,

is a verse from an old Norse poem.

It was in these ships that the daring Vikings voyaged to lands that must have seemed very far away from home when there were no maps, or charts, or even compasses to direct them over the trackless seas, and when the stars were their only guides. It is amazing to what distances their daring and their love of adventure and booty led them. We know that they went as far south as the Mediterranean Sea, as far east as the Black Sea, and almost five hundred years before Columbus was born they made their way over to America.

The voyage to America. This voyage came about as follows: Toward the beginning of the tenth century some Northmen became dissatisfied with the chiefs of their own country and sailed away, with their families and possessions, to an island west of Norway, now called Iceland. Here they made a flourishing settlement and here they first began to write down the sagas. One of these tells how a Northman from Iceland, called Eric the Red, settled Greenland, and how his son, Leif the Lucky, sailed south one summer from Greenland with one ship and a company of thirty-five comrades; how he came to a warmer land than he ever had known before; and how

he landed and encamped there, getting furs from the natives. This country he called Wineland, because one of his followers, returning from an expedition farther inland, brought back some wild cranberries from which



A NORWEGIAN WATERFALL

a sort of wine could be made. We guess that this country that Leif the Lucky came to was what is now Labrador, on our own American continent, and that the little men he tells of were Eskimos, but we cannot be sure, for the saga tells little more about the visits of the Northmen to our shores, and they did not establish any permanent settlements here.

The Vikings in England. The country that the Vikings most loved to make raids upon and to plunder was England. In the last chapter we saw how King Alfred made a compact with them, which gave them a part of England to settle in on condition that they leave the rest of it undisturbed. This agreement they observed for

only a few years, for no Viking thought it wrong to break his pledge to an enemy.

The plundering, devastation, and fighting went on for a hundred years after Alfred's death. Sometimes the English were victorious, but more often the Danes, or Vikings, were the conquerors, until at last, in 1016, the latter succeeded in getting the mastery in England under the leadership of the great Danish king, Canute, of whose vast fleet of ships we have already spoken.

King Canute. Canute was like all the other Viking chiefs; if he wanted a thing very much, he stopped at nothing in trying to get it. He had desired exceedingly to be king of England, but in attaining his desire he committed many murderous deeds. The English nobles that he thought might make trouble for him he had put to death, or else sent over the sea to countries so far away that they could not interfere with his plans. When once he had firmly seated himself on the throne, however, he underwent a great change, and from having been a cruel and unfeeling enemy he became a wise, just, and kind ruler, much loved by his English as well as by his Danish subjects.

In the sagas he is described as a "very tall and strong man, and very handsome, too, except that his nose was too thin and prominent, and somewhat crooked besides. His complexion was fair, and his hair was long and fair, while his eyes were finer and keener than any other man's

of his day." He was generous, too, and a great and valiant warrior, as well as very lucky in all his undertakings, and he was so mild that his chiefs never did anything against him that he did not forgive at once, if they came to him and promised to be obedient to him once more.

He proved himself, indeed, in every way a good ruler during the nineteen years that he lived to reign over England. Under his rule peace was established and law and order restored. He adopted Christianity and even made a pious pilgrimage to Rome.

King Canute's only desire, once he had made himself ruler of England, seems to have been to add to the happiness and prosperity of his subjects and to win their love, and in this he was so successful that the grief at his death was universal.

Questions. 1. What did the French and English think of the Northmen? 2. How do we learn about them? 3. How is it that many Americans are probably descended from the Vikings? 4. Where is Iceland? 5. What things were admirable in the character of the Vikings?

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CHAPTER IX

WILLIAM THE CONQUEROR

William of Normandy, a descendant of the Vikings. His claim to the throne of England. His invasion of England and the battle of Hastings. How he made himself master of all England. His castles. The Domesday Book. The New Forest. Building of churches throughout England. Character of William the Conqueror. How England benefited by the coming of the Normans. The system of holding land, called feudalism

SECTION 19. WILLIAM OF NORMANDY AND HAROLD OF ENGLAND

The Northmen in France. A hundred years before Canute became king of England, another Viking leader, named Rolf (or Rollo), had settled down with his followers in the northwestern part of France. This region has ever since been called after them, Normandy — the land of the Northmen or Normans. In the middle of the eleventh century, then, which we have now reached in our story, we find Northmen settled on both sides of the English Channel. We shall see next how a descendant of Rolf, William of Normandy, united under his rule the Normans of France and the Danish Northmen of England.

William of Normandy was a true son of the Vikings, a man of gigantic stature and mighty frame, with eyes so fierce and countenance so stern that he struck terror

to all who had to do with him. Even in his childish days he displayed remarkable daring and energy, for he became Duke of Normandy at seven, and when he was only thirteen he led his men in a successful attack on a rebellious noble's castle.

As he grew older and assumed entire control of the dukedom that he had inherited, he proved a powerful and tireless ruler. One by one he subdued all the neighboring lords who disputed his rights, until finally he was almost as powerful as the king of France himself. But even this was not enough to satisfy his ambition. So he turned his eyes across the Channel to England.

Edward the Confessor and Harold. England was then ruled by an English king, Edward the Confessor, a descendant of Alfred the Great. He had long been on the throne, and his reign was now drawing to a close. As he had no children the question was who should be his successor.

There were two ways of settling this question. In England there was a great earl, Harold, who was the king's chief adviser, and it seemed likely that Edward would choose him as his successor to the throne.

Over in France, however, there was William of Normandy, who claimed to be the rightful successor to the throne on several grounds. In the first place he declared that Edward had once promised him that he should be the next king. He also claimed that once when Earl Harold had been shipwrecked on the coast of Normandy

and so had come into his power, he had sworn a solemn oath to aid William to secure the English throne when the time came. Both these things had made the Norman duke count upon becoming king of England upon Edward's death.

This was the way matters stood when, in 1066, Edward the Confessor's life approached its end. Harold was close at hand, and the dying king, who had doubtless forgotten his promise to William, if indeed he had ever made it, recommended to his assembled lords that they choose Harold for their ruler. He was therefore crowned immediately after the king's death, and lost no time in assuming control of English affairs.

William's invasion and conquest of England. When the news of the coronation reached William he fell into so violent a rage over what he considered an act of treachery on the part of Harold, that, as the chronicler wrote, "to no man spake he, and none dared speak to him." He began straightway to collect an army and a fleet with which to invade England and enforce his claim to the English throne, assembling his archers and his armed knights and making preparations for building the ships in which to transport his forces across the Channel.

All these preparations occupied so many months that Harold, who had heard of his coming and had for a long while maintained an army on the southern coast to await his attack, was at last obliged to let most of his soldiers

go home to work on their farms. So it happened that when William at last arrived off the coast of England one September morning in the year 1066, there was no one to oppose him. He landed his army at Pevensey and at once began ravaging all the country round about. By the time Harold had gathered his forces again and was able to meet the duke in battle, the Normans had gone as far inland as the town of Hastings and had been laying waste the land for more than two weeks.

On a low hill not far from Hastings William and Harold, with their armies, at last came together. Long and fierce was the battle that was waged. From sunrise to sunset shields and armor resounded with the shock of lances and flying arrows. Sometimes the Norman knights were victorious, sometimes the battle-axes of the English soldiers drove them back from the hill on which Harold had taken his stand. But at last, toward the end of the day, when William, unhorsed and unhelmeted, was urging on his soldiers to a final attack on the sturdy English, a shaft from a storm of arrows pierced Harold through the eye and he fell dead before the advancing hosts of the Normans. His men retreated in dismay at the loss of their leader, and William and his invading army were left masters of the field.

Although William was victorious in the battle of Hastings, he was not yet master of all England. It was necessary that he should be formally elected by



WILLIAM THE CONQUEROR GRANTING THE TOWN CHARTER TO THE
CITIZENS OF LONDON
(From the painting by Lucas)

the English assembly of nobles and bishops, called the *Witenagemot*, before he could rightfully assume the crown.

William never wasted a moment in setting about doing whatever seemed necessary to insure success. Immediately after his victory, therefore, he started to march on London, terrifying the towns on the way into submission; and one of them he set on fire to teach the English that he intended his conquest to be complete. By the time he reached London the *Witenagemot* was so thoroughly convinced of the impossibility of withstanding him that they met him outside the city, offered him the crown, and invited him to enter the town for his coronation. So he was legally crowned king of England in Westminster Abbey, on Christmas Day, in the year 1066.

In the city hall of Bayeux, a very old town in Normandy, is a famous piece of tapestry, called the Bayeux tapestry. It is a strip of coarse linen about half a yard wide and some seventy yards long. On it are embroidered in woolen thread of different colors—blue, yellow, red, and green—seventy-two scenes, picturing events in the Norman Conquest. Tradition says that Queen Matilda, the wife of William the Conqueror, assisted by the ladies of her court, designed and worked these pictures. Whether or not this is true, it is certain that the tapestry was made shortly after the time that the scenes it portrays were enacted on English and Norman soil. It shows us Harold taking his oath to William,

Edward the Confessor bestowing the crown on Harold, the embarking of William's army for England, and many scenes from the battle of Hastings, depicting the Norman horsemen with their coats of mail, the English with their shields and battle-axes, a group of archers fighting on foot, and finally Harold attempting to pull at the arrow that shot him through the eye.

SECTION 20. GOVERNMENT OF WILLIAM THE CONQUEROR

Division of land. After his conquest the next thing for William to do was to make it impossible for his subjects to defy him. In order to accomplish this he made a number of changes in customs and government.

In the first place he took over the lands and estates of Englishmen and gave them to his Norman friends and followers. There was no nobleman, no common soldier in his whole army, no attendant at court, however humble his duties, who did not receive some reward of this sort. By means of this division of property he brought it about that in every part of England there were Norman landowners who were constantly on guard against any uprising of the English against William, for they knew well that if the Conqueror lost his throne, they too would lose their possessions.

When these landowners received their estates from the king they took an oath of eternal loyalty to him,

pledging themselves to take up arms for him at his call. And, in turn, every tenant of these landowners had to make the same oath both to the king himself and to his own landlord as well. In this way William made the whole people into an army that he could summon around his standard whenever he desired.



A NORMAN CHURCH IN IFFLEY, ENGLAND

Norman castles. In the second place, as another precaution against a revolt of the English, William kept all the important towns in England in subjection to him by building castles in them which he garrisoned with Norman soldiers under the command of a Norman earl. Some of these old stone castles, or parts of them, are still standing. The strongest part of the castle was the



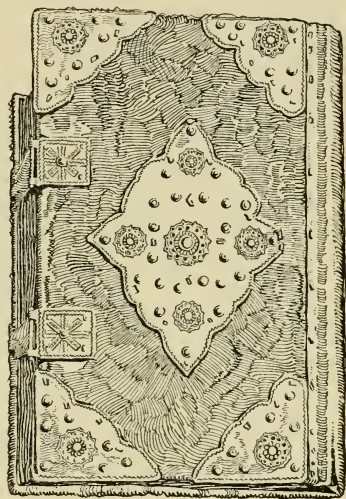
DOMINIONS OF WILLIAM THE CONQUEROR

thick-walled tower, called the keep. The lord's family lived in this part, in rooms that we should think damp and gloomy enough to-day, with cold stone floors, and windows that were mere slits in the walls. Tapestry curtains served to keep off some of the chill, however, and a huge fireplace in the hall made at least one warm spot. Below the main floor were dungeons where the earl could safely put away any one whom he feared or disliked. Around the tower was a courtyard, inclosed by a thick wall, on which soldiers kept constant watch. The castle was further protected by a moat, with a drawbridge across it closed by a portcullis, which was a heavy wooden grating that could be raised and lowered more quickly than the drawbridge itself. A portion of the great Tower of London belonged to one of these old castles.

The Domesday Book. William had a way of keeping an eye on the possessions of his subjects and of determining how much he could tax them, which found but little favor with the people. This was the Domesday Book. The "Anglo-Saxon Chronicle," which we have already spoken of, says: "The king sent his men over all England, into every shire, and caused them to ascertain how many hides of land¹ it contained, and what lands the king possessed therein, what cattle there were in the several counties, and how much revenue he ought to

¹ A "hide" of land was about one hundred and twenty acres.

receive yearly from each. He also caused them to write down how much land belonged to the archbishops, the bishops, the abbots, and the earls, and what property every inhabitant of all England possessed in land or in cattle, and how much money this was worth. So very carefully did he cause the survey to be made, that there was not a single hide nor a rood of land, nor — it is shameful to relate that which he thought no shame to do — was there an ox or a pig passed by that was not set down in the accounts, and then all these writings were brought to him." The reports brought in made two thick volumes of manuscript, called the Domesday Book.



THE DOMESDAY BOOK

The so-called Domesday Book meant a book of decisions that no man might question, from "Doomsday" (the Day of Judgment). The volumes are still in existence in the form in which they were written out by King William's clerks.

Other changes made by William. As has just been said, the Domesday Book was one of the measures that served to make William an unpopular sovereign. Another was

the introduction into England of the Norman custom of the curfew. This was a regulation requiring every one to put out or cover his fire at dusk. The time was announced each evening by the ringing of the curfew bell. It was intended to prevent accident from fires, but the English looked upon it as another piece of tyranny on the part of the king.

Still another act of the Conqueror roused the hatred of his subjects. The king was very fond of hunting, and in



SCENES FROM THE BAYEUX TAPESTRY

order to be able always to find plenty of deer and other wild animals for his sport he had all the villages and hamlets in a great tract of sixty thousand acres destroyed and the region given over to hunting. The old chronicler says, "He made a large forest for the deer and enacted laws that whoever killed a hare or a hind therein should be blinded. As he forbade killing a deer, so also the boars, and he loved the tall stags as if he were their father." The hunting ground thus made was called the New Forest.¹ The people always felt that evil would

¹ Portions of the New Forest are still standing, covering a great stretch of land, over one hundred square miles, in the south of England.

come to the king for his wickedness in using the land in this way, and for his cruel punishment of those who dared to hunt in the woods.

The Great Council. In spite of the new customs and laws that William introduced, he retained all the old customs of government that he thought he could with safety. For example, three times a year regularly—at Easter, Whitsuntide, and Christmas—he assembled the old council of nobles and churchmen, the Witenagemot, now called the Great Council, and always appeared before it with his crown on his head, making it an occasion of much ceremony and display. This council was the forerunner of the modern English parliament.

Character of William. William the Conqueror, with all his tyranny, greed, and cruelty, had many good and great qualities. The writer of the "Anglo-Saxon Chronicle," after the king's death, said of him: "King William was a very wise and a great man, and more honored and more powerful than any of his predecessors. He was mild to those good men who loved God, but severe beyond measure to those who withstood his will. In his days the great monastery at Canterbury was built, and many others also throughout England.

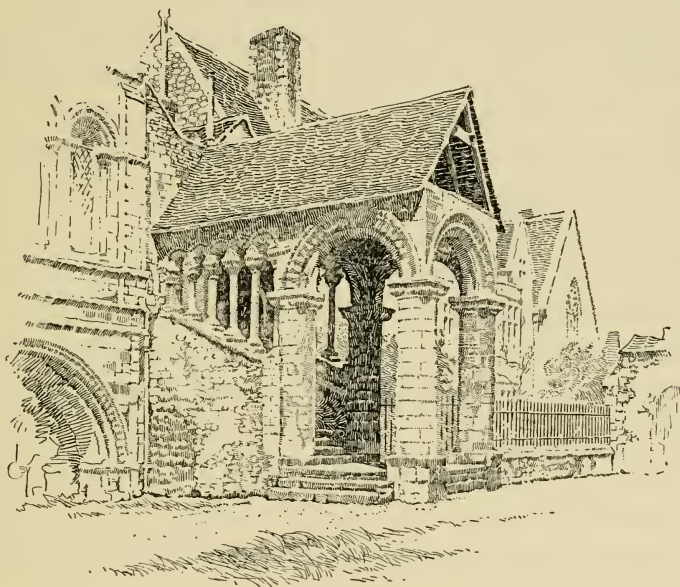
"Amongst other things, the good order that William established is not to be forgotten. It was such that any man might travel over the kingdom with a bosom full of gold, unmolested; and no man durst kill another, however

great the injury he might have received from him. But truly there was much trouble in these times, and very great distress; King William caused castles to be built and oppressed the poor. He was also of great sternness, and he took from his subjects many marks of gold and many hundred pounds of silver, and this, either with or without right and with little need. The rich complained and the poor murmured, but they must will all that the king willed if they would live, or would keep their lands, or would hold their possessions, or would be maintained in their rights. Alas! that any man should so exalt himself and carry himself in his pride over all!"

In 1087, while he was carrying on a war in France, this great king and conqueror received such an injury in an accident on horseback that he died before he could return to England, and was buried in an abbey that he himself had founded at Caen in Normandy.

He had reigned twenty-one years, and during that time had done immense service by bringing the different elements of the country—the Anglo-Saxons, the Danes, and the Normans—under one strong central government. The barons, who were ever ready to oppress their tenants and defy the king, were kept in check, and throughout the greater part of his reign peace, law, and order were maintained by his strong hand. Even his enemies declared that "in war no knight under heaven was his peer."

Advantages of the Norman Conquest. In the years following the death of William, the descendants of those Normans who had come over with him from France became fully established on English soil and



NORMAN STAIR, CANTERBURY

made their influence felt in every direction. This was to the great advantage of England, for the Normans were a quick-witted, clever, energetic people, better trained, less self-indulgent, and more enterprising than the English, who were stirred up and enlivened by the newcomers.

French, the language of the Normans, became the language used by the ruling class—the nobles, bishops, and government officials—as well as by the Norman townsmen. The use of English was confined altogether to the poorer classes, and was regarded as a stupid, vulgar kind of speech. Church services continued to be conducted in Latin, and most of the few books written were in that language.

Before the Conquest there had already begun in France a revival of the art of building, and the Normans, who loved to build and were very clever at it, brought this enthusiasm into England, to the great improvement of English architecture. The rounded arches in the illustration are in the style called Norman. Splendid abbeys and churches were erected. Some of England's most beautiful cathedrals arose at this time, while the beginnings of many more were made. Towns too grew in importance after the advent of the Normans, who introduced new trades and better methods of doing business.

On the whole, the Norman Conquest was the best thing that could have happened to the English people, though they were very far from thinking so at the time that it occurred.

SECTION 21. FEUDALISM

The king and his vassals. In those times of the Middle Ages¹ a king was counted the real owner of all the land over which he ruled. When he granted estates or large tracts of land to his favorites, or to deserving soldiers, or to bishops or abbots, as William the Conqueror so often did, he was not thought of as actually giving it to them. It was simply handed over to them and their heirs for as long as they were true to an oath of allegiance which they had to make to the king upon receiving the land. Kneeling before him, bareheaded and unarmed, they had to place their hands between his and swear, "I become liege man of yours for life and limb and death, God help me." After this oath the king, with a kiss, conferred the land. The ceremony was called "doing homage"; the one who received the land became the "man" or "vassal" of the lord who granted it, and the land itself was called his "fief." If a man broke his oath he was supposed to forfeit his land.

Very often these grants of land were so vast that there were many tenants and subtenants under the tenant in chief; that is, the lord or bishop to whom the king had first given the fief. Each one of these tenants and subtenants, upon receiving land from the lord of the estate,

¹ "Middle Ages" is the name commonly given to the thousand years from the break-up of the Roman Empire to about 1500.



VASSAL DOING HOMAGE TO HIS LORD

had to do him homage and become his vassal and swear to him an oath of allegiance, just as the lord himself had done when he received the land from the king. All those tenants who could perform military service on horseback were called knights. The others came on foot, armed with a lance or spear.

Warfare in feudal times. There was constant fighting going on between vassals and lords, for if a vassal began to feel himself strong enough to defeat his lord in war, he seldom hesitated to break his oath of homage and take up arms against his lord, using his own vassals to help him. Often, too, he changed his allegiance from one lord to another. The five centuries or so during which land was held under the feudal system—instead of being bought and sold or rented for money, as it is nowadays—were troubled times. The men who were strongest got what they wanted, and the weaker were trampled underfoot.

The only place where men and women could be reasonably sure of peace and safety was within the walls of monasteries and convents, since whatever had to do with the Church was considered sacred even by the fiercest warrior, except in times of extraordinary disorder and lawlessness.

Questions. 1. How many different peoples occupied England from the time of Julius Cæsar to that of William the Conqueror? 2. Has any ruler to-day as much power as William the Conqueror had?

References. CHEYNEY. Readings in English History, pp. 90-101 (three accounts of the Norman Conquest); pp. 102-106 (immediate results of the Conquest); pp. 132-136 (concerning feudal customs). ROBINSON. Readings in European History, Vol. I, pp. 224-229 (battle of Hastings; English and Normans); pp. 229-231 (rule of William the Conqueror); pp. 175-187 (feudalism). BATES and COMAN. English History Told by English Poets, p. 26 (Harold).

CHAPTER X

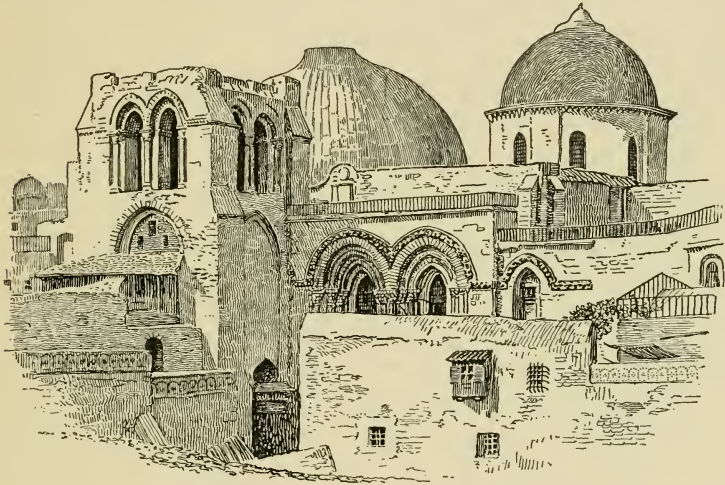
THE CRUSADES AND RICHARD THE LION-HEARTED

How Pope Urban II roused the people of Europe to go on a crusade to the Holy Land. The First Crusade. The Third Crusade and Richard I of England. Return of Richard. Results of the Crusades. Knighthood

SECTION 22. THE FIRST CRUSADE AND THE CAPTURE OF JERUSALEM BY THE CHRISTIANS

The Holy Land. Among the events of the Middle Ages there is none more romantic than the Crusades to the Holy Land. From the earliest times it was counted an act of piety for Christians to visit the sepulcher of their Saviour, in Jerusalem. They called Palestine the "Holy Land" because Jesus had lived and preached there. The city of Jerusalem and the country of Palestine had in time fallen into the hands of the followers of the great Arab prophet, Mohammed. The Mohammedans continued for a long while, however, to allow the Christian pilgrims to make their visits of devotion to the Holy Land unmolested. But later Palestine had been conquered by a fierce tribe of Turks, who treated those who came on pilgrimages with such cruelty that the whole Christian world was thrilled with horror by the accounts brought back by returning pilgrims.

Pope Urban II starts the First Crusade. In 1095 a great meeting was held at Clermont, in France, to protest against these outrages. At this meeting Pope Urban II made an eloquent address, describing the sufferings and tortures of the Christians and the dangers that would



CHURCH OF THE HOLY SEPULCHER IN JERUSALEM

threaten the Holy Sepulcher itself if such things were allowed to continue. He begged all his hearers to forget their little personal quarrels and their continual strife with one another, and to unite in one great effort to save the Holy City. "Set forth on this expedition with eagerness," he cried, "that your sins may be forgiven you, and that ye may be assured of the reward of imperishable glory in the kingdom of heaven."

Carried away by his eloquence the vast multitude of his hearers cried aloud, with one great shout, "It is the will of God! It is the will of God!" These words the good Urban then declared should be the battle cry of those who set out on the enterprise. For a badge he bade them wear a cross, which should be placed on the breast as they journeyed toward the Holy Land, but, as they returned, should be worn on the back. From this badge of a cross the expeditions came to be called Crusades, and those who engaged in them, Crusaders.

Peter the Hermit. After Pope Urban's speech at Clermont many went about stirring up people to join in the Crusades. Chief among them was a certain Frenchman called Peter the Hermit, who roused the utmost enthusiasm on the part of his hearers, notwithstanding his insignificant size and humble aspect. Clad in the coarse garments of a monk, he rode up and down the country on his mule, crucifix in hand, exhorting all to take up the cause.

By the following spring an enormous company had gathered together, ready to set out for the deliverance of the Holy City. It is said there were in all as many as 200,000 persons — throngs of poor workingmen with their wives and children, as well as a vast crowd of vagabonds and adventurers. Some of the multitude were going on account of their religious zeal, but many more for the sake of adventure, or to escape punishment for

EUROPE DURING THE CRUSADES

Scale of Miles
0 100 300 500

- Roman Catholic
- Greek Church
- Mohammedans



A. B. N. CO., N. Y.

their crimes, or to make homes in a land that they had been told was "flowing with milk and honey."

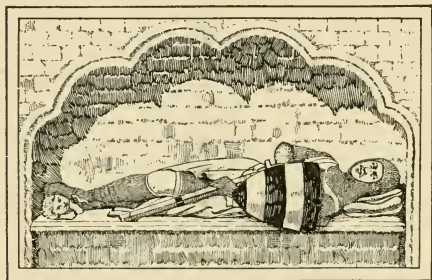
This first great host of Crusaders started out in several divisions to travel the two thousand miles to Palestine. One of the companies was under the leadership of Peter the Hermit. The difficulties they encountered in crossing the mountains, plains, and rivers on their journey were tremendous. Thousands died on the way from hunger, disease, and exposure. Many thousands more were slaughtered by the Hungarians and Turks through whose country they went, and whose property suffered greatly from the lawless crowd. It was only a pitiful remnant of the original company that returned from the expedition, and even these few had not succeeded in reaching the Holy Land.

The Crusaders and Constantinople. The next year a second division of the First Crusade, very different from the other, set out. It was a host of six armies made up of knights and yeomen,¹ each under the leadership of a distinguished noble. The most famous of the leaders was the valiant Godfrey of Bouillon, and another was Duke Robert of Normandy, son of William the Conqueror. With gleaming shields and lances, and flying banners on which shone out their motto *Deus vult* ("It is the will of God"), the six armies set forth, one after the other, for the Holy Land, having arranged to meet again in

¹ Yeomen were free men who tilled their own farms.

Constantinople, the capital of what was the eastern part left of the old Roman Empire.

On their arrival in that city they caused much dismay to the Eastern emperor, who had hard work to keep their disorderly bands from ill-treating his subjects and laying waste his lands. However, notwithstanding their rude and ungrateful behavior, he took pains to offer to the leaders of the host the utmost hospitality which his beautiful capital could afford.



TOMB OF A CRUSADER

The wonders of Constantinople excited the greatest admiration on the part of the Crusaders. The spacious avenues and squares of the city, set with beautiful buildings and monuments, made a striking contrast to the narrow streets and dark houses of their own towns, crowded together within encircling walls and topped by the frowning towers of gray fortresses. "Oh! how great a city is Constantinople," one of the Crusaders wrote home; "and how noble and comely! What wondrously built monasteries and palaces are therein! What marvels everywhere in street and square!"

The Crusaders and Jerusalem. After a stay of some months the great armies of the "Franks," as the Eastern

emperor and his people called the Crusaders, moved on across the Bosphorus and through Asia Minor toward Palestine. This march was full of appalling hardships. They suffered fearfully from famine and pestilence, as well as from the attacks of the Mohammedan Turks. Their ranks became so thinned in all these ways, as well as by the desertion of those whose courage gave out, that by the time they reached the walls of Jerusalem, in 1099, two years after they had set out from France, there were but 20,000 men left out of the 150,000 that had originally made up the army.

The taking of Jerusalem was no easy matter, even after they had reached it, for the walls were strong and high, and there was at first little food to support the knights during the siege. Relief came, however, in supplies brought by sea from Genoa in Italian merchant ships, and at last, after a siege of many weeks, the Holy City fell into the hands of the Crusaders.

Their first act after the capture was to massacre, with outrageous barbarity, all the Turks — men, women, and children alike — that they found in the city. Then a Christian kingdom was established there and Godfrey of Bouillon chosen as ruler of it. Other nobles and knights laid claim to estates in the country round about, and for fifty years the Frankish kingdom in Palestine grew and flourished, holding its own against the power of the Turks.

SECTION 23. THE THIRD CRUSADE AND RICHARD I
OF ENGLAND

Richard the Lion-Hearted. The First Crusade, as we have seen, had resulted in the capture of the Holy City and the establishment of a small Christian kingdom about it. A second Crusade was undertaken almost fifty years later, to recapture Edessa from the Saracens, as the Mohammedans were called, but this was a failure. Forty years later the great Saracen leader Saladin, as brave and heroic a warrior as any among his enemies the Crusaders, recaptured the city of Jerusalem from the Christians, and a third Crusade set forth from France to win it back. In this Crusade, the most famous one of all, we take a special interest, for one of its leaders was the valiant and distinguished King Richard of England, a descendant of William the Conqueror, so brave and daring that he was called Richard the Lion-Hearted.

Richard was in France engaged in preparing for this Crusade when his father, Henry II, died, and he only took time to hurry over to England for a two months' stay, in order to be crowned king and to arrange for his absence in the Holy Land. During his stay he collected money from his English subjects by every means in his power, however unjust, to meet the expenses of the Crusade upon which his heart was set. It is said that he declared he would sell London itself, if he could get enough money for it.

The government of England was to be cared for during his absence by two regents. His brother John, who was the sort of person likely to make trouble, was recompensed for having no share in the government of the kingdom by the grant of an enormous tract of land. Then King Richard hastened back across the Channel, to continue his preparations for the Crusade. He had little love for England and was always glad to leave it, for he was a Frenchman at heart, and happiest when he was in the fair land of France. Indeed, during the ten years of his reign, he did not spend more than six months in his English kingdom.

Richard the Lion-Hearted was not, however, the only one who had thrown himself heart and soul into this Crusade. When the news of Saladin's capture of Jerusalem reached Europe, every one was filled with grief and horror at the fall of the Holy City. The Pope is said to have died broken-hearted with sorrow over it, and all men alike — princes and bishops, priests and knights and common people — bent their thoughts and energies to raising money and men for a great army that should win back what had been lost. There was no lack of volunteers, for countless numbers flocked to the standards of the distinguished leaders of the expedition. To help meet the expenses a heavy tax, called the Saladin tax, was imposed on those who remained at home. It amounted to a tenth of each man's personal

property and income, and those who refused to pay it were to be excommunicated.¹

Failure of the Third Crusade. The leaders of the Third Crusade were three famous sovereigns — Richard the Lion-Hearted, king of England; Philip Augustus, king of France; and Frederick Barbarossa (Frederick Red-beard), the renowned emperor of Germany.

Frederick Barbarossa was drowned on his way to Palestine, but Richard and Philip with their armies succeeded in reaching the Holy Land and in taking an important Saracen town where they made many Saracens captives.

This was but the beginning of their successes. Richard was said to have performed the most amazing deeds of valor upon every occasion, and to have proved himself a wonder of courage and daring. At the same time, however, disputes were constantly arising between him and Philip, neither being willing to yield first place to the other. Finally Philip, in disgust, sailed away for France, leaving Richard to undertake alone the recapture of Jerusalem and the conquering of Saladin.

But this the English king was not able to accomplish. He only succeeded in concluding a truce with the enemy for three years.

¹ An excommunicated person could not enter a church, or be married, or receive a Christian burial, or hold property. Sometimes people were even forbidden to speak to him.



KING RICHARD LANDING IN PALESTINE

Immediately upon the conclusion of this truce a number of the Crusaders in Richard's army hastened to make the short journey from their encampment into Jerusalem, that they might visit all the spots held sacred by Christians. But Richard himself was not among them. He never entered the Holy City or saw the Holy Sepulcher. Tradition says that he disdained to visit as a pilgrim the place that he had hoped to enter as a conqueror.

His great Crusade was practically a failure. Yet before he sailed for home he declared to his valiant foe, Saladin, his intention of returning to renew the holy war as soon as might be; and Saladin made the courtly reply, "I would rather be conquered, if conquered I must be, by Richard the Lion-Hearted than by any other prince my eyes have ever seen."

Long after the great English king and the great Saladin were dead, and Saracens and Christians fought no more, tales were still told among the Turks of the feats of Richard's mighty battle-axe, that weighed twenty pounds; and when a Saracen's horse started with fright, his rider would exclaim: "What dost thou fear? Dost thou think King Richard is near?"

King Richard arrived in France only after a long and adventurous journey, and it was in France, as he was laying siege to the castle of a rebellious vassal, that he met his death from an arrow. He had no children to succeed to the throne of England and to his French dukedoms,

so they fell to his brother John, who had been treacherously plotting against him for many years, and who was a most unwelcome successor, in English eyes, to the lion-hearted hero of the Crusades.

The results of the Crusades. There were at least four more great Crusades after the third. But in 1291, almost two hundred years after the capture of Jerusalem in the First Crusade, the Christians were finally conquered, broke up their settlements in the Holy Land, and left it to the Mohammedans.

The two hundred years of intercourse that the Crusades brought about between western Europe and the eastern shores of the Mediterranean had wrought many changes. The English, French, and German knights who had gone in such vast numbers over land and sea to the far-away Eastern world had come in contact with two different civilizations that were far in advance of their own. In Constantinople they had seen the refinement and elegance of the Eastern Roman Empire, where Greek was still spoken and the old Greek books still read. In Syria and Palestine they had learned how far superior to themselves the Asiatic people were in learning, arts, and manufactures. All this served to open their minds to new ideas, while at the same time it turned the hatred and contempt with which they had at first regarded the Mohammedans into respect and admiration.

Trade, too, between the Eastern and Western worlds was greatly increased by the Crusades. Those Italian merchants who had brought supplies from Genoa and Venice and marketed them to the crusading armies in Palestine found many wares there to take back in their ships and sell at home, in Italy and France; for traders came from all parts of Syria, and even from as far as India, bringing pearls and ivory, silks and tapestries, wines, fruits, and spices, to sell to the merchants in the harbors of Palestine, and Italian traders found a ready sale for all these things in Europe.

SECTION 24. KNIGHTHOOD

Great changes also came about in the order of knights during the Crusades. When we first heard of knights, in connection with the feudal system, they were simply men who held land in fief from the king or from some overlord, and who were rich enough to live without working and to perform military service for the king on horseback. But during the Crusades there had grown up special forms and ceremonies in connection with knighthood.

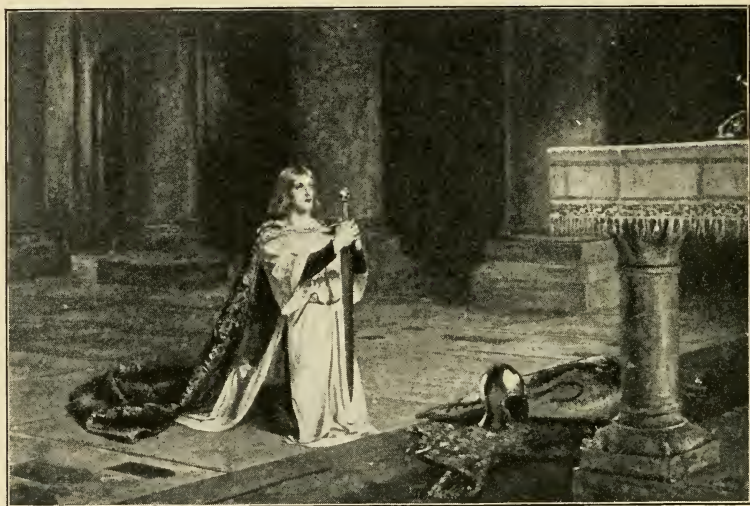
The training of a knight. A knight's training began when he was a little boy. Until he was eight or nine years old he lived at home in his father's castle, learning how to ride, how to shoot with bow and arrow, and how to follow the hunt with the castle retainers. After that he was sent away to the court of the king or some great

noble, to be trained still further in knightly accomplishments. He was now called a "page," and his duties were to attend the lord and lady of the castle, to wait upon and serve them, to learn from the one courteous behavior for all occasions and from the other how to handle a lance and carry a shield, how to fence, and how to hunt with hawk and hound. He learned, too, to play chess,—the knight's favorite game,—to wait at table, to write verses and sing them, and to be modest and chivalrous in his bearing toward all.

When he was fifteen or sixteen he received the title of "squire" and was instructed in whatever else was needful for a warrior to know—how to wear armor and wield all the knightly weapons, and to school himself to bear heat and cold and every discomfort without complaining. Now, too, he attended the lord in battle, carried his arms for him and cleaned them, groomed his horse, and stood ready to assist him in every way.

At last, when he had reached manhood and by his courage and chivalry had proved himself worthy of the honor, knighthood was conferred upon him. After solemnly confessing his sins and keeping watch over his arms all night in the church, he laid his sword on the altar to signify a life of service to God. Then his sword belt and spurs were bound upon him, and the lord, striking him lightly on the shoulders with the flat of his sword, dubbed him a knight.

A knight's armor. The armor that a knight wore when he went forth to do battle was a marvelously complicated affair. At the time of the First Crusade a knight was dressed from head to foot in a loosely fitting garment of small steel rings, linked together so closely that a weapon



THE KNIGHT'S VIGIL
(From the painting by Pettie)

could scarcely penetrate it, and called the "coat of mail." He was further protected by a hood of mail, with a guard for the nose and brow. It was almost impossible to recognize a knight in full armor. In order, therefore, that he might be known to his friends, each knight had his "arms" pictured on his shield or embroidered on a

sleeveless or short-sleeved coat — sometimes called a tabard — which was worn over the armor. In later times the suits of armor were made entirely of plates of iron and worn with big iron helmets.

The “arms” were some device, adopted by the knight for his own, for example, a fleur-de-lis, or a cross, or a lion. For weapons he had a wooden shield covered with leather; a sword, which was his especial joy and pride, to be guarded as his life; and a lance made of ash wood. Sometimes, also, he used an ax in battle, and sometimes a bow and arrows. King Richard was famed for his skill in shooting with the bow.



COAT OF ARMS OF
KING RICHARD I

As we should expect, a knight and his horse were almost one, and the knight loved his steed like a dear friend. He protected him, too, with armor and was seldom separated from him. If he was not riding him into battle, he was hunting the deer or wild boar on his back. One crusader talks thus to his war horse: “Thou art weary, O my steed; right willingly would I charge the Saracens again, but I see thou canst not help me. Yet I may not blame thee, for well hast thou served me all the day long. Couldst thou only bear me to France, none should saddle thee for twenty days, and thou shouldst feed on sifted barley and choicest hay, drinking from vessels of gold, and clad in fine silks.”

Questions. 1. When did Mohammed live? Do you know what the Koran is? 2. Why should the Pope have taken so much interest in the Crusades? 3. How far is Constantinople from Jerusalem? 4. Do the Turks still rule over the Holy Land? 5. Can you find the derivation of the word "Crusade"?

References. CHEYNEY. Readings in English History, pp. 171-173 (Richard the Lion-Hearted); pp. 173-176 (Richard and the Third Crusade). ROBINSON. Readings in European History, Vol. I, pp. 312-316 (Pope Urban's address at Clermont); pp. 316-321 (the First Crusade); pp. 321-329 (letters of the Crusaders); pp. 340-343 (the emperor's court at Constantinople). BATES and COMAN. English History Told by English Poets, p. 67 (Lament of Richard during his Imprisonment); p. 69 (King Richard in Sherwood Forest). SCOTT. The Talisman.

CHAPTER XI

KING JOHN AND THE CHARTER

John becomes king. His defiance of Pope Innocent III. The interdict. John's submission to the Pope. His persecution of the Jews. The barons and the Great Charter. Provisions of the Great Charter

SECTION 25. JOHN AND POPE INNOCENT III

Character of King John. King John, nicknamed John Lackland,¹ the youngest son of Henry II and successor to his brother Richard the Lion-Hearted, was the worst monarch that ever sat upon the English throne. He was clever, but he was also mean, tyrannical, and cruel, with no sense of honor and no feelings of humanity. He had no religious sentiment himself and no regard for the religion of other men. He jeered at the services of the Church even when he was taking part in them. He had no interest in the welfare of his subjects, nor in anything but his own selfish desires, and there is no record of any good or kindly deed to his credit throughout his reign.

King John had not been long on the throne before he had a quarrel with the ruling pope, Innocent III.

Pope Innocent III was one of the greatest and most powerful popes that ever occupied the papal throne.

¹ So called because his father had left him no lands in England or France.

He was deeply interested not only in the religious but also in the political affairs of every European nation of the time, and he had a wide influence with kings and emperors. Just at this time it was necessary to elect a new Archbishop of Canterbury in England, and Pope Innocent appointed Stephen Langton to the vacancy.

Stephen Langton was duly elected — a man of excellent judgment, fine scholarship, and noble character. This, however, was not at all the sort of man that John desired. What he wanted was some one whose opinions agreed with his, or who would change them at his command. Furthermore, he wished to assert his independence of the Pope. Therefore he announced that he would not accept Stephen Langton as Archbishop of Canterbury. If the Pope insisted, he declared that there would be no further communication between England and Rome.

Innocent III then dispatched a letter exhorting his "well-beloved son," as he called John, not to hold out against God and the Church, lest trouble come upon him. Many bishops, too, came to plead with the king not to bring the shame of an interdict¹ on his people by his obstinacy. This opposition only threw John into a frenzy of rage. He swore that if his dominion were laid under an interdict by the Pope, he would have his revenge on every clergyman that he could find in England.

¹ An interdict cut off a whole country from the privileges of the Church, somewhat as excommunication did an individual.

The interdict. John's conduct finally brought down on the country the dreaded punishment of the Pope's interdict. The whole of England was laid under it. Churches were closed and all church services prohibited. Except baptism of children and penance, no church sacrament



OLD ENGLISH CHURCH

was performed by the priests throughout the length and breadth of the land. The bodies of the dead were carried out of the cities and towns and buried in roadside ditches, without prayers or the attendance of priests. In an age such as that one, when religious devotions were a part of the everyday life of the people, an interdict fell like a terrible blow on every one, rich and poor, young and old, alike.

However, the interdict was far from bringing John to terms. On the contrary, he set out, as he had threatened, to persecute every one connected with the Church. Bishops, priests, abbots, and monks were deprived of their property and left with little or nothing to live upon. From those barons who sympathized with the Church he demanded hostages as surety of their good behavior, and these hostages were no less than their eldest sons. He imprisoned them, and in many cases when he doubted the loyalty of the father, he let the children starve to death or had them hanged. One noble lady boldly declared that she would never give up her son into the hands of so wicked a man, and for these words of defiance she and her husband and family had to flee to Ireland for safety.

After the interdict had lasted for many months with no sign of yielding on the part of the king, Pope Innocent proceeded to excommunicate him. The few bishops who were still in the country were afraid to obey the Pope's orders to proclaim the excommunication to the people once a week. Nevertheless, the news spread all over England. Every one was talking of it, and every one who dared shunned the presence of the king and avoided speaking to him, as the decree enjoined them to do.

At last the Pope, seeing that John had yielded neither to the interdict nor to the excommunication, took a final step. He threatened to take his throne away from him, and invited the French king, who was only too glad of

the opportunity, to accept the crown and become ruler of England in case John should still resist the Church.

King John's submission to the Pope. This brought John to his knees at last. When he learned that Philip Augustus was about to invade England with a large army, and realized that there were very few of his own barons whose loyalty he could depend upon, he at once granted not only everything that the Pope demanded of him, but a good deal besides.

Langton was at once installed as archbishop. The bishops who had fled from England were recalled, and John agreed to restore all the Church property that he had confiscated. This was all that the Pope had asked of him. But the king, to make his penance complete, swore to become the Pope's vassal and to hand over to him, as overlord, his dominions of England and Ireland, for which he vowed that he would pay a certain tribute each year. So at last the decree of excommunication was withdrawn, and the interdict, which had lasted for more than six years, was removed from England. Church doors were opened again and church bells rang out once more for morning and evening service.

John and his Jewish subjects. John still went on in his evil ways, however. Among other things, he treated the Jews in his kingdom in the most shocking and inhuman fashion in order to get possession of their money. Colonies of Jews had been flourishing and growing rich in

England for many years, although they were objects of a cruel and unjust persecution. As they were not members of the Church, they did not enjoy its protection, nor were they protected by the laws of the country. They lived solely under the personal protection of the king, and were, indeed, looked upon almost as his property, to do with as he would. Yet few people at this time contributed so largely to the welfare and prosperity of the country as they did, by their industry, their frugal habits, and their peaceable lives. When a cathedral or castle was to be built, it was the Jewish money lenders who advanced the funds necessary to carry out the work. The Jewish rabbis, too, were among the most learned men of the age. They were familiar with medical and other sciences and served as teachers to those who wished instruction of this sort. In many ways these persecuted people set an example of right living to the intolerant English among whom they lived.

SECTION 26. KING JOHN AND THE MAGNA CHARTA

The king and his barons. From what we have learned of English kings up to this time, it is plain that they exercised an almost unlimited power over the lives and property of their subjects. If the king was a bad man, or even a careless or weak one, he could inflict endless suffering and injustice on his people. He could imprison a man or put him to death, if he chose, without even being

questioned by anybody. He was the owner of every acre of land that his barons and knights occupied as vassals, and he had the right to take it away from them if they broke their oath of allegiance. It was hard for the people to think of resisting even the most unjust king. Yet that was what John's barons did in 1215 when they forced him to sign a great charter of rights, the Magna Charta.

For some time, as we may well guess, the barons had been discontented with John's treatment of them. His treatment of their sons, when he held them as hostages, had been most dishonorable and cruel, and he had abused his power in numberless ways. The time had come, the barons thought, when this state of things was no longer to be endured. The king must be made to understand how far he could go.

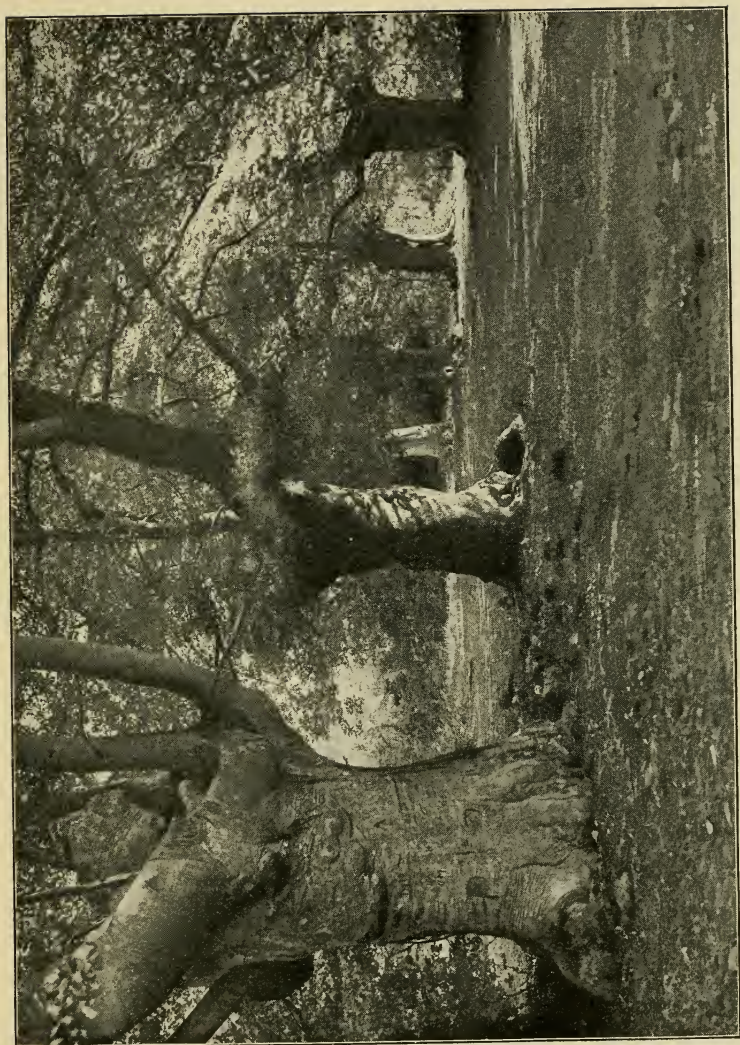
Archbishop Langton was one of the most active in this protest. One day in a great meeting held by the barons in London while the king was away fighting in France, Langton brought out an old charter granted by an earlier king, more than a hundred years before, and read to the assembled barons the promises which had been made to the people then; and every man present resolved then and there that John must be forced to keep these promises.

In the year 1215 a great company of barons came to him and demanded that he grant them all the rights and liberties set forth in a document which Archbishop Langton and the barons had drawn up. When Langton read

the paper to the king, John asked the barons, in a fury, why they had not demanded his kingdom also, and swore that "he never would grant them such liberties as would make him their slave."

John signs the Magna Charta. The barons, however, were not to be turned back. Finding that the king still refused their demands, they gathered together a large force of knights and barons and common citizens and marched against him. When he learned of their coming, and realized that of all his subjects there were not more than seven or eight knights upon whom he could depend, he gave in immediately, for he was as cowardly as he was overbearing, and announced that for the sake of peace and the honor of the kingdom he would grant them all the laws and liberties they asked. On the fifteenth of June, 1215, King John and a great party of barons met together in a wide green meadow, called Runnymede, on the banks of the Thames, not far from the city of London and near the castle of Windsor, where the king was staying; and here the Magna Charta was signed and the king's seal set upon it. To-day in the British Museum in London this document, the most famous in all English history, may still be seen, with the royal seal hanging from it.

Provisions of the Magna Charta. What were the restrictions that this famous Great Charter imposed on the king? It would be too great a task to go over them all, for there are sixty-three separate articles. The most



OLD FOREST IN ENGLAND — BURNHAM BEECHES

important one, perhaps, is that which declares that whatever provisions were made for the benefit of the barons and knights, who were vassals of the king, must in turn be observed by them toward their own vassals, and so on down to the common men of small property and no title. Thus the liberties that the charter secured were for the whole body of Englishmen, not for the ruling class alone.

Another provision reads: "No free man shall be taken, or imprisoned, or dispossessed, or outlawed, or banished, or in any way injured, except by the legal judgment of his peers, or by the law of the land." Then follows one, in which the king makes the promise, "To no one will we sell, to no one will we deny or delay, right or justice." King John had been violating both of these articles all his life, as for that matter had many kings before him.

Another article declared that the king was not to take another man's timber for building castles or for any other purpose, without the consent of the owner. Nor could the king's men take a peasant's horse and cart to use in hauling unless the owner was willing.

Merchants from friendly countries were now to be allowed to come and go freely. Heretofore the king had not permitted them to enter or leave England without special license; every time a French merchant wished to come over into England to sell his silks or his jewelry, he had to send to the king for permission. We may

imagine that English trade with foreign countries did not flourish under these conditions.

A council of twenty-five barons was to be appointed to see that the king kept all the promises in the Great Charter. If he ventured to break any of them the barons had the right to declare war against him. The document was made public throughout all England, so that every one in the land might know what the king had agreed to do; and every English king since that time has been bound by the promises of this charter. If a king neglected or broke them the people sooner or later brought the Magna Charta to his notice and forced him to abide by it.

John himself made no secret of his intention to break his promises as soon as he was able, but he found that the barons were too strong for him, and after a year of fruitless struggle against them he died of a fever, brought on, so the chronicler of his reign tells us, by eating too many peaches and drinking too much cider — an ignominious ending to the life of a despicable ruler.

Questions. 1. Do you know whether the king's eldest son is now supposed to succeed his father on the English throne? 2. What is a hostage? 3. What is a charter? 4. What was the use of a seal? 5. Can a person be left indefinitely in prison to-day without being brought to trial? 6. Who was the most powerful man in Europe in 1200? 7. Why do we consider John's reign an important one in English history?

References. CHEYNEY. Readings in English History, pp. 179-181 (the rising of the barons); pp. 182-187 (the Great Charter). BATES and COMAN. English History Told by English Poets, p. 81 (King John).

CHAPTER XII

COUNTRY PEOPLE IN THE MIDDLE AGES

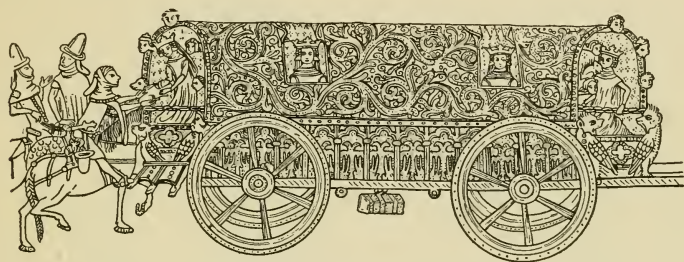
Life on the manor. The serf. Life in castles. The manners and amusements of knights and ladies. Minstrelsy. Tournaments. Chivalry

SECTION 27. ON THE MANOR

If we look back over the chapters that have gone before, we shall see that for the most part we have talked of kings and bishops, of barons, knights, and nobles, and their castles and manor houses; and that very little has been said of the common people of the Middle Ages. But there were many little hamlets in England in which the men who tilled the soil had their homes; there were towns where merchants and workmen lived; and there were monasteries and convents where men and women devoted their lives to religion and good works.

Farms in the Middle Ages. There were no big manufacturing towns in England then. On the great estates around the castles, manor houses, and monasteries, farming was the chief occupation of the people. Let us picture first the life of the men who tilled the soil. What was their work, how did they live, and what comforts and pleasures had they?

We may imagine ourselves, then, traveling along an English road in the thirteenth century. We should be on horseback, for there were probably not more than a dozen carriages in the whole country at this time, and they belonged, of course, to the king and to a few of the great nobles. Moreover the carriages were so heavy and so lacking in springs, and the roads, even the best, were so full



A STATE CARRIAGE OF THE FOURTEENTH CENTURY

of holes and so often flooded with water or hub-deep with mud, that there would be little comfort in riding in them.

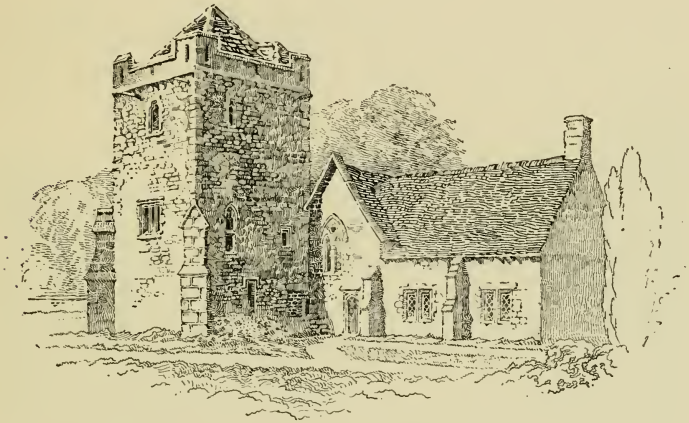
As our horses picked their way over these bad roads and through forests in which robbers or outlaws might be lying in wait for us, we should every now and then come upon a cleared stretch of a hundred or two hundred acres of land divided up into a great number of narrow strips, where wheat, or oats, or barley, or rye would be growing. These strips would be separated from each other only by lines of grassy sod and the whole tract would look much like a patchwork quilt.

There would be no houses scattered about over this land, but as we rode on we should come to a little village of ten, or twenty, or fifty cottages grouped around a plot of ground which later came to be called the village "green"; or perhaps ranged along two lanes that crossed in the center of the village. Besides these cottages there would be a church near by, and not far away would be the home of the lord to whom the land and the village belonged. The lord might be a noble, and in that case it would be a castle that looked down on the fields and villages. If he were simply a knight, his home would be a good-sized manor house.

Manor houses were built of stone or timber, with gardens, orchards, and outbuildings around them. There were barns for the cattle, a mill where the flour for everybody on the estate was ground, a dairy for the making of cheese, a building for the brewing of beer and ale, and, if the lord of the manor was a wealthy man and much given to hunting, there were special quarters for his horses, dogs, and falcons. Almost everything that was needed on the manor was grown or made there. The spinning and weaving of cloth, the carpenter work, the blacksmithing, were all provided for. The manor house was often called a "hall," because the main room in it was a huge hall in which the family lived, ate, and slept.

The whole manor, with its fields and meadows and woods, its manor house and little church, and its group

of cottages, was often called the "vill." The lord of the manor had entire control of the vill. Part of the land he cultivated for himself or rented to free tenants; the rest of it was portioned out and farmed by serfs, or villeins, as they were called, whose fathers and grandfathers before them had farmed the same acres and who were



ENGLISH MANOR HOUSE OF THE THIRTEENTH CENTURY

considered so much a part of the soil that if the land passed into another lord's hands they went with it.

Serfs. There were few ways in which serfs could escape from the manor and become freemen. We find an account of a villein who somehow made enough money to buy the freedom of his father and of all his brothers and sisters. But this cannot have happened very often. Most serfs who gained their freedom did so by running away.

The serfs held various amounts of land, from half an acre up to forty or fifty. Those who held a very small portion went by the name of "cotters," because they had only the bit of land about their cottage. More than half of the serf's time had to be spent in the service of his lord, which left little for the care of his own acres and the raising of his own crops.

A list of serfs on a great estate in Sussex gives their names and their duties to the lord of the manor, and also what the lord owed to them. One serf who occupied a house and thirty acres had to pay two shillings a year to the lord and bring him a cock and two hens every Christmas. He had to harrow for him two days every spring with his own horse and harrow, as well as do many days' work of hauling, mowing grass, harvesting, and cutting wood during the year. It is plain to see that he must have been kept pretty busy. In return for all this the lord agreed to give the serf three meals a day while he was working for him. Each meal was to consist of beef, cheese, and broth, and all three meals were not to cost more than two and a half pence. The serf could not sell any of his cattle without the lord's permission. He could not even marry without his consent. The free tenants were better off than the serfs. They paid a low rent for their land, and from time to time gave the lord hens, eggs, and other produce.

All these restrictions must have made the lot of the poor laborer a pretty hard one. And there was nothing

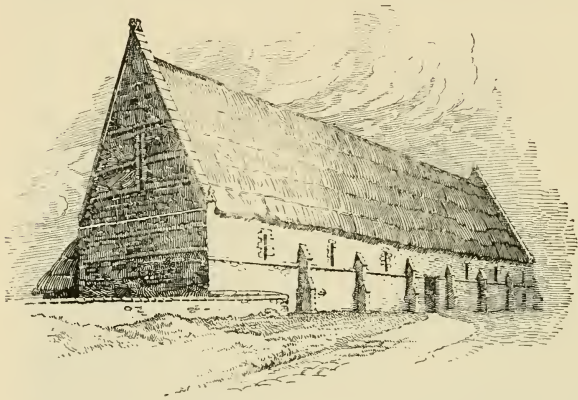
in his life at home that helped to make it easier. The little cottage in which he lived looked more like a mound of earth or a pile of straw than a house, thatched over as it was with straw or covered with turf. If the serf owned



AN ENGLISH VILLAGE

any cattle he kept them in a shed built on to the cottage. A hole in the roof was the only chimney that his house possessed. Probably there was no window at all, or, if any, so small a hole that very little light could enter. Inside there was only one room. Here the serf and his family lived, ate, and slept. The floor was of earth and seldom dry, the beds were piles of straw, and there was

no stove — only an open fire over which his wife cooked the meals, much as gypsies do now. There were no lamps, no clocks, no books, no chairs — nothing but some rude stools and perhaps a table. Food was cut up with the knife which the serf carried in his belt, and



A BARN OF THE THIRTEENTH CENTURY

and fingers took the place of spoons and forks.

And what did the serf and his family have to eat? Not much but a very coarse black bread,

cheese, a little meat, and beer or cider for drink. They had no potatoes and very few vegetables of any kind, and no tea or coffee or sugar. The only sweetening they had was honey, when they had the good luck to find a bees' nest in the woods. Of course they had no pepper, or spice of any sort. Even salt was very precious, for it was all obtained by allowing the water to evaporate from pans of sea water. Moreover, most of the salt that they could afford to buy had to be used in salting down meat for winter use. It was impossible to have fresh meat in

winter, because there was only enough fodder to support the cattle that were needed for farming purposes. All the rest had to be killed before winter set in.

As for clothes, few serfs had more than one garment, a sort of sleeveless coat reaching to the knees, woven of wool and belted in with a piece of leather or rope. This garment they wore day and night, only taking it off, probably, when it was so worn out that it had to be replaced by a new one. As for bathing, that would have seemed to them a dangerous proceeding.

The wretched way in which these poor people lived, the dirt and dampness and filth that surrounded them, and the food they had to eat caused them to suffer from many dreadful diseases such as we scarcely know the names of in these days. Men had also much less regard for human life at that time than they have now, and a serf had very few rights in the eye of the law. He might be robbed or even murdered for his few poor possessions, and the thief easily escape punishment. In turn if he tried to escape from his serfdom and was captured, he might be shut up in a loathsome dungeon or fastened by his legs and arms in the stocks. If not captured, he might take to the forests for refuge, but then he would be counted an outlaw¹ whom any man might kill without fear of punishment. A gallows at the crossroads, with the body of

¹ Robin Hood, whose adventures in Sherwood Forest are so famous, was an outlaw.

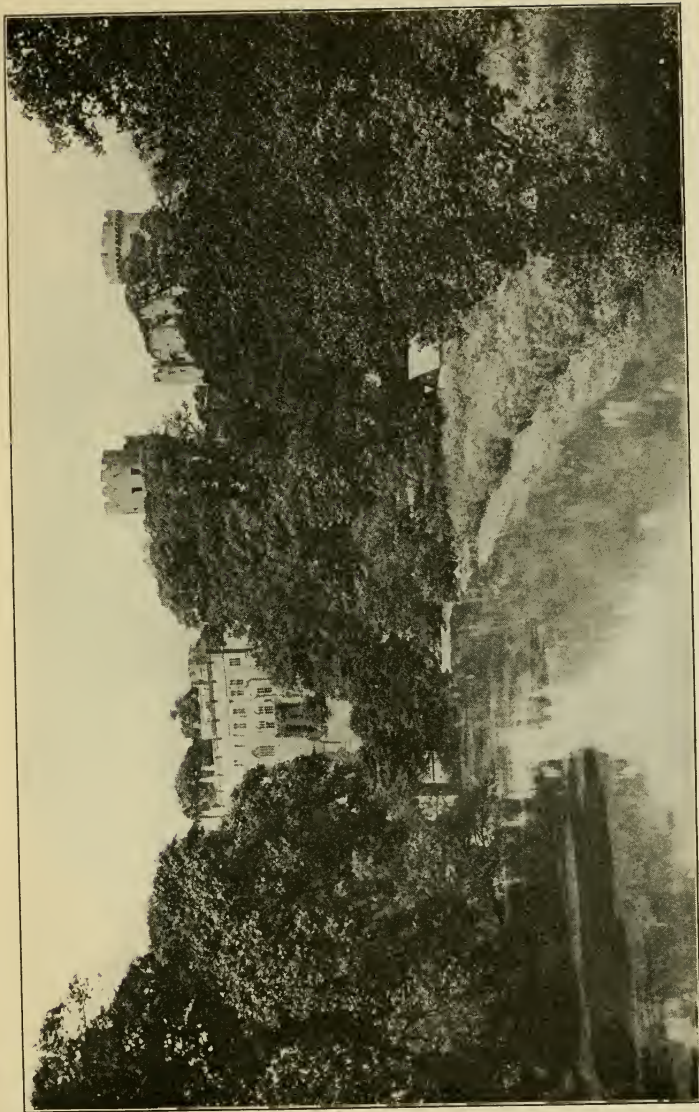
some thief or outlaw hanging from it, was no uncommon sight in those times.

This life of the serf was the life led by more than half of all the people in England in the thirteenth century. It would seem to us an existence scarcely to be borne, and we cannot wonder that, as the centuries went by and people became more civilized, the serfs found it harder and harder to live as their fathers had done, and that in time they broke loose entirely from their life of slavery and made themselves freemen.

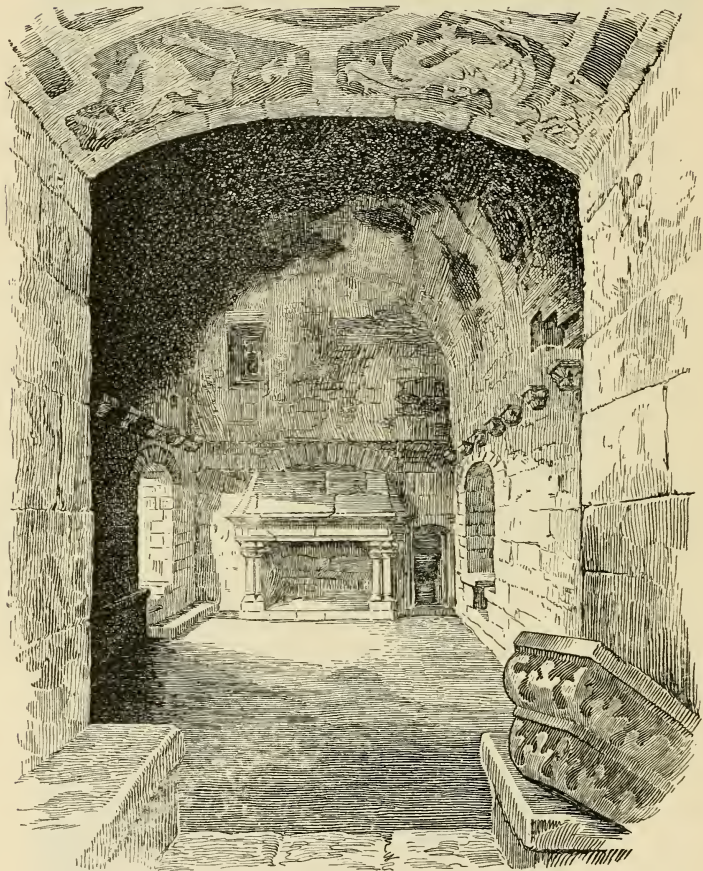
SECTION 28. LIFE IN THE CASTLES

There were other people besides serfs and farmers who filled the humble walks of life in England in those days, — friars, monks, townsmen, and tradesmen, — but before we talk of them it will be well to contrast with the serf's life that of another class of Englishmen who also lived in the country, though in a very different fashion — the life of the knights and nobles.

Castles. We already know something of their castles. In spite of the great superiority of these to the homes of the poor, and their imposing appearance, with their massive walls and keeps commanding the whole countryside, they must have been, for most of the year, uncomfortable, dreary places to live in. The tapestry hangings on the walls and the open fire in the middle of the big hall could not keep out all the cold drafts, and the small rooms



WARWICK CASTLE FROM THE AVON RIVER



A ROOM IN THE KEEP OF CRAIGMILLAR CASTLE

that opened off the hall, and were not heated at all, must have been chilly indeed in the wintertime. Even summer warmth could scarcely make an entrance through the

thick walls and small windows. The castle, in fact, was not built to be a comfortable and pleasant place to live in, but as a place of protection against the lord's enemies.

The central hall, as we have seen, was the main room. Here the lord and his family, with his guests and



LADIES' COSTUMES IN THE TWELFTH, THIRTEENTH, AND
FOURTEENTH CENTURIES

retainers and servants, ate their meals, and here all of them slept except the lord and lady of the house. The latter usually occupied one of the small side rooms. This they also used as a reception room, the lady often sitting on her bed to receive her guests, as there were few chairs in those days.

At mealtime long boards were brought into the big hall and laid on trestles, to serve as a table. The nobility sat at one end of the table, or "board," the attendants at the other, with a great saltcellar between, to mark the dividing line.

Manners and amusements of the nobles. The nobles who sat above the salt and the others who sat below, all alike ate with their fingers, for the notion of forks had not yet entered any one's head. The bones were thrown under the table to the dogs. Towels and basins of water were passed at the end of the meal, and it was thought a piece of rudeness to wipe one's fingers on the tablecloth. For plates they used great slices of bread, eating them last when they were well soaked with gravy or giving them to the serving men.

Here are some rules for polite behavior at table from an old book of those times, called the "Boke of Courtasye":

Let never thy cheek be made too great
With morsel of bread that thou shalt eat.

Thou shalt not laugh nor speak a thing
While thy mouth be full of meat or drink.

Other rules forbade one to play with the cat or dog at the table, to wipe one's eyes on the tablecloth, to dip bread or meat into the saltcellar, or to pick one's teeth with a knife or stick.

After dinner, when the table had been taken away, the lords and ladies gave themselves up to the pleasure of

the minstrel's songs and music. The minstrel was a wandering player who made his living by going from castle to castle, singing his songs to the accompaniment of a lute or a harp — a welcome visitor everywhere.

The principal outdoor amusements of the nobles were hunting and tournaments. They chased the deer with hounds in the forests and parks, and hunted wolves and wild boars. Hawking, which was their great delight, was carried on with the aid of hawks, or falcons. These birds were trained to chase and attack the birds that were being hunted. The knight who went hawking carried his falcon on his wrist, fastened by a chain. Its head



GENTLEMAN WITH HAWK

was covered by a sort of hood. When the hunter saw his game — a wild duck, a partridge, or perhaps a heron — the falcon was unhooded and released, to swoop down upon its victim. So precious were falcons that it was counted a serious crime to steal one, and a man might be imprisoned a year for destroying its eggs.

Besides hunting there were various other amusements. The great favorite for indoors was chess, while outside the game of tennis was popular. Even the most distinguished persons were not above enjoying rough jokes, for a description in one of the old chronicles of a scene

in an abbey orchard tells how the king and his nobles amused themselves by pelting each other with apples and dirt, and squeezing the juice of unripe grapes into each other's eyes.

The English people of those times had a great fondness for flowers, as they have to-day, and many manor houses had gardens where it was the pleasant custom in summer to receive one's guests and to walk hand in hand—or finger in finger, as the fashion was then—down the flower-bordered alleys, the ladies gathering the blossoms to make garlands and chaplets for their hair. An old song praises

The merry time of May
When ladies strew their bowers
With red roses and lily flowers.

The tournament. The supreme entertainment, however, of all the nobility of this age—often called the age of chivalry—was the tournament. In Chapter X we spoke of the training that a boy must receive before he could be made a knight—how he must first serve as a page in some noble's court, and, as he grew older, act as squire to his lord until, having proved himself worthy of knighthood, he was girded with his sword by the king or some older knight.

The proving himself worthy of knighthood, or the "winning of his spurs," as it was called, would naturally have taken place in war, but as the continual

neighborhood warfare of earlier times gradually decreased and there was not always a chance to fight, the knights invented a sort of play war.

This playing at war was called the tourney, or tournament. It was a sham battle in which knights fought against one another for the pleasure and glory of the contest. They rode into the field that had been set off for the tournament on horseback and in full armor, lances leveled at one another, and fought until one side was unhorsed. Many knights and ladies surveyed the battle from a gallery overlooking the field, each lady wearing the colors of the knight she favored. One lady was honored above the rest by the title of "Queen of the Tournament" or "Queen of Love and Beauty." From her the successful knights received their guerdon, or prize. Sometimes it was a wreath of flowers, sometimes a "milk-white falcon" or "three fair steeds," or perhaps gold pieces and jewels.



A KNIGHT IN ARMOR

Often these play battles had serious results. Many stories tell of knights wounded and even killed in tournaments; but this did not prevent their growing more and more popular among the knightly class, for it gave the knight an opportunity to display not only his courage but his devotion to his lady — in short, his chivalry.

Chivalry of the Middle Ages. This is what chivalry meant to a knight — to be brave in war, honorable toward an enemy, courteous to all women and ready to help them in distress, and to give to some one lady his whole love and loyalty. A knight was the most perfect ideal of a man that the Middle Ages could conceive. But bravery, faithful service to his lady, courtesy to his equals, and devotion to the Church were all he aimed at. To those beneath him in rank, such as the peasant and the merchant, his behavior was far from ideal. He looked upon them as another set of beings, created only to serve and support him. The knight despised even the priest and the monk because they did not fight, for fighting was the serious business of his life, and his sword he held dear as life itself. A dying knight thus speaks in an old romance: “Now take I leave of chivalry, which I have much loved and honored. Alas, my sword! What wilt thou do now? Thou wilt leave thy master; never wilt thou have another so good!”

Questions. 1. How was a serf to be distinguished from a slave? 2. Why was a peasant called a "villein" in the Middle Ages? 3. Could there have been use for much money on a thirteenth-century manor? 4. Do you think that poor people now are worse off than they were in England six or seven hundred years ago? 5. Can you now see the origin of our word "boarding"? 6. What kind of a person would you regard as chivalrous? 7. How did the lives of the rich in the Middle Ages differ from those of the rich of to-day? 8. Would you rather have lived in the thirteenth century than in the twentieth?

References. CHEYNEY. Readings in English History, pp. 212-215 (a manor); pp. 215-217 (a villein's duties). ROBINSON. Readings in European History, Vol. I, pp. 399-405 (account of two English manors); pp. 405-406 (freeing of a serf); pp. 435-437 (troubadour songs). PYLE. Robin Hood.

CHAPTER XIII

THE CHURCH IN THE MIDDLE AGES

The power and wealth of the Church in the Middle Ages. Church officers. The cathedral. Monasteries and the occupations of the monks. St. Francis and his order of mendicant friars. The Dominicans

SECTION 29. THE POWER OF THE CHURCH

However much may be said of the might of kings and nobles in the Middle Ages, with their strong castles and their knights and men at arms, the Church and its officials were in many ways even more powerful and influential than they. In Chapter VI¹ we learned about the beginnings of the great organization called the Church, and we shall now learn something of what it had grown to be during the thousand or more years since that time.

Why the Church was so powerful. It is not hard to see why the Church was so powerful. The union of Church and State was so close that disloyalty to one was looked upon as disloyalty to the other. Kings and other rulers were usually quite willing to arrest those accused of disloyalty to the Church and its teachings. If the Church court, after trying a man, declared him to be a heretic,—one who positively refused to accept the teachings of the

¹ See pp. 81-83.

Church, — he was turned over to the government officials to be punished according to law, for the State considered heresy as bad as treason — a form of treason, in fact, and therefore a capital crime.

Then the Church was very rich. Rich men, rulers, and nobles frequently gave manors, serfs, buildings, and various other valuable things as a pious tribute. The Church had a right also to impose a special tax for its support (called the tithes), and contributions were made when there was a baptism, a marriage, or a burial in a family.

The churchmen owed much of their power, also, to the fact that during the greater part of the Middle Ages they alone knew anything about books. The priest was often the only one in the village who could read. Kings sometimes could not read or write. Indeed, if a man could read, it was taken for granted that he was a churchman of some sort.

Church organization. The Pope, as has been said, was the head of this mighty organization of the Church. Next to him came the archbishops. There were two of these in England. They had the supervision of Church matters in England. They were also great feudal lords, holding



ARCHBISHOP'S DRESS

vast estates from the king and receiving immense incomes from the manors under their control. If they wished, they could raise from their vassals an army equal to any in the country.

Next to the archbishops came the other bishops. Many important towns were the seats of bishops. A town in those days was not called a city unless it was the residence of a bishop and was dignified by one of the beautiful and impressive churches called cathedrals.

A bishop had general charge of all the churches that lay within a certain stated distance from the city in which he lived, as well as of the neighboring monasteries. They made up his "diocese." If a man wanted to become a priest, only a bishop could make him one; and no one but a bishop could anoint a king when he was crowned. Often the king's best councilors and officers were the archbishops and bishops of his realm.

As symbols of his power and his sacred character the bishop wore on his head the miter, — a curious high cap with a deep cleft, — and in his hand he carried a staff called the crozier. A bishop dressed in his robes, wearing his miter and carrying his crozier, was a very stately and dignified figure indeed.

This then was the great English Church system of the Middle Ages. First, the Pope at Rome in control of all archbishops, bishops, and priests throughout Christendom — in France and Germany and Italy as well as in

England; next the archbishops of Canterbury and York at the head of the English bishops, just as archbishops in other Christian nations of Europe were at the head of the bishops in their countries; then the bishops, presiding in the cathedral towns and overseeing all the priests in their dioceses; lastly, the priests, in charge of their small churches and the people of their parishes.

SECTION 30. CATHEDRALS

The churches of the archbishops and bishops were called cathedral churches, from the name of the bishop's throne-like chair, the *cathedra*. These bishops' churches were wonderfully impressive and beautiful edifices. In all the years that have passed since the thirteenth century, of which we are now speaking, men have never succeeded in erecting any buildings that equal them in their union of dignity, splendor, and beauty.

When a cathedral was to be built the most famous architects and builders, the finest carvers in wood and stone, the most expert painters, and the cleverest makers of stained glass were summoned from France, where the greatest skill was to be found, to take charge of the work. And not only that — all the people of the town had a share in it also. Rich and poor alike helped to build and ornament it with their own hands, or helped to pay for its erection with their money; and all alike had the deepest pride and interest in it.

So it has come about that to-day all over England, France, Italy, and Germany these wonderful old churches are to be seen. And they are still the pride and glory of



CANTERBURY CATHEDRAL, ENGLAND

their towns, although for more than five centuries they have been lifting their beautiful towers and spires to the sky.

Cathedral architecture. A cathedral floor was in the form of a cross. The long arm of the cross ran east and west and was called the nave; the shorter part, crossing it, formed the transept; and separated from these two parts by pillars and arches ran one or more side aisles.

The east end of the nave was called the choir. This was the most sacred part of the cathedral. Here were the altar and the sacred relics, and here High Mass was celebrated.

Beneath the cathedral was a sort of basement, called the crypt, which was used as a place of burial for distinguished persons.

The walls of a cathedral were embellished with brilliant paintings of scenes from the Bible and from the lives of the saints. The great windows were divided into smaller spaces by fine stone tracery and filled with pieces



THE CHOIR OF WELLS CATHEDRAL,
ENGLAND

of beautifully colored glass fitted together into pictures. The light that came through the crimson, blue, and violet panes cast a rich glow over the stone carving on pillar and arch and glorified the whole cathedral. The stained glass of these old cathedrals has never since been equaled.

No cathedral was finished in three or four years, as most of our fine churches and other buildings are now. Many of them were a hundred years or more in building, and some were never entirely finished. The bishops who presided over them were always changing and rebuilding and enlarging them.

To the different styles of building that were invented, one after another, we give different names. The first style in which much building was done in England was the Norman, which is somewhat like that of the old buildings that the Romans had erected throughout France. The pillars in churches of this style are round, massive, and heavy, and the arches are rounded, giving an impression of dignity and grandeur.

From the Norman style gradually developed the greatest glory of the age of cathedral building, the Gothic style. The arches of windows and aisles became pointed and high, the pillars tall and slender, and the towers more aspiring. The pillars were carved with flowers and leaves, the window tracery grew to look like lacework in stone, the doorways were marvels of richness. Everywhere, inside and out of the cathedral, wherever architects could use it, there was carving. Even far up on the roof and the spires the most lovely stonework was to be found.

Sometimes, among the delicate carved flowers and vines, we find the queer figures and faces called *gargoyles*, that the Gothic architect thought added somehow to the



GLOUCESTER CATHEDRAL AND CLOISTERS, ENGLAND

perfection of his work. He put them within and without the cathedral, and just at the moment when one is gazing enraptured at the soaring spires the eye may fall on one of these grotesque, grinning figures of man or beast perched on the stone gutter of the roof above.



GARGOYLES

The parish church. Far less imposing than the bishops and their cathedrals were the priests and their parish churches. From the church shown in the illustration on page 151 it will be seen how insignificant these buildings were, compared with the cathedrals, though very picturesque,

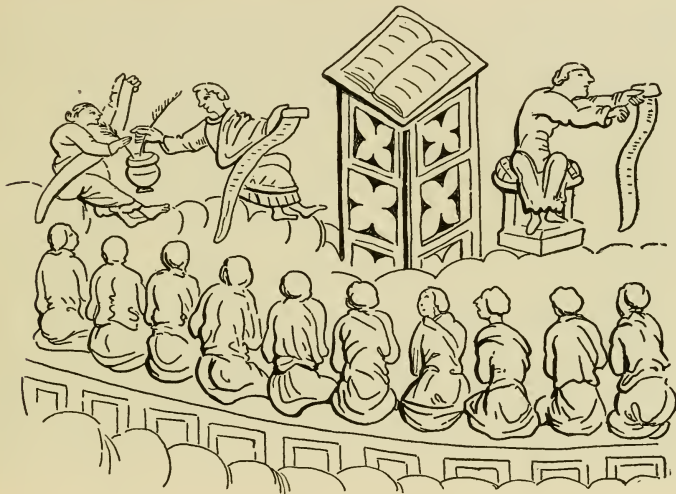
nevertheless, to our eyes. To the poor serfs and villagers their parish church no doubt seemed a wonderfully fine edifice. Here services were held, the lord of the manor and his family in the front, and behind them the tenants and serfs of the estates.

SECTION 31. MONASTERIES

Besides parish churches and cathedrals there were other important religious buildings, namely, the monasteries, or abbeys.¹ We have already heard something of

¹ Monasteries were usually called abbeys in England, because the larger ones were presided over by abbots.

them, but we must consider them a little more closely, for they were the home, the school, and the church combined of a vast number of people in the Middle Ages. Whenever men and women grew sick of the fighting and turmoil of the times, or desired to devote their lives to



A SCHOOL SCENE IN THE TWELFTH CENTURY

religion or study, they retired from the world. The men went to live in a monastery, the women in a convent. There they were pretty sure to find quiet and plenty of occupation. The gentler and more pious among them found constant opportunity for devoting themselves to God's service by attending Mass, taking part in the frequent services of the monastery church, and caring for

the poor and sick, while for the more active there was much work to be done, both indoors and out.

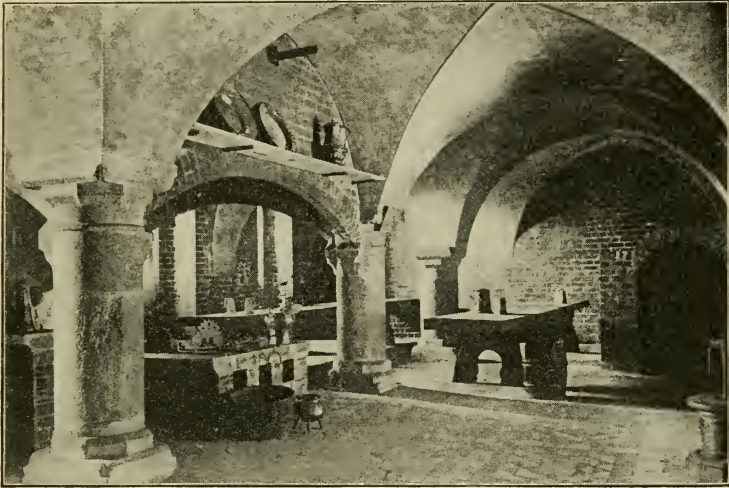
Monastery buildings. The buildings of a monastery, if it was a large one, were numerous, for a complete monastery establishment carried on many industries; but of all the buildings connected with it, the church was by far the most important.

Next to the church the most frequented parts of an abbey were the cloisters and the quadrangle. The quadrangle was the square of ground which the monastery buildings inclosed. Around its four sides and adjoining these buildings ran a covered walk called the cloisters. The roof of the cloister walk in the finer monasteries was often supported by beautifully carved pillars. The floor was paved with big flagstones, and along the walls were benches and seats for the comfort of the monks, who spent much of their time there.

The rest of the quadrangle was either a plot of green grass, or was planted with flowers and shrubs, with perhaps a plashing fountain in the middle. Here, on the sunny side, the monks might often be seen reading, or teaching a group of boys from the neighborhood to read or to chant the Church service.

Besides the various other buildings in which the monks ate and slept and carried on their occupations, there was one called the *scriptorium*, where an important part of the work done by the monks was performed.

The scriptorium, as its name implies (derived from the Latin *scribo*, "to write"), was a writing room. The printing press had not yet been invented, and all books and documents had to be copied by hand. The only persons who were sufficiently educated to do this, and who had the



A MONASTERY KITCHEN, MARIENBURG, GERMANY

time for it, were the monks. Besides the continual copying of books, some of the monasteries kept a sort of chronicle, running on year after year, of the chief events of their time. Then, as the monasteries owned great estates, with numbers of peasants and tenants renting various plots of land, large and small, there were many deeds and business contracts to be drawn up and accounts to be kept.

Many of the books copied by the monks of this age are very beautiful. The black letters, in the style called Gothic, are wonderfully clear and distinct. On the margins of the pages there are often charming borders of flowers and birds, vines and leaves and little animals,



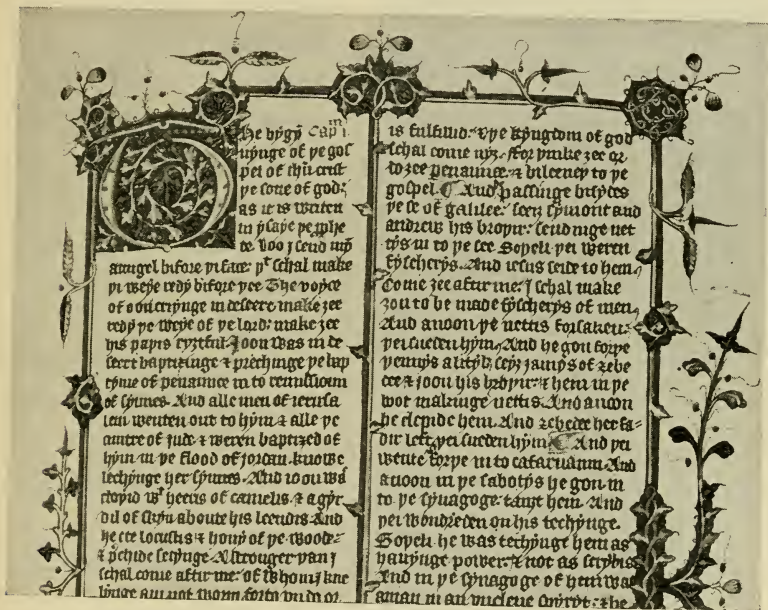
From a Copley Print. Copyright, 1899, Curtis and Cameron

THE MANUSCRIPT BOOK

(After the painting by John W. Alexander)

painted in scarlet and blue and purple and green on a background of gold. Often, too, there are pictures, painted most exquisitely in the same brilliant colors. Sometimes if there were no bright pictures, there would at least be gold or gay-colored initial letters at the beginning of a page. The book was bound in heavy leather backs, stamped in beautiful designs in gold leaf, and fastened with massive clasps.

The life of a monk. The life of a monk was, as a rule, a very active one. He was obliged to rise at two or three o'clock in the morning for the service called *vigils*, and after Mass and breakfast to attend to his appointed duties



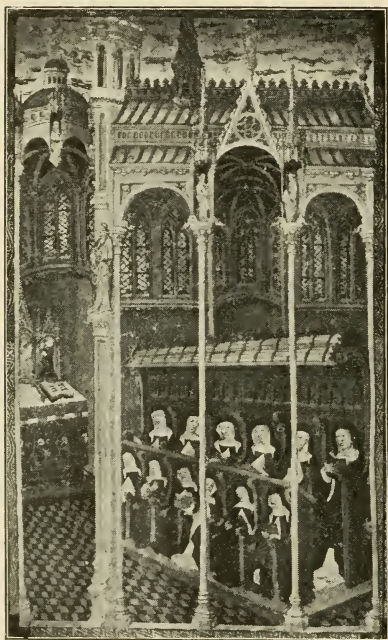
ILLUMINATED MANUSCRIPT

(From the Wycliffe Bible in the British Museum, London)

about the monastery. The rules of some orders required attendance in church as often as seven times every day.

The duties were various. Some of the monks might be found superintending the serfs and farmers or working in the fields themselves; some were busy looking after the

kitchen and the supply of food; some did gardening; some kept the scriptorium supplied with ink, pens, and parchment; others, as we have seen, were occupied with



Courtesy of Methuen & Company

NUNS IN CHOIR

copying or writing, or teaching children from the neighborhood to read and write. Still others would be detailed to look after the guests that were certain to be enjoying the hospitality of the monastery, for a monastery was almost the only sort of inn there was in those times, and the monks were bound to entertain all who came to their doors.

In the richer abbeys the lives of the monks were often more luxurious than St. Benedict would

have wished. The rules that he had laid down more than six hundred years before enjoined a very plain and simple way of living.¹ But in later times, when monasteries had grown more wealthy, the monks found it harder and

¹ See p. 88.

harder to live in this way. So there was need of some one to teach again a simple way of life and lessons of service to the world outside the monastery precincts. Such a teacher was St. Francis of Assisi.

SECTION 32. THE FRIARS

St. Francis of Assisi. St. Francis of Assisi, born in Italy toward the close of the twelfth century, was not at all a saint for the first twenty years of his life. He was a gay, romantic, rich young man, who thought very little about religious matters. When he was twenty, however, he fell ill and was sick for a long time. After he had recovered he found that he no longer cared for the pleasures of his former life. All his thoughts were turned toward helping the sick and wretched about him. He gave away all he had to the needy, and in the ardor of his devotion made himself wash the sores of the poor lepers in the village. He was not at all troubled when his father, in anger and disgust, disinherited him. He cheerfully gave up his fine clothes and jewels, and putting on the cast-off garments of a gardener, went on doing good in whatever way he could.

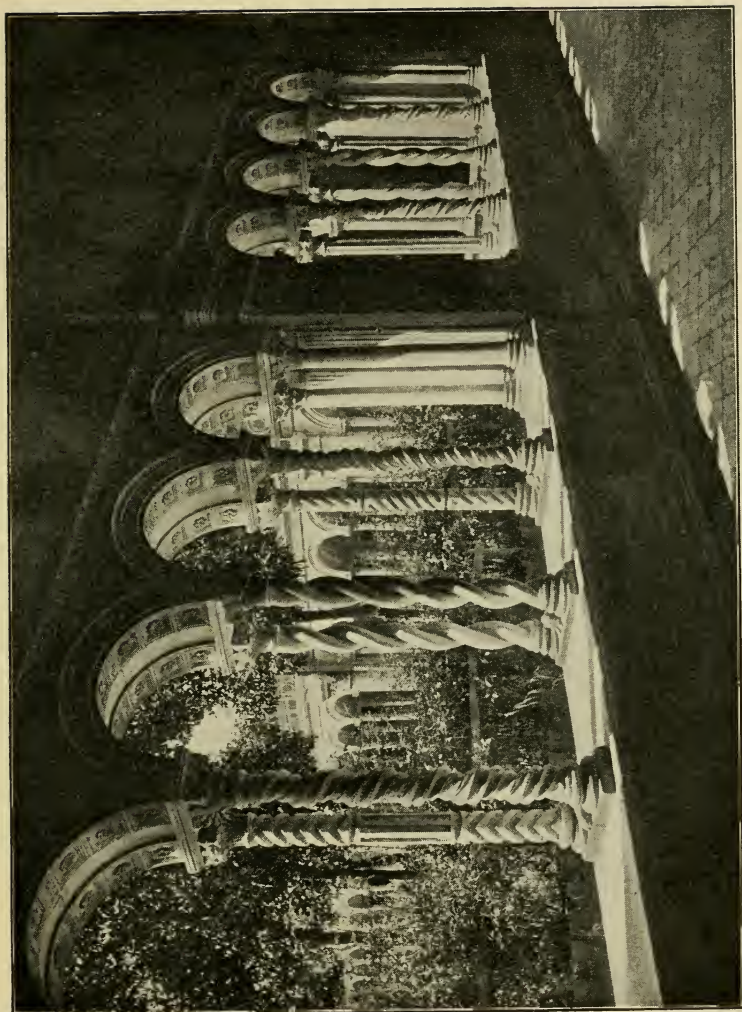
One day when he was in church the priest read from the Bible the words, "And as ye go, preach, saying: 'The Kingdom of Heaven is at hand.' Get you no gold nor silver, nor brass in your purses, no wallet for your journey, neither two coats, nor shoes, nor staff." To Francis these

words seemed spoken directly to himself, and without more ado he set about doing their bidding. He threw away his shoes, his wallet, and his staff, and with nothing but a single garment, girt about with a piece of cord, he set forth to preach the sweet and comforting words of the gospel to the destitute and wretched of his country. He took no thought even of food for himself, but depended on the charity of others for it. And his faith was justified; what was necessary was always provided for him.

Many gave up their homes and their possessions and joined him in his wandering life. In 1210 he persuaded Pope Innocent III to give the sanction of the Church to his preaching and to that of his followers. They called themselves *friars* (that is, *brethren*), and later they came to be called *mendicant* friars because for their living they depended upon what they could beg. It was the rule of the order that they must own no property whatever. Their mission was to help and cheer the poorest, lowest, and most degraded, the outcasts of society. So everywhere throughout Italy went St. Francis and his followers, bringing joy and consolation to the sorrowful and destitute.

Dominican friars. At about the same time that Francis began his wandering life of preaching and helping the poor, a young Spanish churchman, named Dominic, also set out to travel, and preach as he went. His followers were called *preaching friars*.¹

¹ They also were called mendicant friars.



CLOISTERS OF A MONASTERY IN ROME

It was not long before the Dominican and Franciscan friars found their way over into England. Here they were received with open arms and their preaching listened to with joy and enthusiasm. The Franciscans wore gray gowns and the Dominicans black ones, and the Gray Friars and the Black Friars, as they were called, were seen on all the highways of England, exhorting and comforting the people after their different fashions. Many joined them, and many others, who did not wish to give up their whole lives to this work, still helped them in every way they could.

Questions. 1. What is meant by *the clergy*? 2. Do you know whether there are any cathedrals in this country? 3. Have you ever seen a Gothic window? 4. What English king was reigning when Pope Innocent III gave Francis of Assisi permission to establish the order of mendicant friars? 5. Which picture in this book illustrates the Norman style of architecture? 6. Which English cathedrals are shown in this book, and what others can you find out about?

References. CHEYNEY. Readings in English History, pp. 195-200 (an English monastery); pp. 166-167 (a dinner with the monks at Canterbury). ROBINSON. Readings in European History, pp. 364-368 (how people of the Middle Ages felt toward heretics); pp. 378-379 (a visit to a convent); pp. 387-395 (St. Francis of Assisi). The Little Flowers of St. Francis.

CHAPTER XIV

TOWNS AND BUSINESS IN THE MIDDLE AGES

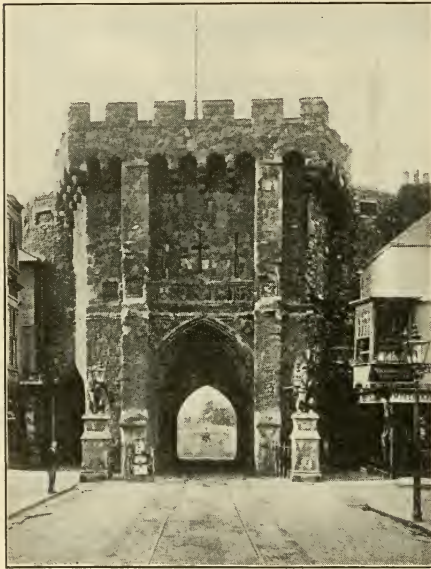
How towns grew up. Their appearance. Merchants. Merchant guilds. Trade guilds. Markets and fairs. Importance of towns

SECTION 33. THE TOWNS

We have already spoken of towns in England, but towns were very different six hundred years ago from what they are now. At the time about which we are studying, in the reign of King John's successor, Henry III, there were only about two hundred towns, or boroughs, as they were called, in England, and the largest of these, London, had a population of less than ten thousand.

Growth and appearance of towns in the Middle Ages. Towns had been very slow in growing up in England. Sometimes they grew up around a castle. Sometimes they grew up on the coast near a good harbor where trading ships from other countries were likely to put in, and there was a chance for English merchants to carry on trade with the sailors. Sometimes they sprang up near one of the important monasteries, for among the pilgrims it attracted there would be many to buy the bread and ale and cheese, the shoes and cloaks, the knives and swords, that the English workmen could make.

A medieval town in England looked very different indeed from any towns that we have in our country. In the first place it was almost always small, and the houses were crowded very close together. The streets were so



A GATE IN THE OLD TOWN WALL,
SOUTHAMPTON, ENGLAND

narrow that the buildings almost met overhead, and housewives could easily gossip out of an upper window with neighbors across the way. There were no sidewalks. Every one walked in the crooked, ill-paved streets. Very often the whole town was shut in by a high wall in which were several big gates that were closed at a certain time in the evening. After that time no one could come in or go out without special permission. In Chester to-day one may take a pleasant walk along a ledge on the inside of the old wall that still surrounds the town.

The houses of the townspeople were plain affairs, generally built of wood and plaster, and there was little

attempt to beautify them. The citizens were more interested in erecting a fine hall in which to hold their meetings, and, if their town was a cathedral city, in building the most beautiful cathedral possible. The old halls in London and elsewhere in England are buildings that any town to-day might be proud of.

Town merchants. When we picture a merchant of the Middle Ages we must not fancy him behind a counter selling silks and muslins, hats, or shoes, or stationery, or other goods which he has ordered from as many different factories. Still less should we think of him as running a department store, where many clerks sell things brought from all parts of the world. The establishment of a merchant of the Middle Ages was more like the small shoemaker's shop we sometimes see to-day, where the shoemaker, sitting on his bench in the front room of his house, makes his shoes before our eyes and displays them for sale in the window. For the medieval merchant not only sold goods but also made them. He was both a manufacturer and a merchant.

His house was a plain one, as has been said, crowded with others in a narrow street. Within the house were very few rooms, and these poorly lighted. The window on the street and the open door lighted the shop. In the window were shown whatever wares he made and had for sale. If he was a weaver his rolls of cloth were to be seen there, and he and his apprentices did the

weaving in the same room, or, if he were prosperous, in another larger room back of the little front one. The tailors also lived in this way, and the glovers, the goldsmiths, the jewelers, the shoemakers, the brewers, the bakers, and all the other artisans and tradesmen.

The names of these trades came in time to be used as the surnames of those engaged in them, and have been kept as family names to our own day. Such names as Glover, Weaver, Smith, Carpenter, Taylor, are some of them, and it is easy to think of many similar ones.

SECTION 34. THE GUILDS

Guild rules. At first there was one big union, or guild, to which all tradesmen belonged, whatever their business. It was called the merchant guild. No citizen in the town could make or sell any kind of goods unless he belonged to it. No man could come into the town from other towns or countries and sell or make goods of any sort without special permission from the guild. All the members were bound to stand by one another like brothers. If one of them lost his money, his fellow guildsmen must assist him from their own means. When a member died all the others must attend the service in the church and must bear the body to the place of burial. If a member's wife and children should be in want after his death, the guild had to see that they were cared for. Much of this reminds us of the modern trade-unions.

The members of the merchant guild in every town erected as splendid a hall as they could afford, in which to hold their meetings. Here they met to draw up their rules and to impose fines on any who should have broken them. Here too they held great banquets at least once a year.

In later years the old guildhalls were sometimes used as town halls, where the town councils and town officials held their meetings. They were handsome, dignified buildings, with fine oak-raftered and oak-paneled rooms, often splendidly carved.

Trade, or craft, guilds. In time the great merchant guild grew less and less important, because different tradesmen began forming smaller guilds for each craft. The wool merchants were united into the guild of wool merchants, the tailors into the tailors' guild, the carpenters into the carpenters' guild, the goldsmiths into the goldsmiths' guild, and so on, until there were as many guilds in every English town as there were industries.

All the members of a particular guild were likely to be found living in the same quarter of the town. In one quarter would be found shoemakers, in another carpenters and joiners, in another makers of swords and workers in iron. In each guild was the same feeling of brotherhood that had been in the big general guild of merchants, and much the same rules were laid down for the members.

Whatever goods the members of each guild made had to be made according to strict rules. The baker's bread had to be of a certain weight, the brewer's ale must be of a certain strength, the cloth maker must manufacture his cloth just so wide and so heavy, or the inspectors appointed by every guild to test, weigh, and measure all the goods made by its members would impose a heavy fine.

There were other rules, too, binding members of craft guilds. They were forbidden to work after nightfall, because it was thought that no man could work so neatly by night as by day; and also he could more easily practice deception by night. A metal worker, for example, might introduce into his work at night bad iron or copper, and metals that had been cracked, without being found out by the inspectors. Then, too, there was danger of fire from the forges of the iron makers, if they were made to blaze up and send out their sparks after the people of the neighborhood were all in bed and asleep. Other rules forbade the members of the guild to speak rudely to one another, or to call names, or to come before the guild company with the cap or hood on the head, or barefoot. The breaking of any of these rules was punished by a fine.

So the members of a craft guild, living in the same street, working at the same business, obeying the same rules, meeting together in their guildhall for business or pleasure, and helping one another in time of trouble or need, came to feel much like brothers.

SECTION 35. MARKETS AND FAIRS

Once or twice a week a market was held, sometimes inside the town and sometimes outside. The favorite place for it was the churchyard and the favorite day was Sunday, until church officials put a stop to this practice. But it was so convenient for people who were busy every day during the week to meet in the churchyard on Sunday, when they came out of church, and dispose of the produce they had brought with them, that it was a long time before the custom was given up.

English fairs. There were many luxuries, however, that the English lords and ladies felt they must have, which English guilds did not make and which were not sold either in their shops or in the country markets. Where then did they buy the silks and rich furs, the elegantly wrought bracelets and necklaces and rings, and the fine scarlet cloth that they wore, and that were brought into England from Italy, France, Belgium, and Germany? It was at the famous English fairs that foreign merchants had a chance to sell these things to the nobility, and to buy in return the English goods that they wanted to take back to their own countries.

Once in so often, usually every year, one of these great fairs was held near every large town in England. As the time for its opening drew near, the owner of the land on which it was held began to get the place ready. Long

lines of wooden booths or tents were erected so as to form streets, and a wooden fence put up around the whole place to keep out all except those who paid the entrance fee at the gates. As different traders arrived, either English merchants, or foreign ones from Germany, France, or Italy, they were given certain booths in the fair grounds. All the merchants of the same country, or those selling the same goods, occupied the same quarter, so that it might be easy for buyers to find what they wanted. Every one who came in, either to buy or to sell, had to pay an admission fee, which went to the lord or abbot who owned the land on which the fair was held. To make trade better, all the shops in the town near by were closed and all town business stopped until the fair was over. Most fairs lasted about two weeks, during which time the town tradesmen could move out to the fair grounds if they wished, and do business there.

Besides the regular merchants in the fair there were great numbers of peddlers, beggars, fakirs, jugglers, and clowns, ready to sell their cheap goods and show off their tricks to any one who would pay them; and everywhere among the buyers and sellers went the inspectors, testing the weights and measures and examining the quality of the goods, for everything that was sold must be of a certain standard.

Different fairs were famous for different things. If a man wanted to buy furs, or tar, or fish he went to Stourbridge

fair, for it was here that foreign merchants from the north of Europe came with these goods, taking back with them across the sea the wool and heavy cloth that England was noted for. At Winchester fair merchants from Italy displayed their goods, silks, spices, ivory and gems, fine cloths, oil, and wine — luxuries that were not produced in England. Other fairs were noted for being good horse fairs, or leather fairs, or cloth fairs.

Importance of towns. Gradually, however, as towns increased in importance and size and grew more willing to open their gates to foreign trade, the number of fairs decreased, and the towns became the centers of business and trade, as well as of schools and arts and industries. If it had not been for the rise of towns where men could work together, meet foreigners, see books, pictures, and beautiful buildings, and get new ideas, we should doubtless still be living somewhat as people did in the Middle Ages.

Questions. 1. What makes a town grow up nowadays? 2. What is the population of the largest town you know of? 3. Do you think that there could have been any factories like ours in the Middle Ages? 4. Can you see any difference between a modern trade-union and a medieval guild? 5. Do we have fairs now? 6. Can you give other proper names derived from trades besides those mentioned in this chapter? 7. Do we have public inspectors of weights and measures? 8. What pleasures did the people of the Middle Ages have that we do not have?

References. CHEYNEY. Readings in English History, p. 208 (a town charter); pp. 209-211 (guild rules). ROBINSON. Readings in European History, Vol. I, pp. 406-409 (town charters); 409-412 (guild rules).

CHAPTER XV

THE FIRST GREAT DISCOVERIES

Marco Polo. Kublai Khan, the ruler of Cathay. Japan and Java. Henry the Navigator. Diaz and the rounding of the Cape of Good Hope. Columbus and the discovery of America. John Cabot's voyage to North America. Vasco da Gama. How Portugal gained at the expense of Venice and Genoa

SECTION 36. MARCO POLO

In Chapter X we read of the Crusaders and of what they learned in their journeys to Palestine. But they never went any distance in from the coast, and almost nothing was known of the great countries that lay on the other side of Asia until about 1300, when a book appeared in Italy describing in a most interesting way the adventures of a certain Marco Polo, who had spent a long time in China and seen a great deal of the countries of eastern Asia.

Marco Polo and the Khan. The father and uncle of Marco Polo were Venetian merchants, of noble family, who traded in silks, gems, and spices from the East. They often made long journeys into the interior of Asia, and once they took young Marco with them and traveled far across Asia into the great realm of China — or Cathay, as it was then called.

The ruler of Cathay at this time was Kublai, called by his subjects *Khan*, "the great lord of lords." Kublai Khan was immensely pleased with the Venetians. They were the first Europeans he had ever seen, and he listened with delight to all they had to tell of cities and men in their own country.

For seventeen years Marco Polo remained with his father and uncle at the court of Kublai Khan. He adopted the Chinese dress and manners and learned to speak the four languages used in the Khan's empire. He became so great a favorite and proved himself so



MARCO POLO

capable that he was made governor of a large Chinese city, and a number of times he went to countries far and near, on business of the Khan, visiting regions utterly unknown to Europeans. Wherever he went he took note of the appearance of the people and of their manners and ways of living, and upon his return related it all to the great Khan, who particularly delighted in hearing things of that sort.

At last the Polos, who had become very rich during their stay in Cathay, began to long to see their Venetian home again. It was with great difficulty, however, that



THE RETURN OF THE POLOS

they persuaded the unwilling Khan to let them go; but when finally he consented, he sent them away in royal fashion, providing them with ships and crews to carry them and their treasures the whole distance from Cathay

around to Persia, where they were to leave the ships and make the rest of the trip overland. It was a long journey, for more than two years had passed by the time they reached Venice.

Here, on account of their long absence, their curiously fashioned garments, and their sunburned, weather-beaten faces, they had much difficulty in making themselves known to their friends, who could not believe that these strange-looking persons were the long-absent Polos. It was only after showing the heaps of rubies, sapphires, emeralds, and diamonds which they had brought from Cathay, sewed up for safety in the seams of their clothes, that the Venetians would believe the marvelous stories they told, and receive them with the honors due the Polo family.

Marco Polo's book. A few years later when Marco Polo was fighting for the Venetian republic against Genoa, he was taken captive and imprisoned in the latter city. Here he became acquainted with another Italian prisoner, who was so deeply interested in all that Marco had to tell of the wonders of his travels in the East that he begged to be allowed to write them down.

In the book he wrote is a long account of the great Khan and his vast empire. The number of flourishing cities and towns in Cathay, the excellence of the roads, the good government prevailing everywhere, the splendor of the Khan's parks and palaces, as well as his stores of gold and precious stones, are all described.

He wrote of Japan, also, and said that the quantity of gold they had was endless. They had pearls in abundance, too, of rose color, fine, big, and round, and they had quantities of other precious stones besides.

The island of Java, he wrote, was one of surpassing wealth, and produced black pepper, nutmegs, cloves, spike-nard, and all other kinds of spices. India and the island of Ceylon, too, were described as rich in pearls, rubies, and other precious jewels, and in all kinds of spices.

It is easy to see how this account of Marco Polo's travels must have interested everybody who read it. The description of the Spice Islands and of the wonderful wealth of Japan especially aroused enthusiasm for discovering a shorter and easier way to these marvelous countries.

SECTION 37. HENRY THE NAVIGATOR

About a hundred and fifty years after Marco Polo's book was written, a Portuguese prince, Henry by name, became so interested in reading about the discoveries of the past and in planning new ones that he gave up the gay life at the royal court of Lisbon and built himself a home overlooking the Atlantic Ocean, where he might study and make his plans undisturbed. He built houses, also, in which his sailors and shipbuilders might live, and an observatory from which he could study astronomy. He paid skillful navigators to instruct his men in the art of building the strongest ships and of sailing them, and

before many years had passed he had won for himself the name of Henry the Navigator.

Prince Henry's efforts to find a sea route to India. His greatest desire was to find a route to India by sea around Africa. There were three reasons why he was so desirous of making this discovery: he wanted to learn more of the world and know for certain what lay beyond Africa; he wished to spread the knowledge of Christianity by converting the inhabitants of new lands; and, most of all, he desired to increase his own and his country's wealth and fame by the jewels and spices he was sure he would find.

None of the many expeditions he sent out succeeded in getting even halfway down the long African coast, and men laughed at him, and blamed him for what they thought a terrible waste of money. But he refused to give up his plans. Nor, indeed, were his ventures unprofitable, for every ship that was sent out to skirt the coast of Africa brought back further knowledge of the country, and although he did not live to see the longed-for route discovered, his mariners, before his death, had gone as far south as the Cape Verde Islands and taken possession of them for Portugal.

Diaz rounds the Cape of Good Hope. Prince Henry's perseverance and success inspired his countrymen to keep on trying to get around the great continent of Africa. When we look at the map and see the huge expanse of open sea that stretches from Portugal to the

Cape of Good Hope, we must wonder at the boldness of the men who first made the voyage; and we wonder the more when we remember how small were their sailing ships and how little they were able to withstand the might and fury of the ocean.

Yet in spite of these drawbacks the cape was finally rounded, and the first to do it was a Portuguese navigator named Diaz, in the year 1487. His sailors refused to go farther up the coast, so he had to return to Lisbon. When he arrived there and told of his voyage, the king of Portugal felt that there was now good reason to hope that a way to India would soon be found, and so he said the southern point of Africa should be called the Cape of Good Hope.

But although Diaz had succeeded in getting around the southernmost point of Africa, the eastern route by sea to India had not yet been found. That discovery was left for another Portuguese mariner, named Vasco da Gama. And before Vasco da Gama made that discovery a far greater man than he had made a more wonderful one. This man was Christopher Columbus.

SECTION 38. COLUMBUS AND THE DISCOVERY OF AMERICA

Life of Columbus before his voyage. We know very little about the early life of Columbus. We are not even certain when or where he was born. But from all that can be learned it seems most probable that he was born

in the town of Genoa about the year 1445. In a letter to the king and queen of Spain he says that he went to sea when he was only fourteen, and that from that time on he continued to live a seafaring life. When he was not at sea he was busy making maps and globes.

He loved to talk with mariners of every nation—Spanish, English, Portuguese, and the rest—about their voyages; and what they told him, and what he read, made him believe that the earth must be round, and that he could therefore reach Japan and the Indies by sailing west as well as by sailing east.

Burning with enthusiasm for this great project, he tried to interest the king of Portugal in it, for the Portuguese were great explorers in those days. But they were so busy with expeditions along the coast of Africa that they could spare neither men nor money for a venture so visionary as that of Columbus seemed. After many anxious years spent in trying to persuade the king of Portugal, he went into Spain to try his fortune with King Ferdinand and Queen Isabella.

According to a description given of Columbus at this time, he must have been a very striking figure. He was tall, with a powerful frame and dignified presence. His complexion was fair with a ruddy tinge, his eyes a bright gray-blue, and his hair thick and wavy and already turning gray. His manners were courteous and gentle and his conversation delightful.

He had little success, at his first meeting with the king and queen of Spain, in persuading them that the earth was a sphere and that there could be no doubt of reaching India by sailing west. Many people even thought him a little crazy from long brooding over the matter. One of the learned men of Spain who heard him talk, said that if the earth were really round they would have to sail up a kind of mountain from Spain. This you could not do, he said, even with the fairest wind, and you could never get back.

For eight years Columbus talked and planned and waited and hoped, trying all the time to convince the Spanish court of the truth of his belief. At last, although the king was not convinced, Queen Isabella was, and so thoroughly that she declared she would sell her own jewels to help Columbus get money and ships for the voyage, if it could not be done in any other way. So the ships were found. But it was no easy matter, even then, to find sailors who were willing to undertake a voyage on the great "sea of darkness," as the Atlantic Ocean was then called—a sea that, so far as any one knew, no man had ever crossed.

Columbus's first voyage. On the third of August, 1492, Columbus finally set sail. He made his way first over the well-known route to the Canary Islands, but from there sailed out into unknown seas. For a month the little vessels struggled through the ocean waves. The

anxious, frightened sailors often became discouraged and mutinous, and once threatened to cast Columbus into the sea and return to Spain; but he always succeeded in subduing them, and persisted on his voyage, until at last, on the twelfth of October, in the same year, he sighted the longed-for land. With thanksgiving and rejoicing he went ashore and took possession of it in the name of Spain, and supposing that it and the other green and flowery islands he discovered were a part of India, he called the natives whom he found there *Indians*. We suspect the island on which he first landed to have been San Salvador, one of the Ba-



DEPARTURE OF COLUMBUS

hama Islands, southeast of the United States. Later he discovered the islands of Cuba and Haiti.

On his return from this voyage Columbus was received by Ferdinand and Isabella with the greatest interest and favor, and all that he had to tell was eagerly listened to. Every one was impatient to hear and see the great explorer and much was done in his honor.

Plans were immediately made for another expedition. There was no trouble in raising funds and securing sailors this time, for all were anxious to take part in an adventure that they thought would bring them untold riches.

Other voyages of Columbus. Columbus made three other voyages after his first one, exploring the coast of South America as far as the Orinoco River, but he failed to find any stores of gold and silver with which to enrich the Spanish sovereigns. They lost all interest in him, therefore, and so forgot and neglected him that toward the end of his life he wrote them this sad letter:

“I was twenty-eight when I came into your Highnesses’ service and now I have not a hair upon me that is not gray. Such is my fate that the twenty years of service through which I have passed with so much toil and danger have profited me nothing, and at this very day I do not possess a roof in Spain that I can call my own. If I wish to eat or sleep, I have nowhere to go but to the inn or tavern, and must sometimes lack wherewith to pay the bill.”

Columbus’s death, too, was at first unnoticed and unmourned by the Spanish. Yet so fast did the fame of his achievement grow that King Ferdinand himself was forced to erect a monument to him, while we of to-day reckon him among the heroes of the world, and especially of our own country.

We may be led to think, when we read how hard it was for Columbus to convince the king and queen of Spain that the earth was round, that this was the first time such a thing had been thought of. But this would be a mistake. Wise men among the Greeks and Romans knew that the earth could not be the flat surface that it seemed to be. All through the Middle Ages it was known to educated persons that the earth was a sphere, but Columbus was the first to make practical use of this knowledge by trying to find a western route to India.

As we know, he did not succeed in reaching India or the Spice Islands, as he had set out to do; but the thing that he accomplished, the discovery of a new continent, was vastly more important and led to wonderful results in the next two centuries. Other discoveries immediately followed his, and for the next two hundred years mariners of Portugal, Spain, and Italy, of England, France, and Holland, found plenty of adventure in exploring the New World to which Columbus had led the way.

SECTION 39. HOW JOHN CABOT SAILED FROM ENGLAND TO NORTH AMERICA

English discovery of Labrador. England, also, had a share in some of the earliest discoveries. Down in the southwestern corner of the realm was the flourishing seaport town of Bristol. Many a bold and venturesome sea captain had his home there and made it the starting place

for his voyages. Of all those who set sail from its harbor none was so daring a mariner as one who had come there from Venice and settled in the town with his sons. John Cabot was his name, a wonderfully clever and enterprising



A VENETIAN GALLEY

man from all accounts. One writer of the time says that although Bristol was the starting point for all English voyages of discovery, and its people knew all that was going on in the way of adventures in other countries and were themselves always sending out vessels to explore far-away waters, yet the moving spirit, the man who encouraged them all, was the Venetian, John Cabot.

When Cabot had made his plans, he carried his maps up to London and succeeded in convincing the king that beyond the sea lay other lands which might be secured for the honor and glory of England. So the king gave him money and permission to sail to all places, lands, and seas, of east, west, and north, and to take possession

of all the heathen lands he might discover; and in the king's accounts for the year 1497 we find that Cabot was paid about a hundred dollars for discovering what was called the "new Isle."

This "new Isle" was probably a point on the coast of Labrador, but Cabot and the rest of the world had no doubt that it was a part of India. Cabot described the land as fertile, and the seas as being so full of fish that they could be gathered up in baskets. The king was delighted and promised to give him ships for a voyage to Japan, which Cabot believed to be farther along the coast, and to provide him also with a number of criminals to take over as colonists to the new country.

Cabot's second voyage also failed to discover Japan, and though both voyages had the far more important result of adding a large part of North America to the British possessions, it was at the time a national disappointment that a short way to the spices and treasures of India and Japan had not been discovered by England.

Why people of the Middle Ages valued spices. It is somewhat puzzling to us of this day that the people of the Middle Ages valued spices so very highly and paid such high prices to secure them. But we do know that they were used universally. Old manor houses often had, among the buildings on the estate, one that was called the *spicery*. Here, probably, meats were spiced, just as old farmhouses in our country used to have "smokehouses" in which

meat was cured for the year's use. The spicing of meats helped to preserve them, a thing much to be desired in an age when people had not learned how to store away ice for keeping food in warm weather; and the spicing helped also to disguise the taste of meat that had lost its freshness. Spices served, too, as stimulants in a time when there was no tea, coffee, or tobacco to serve that purpose. The chief relic we have to-day of their spicy mixtures is our mince pie, which is quite in the style of the cooking of those times.

SECTION 40. VASCO DA GAMA

Vasco da Gama searches for a sea route to India. Vasco da Gama, of whom mention has been made earlier in this chapter, was a Portuguese gentleman of noble family. He had proved himself a brave soldier during a war between Portugal and Spain, and a daring sailor in some voyages that he had made along the African coast. When the king of Portugal looked about for some one to take charge of a new expedition in search of the eastern passage to India, he decided that there was no one better fitted than this nobleman. Accordingly, in July of the year 1497, five years after Columbus's first voyage, Vasco da Gama set sail from Portugal with four stout ships, well manned with sailors and officers, well stocked with provisions for the long voyage, and having on board as pilots men who had made the voyage around the Cape of Good Hope with Diaz.

The ships sailed down the coast of Africa, past the Cape Verde Islands, across the great Gulf of Guinea, and on southward and east, until at last they sighted the mountain peaks of the Cape of Good Hope, which seemed to the sailors to touch the skies. So great was their relief when they rounded the cape, that they felt they were then well on their way to India, notwithstanding the fact that the rest of the way was quite unknown to them.

They landed in several places as they made the long voyage up the eastern coast of Africa, and at one of them, Melinde, just north of Zanzibar, they were most kindly treated. The king of the country sent out to their ships gifts of cloves, ginger, nutmeg, and pepper, and invited them to an interview. He received them in extraordinary state, dressed in damask and green satin, seated on two bronze chairs, and sheltered by a crimson umbrella. When they told him who they were and that they were seeking to reach India by sea, he assured them that such a thing was quite possible, as he himself traded with the East Indian merchants. He even provided them with a good pilot to show them the way across the ocean. So Da Gama and his Portuguese ships, with the good pilot on board, set sail across the Indian Ocean, and before many weeks landed in Calicut, on the longed-for shores of India.

Da Gama himself went on shore to have a meeting with the king of the country, taking with him presents of cloth,

coral, sugar, oil, and honey. The king's officer refused to let them be shown to the king, and laughed at them, saying that the poorest merchant in India would have given more valuable gifts. Nothing but gold was a fitting present for the king, he declared. Upon this Da Gama grew sad; he said that he had brought no gold and that these gifts were not from the king of Portugal but from himself. The officer still refused him permission to bestow them, but allowed him an interview with the Indian king.

At this interview Da Gama asked that friendly trade might be established between India and Portugal. The king asked what sort of merchandise the Portuguese had brought with them to trade in. Da Gama said corn, cloth, iron, and bronze, and that they had not brought very much, as they were on a voyage of discovery. Their country of Portugal, however, he said, was a very rich one. The king seemed satisfied and allowed Da Gama to load his ships with spices and Indian goods in return for the merchandise he had brought.

This friendly relation came to an end almost immediately, however. The merchants of the country, who had for years been sending spices and silks to the Mediterranean Sea and selling them to Venetian and Genoese traders, were afraid that the Portuguese traders, if they established themselves in India, would take away all their business. They were so successful in persuading their king of this danger that he had Da Gama seized and

imprisoned, and it was with difficulty that the Portuguese captain at last escaped to his ships.

After some further exploring of the coast the Portuguese set sail on the homeward voyage across the Indian Ocean, toward Africa. They stopped again at Melinde, where they were hospitably treated as before, and then, after a long hard voyage around the cape, anchored once more in the harbor of Lisbon in September, 1499.

Results of Vasco da Gama's discovery. The king of Portugal was delighted with the results of the expedition. He wrote of it as follows to Ferdinand and Isabella of Spain, whose daughter he had married:

"Your Highnesses already know that we had ordered Vasco da Gama, a nobleman of our household, with four vessels, to make discoveries by sea; and as the principal motive of this enterprise has been the service of God, our Lord, and our own advantage, it pleased him in his mercy to speed them on their route. They did search and discover India. They entered and navigated the seas, finding large cities, large edifices, and rivers, and great populations, among whom is carried on all the trade in spices and precious stones. Da Gama and his men have brought back a quantity of these, including cinnamon, cloves, ginger, nutmeg, and pepper, as well as other kinds of spices, together with the boughs and leaves of the same; also many fine gems of all sorts, such as rubies and others."

Portuguese trading stations were established in India, in spite of the opposition of the Indian merchants, and before long a thriving trade grew up, for Portuguese merchants could now supply Europe with spices much more easily and cheaply than the Genoese and Venetians had done. These Eastern goods, in earlier days, had to be taken over a long and difficult route before they could reach European markets. By this route the spices were first brought from the Spice Islands of the Indian Archipelago to Calicut. From there they were taken to Jidda, a seaport on the eastern shore of the Red Sea. There small vessels took them up through the Red Sea to a town on the eastern coast of Egypt. From there they were carried on the backs of camels to Cairo, a ten days' journey. At Cairo they were embarked on the river Nile, and after a journey of two days by boat and one day on camel's back, they reached Alexandria, on the Mediterranean Sea. To this city came Venetian and Genoese galleys, on which the bales of spices were taken to the chief cities of Italy, France, Germany, England, and Portugal. Now, after Vasco da Gama's voyage of discovery, the Portuguese vessels could carry the merchandise by one trip straight from India to Portugal, and from there to the rest of Europe. Portugal grew wealthy and important with this great increase of trade. On the other hand, the commerce of Venice and Genoa, the great trading cities of Italy, was now entirely ruined.

Questions. 1. About how far is it from Venice to Peking, China? 2. Can one go by rail now from Venice to Peking? 3. Do you judge that Marco Polo probably exaggerated somewhat the wonders he had seen? 4. What reasons can you give for thinking that the earth is a globe? 5. How far had Columbus to sail from Spain to the West Indies? 6. How far is it from Bristol to Labrador? 7. How far from Cuba to Japan? 8. How long does it now take a fast steamer to go from New York to Liverpool? 9. How large is Portugal compared with England? 10. How far is it from Lisbon to the Cape of Good Hope? 11. Which seems to you the more daring explorer, Diaz or Vasco da Gama?

References. Old South Leaflets, Vol. II, No. 32 (Marco Polo's account of Japan and Java); No. 29 (the discovery of America); No. 30 (Strabo's introduction to geography); No. 33 (letter of Columbus); No. 37 (voyage of the Cabots); Vol. III, No. 71 (Columbus's letter to Ferdinand and Isabella); Vol. V, No. 102 (Columbus's account of Cuba); p. 301 (Cabot's discovery of America). LAWLER. The Story of Columbus and Magellan, p. 14. BATES and COMAN. English History Told by English Poets, p. 235 (The First Voyage of the Cabots).

CHAPTER XVI

THE FIRST VOYAGE AROUND THE WORLD

Ferdinand Magellan. Magellan's voyage along the coast of South America. Strait of Magellan. Hardships in crossing the Pacific Ocean. Magellan's death in the Philippines. The Moluccas. Return of the *Victoria*

SECTION 41. HOW MAGELLAN SAILED AROUND SOUTH AMERICA TO THE PACIFIC OCEAN

The Spice Islands. Between Asia and Australia lies a vast multitude of islands, great and small, called the Malay Archipelago. Among these is a little group known as the Moluccas. These are the famous Spice Islands, toward which every bold sailor in the age of discovery had been directing his eyes. After Da Gama had reached India by going around Africa, other Portuguese mariners pressed further east, and some of them finally reached the Spice Islands, where the especially rare nutmeg and cloves grew.

Charles V of Spain helps Magellan. Another Portuguese, Ferdinand Magellan, now formed the plan of sailing *westward*, around South America, in order to reach the Moluccas. The glory of his adventure fell, however, to Spain instead of to Portugal. Magellan, offended by a failure on the part of the Portuguese monarch to reward

him for certain services he had performed, turned to the Spanish ruler, Emperor Charles V. Charles, the young grandson of Ferdinand and Isabella, received Magellan cordially and lost no time in helping him to get ready for what proved to be the most remarkable voyage of discovery ever made—the first voyage around the world.

Magellan's fleet. We are fortunate enough to have an account of the fleet with which Magellan set sail. This is in a letter that an ambassador who was sent to Spain by the king of Portugal to try to persuade Magellan to return to his own country, wrote back to the king. Of



FERDINAND MAGELLAN

the five ships that made up the fleet, the best was no larger than a fishing vessel, and was very old. "I assure your Highness," the Portuguese ambassador wrote, "I should not care to sail in them even to the Canary Islands."

For trade with the natives of the various lands that they might find, Magellan took copper, quicksilver, colored cloth and silk, silk jackets, bells, knives, and looking-glasses. He planned to sail straight across to Brazil,

south along the coast of South America, and then north and west to the Moluccas.

The best account of the great voyage is one written by Pigafetta, an Italian gentleman who sailed with Magellan, and who had many curious things to tell.

On the twentieth of September, 1519, Magellan and his company went to the church in Seville and offered prayer that they might have a safe and prosperous voyage. Then they boarded their little fleet, dropped down the river, and sailed out into the wide Atlantic, making their way first to the Canary Islands and from there to the coast of South America.

Magellan's ship led the way and gave the necessary signals to the other vessels — by day with flags and by night with burning fagots or lanterns. He used the utmost care to keep the ships together. One officer, however, found fault with his leadership and tried to raise a mutiny among the others, even before they reached the coast of Brazil. Magellan had him put in irons, but not before the seeds of future trouble had been sown.

Voyage along South America. They made landings at various places on the coast of South America. At one place Pigafetta bought six hens for a playing card, the king of diamonds — and even then the natives thought they had got the best of him; and any amount of provisions could be purchased with the bells and knives that the explorers had taken with them. On the coast of

Patagonia they found men of gigantic size, but of a gentle and hospitable disposition. One of them was so terrified at the sight of himself in a mirror that he fell backwards, knocking over three or four Spaniards in his fall.

It was at this place, where they stayed several months, that further mutiny broke out. The rebellious captains



THE STRAIT OF MAGELLAN

(From a photograph by Mr. Charles W. Furlong)

swore to take Magellan back to Spain, declaring that he was leading them all to destruction. Magellan was forced to take severe measures. Surprising the ringleaders, he had some of them hanged, while others he left behind on the shores of Patagonia. In spite of these terrible examples of punishment one ship deserted later on and went back to Spain, for the men were disgusted with the cold, the scant food, and the prospect of an endless voyage.

At last, on the twenty-first of October, 1520,—by some miracle, wrote Pigafetta,—they came upon the entrance to a wide and deep strait, on both sides of which were lofty snow-capped mountains. The sailors hesitated long before entering it, fearing lest there be no way out at the other end, but Magellan persisted in his order to proceed. Two ships were sent ahead to explore. For two days they were absent and everybody thought them lost. When finally they returned to tell of the open sea beyond the strait Magellan wept for joy. He now felt sure that the rest of the way to the Spice Islands would be plain sailing.¹

SECTION 42. HOW MAGELLAN'S FLEET CROSSED THE PACIFIC OCEAN

For almost four months Magellan and his company sailed over an ocean so smooth and calm that they called it the Pacific. Day after day and week after week passed without their seeing any land other than two uninhabited coral islands, and without their being able to obtain either provisions or water. The only food they had, toward the last, was old sea biscuit, full of worms, and the only water left was foul and yellow. They were finally reduced to eating some oxhides that were on board, soaking them in water to soften them. They even ate sawdust, and rats, which were so scarce that the men were willing to pay

¹ The strait he discovered still bears his name.



VOYAGES OF DISCOVERY

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Scale of Miles

A.B.N.CO., N.Y.

high for them. Many sailors fell ill of scurvy and nineteen died of it. Pigafetta, telling of all these hardships, says further, "I think that never man will undertake again to perform such a voyage."

At last they came in sight of inhabited islands, which Magellan named *Ladrones*, a Spanish word meaning "thieves," because the natives, when they boarded the ships, carried off all they could lay their hands on. The Spanish, however, obtained fresh fruit and other food from them, and went on their way much cheered.

Magellan's death in the Philippines. At last they reached the Philippine Islands and, landing on one of them, took possession of the whole group in the name of Charles V.¹ The natives here were very hospitable to these the first Europeans they had ever seen, giving them oranges, bananas, coconuts, and other provisions.

Magellan finally landed (1521) at Cebu, where he made a treaty with the native ruler and tried to persuade him and his subjects to become Christians. This they seemed very willing to do and the king and queen of the country, as well as many others, were accordingly baptized. Magellan told them that they must burn all the wooden images which they had used as idols. They were so obedient and

¹ They were named the Philippine Islands in honor of Charles's son, Philip II. The city of Manila, on the island of Luzon, was made the capital of the entire archipelago. The Spaniards extended Christianity and civilization throughout the greater part of the islands, which continued to belong to Spain until they were purchased by the United States at the close of the Spanish-American War in 1898.

yielding in every respect that the captain was delighted with them, and went so far as to promise to aid the king of the island in any trouble that might arise with his neighbors.

It was not long before the king asked for help against a chief in the neighboring island of Mactan who had rebelled against him. The Spaniards tried to induce Magellan to give up the idea of fighting, but he was determined to help the new convert to Christianity, and even insisted upon taking the most dangerous position in the battle. It was thus that he lost his life. The enemy picked him out as their target, and he fell, covered with wounds from their arrows and spears, dying just when his courage and persistence had brought him through the most difficult and dangerous part of his journey, and when the longed-for Spice Islands were almost within reach.

Pigafetta told of the sorrow of the Spaniards over their commander's death, for which they could hardly be consoled, and of his hope that the memory of Magellan would never be allowed to die.

The Spice Islands and the return to Spain. The Spaniards made every effort to regain Magellan's body, but the natives would not give it up, so the bones of the great navigator were left on the little Pacific island where he met his death. Another officer was elected to take command of the fleet, and the ships sailed away to follow their course to the Moluccas. They passed the great island of Borneo, as well as other smaller ones, and at last came in

sight of the Spice Islands, where the company gave thanks to God and discharged all their artillery for joy over their arrival. They landed on one of the islands and found the king and people hospitably inclined. Treaties were made



MAGELLAN'S SHIP THE *VICTORIA*

and the natives gave great quantities of spices to the Spanish to take as gifts to their emperor, Charles V.

When they were ready to sail for home it was found that of the two ships that were still left from the fleet of five that had started from Spain more than two years before, only one was fit to make the voyage. This was

the *Victoria*. She set sail in December, across the Indian Ocean, for the Cape of Good Hope, — “that terrible cape,” as it was called, — and having successfully rounded it, she came at last to the harbor at Seville and cast anchor there on the eighth of September, 1522, three years from the time when the fleet had set forth. The next day the Spanish sailors, barefoot and with tapers in their hands, went to visit the shrine of Santa Maria de la Victoria and give thanks for their safe return; and upon the captain of the ship *Victoria* especial honors were bestowed by the emperor for having accomplished the marvelous feat of sailing around the world.

Questions. 1. What reasons had Charles V for taking a great interest in Magellan’s plans? 2. How far south did Magellan have to go from the eastern point of Brazil to reach the strait which was named after him? 3. Is it farther from Seville to the easternmost point of Brazil than it is from there to the Strait of Magellan? 4. How far is it around the earth at the equator? 5. Where are savages found to-day like those Magellan saw in South America?

Reference. LAWLER. The Story of Columbus and Magellan, p.94.

CHAPTER XVII

THE NEW WORLD

Hernando Cortes. His march to the City of Mexico. The civilization of the Aztecs. The death of Montezuma and the capture of the city of Mexico. Amerigo Vespucci. The naming of America. De Soto's discovery of the Mississippi River. Jacques Cartier. Spanish missions

SECTION 43. CONQUEST OF MEXICO

Spain and Portugal, rivals. The little country of Portugal was for a time the leader in exploring the globe, owing to the enthusiasm of Henry the Navigator and the successes of Diaz and Vasco da Gama. But Spain became her rival when Columbus began to make his voyages to America, and it was from a Spanish port that Magellan started on the long voyage around the world. Spain showed much energy, too, in taking possession of the regions which her mariners discovered. She sent out colonists and soldiers and missionaries to form settlements and to make further discoveries. Above all, she dreamed of finding great stores of gold and silver which might be sent home and so make her richer than any other European country.

Hernando Cortes. Of all the Spaniards that went to the New World none met with more thrilling adventures, saw more wonderful sights, or made greater conquests than

Hernando Cortes. Many of his experiences are told in the long messages which he sent back to the emperor Charles V. Much is also told in the diary of a soldier in his army, named Bernal Diaz, who wrote down an account of what he saw and did on his campaign with Cortes.

Hernando Cortes was at this time (about 1519) a gay and spirited young nobleman, handsome, graceful, and affable. He had early tired of his own country, and when he was but nineteen had left it to go out to the Spanish settlement in the West Indies in search of wealth and adventure. While he was acting as assistant to the Spanish governor in the island of Cuba, news was brought of the discovery of a great country to the west. Gold had been found in it and Indians, called Aztecs, who knew how to build houses of stone and mortar, to weave cloth, and to make ornaments of gold and silver. This country was Mexico, and the news of it so aroused the interest of the governor of Cuba that he at once dispatched Cortes with ships and soldiers to take possession of it. This was just the sort of adventure that Cortes had been looking for. With a small army of about six hundred men, a few horses, and some cannon and ammunition, he set sail from Cuba in the year 1519 (the same year in which Magellan started upon his voyage), and in due time reached the coast of Mexico.

Cortes in Mexico. As soon as he landed he was visited by envoys from Montezuma, the most powerful ruler



EMPEROR CHARLES V
(From a painting by Titian)

among the Aztecs, who sent to inquire why these foreigners had appeared in his country. With the envoys came painters, who made pictures of the Spaniards and their doings to carry back to the king. Most surprising to the Aztecs were the horses and cannon, the like of which had never before been seen in their land.

Cortes announced to them through his interpreter, a beautiful and clever Mexican woman who had become deeply attached to him, that he had come as an ambassador from the Spanish emperor to visit their king. The Mexicans replied that no permission could be granted him to see Montezuma. Cortes said that he would not leave the country until he had had an interview with him; but still the answer was the same—no foreigner could be allowed to approach the great Aztec ruler of Mexico.

Then Cortes made a momentous decision. Small as his following was and great as was the power of Montezuma, he resolved not to turn back until he had seen the king in his own capital and established himself in the country. He took possession, in the name of Charles V, of the strip of coast where he was encamped, and to make certain that there should be no retreating from his decision, he had all his ships destroyed. Then he set out for the capital.

This march to the City of Mexico led him through many towns and villages. Some of the people were hostile to Montezuma and welcomed Cortes gladly, hoping that he might free them from their enemy. Others were

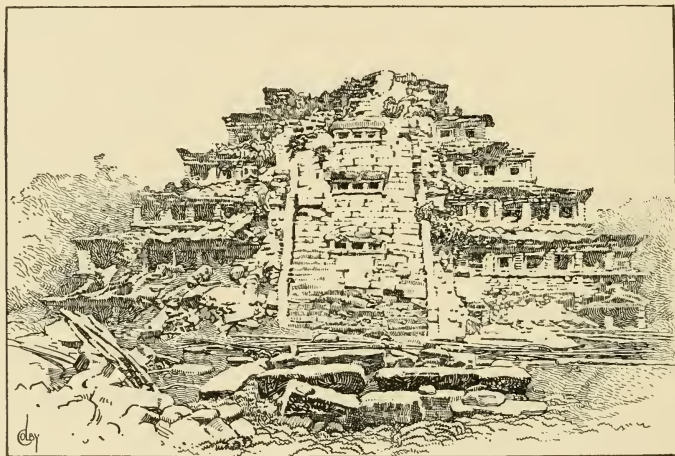
so loyal to the king that, although they also met Cortes with an appearance of hospitality and gave fair promises of helping him, they made every effort to destroy the Spanish army. When Cortes discovered the plans of these latter he spared none that he could reach, slaying many and burning some alive.

Making his way thus through the country, Cortes and his army came at last within sight of the City of Mexico, built partly on an island and partly over the waters of the lake. The soldier Diaz says in his diary that when they saw all the towers and temples, made of solid masonry, yet rising from the water and reflected in it like enchanted castles, they looked at one another in amazement, asking if these things that they saw were not a dream rather than reality. Everywhere were flowering gardens and blooming terraces, and even floating rose gardens; and in the distance, encircling the city and its surrounding villages and the wide green plains in which they were set, was range after range of misty blue mountains.

Montezuma and the Aztecs. As Cortes and his army, with their prancing horses, drew nearer to the city, Montezuma himself, splendidly adorned with gold and jewels, came out with a magnificent procession to meet them, along the wide causeway that led over the waters of the lake. The two leaders saluted one another with much ceremony, and Cortes was presented with a rich necklace

by the king and gave him one in return. Then all, both Mexicans and Spaniards, returned over the causeway into the city, where quarters were assigned the Spaniards in one of the king's palaces.

Here the invaders were nobly entertained by Montezuma and taken to see the sights of the Aztec capital.



TEMPLE PYRAMID IN MEXICO

The vast market place aroused their wonder. It was larger than any they had ever seen, and displayed the greatest variety of merchandise. There were food and clothing of many kinds, wines, medicines, and perfumes, chairs, tables, and beds, fine pottery, beautifully wrought ornaments of gold and silver, and designs of bright-colored feathers woven so skillfully that they looked like

paintings. There were painters' materials, and even paper. These were used for making pictures, for the Aztecs' writing was still in the stage called *hieroglyphic*; that is, they had no alphabet, but expressed themselves by means of pictures.

In every interview between the two leaders Montezuma displayed dignity and graciousness. Even when Cortes took his final daring step and demanded that the monarch should surrender himself because his subjects had slain some Spaniards, the courteous demeanor of the Aztec king was unchanged. When he recovered from his amazement he replied: "I am not one of those persons who are put in prison. Even if I were to consent, my subjects would never permit it."

But such were the audacity and decision of Cortes that Montezuma was forced to yield and was taken to the Spanish quarters. His arrest terrified his subjects beyond words. It was weeks before the idea of resistance occurred to them. When at last they became rebellious against their new masters, Montezuma himself attempted to pacify them, and in one of the struggles between the Spaniards and the Aztecs he received his death wound. The gentle monarch had made such an impression even upon his captors that when he died they were sincerely sorry; "and no wonder," wrote Diaz, "seeing that he was so good."

Capture and rebuilding of the City of Mexico. His death inspired the Aztecs with such fury against the

Spaniards that Cortes was forced to retreat from the city. He then made an alliance with a tribe hostile to the City of Mexico and laid siege to the town, determined to fight out the war to the finish. In this long struggle, in which the Spanish were finally victorious, the Aztecs fought with desperate and unfailing courage, but their fair temples, palaces, and courts were all brought to utter ruin and the whole place was laid waste, while the loss of both Spanish and Aztec soldiers was past reckoning.

Cortes now gave all his attention to the rebuilding of the city, and to filling it with his own men and with those who had been his allies during the war. At the same time he allowed the conquered people to hold their old positions as far as possible and treated them with great consideration. He set up chapels in order that the Christian religion might be established in the country, and before long a new town had arisen, though it was far from approaching in beauty the old Aztec city of Montezuma. The whole country was finally conquered in the name of Charles V, and remained a rich and valuable possession of Spain for three centuries.

SECTION 44. THE PROGRESS OF DISCOVERY

Amerigo Vespucci and the naming of America. Among the many other explorers and discoverers who set forth in those wonderful days of adventure to follow their fortunes in the western seas was one Amerigo Vespucci.

According to his own account he made a voyage to the coast of South America in 1497, and if what he writes is true, he was the explorer by whom the South American coast was first discovered.¹

Afterwards he had a share in conducting a second voyage. He wrote out an account of these two voyages and of two others that he claimed to have made later, and in time this narrative was printed. In the book in which it appeared the printer made the suggestion that the part of the world which Amerigo Vespucci said he had discovered should take its name from him and be called *Amerigo*, or *America*; and, following his own suggestion, he printed the word "America" in large letters on the margin of the book. This is the first appearance, so far as we know, of the name "America." The use of the expression "New World" to describe the American continent appears about this time also.

Ferdinand de Soto. Twenty years after Cortes conquered Mexico, another explorer, Ferdinand de Soto, aroused great interest in Europe by his adventures in the New World. De Soto set forth with his company to explore and conquer Florida, and to find the gold that it was believed lay in store there.

He found no gold. His great discovery was that of the Mississippi River, in 1542, after almost three years of toil

¹ Historians in general believe that it was Columbus who first touched upon the shores of South America, in 1498.

and hardship in the wilderness; and on its banks, shortly afterwards, he died, worn out by his long journey. His body was secretly buried at midnight in the waters of the great river, lest the Indians, who had been told



A SPANISH GALLEON

that the Spaniards were immortal, should discover how they had been deceived.

Cartier claims Canada for France. A short time before De Soto discovered the Mississippi River a French explorer, Jacques Cartier, sent out by Francis I, king of France, made the voyage over to America. He sailed up the St. Lawrence River and spent a winter in the place where the city of Quebec now stands. Later he tried to settle a colony there, but

it was a failure. He claimed that part of North America for France, however, and French colonies were settled there before many years.

"Spanish America" and its missions. Year after year adventurers came over from Spain and pushed their

discoveries in every direction. In time "Spanish America" came to include a vast extent of territory in both South and North America. And over the seas, year after year, went fleets of Spanish galleons and caravels,¹ carrying



THE MISSION AT SANTA BARBARA, CALIFORNIA

(From a photograph by Mr. R. F. Engle)

back to the mother country rich cargoes from her great American possessions.

Whenever the Spanish took possession of a country in America they sent over priests and friars to build

¹ A galleon was a huge seagoing ship, with three or four decks, used by the Spaniards both as a man-of-war and a freight vessel. A caravel was a smaller and lighter freight vessel.

missions and churches, and schools in which to teach the natives the Catholic religion. The priests lived in their missions much as the monks lived in the monasteries of Europe, except that they had more to do with people



CORRIDOR OF SANTA BARBARA MISSION

(From a photograph by Mr. R. F. Engle)

outside. They learned the language of the Indians, and taught them to read, to raise grain, to do carpenter work, to make shoes, and to spin and weave cloth.

These priests were for the most part members of the order of St. Francis. Coming north from Mexico they built missions along the Pacific coast from San Diego

to San Francisco. Some of these old buildings are still to be seen in the fertile California valleys. In the fashion of the Benedictine monasteries, with their long, low buildings, cloistered walks, and red-tiled roofs set in the midst of gardens and orchards, they made a pleasant haven for the whole country. Some of them are in ruins now, and many are deserted, but there are still a few flourishing enough to show us what they all once were.

Questions. 1. What object had Cortes in conquering Mexico? 2. What other people besides the Aztecs used picture writing or hieroglyphics? 3. What lands does Spain possess in America to-day?

References. ROBINSON. Readings in European History, Vol. II, pp. 24-27 (Spain at the opening of the sixteenth century). Old South Leaflets, Vol. II, No. 34 (Amerigo Vespucci's account of his first voyage); No. 35 (Cortes' description of the City of Mexico); No. 36 (death of De Soto).

CHAPTER XVIII

QUEEN ELIZABETH OF ENGLAND

Queen Elizabeth. Henry VIII. Appearance, character, and accomplishments of Queen Elizabeth. Sir William Cecil. Elizabeth declared head of the Church in England. The Protestant religion established. Elizabeth's economy. Her love of peace. Philip II of Spain. Mary Stuart, Queen of Scots, and her claim to the English throne. Discovery of plots against Elizabeth's life, and the execution of Mary Stuart

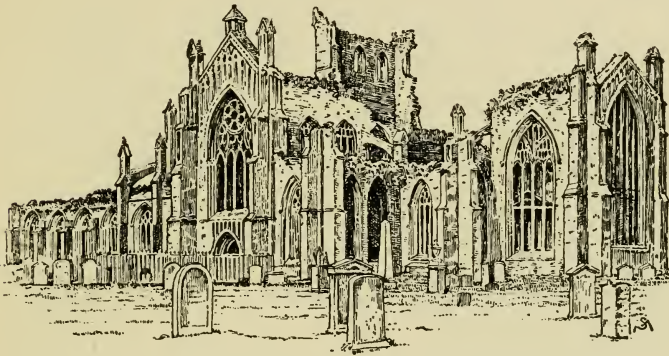
In 1558 Elizabeth, one of the greatest queens of history, ascended the throne of England. Although she became queen when she was only twenty-five, she had many difficult questions of government to settle. Chief among these were matters of religion. Before we go on to these questions we will consider for a little the reign of Elizabeth's father, the famous King Henry VIII, for he had much to do with the changes that took place in England in religious matters at this time.

SECTION 45. HENRY VIII

Henry VIII as head of the Church in England. In Chapter XIII we spoke of the great power of the Pope and of the officials subject to him. Henry VIII was the first English king to succeed in defying him. He was a proud, strong-willed man, and when the Pope refused to grant

his request for a divorce from the queen, he acted in direct disobedience to his commands, and, more than that, declared himself to be the head of the Church in England instead of the Pope.

Having made himself head of the English Church, Henry VIII took another step and closed the monasteries. He was an extravagant, pleasure-loving king



THE RUINS OF MELROSE ABBEY

and was often in need of money for his pleasures. The larger monasteries were very wealthy. Their lands covered one fifth of all England and they had stores of gold plate and jewels. King Henry took possession of their treasure to fill his own chests, and sold the lovely stained glass of the churches, the stone carvings, and even the lead from the roofs. The bells were melted and made into cannon, and the shrines of the saints stripped of their gold and silver.

The Protestant revolt. The hostility of Henry VIII to some of the customs and privileges of the Catholic Church, which he showed by breaking off all connection with the Pope, by making himself head of the Church in England, and by closing the monasteries, was a feeling shared by many people of his time. In Germany a revolt against the Roman Catholic religion had been spreading rapidly. This revolt was led by a German monk named Martin Luther. Great numbers of German people joined him and left the Roman Catholic Church, to which, as we know, every one in western Europe at that time belonged. This revolt spread into Switzerland, Holland, and France, and those who joined it were called Protestants.

Henry's daughter, Queen Mary, was an ardent Roman Catholic, and when she came to the throne she did her best to restore the power that her father had taken away from the Pope. She tried, too, in every possible way, to get rid of Protestantism and even executed many who had been converted to it. But the new religion spread among the English, nevertheless, and under the rule of Queen Elizabeth it continued to grow, for she herself sympathized with it.

SECTION 46. QUEEN ELIZABETH

Character, appearance, and accomplishments of Elizabeth. We have numberless descriptions of "Good Queen Bess," as Queen Elizabeth came to be called, and so many of her sayings have been handed down that we can piece



POPE JULIUS II (1441-1513)

(From a painting by Raphael)

out a very fair picture of her. She was always a person of high spirits, and when she was still "the Lady Elizabeth," a girl living a secluded life in the country, with only a



QUEEN ELIZABETH

governess and a few servants about her, she attracted no little attention by the adventures into which her lively disposition led her. Later, however, she learned to curb her wild spirits, so that from a reckless girl she grew into an unusually self-controlled woman. Still her liveliness of disposition and quickness of temper continued to be displayed often enough, but seldom without

good reason and very often to good effect.

In appearance she was tall, with an elegant figure and commanding air. Her hair, golden-red and waving back from her high forehead, was her especial pride. Her eyes were fine, dark, and piercing. Her hands were unusually

delicate and beautiful, and she took pains to call attention to them in every way possible — by playing with her rings and by frequent gestures. Her vanity displayed itself, also, in the countless splendid gowns with which her wardrobe was filled and in her constant change of dress.

In her vanity, her good-natured yet imperious behavior toward her people, and her love of popularity she was like her father, Henry VIII, and like him too in her love of learning. Her education was an excellent one. Even

to-day she might well put a college graduate to shame by her knowledge of languages. Roger Ascham, one of the finest scholars of



QUEEN ELIZABETH'S AUTOGRAPH

those times, was one of her tutors when she was a girl. In a letter written some time afterwards he declared that, although there were many wise ladies of that day, the brightest star among them all was his illustrious Lady Elizabeth. French and Italian she spoke as well as English, and she often talked to him readily and well in Latin, and moderately so in Greek. He tells of an occasion when she entertained three foreign ambassadors at one time, addressing each in turn in a different language, Italian, French, and Latin, with ease and fluency.

To help her in her great task of government Elizabeth selected Sir William Cecil as her prime minister and

chief adviser. This act alone, if we knew of no other, would prove how keen was her judgment. Sir William Cecil, afterwards given the title of Lord Burleigh, was not a clever courtier, skilled in the flattery and repartee that delighted Elizabeth's heart, but he had what she valued far more when it came to matters of state — he had the mind of a statesman, wise and far-seeing. He was a Protestant, too, as were all the officials whom the new queen appointed.

Reforms made by Elizabeth. With this body of advisers Elizabeth began the reforms that seemed to her most needed.

The first matter to be attended to was the settlement of the question of religion. Every one was anxiously waiting to learn what the new monarch's course would be in this respect. So among the first measures that Parliament passed was one which set aside the supremacy of the Pope in England, and made Elizabeth the head of the English Church. A form of Protestantism was made the state religion, and every one in the kingdom was forced to accept it.

The Catholics, of course, were not pleased with the new laws. Some Protestants, too, found fault with them. These latter were called " Puritans " because they wanted a purer form of religion, entirely free from any of the Catholic forms. But the majority of Elizabeth's subjects were satisfied with the religion she established.

Elizabeth then gave her mind to other reforms and changes. She had found the country sadly in debt when she came to the throne, and she resolved that in the future there should be no unnecessary spending of money. No one knew better than she how to be economical and prudent. Her rich gowns and jewels and the festivities of her court of course cost a great deal, but at the same time she showed her thrifty spirit in the ordering of her general household expenses. She saved much, too, by making visits, with all her court, to the manors and castles of her wealthy subjects, where she was entertained sometimes for weeks together. To further reduce expenses and increase the country's resources she tried to avoid all war and to make the most of the manufactures and trade of England.

Elizabeth and the Catholic monarchs, Philip II and Mary Queen of Scots. In avoiding war Elizabeth's success was remarkable. The chief enemies that she had to fear abroad were France and Spain. Spain was under the rule of Philip II, a monarch who had the deepest interest in spreading the Catholic religion and in checking the growth of Protestantism. He was greatly distressed by letters from his ambassador in England showing how seriously the cause of Catholicism was suffering under Elizabeth. "It gives me great trouble every time I write to your Majesty," wrote the ambassador, "not to be able to send more pleasing intelligence, but what can be

expected from a country governed by a queen, and she a young lass, who, although sharp, is without prudence and is every day standing up against religion more openly. The kingdom is entirely in the hands of young folks, heretics, and traitors." The whole of Elizabeth's reign



MARY QUEEN OF SCOTS

was troubled by Philip's efforts to restore the old Catholic faith in England, but so skillful were she and her ministers in their management of relations with him that only once did the country actually come to war with Spain.

The greatest danger from France lay in the support that the French, who were allies of the Scotch, might give to Mary Stuart, the queen

of Scotland. Mary Stuart, a princess of surpassing charm and spirit, was a cousin of Elizabeth. This relationship gave her a claim to the English throne, and as she was an ardent Catholic she had many followers of that faith in England, as well as in Scotland and on the Continent, who would gladly have seen her in Elizabeth's place.

For more than twenty-five years there hung over Elizabeth's head the possibility of being dethroned and even assassinated by the supporters of this beautiful and fascinating Queen of Scots. Even after Mary fell into Elizabeth's power and was held a prisoner for almost twenty years in one English castle after another, her scheming against the English queen did not cease. Plot after plot was uncovered during these years. In some of these plots even Philip II was involved.

At last a plot to murder Queen Elizabeth and to make Mary Stuart queen of England was laid bare. Letters had been sent to and fro in regard to it and some of these were found to have been written by Mary herself. It seemed plain to Elizabeth and her advisers that she was guilty of high treason, and she was at last brought to trial by the queen's ministers and convicted of plotting her murder. Elizabeth hesitated long before she could decide to condemn her cousin to a traitor's death, but she finally ordered the execution.

Queen Mary was at Fotheringay Castle when the black-garbed envoy from London, the bearer of the death warrant, brought the final decision from the English court; and in the great hall at Fotheringay she mounted the scaffold that had been erected there and, with the undaunted spirit and gracious sweetness that had never left her, laid her head on the block amid the tears and despair of her faithful and devoted attendants.

Questions. 1. How were noblemen executed who were sentenced to death in England? 2. Do you know what kind of criminals were burned and what kind hanged? 3. Why was Elizabeth called "Good Queen Bess"?

References. CHEYNEY. Readings in English History, pp. 361-362 (description of Elizabeth); pp. 378-380 (Elizabeth's accomplishments); pp. 408-412 (characteristics of Queen Elizabeth). ROBINSON. Readings in European History, Vol. II, pp. 186-187 (Mary Queen of Scots and Elizabeth); pp. 191-193 (description of Elizabeth). BATES and COMAN. English History Told by English Poets, p. 283 (Gloriana); p. 285 (Lament of the Queen of Scots).

CHAPTER XIX

ELIZABETH AND PHILIP II

Philip II and the Netherlands. Revolt of the Netherlands. William of Orange. Philip II prepares the Invincible Armada. His reasons for wishing to make war upon England. The defeat of the Armada

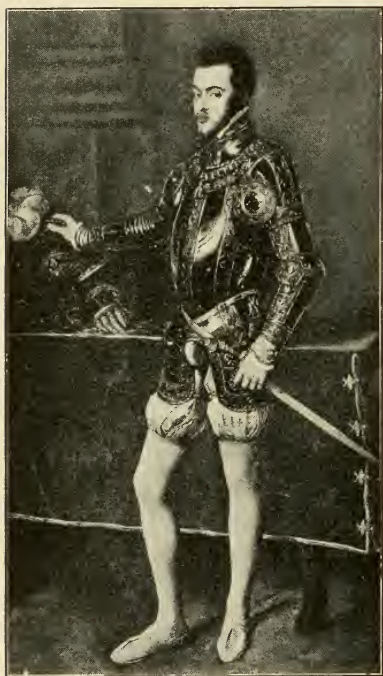
SECTION 47. PHILIP II OF SPAIN AND THE NETHERLANDS

Queen Elizabeth was not able to preserve peace with her neighbors at all times, much as she wished it. In the latter years of her reign she was forced into a war with Philip II of Spain.

Philip II of Spain. Perhaps the chief thing to be borne in mind, when one thinks of Philip II, is his intense belief in the truth of the Roman Catholic faith and his never-flagging zeal in supporting its cause. In some of the countries of his great realm the measures that he took to drive out Protestantism were severe and unrelenting beyond words. Of all his possessions the Netherlands felt most the heaviness of his hand, for it was there that the Protestants made their strongest fight for liberty of belief.

Philip had inherited from his father, the famous Emperor Charles V, the most extensive and the wealthiest dominion in Europe. It included not only Spain, the

place of his birth and his home, but all the Spanish colonies in America, as well as portions of Italy and those countries that we now know as Holland and Belgium.



PHILIP II

(From a painting by Titian)

The last two countries were united in those times under the name of the Spanish Netherlands, or Lowlands. To help him in the management of this great realm he had the best-disciplined armies, as well as the most skillful commanders of his day.

The Netherlands. The Netherlands are rightly named, for they are indeed low lands. Bordering on the German ocean, just across from England, this stretch of country lies so low and so level that the sea is ever threatening to sweep over portions of it.

From earliest times the sturdy, venturesome inhabitants had to build dikes to keep the ocean floods from overwhelming their homes and fields; and the Dutch of today still build and keep in repair these strong walls.

At the time of which we are speaking the inhabitants of the Netherlands were busy, independent, energetic people, carrying on a variety of industries both in their thriving towns and in the country. In the north, the part that is now Holland, were the towns of Amsterdam, Rotterdam, Leyden, and Haarlem, where fine linen and tapestry were woven. On the farms quantities of butter and cheese were produced for the market. In the south, in Belgium (or Flanders, as it was then named), were the towns of Brussels, Antwerp, Bruges, and Ghent, famous for their rich cloth and silks.

Revolt of the Netherlands and William of Orange. Even during the reign of Charles V there had been signs of revolt in the Netherlands, arising from a widespread interest in the religion of the reformers, and thousands of heretics had been executed by the emperor in the hope of preventing Protestantism from getting any hold in the country. When Philip came to the throne and found that the new religion was still alive and growing, he determined to employ every means at his command to stamp it out forever.

Following the practice of his father, he had notices posted in every city forbidding the printing, selling, or distributing, in any way, of books written by Martin Luther or other heretics. Any persons found breaking these laws were to suffer the severest punishment.

When imprisonment and punishment proved useless, Philip sent from Spain his most able and at the same

time most merciless general, the Duke of Alva, with orders to put an end, once for all, to the revolt of his subjects in the Netherlands. Alva's cruelty was so well known that many Protestants fled from the country at news of his coming, some to England, some to Germany. To Germany, among others, went William, Prince of Orange,¹ afterwards to become the great national hero of the Netherlands.

William of Orange soon returned to Holland, however, and a little army of patriots gathered around him to resist the Spanish troops. It was defeated again and again in its encounters with the enemy, but a handful always escaped to rally round their leader and defy Alva's forces elsewhere. On sea, too, the rebels made constant trouble for Philip by capturing Spanish ships and selling them to England.

For years this sort of skirmishing was kept up. William the Silent sought the aid of Queen Elizabeth and received loans of money from her for the support of his followers. Later, more to vex Spain than to aid the Netherlands, she sent over soldiers and commanders to fight for the cause of the Protestants.

One of the leaders of this expedition was that fine young English nobleman and poet, Sir Philip Sidney, the pattern of all knightly virtues, whom Elizabeth called "the jewel of her times," and who, as he lay dying on

¹ Also called William the Silent.

a battlefield in Holland, handed his cup of water to a wounded soldier near him, saying, "Thy need is greater than mine."

At last, after twenty years of desperate toil and struggle for the cause, William of Orange was struck down by an assassin, and the people whom he had so long led and encouraged were left to finish their battle for freedom without him. The ten southern provinces soon gave up the struggle against Philip and were received back into Spanish favor; but the seven northern ones, after long years of struggle, succeeded in gaining their liberty and independence, and became what is now Holland, the kingdom of the Dutch.

SECTION 48. PHILIP AND ENGLAND

Philip II, as has been said, did not love England or the English. We have seen how he had encouraged plots against Queen Elizabeth in favor of Mary Stuart, the Scottish queen. It may be imagined, then, how he felt when he found out that his rebellious subjects in the Netherlands had been aided in their revolt by the little island that was already so hateful to him.

Nor was this all. His galleons and men-of-war, returning from the Spanish-American possessions loaded with treasure, were being constantly attacked by English seamen. Sometimes these attacks only delayed his vessels; sometimes, however, the ships and their crews suffered

serious injury; and sometimes their entire cargo was carried off. Rich Spanish towns, too, in the New World had been plundered by a daring English mariner, Francis Drake, of whose exploits we shall hear in the next chapter. There was every possible reason in Philip's eyes why Spain should punish England for these acts. By conquering the English he could, at one and the same time, revenge himself for the injuries they had done him and carry out his desire to make England once more a Catholic country.

The Spanish Armada. It was early in the year 1588 that the English people first became aware of Philip's intentions toward them. It was reported throughout the country that the great fleet of ships, which for three years the Spanish king had been collecting, was now receiving the finishing touches and preparing to sail, not against the rebellious Netherlands, as every one had supposed, but against England itself.

A hundred and thirty vessels made up this great fleet. There were warships, galleons, frigates, and transports, armed with cannon and manned with at least twenty-eight thousand sailors and soldiers. The Spaniards were exceedingly proud of it. They called it the Invincible Armada,¹ and expected nothing less than that as soon as it should appear in the Channel every little English man-of-war would fall back for safety into the nearest

¹ "Armada" means a fleet of warships.

harbor, the ill-trained bands of English militia would yield to the demands of the Spanish commanders, and England would be Philip's for the asking.

The news of the approach of the great fleet roused no little terror among the English. Sir Francis Drake straightway sailed for Spain with a fleet of thirty vessels and devoted himself to making attacks along the coast, burning the supplies that the Spaniards had collected, and even entering the harbor at Cadiz and destroying some large ships there. This he called "singeing the Spanish king's beard."

At home bands of yeomen were gathering under the various leaders and moving toward London to join the main army. Armed men from all the country round guarded the chief harbors of the south as well as possible against attacks from the sea. Catholic and Protestant lords alike forgot their religious differences and hurried to the aid of the queen with ships and men. So by the time that the Invincible Armada was ready to set forth from Spain, England was well prepared to defend herself, both by land and by sea.

It was on a summer day in 1588 that the Spanish ships, formed in a crescent and moving majestically up the Channel with all their ensigns floating to the breeze, were first sighted by the anxious watchers on the look-out along the English coast. The news was carried by messengers and flashed by beacon fires over the country,

and the fleet of ships in waiting at Plymouth at once prepared to sail out after the enemy.

The English fleet was a poor thing, in the size and number of its ships, compared with that of the Spaniards. There were but eighty ships in all, and of the thirty vessels that formed the main body of the fleet not more than four were equal in size even to the smallest of the towering Spanish galleons.

In two respects, however, the English fleet was overwhelmingly superior to the Spanish Armada. Its small vessels could move far more easily and rapidly than the clumsy Spanish ships, and its commander was supported by captains and seamen who could not be surpassed, nor even equaled, in a knowledge of sea craft and in a splendid reckless courage that only rose higher as danger increased. The first of them all in daring and skill was Drake, and close seconds were the sea captains Hawkins and Frobisher. All had sailed in unknown seas and faced dangers of every kind, and all now welcomed with joy this chance to meet the Spanish forces in open war.

Defeat of the Invincible Armada. For more than a week this little fleet, under its brave commanders, followed the ponderous galleons, attacking and inflicting serious injury on them, but easily escaping when attacked itself. Many a great Spanish ship was sunk, or so disabled that it was forced to retreat to shore, and at least four thousand Spaniards were slain.

So sharp grew the fight and so incessant were the attacks of the English that the Armada was unable to take on the Spanish army waiting for it in Flanders. The commanders became utterly disheartened, and soon had but one desire left — to get back to their own country. A return through the Channel in the face of the enemy was impossible. Their only course was to sail north around Scotland and the Orkney Islands, then south past Ireland, and so on to Spain.

Thus it was that only a little more than ten days after they had so exultantly entered the English Channel the Spaniards, in utter defeat and despair, turned their course northward to seek escape. A heavy gale drove them forward, while Drake and his ships followed in close pursuit. On went the wretched, disabled vessels toward the Orkney Islands. Here they were overtaken by so fierce a tempest that many a galleon with its officers and men went down on the bleak rocks. So, too, on the Irish coast ships were wrecked and thousands of men were lost. Of all the Invincible Armada that had left Spain so sure of easy victory, there were but fifty ships left to return, and of the twenty-eight thousand Spanish soldiers and sailors not a third had survived the disaster.

With the destruction of his splendid Armada Philip's hopes of conquering England and restoring it to the Catholic Church vanished utterly. As we have seen, he had failed also to prevent Protestantism from being

established in Holland, and before his death he was forced to see the new religion take the place of Catholicism in Germany and Switzerland, and even make great headway in France, where its followers, often fiercely persecuted, were known as Huguenots.¹

English trade. For England the defeat of the Spanish Armada meant more than a great victory. From that time the English had little to fear from Spain. English trading ships, carrying fine cloth and tin to sell in foreign ports, went boldly out on their voyages, sailing through the Mediterranean Sea for silks, spices, and jewels, and down along the African coast for gold and ivory, or to northern seas for Russian furs. England began to take a foremost place in the commerce of Europe; and close upon these trading ventures followed many exploring and colonizing voyages to America.

- Questions.** 1. At the mouth of what great river does Holland lie?
2. Who is the present ruler of Holland?

References. CHEYNEY. Readings in English History, pp. 404-408 (the fight with the Armada); pp. 412-414 (letter to Sir Philip Sidney from his father). ROBINSON. Readings in European History, Vol. II, pp. 189-191 (a letter of Sir John Hawkins about the Armada); pp. 168-171 (Philip II of Spain); pp. 171-174 (the Netherlands and their revolt); pp. 174-179 (Philip and William the Silent). BATES and COMAN. English History Told by English Poets, p. 288 (The Armada).

¹ Many Huguenots fled from France to America to avoid persecution, and formed a settlement in South Carolina.

CHAPTER XX

THE ELIZABETHAN AGE

English seamen in the time of Elizabeth. Sir John Hawkins's slave-trading voyages. Sir Francis Drake's voyage around the world and his attacks on Spanish towns and vessels. Sir Walter Raleigh. Sir Humphrey Gilbert. Life in England. The Elizabethan Age

SECTION 49. ENGLISH SEAMEN

The famous story of England's defeat of the Invincible Armada, the struggle of the Netherlands against Spain, and the tale of the rivalry of Queen Elizabeth and Mary Queen of Scots will always be full of thrilling interest to the world; but of still deeper interest to American people are the adventures of the English mariners of that time. The roving spirit of their early Viking ancestors showed itself in the daring courage that carried these English seamen, nothing daunted by danger, disease, and failure, over leagues of unknown seas in search of distant lands. The list of them is long—Drake, Frobisher, Hawkins, Gilbert, Raleigh, and many more—whose real homes were the foam-washed decks of their sea-tossed vessels rather than the quiet village streets and green fields of England.

We have seen how Spain and Portugal, in the early days, had taken the lead in exploration. For a long time

the English people made no serious attempt to secure a share in the newly discovered countries. Spain, moreover, guarded her possessions in the New World by forbidding any other nation to trade at her ports in the West Indies or elsewhere on the new continent. So none but Spanish vessels could safely enter those harbors.

The only early voyages of discovery of any importance under the English flag were those of John Cabot and his sons,¹ seventy years before the time of Elizabeth. Cabot explored the coast of North America from Labrador to Virginia, believing all the time that he had reached Asia and had discovered the way to the treasures of the East which Marco Polo had described. He had no idea that the land he had found was a part of the same continent of which the Spanish had taken possession. He brought back nothing that tempted any one else to make a voyage to those northern regions; so instead of sailing across the Atlantic, English seamen of the early days of discovery went trading in the Mediterranean Sea and sometimes down the coast of Africa. It was not until the time of Queen Elizabeth that they made bolder ventures.

Sir John Hawkins. In the little village of Plymouth, in the southwestern part of England, there lived a family by the name of Hawkins. The father was a well-known trader who had made as many as three trips to Brazil,

¹ See p. 218.

crossing from Africa to exchange negroes captured on the African coast for sugar and other products. His son, who was to become the famous Sir John Hawkins of Queen Elizabeth's reign, heard many a tale from his father of his adventures in Africa, and when he was but a lad he resolved that he too would follow the fortunes of the sea.



ENGLISH SEAMAN'S HOME AT CLOVELLY

He made his first voyage on an English trading ship that sailed to Spain and the Canary Islands. Here he heard much about the Spanish possessions in the New World from the sailors on the Spanish and Portuguese ships that came into the same harbors. Among other things he learned that the natives of the West Indies

were rapidly dying under the hardships they suffered from their Spanish masters, and that the gold and silver mines and the great plantations would soon be lying idle for want of slaves to work them.

All this made young John Hawkins resolve to brave the danger of carrying a cargo of negroes to the West Indies. Even though Spain allowed no foreign trade in these lands, and though it would mean the risk of his life to venture there, he believed that the Spanish colonists were in such pressing need that they would disobey orders and gladly buy his slaves.

Accordingly he interested some London friends in his project, and with their help got together a little squadron of three ships, and in the year 1562 sailed for Guinea, on the coast of Africa. Here he stayed some time and got into his possession, partly by the sword and partly by other means, at least three hundred negroes. With them he sailed across the ocean and was the first English mariner to enter West Indian waters. He touched only at the smaller ports, thinking there was less risk in this, and had no difficulty in disposing of his negroes to the eager colonists. He was always very careful, never attempting more than he could manage, and succeeded so well in his venture that he was obliged to buy two additional ships to carry back his cargo. Finally he sailed home across the Atlantic with his five vessels laden with hides, ginger, sugar, and pearls.

When he neared Europe he made his great mistake. Since Spain and England were then on friendly terms he thought it safe to try to dispose of some of his cargo in Spain. Instead of buying his goods the Spanish authorities took possession of them and threatened to do worse if this daring mariner traded with their colonies in America again.

Hawkins was not to be discouraged, however. He had found a trade that seemed to him highly profitable and he was resolved to go on with it. His second expedition was even bolder than the first, and in spite of the strict orders of the Spanish, he managed, by persuasion or by force, to get rid of his wretched load of human beings and take on a good cargo in exchange at a number of West Indian ports.

This time he returned to Europe by way of the eastern coast of what is now the United States, being the first Englishman to sail the whole length of those shores. In an account of the trip written by one of the voyagers who accompanied him, a description is given of the Indians of Florida. Among other things he tells how they tattooed themselves, pricking the flesh with a thorn so that it might hold the color better. He describes tobacco, too, which he saw for the first time.

From this time on Hawkins and his men became more and more venturesome. They saw that the heavy Spanish ships were not able to overtake their lighter,

smaller ones whenever a fight arose, nor were the Spanish soldiers and sailors so bold and ready at attack and defense as they themselves. Hawkins even gave directions for capturing their ships, which ended with the words: "Serve God daily; love one another; preserve your victuals; beware of fire; and keep good company."



HOUSES OF PARLIAMENT, LONDON

Many another Plymouth sailor set out from the little town to follow the profitable trade in negroes that Hawkins had begun. Year after year they sailed the seas like pirates, pursuing Spanish galleons laden with treasure, taking possession of them, putting the captains and men in irons, and bringing them back, along with

the ships and treasure, as their prize to England. Queen Elizabeth herself did not discourage this lawlessness and only laughed when the Spanish ambassador protested against it.

Sir Francis Drake. Francis Drake, of whom we have already spoken in the account of the defeat of the Invincible Armada, was a young relative of John Hawkins, and had sailed with him on one of his voyages. What he learned from that hardy captain and other slave traders, combined with his own courage and persistence, made him the most renowned of English naval adventurers.

On one of his trips to the New World he had landed on the Isthmus of Panama and had been taken by natives to the summit of a great ridge, where there was a huge tree in which steps had been cut. Mounting these, he gazed out upon a marvelous view, for in one direction he could see the Atlantic and in the other the Pacific. No Englishman had ever before beheld the Pacific Ocean, and as Drake looked out over it he prayed God to give him life and leave to sail once upon its waters in an English ship. To add to his enthusiasm for this new venture he learned that on the western coast of South America, especially in the country of Peru, lay many a port rich in treasure and well worth a brave captain's taking.

In November of the year 1577 he set out to accomplish his great plan. He knew that the Peruvian towns were unfortified, for the only entrance to them was from

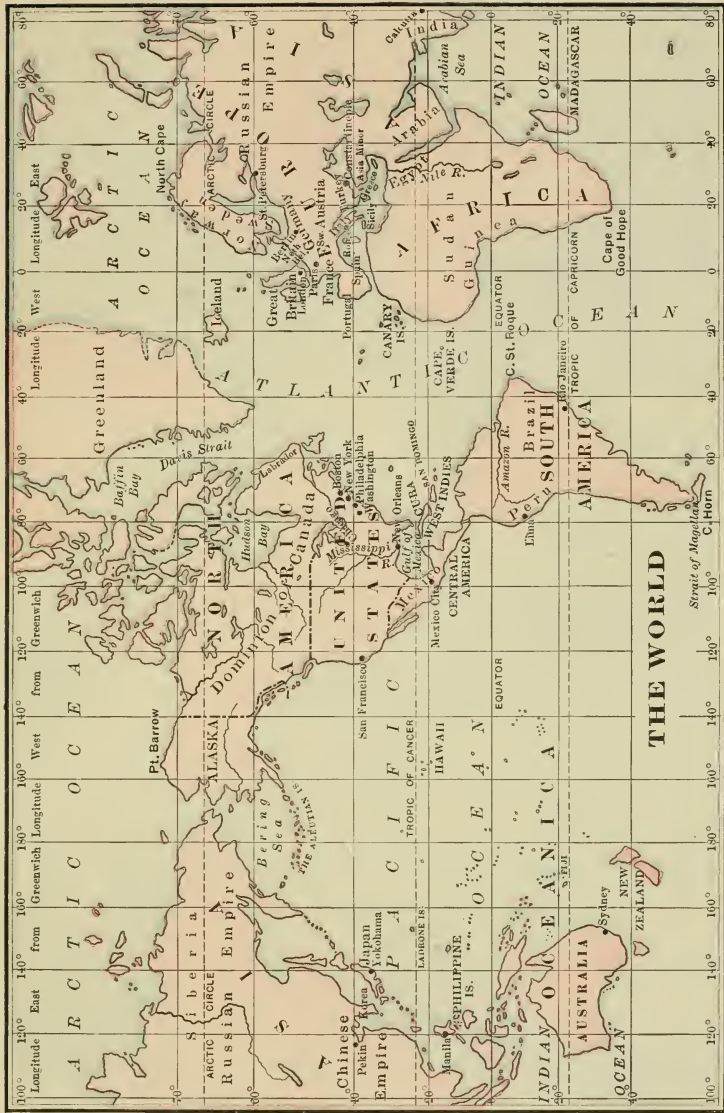
the "South Sea," as the Spanish called the southern Pacific;¹ and nothing had seemed less likely to the Spanish than that an enemy would approach from that direction, since he would have to make his way all around South America and through the difficult and dangerous Strait of Magellan. But it was just in this way that Drake and his companions planned to go. Accordingly, sixty years after Magellan had made his famous voyage in these seas, the English mariner followed the same route in his stout ship, the *Pelican*.²

In one of the harbors he captured a great Spanish ship laden with treasure, and sacked the town, carrying off even the silver chalice and altar cloth from its little chapel. Several times his party landed on the way up the coast, once robbing of all his silver a man they found lying asleep on the shore; again capturing from their driver some sheep heavily loaded with the precious metal; and taking from many a passing boat its cargo.

At another place they found twelve well-stored ships. These they plundered of silver, linen, and silks, and then cut their cables and set them adrift. Then they sailed on toward Panama in pursuit of another ship of which

¹ The whole Pacific Ocean was sometimes called by this name. The stretch of South American coast along the Caribbean Sea was called the Spanish Main. Some writers of to-day give this name to the Caribbean Sea itself.

² As soon as Drake passed the Strait of Magellan he rechristened his vessel the *Golden Hind*, which was the crest of Sir Christopher Hatton, Lord Chancellor to Queen Elizabeth and one of her favorite courtiers.



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they had heard. This, too, was robbed when it was overtaken, together with several more that they came across later. By this time they had on board such a load of gold, silver, diamonds, emeralds, pearls, and other treasure that it amounted to more than a million dollars in value, and Drake began to consider the best way of returning to England.

If he went back the way he had come, he ran every risk of being captured by the Spanish. He resolved, therefore, to cross the Pacific as Magellan had done and, passing by way of the Moluccas, to double the Cape of Good Hope, sail up the coast of Africa, and so reach England from the opposite side of the world. All this he accomplished, and won the fame of being the first English mariner to circumnavigate the globe. The records of his trip show that he landed on the coast of California on his journey, spent some time with the friendly Indians there, and set up a brass tablet on the spot where he landed, engraved with the date and Queen Elizabeth's name.

Queen Elizabeth was delighted with Drake's great feat and with the enormous treasure he brought back. She honored him by a visit to the *Golden Hind* and there, on board his own ship, conferred the order of knighthood on him. For years afterward the hull of his famous little vessel was used as a restaurant in one of the English sea towns. Later a chair was cut from its timbers and

presented to the University of Oxford, where one may see it to-day. As for Drake, of whom the Spaniards had such a dread that they called him the "Dragon," he followed his buccaneering career until it brought him at last to his death in the waters of the West Indian seas.

Fascinating as are the tales of these Elizabethan adventurers, their energy and daring were almost entirely devoted to what we should now consider the most criminal enterprises; namely, piracy and trade in slaves. Nevertheless they did good service, not only for England in her fight with the Armada but also in showing the way across the seas to later explorers, whose object was the planting of colonies in the New World. John Hawkins may even have had some thought of finding a suitable spot where Englishmen might settle when he coasted along the eastern shores of North America, for it was in that region that Sir Walter Raleigh, another Elizabethan navigator, picked out a site for a colony.

Sir Walter Raleigh and Sir Humphrey Gilbert. Sir Walter Raleigh was an admiral in Queen Elizabeth's navy and was, besides, one of her most favored and charming courtiers. He first won the queen's favor, so the story goes, by his gallantry; for once, as she was about to cross the street with her train of attendants and was hesitating before a muddy pool, fearful lest it should soil her slippers, Raleigh hastened to the rescue, flung his rich velvet cloak over the mud, and begged her

to honor him by making use of it for a carpet to protect her royal feet.

Whether or not this tale is true, he received many honors and much assistance from her, and made a name for himself in history by his persistent efforts to establish English colonies in newly discovered countries, although none of his attempts was successful. At least twice he sent out bands of colonists to the eastern coast of North America, — which he named Virginia in honor of the “virgin queen,” Elizabeth, — but they either became discouraged and returned or else perished, and it remained for another Englishman to establish, in 1607, the first permanent colony in Virginia.

To Sir Walter Raleigh belongs also the distinction of having introduced into Ireland and elsewhere the potato, which Drake was the first to bring over from America, and which the people of Ireland, especially, have ever since made a large part of their daily fare. Raleigh also, it is said, introduced into England the use of tobacco. The plant had already been brought from America by the Spaniards.

Sir Humphrey Gilbert, a half brother of Raleigh, was an adventurous mariner who led several expeditions to the American continent. He firmly believed that a north-west passage from England to India and the Spice Islands could be found. In his attempt to discover it he ran across Newfoundland and took possession of it in

the name of the queen. It was on his return from this voyage that his ship was wrecked and he went down with it and its crew, having called out to the companion vessel but a short time before the waves swept over him the hopeful words, "We are as near to heaven by sea as by land."

SECTION 50. THE END OF ELIZABETH'S REIGN

Ireland. A momentous event of Queen Elizabeth's reign was the suppression of the Irish rebellion. Ireland, in ancient days, was famous for the learning of its monks, and numbers of them had been sent out as missionaries to teach Christianity in other countries. Throughout the Middle Ages the Irish continued to produce books, and hundreds of Irish manuscripts, some of them dating back more than a thousand years, may still be seen in Dublin. The old Irish bards were renowned for their songs, and Irish harpers for the sweetness of their music, and Irish literature of to-day, also, is highly prized for its poetic charm.

More than four hundred years before Elizabeth's time Ireland had been annexed to England, and English earls established on estates near Dublin. Feudal dues were demanded of Irish chieftains, and from that time the English kings assumed the title "Lord of Ireland." But the English nobles in Ireland were confined to a few counties around Dublin and the greater part of the

island was entirely independent of English rule. Later English kings made attempts from time to time to subjugate the strong, daring chieftains of the Irish clans and their bands of followers, but with little success until Henry VIII took the conquest in hand and brought the whole country under English sway.

After he had conquered it he took the title "King of Ireland" and tried to introduce English laws, language, and manners among the people. The Irish did not take this attempt unkindly, but when the king tried to force upon them Protestant forms of worship their opposition was determined and unyielding.

Elizabeth had a long struggle with them in her reign, and when they were at last reduced to submission she likewise undertook to force the English laws and an English system of government upon them, but she met with little success. Her effort to introduce the Protestant religion failed also. A fearful persecution followed, but it was unsuccessful and the great part of the Irish people have to this day remained loyal to the Catholic faith.

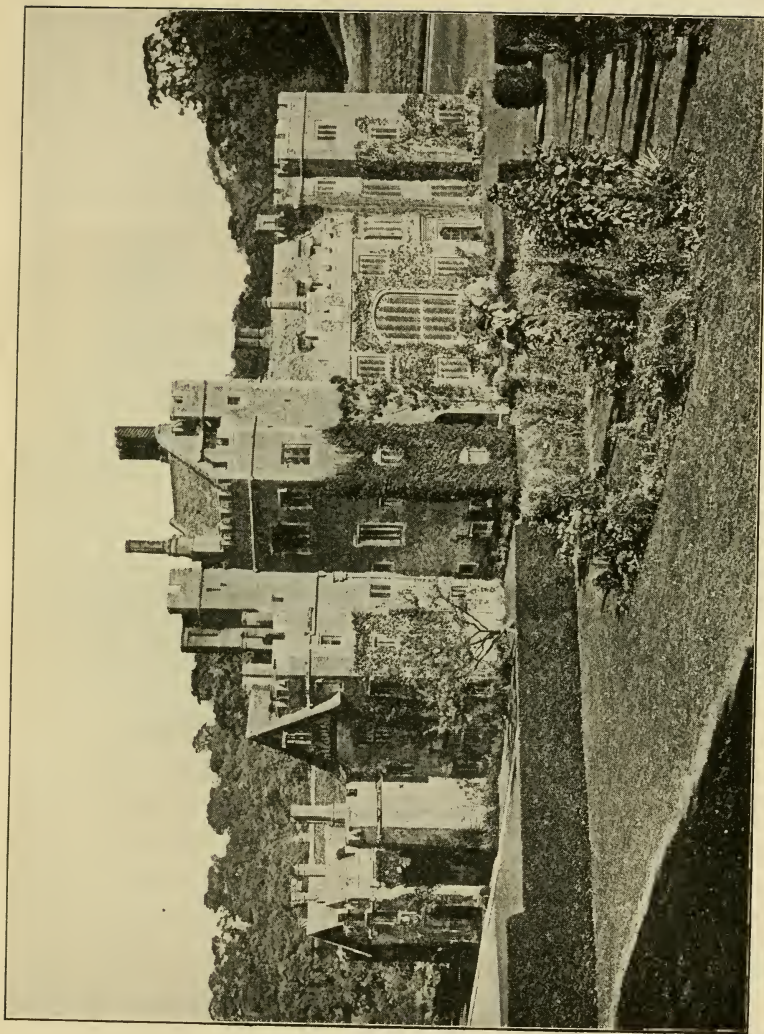
The Elizabethan Age. The forty-five years during which Queen Elizabeth reigned over England are often called the Elizabethan Age, or the Age of Elizabeth. It was an unusually long period for a country to remain under the rule of one person, and was a time of great prosperity.

We have seen how England, during this time, got the better of the Spanish enemy and began, through her

great seamen and navigators, to take a part in exploring and in planning the colonization of America. But these adventures in the New World were only a small part of the activities that were astir everywhere throughout the kingdom.

During the long peace of Elizabeth's reign the English had been able to give time and energy to improving their manufactures, farming, and commerce, and thus increased the wealth of the country very greatly. This wealth in turn was used to improve their way of living, especially by the building of more comfortable dwellings. Even the farmers and tradesmen were now able to have pleasant and attractive homes, while the houses of the noblemen built in the days of Elizabeth are famous for their stately beauty.

A writer of those times said that he had heard old men speak of the improvement which they had seen take place in England in her reign. One change, they said, was in the great increase in the number of chimneys built in the houses, for in their youthful days there were few to be seen. Another was the improvement in sleeping arrangements. In olden times people had slept on straw pallets, with a good round log for a pillow, whereas now both bed and pillows were of feathers. Pewter dishes and tin or silver spoons began to be used instead of the old woodenware. Forks, however, were not invented until several years after Elizabeth's death.



ENGLISH COUNTRY HOUSE BUILT IN THE ELIZABETHAN AGE

The dress of the nobles of that time was particularly magnificent. The men dressed as elegantly as the women. Ruffs made of stiffened cambric and edged with jewels were worn by both, and the costumes of both were of the richest and finest silks, velvets, and brocades. Queen



SHAKSPERE'S HOME

Elizabeth's wardrobe contained three thousand gowns, and the nobility were ready to follow the fashions she set as far as they could.

Life was very gay, both for the nobility and the yeomen. The queen was constantly leaving London for a "progress," as it was called — a trip through the various

parts of her kingdom. The ladies and gentlemen of her court accompanied her in great state on these journeys. They were all entertained with the utmost magnificence at this and that castle or manor house on the route, and each host tried to surpass the others in the splendor of the entertainment he provided for his sovereign. One given by the queen's favorite courtier, Robert, Earl of Leicester, at his castle at Kenilworth, is described in Sir Walter Scott's novel, "Kenilworth."

The poorer people had especial merrymakings for every one of the many holidays occurring throughout the year — on Christmas, New Year's Day, Twelfth Night, Easter, May Day, and Midsummer, and many others. All of these were celebrated by dances and ceremonies that had been handed down for centuries.

Theaters were just becoming popular in the days of Elizabeth. At first they were not much more than fenced-in yards, with a covered stage on which the play was acted. On the stage were stools for people who could afford to pay a shilling for their seats. The rest paid their penny or two and stood below on the ground, unprotected by any roof. There was no scenery or curtain, and a printed placard announced the place where the scene was laid, as "Venice," "Rome," etc. All the women's parts were taken by men. It was for much this sort of theater that William Shakspeare, the glory of the Elizabethan Age, wrote his earlier plays.

Death of Queen Elizabeth. In 1603 the great queen died. Shakspeare voices the feelings of her people toward her when, in the play "Henry VIII," he says:

She shall be loved and fear'd : her own shall bless her ;
Her foes shake like a field of beaten corn,
And hang their heads with sorrow : good grows with her :
In her days every man shall eat in safety,
Under his own vine, what he plants ; and sing
The merry songs of peace to all his neighbors.

Character of the English people in the times of Queen Elizabeth. The character of the English people had changed greatly in the centuries that lie between the time of King John and that of Queen Elizabeth. Long before the reign of Elizabeth, Parliament had grown to be a very influential body. Knights and merchants had become members of it as well as bishops and nobles, and no king failed to consult it before taking any important step. The serfs had gained their freedom and were no longer bound to the land. They tilled their farms for themselves, buying them outright or renting them from the landlords. Englishmen had in every way grown more independent and had developed a strong love of liberty. They now demanded freedom to think for themselves and to worship as they chose. In later times many of them emigrated to America so that they might have this liberty. It was for this reason that the Puritans and Quakers left England and founded colonies in the New World.

Development of English colonies in America. Less than twenty years after the death of Queen Elizabeth two English colonies, Jamestown and Plymouth, had been established on North American shores. A Spanish colony had already grown up in Florida, and before long a Dutch colony was settled in New York and a Swedish colony in Delaware.

From these small and lonely outposts, scattered here and there in the vast American wilderness and added to by newcomers from Europe year by year, our great republic of the United States has grown. Its inhabitants, in the three centuries that have passed since the first colonists arrived, have increased in numbers from a few thousands to more than ninety millions, and thousands of cities and towns have grown up throughout its length and breadth. The purpose of this volume has been to prepare the pupil to understand the story of this great English-speaking country of ours, which was first settled by the English in 1607, made itself independent of England in 1776, and in the century and a half since then has taken its place among the chief nations of the world; yet in which so much of old England has remained that the hope of King George III, when he acknowledged the independence of the American colonies, has been fulfilled — the hope that “religion, language, interest, and affection might prove a bond of permanent union between the two countries.”

Questions. 1. How long after Elizabeth's death was Jamestown founded? 2. How many years elapsed before the first English settlement was made in New England? 3. Which countries took the lead in explorations and which one has now the greatest colonies? 4. Does it seem to you that many modern comforts were introduced in the time of Elizabeth?

References. CHEYNEY. Readings in English History, pp. 394-401 (voyages of Frobisher and Drake); pp. 168-171 (old Irish stories); Old South Leaflets, Vol. V, p. 313 (Sir Francis Drake on the coast of California); p. 333 (Frobisher's first voyage); p. 349 (Sir Humphrey Gilbert's expedition to Newfoundland); p. 381 (Raleigh's first Roanoke colony); p. 465 (England's title to North America; written for Queen Elizabeth).

CHAPTER XXI

DISCOVERIES AND INVENTIONS

Fire and light. Agriculture. Use of metal. The alphabet. The compass.
Gunpowder. The printing press

When we compare the world in which we live to-day with the times of Queen Elizabeth we are struck with the great number of inventions that have been made since the English and other nations settled in America. Our railroads and steamships and motor cars enable us to travel very quickly compared with the stagecoaches of Elizabeth's time. We have electric lights and telephones and phonographs. With the microscope and telescope scientists have been able to discover all sorts of things unknown to men three or four hundred years ago. We use steam and electricity to run machinery, and with the machinery we make our clothes and often prepare our food. All these things have made it possible to live much more comfortably than our ancestors in Europe lived in former centuries.

While all the things we have mentioned, besides many other inventions, were unheard of when American history began, mankind had nevertheless made a great many important discoveries, of which we will mention a few.

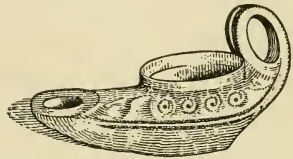
Man had to discover everything for himself. He had to find out that he could pound with a stone and sharpen a stick with a shell, and later that he could sharpen bits of flint so that he could use them for knives to cut up the animals he wished to eat.

Fire. One of his very earliest and most important discoveries was that fire would keep him warm in cold weather and that it would cook the meat he had been accustomed to eat raw, along with berries and fruits and edible roots. He must have experimented in the first place with the fires kindled in the forests by the lightning or by molten lava running out of the crater of a volcano. Then he learned to make fire by rubbing sticks together and in various other ways that indicate great ingenuity. From that one discovery has come an almost inconceivable number of benefits to the world, — warmth, light, the employment of iron and steam with all the uses they have been put to for engines of every sort, — indeed, it is impossible for us to realize life without fire and all that it has brought us. Many people of ancient times, the Greeks and Romans among them, considered fire so great a blessing that they worshiped the fireplace as the shrine of a god.

At the time when the first colonists came to America there were no modern stoves, ovens, or lamps. When the hearth fire went out it was a great trouble to relight it, for matches had not yet been invented and fire had to

be brought from a neighbor's hearth or a spark struck from a tinder box.

Light. Whatever light our ancestors had was from candles, torches, or the fire blazing on the hearth, or from a sort of lamp made of a cup of oil with a strip of cloth in it for a wick. The Greeks and Romans used lamps like the one in the illustration. It is a long step from the dark houses and streets of the past to our own brilliantly lighted ones.



ANCIENT ROMAN LAMP

Agriculture. For many thousands of years men knew nothing of sowing seeds and cultivating the ground or of keeping horses and cattle. These things, which we call agriculture, had to be learned. At first men lived by hunting. Gradually they learned how to make a rude plow to prepare the soil for the seed, and a wheel which would enable them to roll things in a cart instead of carrying them on their backs or the backs of animals. They discovered, too, that dishes could be made of soft clay and then hardened in a fire, and this led to the making of pottery.

The use of metal. Scarcely five thousand years ago men discovered that metal could be used for tools and weapons instead of stone. Copper and tin when mixed make bronze, which is harder than copper, and so bronze implements gradually came in along with the older ones

made of flint. Some thousand years later iron was found to be still better. They did not have our kind of coal, which has come into use during the last two centuries, but used charcoal to soften the metals.

It would hardly be possible to estimate all that we owe to iron. Some one has called it the metal of civilization, so important is the part it plays in our daily life. Out of it is made almost every implement or machine that we use, as well as the machinery with which the factories are filled that supply us with the means of living. It would be an interesting question to consider whether there is anything which we eat, wear, or use in any way in whose production iron has not had a part.

The alphabet. One of the greatest inventions that we owe to the people of the remote past is the letters that make up our alphabet—the alphabet that we use so continually and yet so seldom wonder how we came by.

It would take too long to tell how, ages ago, people had no alphabet at all, how they first drew pictures in order to express their ideas, as we have seen in the case of the Aztecs, and how they finally invented letters. The Greeks, very early in their history, were taught an alphabet by an Eastern people called Phœnicians, who got their idea from the Egyptians. The Greeks developed and improved this, and their colonists carried it to southern Italy long before the town of Rome was heard of. Later, when the Romans conquered these Greek towns,

they learned the letters of the Greek alphabet and used them to write their own language. Through the Romans this alphabet, somewhat modified, spread all over Europe, and it is the one we use to-day as if it had always belonged to us. It may help us to remember our debt, to know that the word "alphabet" is made from the names of the first two Greek letters, Alpha and Beta, to which our capital letters *A* and *B* correspond.¹

The Greeks and Romans possessed all the arts that had been discovered up to their times, — agriculture, the use of fire and of the metals, the making of pottery, the ability to spin with the distaff and weave on a very simple frame called a loom, run by hand of course, — but they had little or no machinery in our sense of the word. They had little tendency to make new inventions, and Europe made no progress in this respect until the thirteenth century (six hundred years ago), when some very important things were discovered.

The compass. In the thirteenth century the compass first came into general use by Europeans — that little instrument with its magnetized needle ever pointing to the north, which enables sailors to direct their course on the sea when no land is in sight and no stars are visible to guide them. Before that time sailors never ventured

¹ The Roman capital letters, which we still use, closely resemble the Greek capitals, but the small letters, which were invented later, differ a good deal from the original forms, so that Latin and Greek books do not look much alike at first glance.

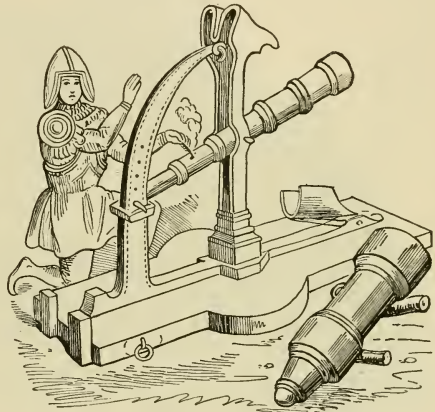
far from land. The most daring voyage made without a compass was that which the Norsemen made to North America. If it had not been for this little guide, the great exploring ventures of the fifteenth and sixteenth centuries and the discoveries that came from them would have been much longer in the making, and Columbus himself, daring and courageous as he was, would hardly have ventured out on that wonderful voyage that brought him to our shores.

In the thirteenth century, too, we first find mention of spectacles. Paper also first began to be used then in Europe, whither it had been brought from China by the Arabs. The figures that we commonly use (0, 1, 2, 3, 4, 5, 6, 7, 8, 9), called Arabic, began to take the place of the Roman letters also about this time.

Gunpowder. In the fourteenth century gunpowder first began to come into use in Europe. We do not know who first discovered that a mixture of charcoal, sulphur, and a white powder called saltpeter would explode if it was rammed into a tight place and set on fire. It is known that the Chinese used it at a very early date to make fireworks and cannons, and that it was known in India also. Perhaps the knowledge of gunpowder, like so many other things, came to Europeans from eastern Asia.

But even after Europeans began to make cannons it took a long time to get enough of them to be of much use in a battle. Men still continued to rely on their trusty

old long bows and crossbows, which they found good enough for killing their enemies when they could get within reach of them. About the time of Columbus, however, cannons and curious awkward guns which were set off with a bit of lighted hemp or flax became so common that they displaced the bows and arrows. The knight's heavy armor that had protected him from the enemy's arrows was not proof against cannon balls and bullets. Even castle gates and walls ceased to be a protection, for they could easily be battered down by an enemy supplied with a few good cannons. The nobility, therefore, ceased to build castles to live in, and gradually gave up wearing their clumsy suits of armor.



EARLY CANNON

The invention of gunpowder not only made tremendous changes in methods of carrying on war, but has been of great service in many ways, especially in making possible deep mining and quarrying.

The printing press. The first printing press with movable types was made in Europe about 1450. The only

way to make a book before printing was invented was to copy it out by hand as we have seen the monks doing in preceding chapters. The copyists were able with their quill pens to make very beautiful little letters, so that their pages looked almost as even as those of early printed books. But they were sure to make some mistakes when



From a Copley Print. Copyright, 1897, Curtis and Cameron

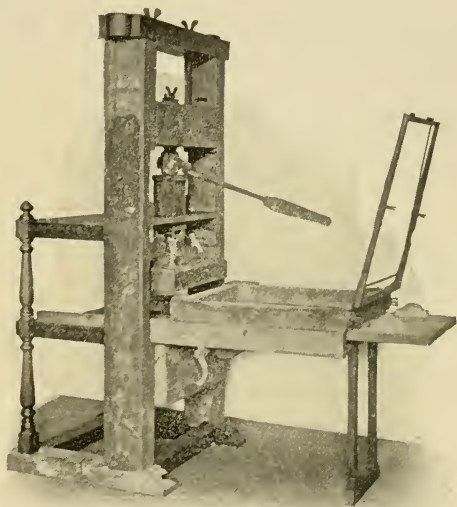
THE FIRST PRINTING PRESS

(From the painting by John W. Alexander in the Congressional Library)

they were careless or tired, and no two hand-copied books were ever exactly alike. Although it cost a great deal more to print a *single* copy of a work than to write it out by hand, yet when the type was once ready, three hundred, or five hundred, or a thousand copies could be made for a great deal less than any one could possibly write them all out by hand. Moreover, no one of all these

copies would have any mistakes in it, if the type had been correctly set up.

In the centuries that have passed since the invention of the printing press its powers have been immeasurably increased. Instead of the old wooden affair run by hand, it has grown to be a magical machine — printing, cutting, folding, and counting sixteen hundred newspapers a minute. Fifty miles of paper can pass through it every hour, and so deftly and perfectly do all parts of the machine work, and so fast do the sheets hurry through it, that only one fifth of a second is required to print a page. Yet the paper is almost never torn or crushed.



EARLY PRINTING PRESS

The benefits that have come to the world from the printing press are beyond our powers to reckon. The finest part of our civilization rests upon the art of printing. Our education depends upon it. By means of it the

treasures of great writers, historians, scientists, poets, and artists are put into our hands and the daily news of the world is brought to us. Best of all, it has placed all these benefits within the reach of every one of us.

Questions. 1. Do you know how savages to-day make their fires? 2. What is a tinder box? What is charcoal? 3. How do you suppose the first plow was fashioned? 4. Mention all the uses of iron that you can think of. 5. Why would it be easier for sailors to find their way from Norway to Labrador without a compass than from Spain to Cuba? 6. Do you know whether or not all type is set up by hand nowadays? 7. How many kinds of type were used in setting up this page?

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