

Bacon. These were all of the reformed persuasion. She then renewed the commissions of all who had previously had them.

The next act was one that forever endeared her to the heart of the nation. She opened the prison doors and set all who were bound for religion free. Old men, and matrons, young men and maidens, who had long been confined in those filthy dungeons, were permitted to return in joyousness to their families and homes, some of them after years of absence. As neither sex nor age had been spared, so now the general gaol delivery was attended with universal joy.

One who talked pleasantly came to the Queen and said, by some mistake he understood there were four still in prison, and she looked up somewhat anxiously and said "Who are they?" when he replied: "Their names are Matthew, Mark, Luke and John." The Queen saw his motive and replied at once: "Oh! I will send for the prisoners and have converse with them, and see if they wish to be enlarged," and soon afterwards the Bible was proclaimed free.

She seemed to have but two thoughts in her conduct of government: 1st, The maintenance of peace; 2nd, The promotion of the Reformation. Very easy, perhaps you will think, but on reflection you will find great difficulties. If she promotes the Reformation she offends the Pope of Rome, the man who makes and unmakes kings, who lifts up and puts down princes at his pleasure; she offends Philip King of Spain, the most powerful monarch of the age; she offends all the Papal party, both at home and abroad, yet she falters not, but proceeds, though very cautiously, and step by step only. The first Christmas after her accession she refused to have Mass said in her presence. A few days after her coronation Parliament renewed the statutes of Henry VIII and Edward VI in favor of Protestantism. The first fruits and tenths of all the realm made over by Mary to Cardinal Bole for the promotion of Popery were restored to the Crown. The Queen's supremacy was proclaimed afresh, and penalties attached for transgression. The liturgy was ordered to be read in the vernacular of the people, and the service of the churches conducted in English. Images were removed, the authority of the Pope was renounced, and from this point the Reformation went on rapidly till, in 1562, the 42 Articles of Edward's time were revised, out of which came the 39, as we have them in the Prayer Book at present, which were adopted by Convocation, and subscription required of the clergy, and, though there were about 10,000 church preferments in the land, less than 200 refused to sign.

Large bonfires were then lit up in Smithfield and elsewhere, not this time to burn martyrs but wooden images and crucifixes and other Popish trinkets, and the whole nation seemed hilarious with joy. Yet there were two classes who found fault: the extreme Catholic who thought she went too far, and the extreme Protestant who thought she did not go far enough. While we make great allowance for the embarrassing nature of Her Majesty's situation, we cannot but regret that the reformation was not made a little more complete.

It had been well, we think, if every fetter that had bound Christianity for ages had been torn away and every Popish ceremony entirely removed. The prayer at the time of Edward VI for deliverance from the thralldom of the Pope of Rome was expunged, and many of the Romish festivals retained. She ordered the communion table to be placed where the altar had stood.

In her own chapel the altar table was furnished with rich plate, gilt candlesticks and a massive crucifix.

She enjoined that the sacramental bread should be made after the Popish fashion in the form of a wafer, and many other defects and imperfections,