

Cabots made no settlement. See Hazard, Coll, i. 603; Univ. Hist. xli. 86. See also p. 7, 8, of this volume. The question of right is left to jurists and statesmen; but it must be granted, that, according to the prevalent notions of former times, this was a most important voyage:

“ For the time once was here, to the world be it known,
When all a man sail'd by, or saw, was his own.” *Freneau.*

NOTE II. (p. 52.)

The Mexicans lived in Aztlan, a country situated to the north of California, until about A. D. 1160; when they commenced their migration toward the country of Anahuac. After a temporary residence in several intermediate places, they at length arrived at that situation on the lake, where they were to found their city. As soon as they had taken possession of it, they erected a temple for their god Huitzlopochtli, around which they now began to build huts of reeds and rushes. Such was the beginning of the great city of Mexico*. See Clavigero, i. 112—123. For a distinct view of the situation of the city with its causeways, see the map prefixed to the 2d volume of Clavigero; or the maps in other Mexican histories.

NOTE III. (p. 77.)

Although the era of the Puritans commenced in the reign of Edward VI; yet that pious young prince very soon after began an ecclesiastical reformation. Had he lived to perfect it according to his intentions, the Puritans would probably have been satisfied. But he died in 1553, at the early age of XVI; and was succeeded by queen Mary, a bigotted papist, under whose administration John Rogers, of pious memory, was burnt at Smithfield; and bishop Hooper, with other pious reformers suffered martyrdom. On the accession of queen Elizabeth, the reformation, which had been begun by Edward, was, in some degree, restored; but that illustrious queen, addicted to show, and jealous of prerogative, soon made the Puritans feel the weight of their royal power. Bishops and other clergymen were deprived, for refusing the oath to the queen's supremacy. At length (31 Jan. 1563,) the Convocation of the English clergy met, and finished the XXXIX Articles. Of the lower house, 48 present were for throwing out the ceremonies, but 35 were for keeping them; and these, with the help of proxies, carried their measure by one vote. The bishops now began to urge the clergy to subscribe to the Liturgy and ceremonies, as well as to the Articles. Coverdale, Fox, Humphrey, and others, refused to subscribe; and this was the epoch of NONCONFORMITY. What hard treatment the Puritan Reformers received under the succeeding administrations of James I. and of his successors, until the Revolution of William and Mary, is well known. As authorities, that confirm this Note, and give full information on the subject, the reader is referred to Burnet's History of the Reformation of the Church of England, Pierce's Vindication of the Dissenters, Prince's Chronology, and especially Neal's History of the Puritans.

* A. D. 1325.