

**FOOTSTEPS TO HISTORY, BEING AN  
EPITOME OF THE HISTORIES OF  
ENGLAND AND FRANCE,  
EMBRACING THE COTEMPORANEOUS  
PERIODS FROM THE FIFTH TO THE  
NINETEENTH CENTURIES**

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Footsteps to History, being an Epitome of the Histories of England and France, Embracing the Cotemporaneous Periods from the Fifth to the Nineteenth Centuries by Louisa Anthony

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**LOUISA ANTHONY**

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# FOOTSTEPS TO HISTORY:

BRING AN EDITION OF THE

HISTORIES OF ENGLAND AND FRANCE,

EMBRACING THE

COTEMPORANEOUS PERIODS FROM THE FIFTH TO THE NINETEENTH CENTURIES

SO THAT THE HISTORY OF ONE COUNTRY  
MAY BE THE MEANS OF ACQUIRING A KNOWLEDGE OF THE OTHER;

TO WHICH IS ADDED

SLIGHT SKETCHES OF  
LITERATURE, ARTS, AND MANUFACTURES,

AND THEIR INFLUENCE UPON THE ERA.

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BY LOUISA ANTHONY.

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"Ask now of history's authentic page,  
And call up evidence from every age."—COWPER.

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## P R E F A C E .

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THERE is an old adage,—“It is not what we learn, but what we remember, that makes us wise.” In Seminaries for youth a considerable portion of time is devoted to the study of History, which, in a majority of cases, is presented to the mind of the student in so confused and imperfect a manner as to render its retention in the memory very difficult, and frequently produces, in after life, a distaste for historical reading, and incapacity of separating fact from detail, or cause from effect, in the great drama of the world represented in the revolutions of history. To remedy this defect has been in a great measure the object of the present work, that by the medium of rhyme the leading facts of history may be acquired by rote at an early age, and form a gradation for after knowledge. It must be understood that such rhyme has been composed solely for the purpose of being committed to memory by young people, and that it lays no claim to the title of poetry. The biographies of the monarchs of England and France, which illustrate the verse, by inciting comparison of rulers and events of cotemporaneous epochs, will, if attentively read and considered, render the history of each country of comparatively easy attainment. Such association may be carried out, and the progressive civilisation of the two countries investigated, by the more advanced student, in the slight sketches of literature, arts, manufactures, &c., which it has been thought necessary to add to the outline of civil and military affairs to which the term history is usually applied.

Much care and attention have been devoted to the compilation of the Genealogical Tables as affording an explanation of all changes in the order of succession. It is to be hoped that this brief summary of the vicissitudes and changes of two great nations during ten centuries, may stimulate the intelligent student to the perusal of those admirable and comprehensive historical works which form so valuable a portion of the literature of England and France—that this imperfect glance may form the steps to the Temple of Knowledge—the mile-stone pointing out the way to the City, rich with the memorials and treasures of the Past.



# CONTENTS.

The Saxon Line, Introductory Chapter	PAGE vii.
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## GENEALOGICAL TABLES.

ENGLAND.	PAGE	FRANCE.	PAGE
The Norman Line	1	The Merovingian, or First Royal Race of France	101
The Plantagenet Line	9	The Carolingian, or Second Royal Race of France	102
The House of Tudor	26	The House of Capet	109
The House of Stuart	50	The House of Valois	139
Descent of Oliver Cromwell	57	The Royal House of Burgundy	144
The House of Orange	57	The House of Bourbon	160-161
The House of Brunswick	73	The Bonaparte Dynasty	181
Descendants of the House of Brunswick	82	The House of Orleans	195-196

## KINGS, &c., OF ENGLAND AND FRANCE.

ENGLAND.	PAGE	FRANCE.	PAGE
William the Conqueror	2	Philip the First	110
William Rufus	4	Louis the Sixth	113
Henry the First	5	Louis the Seventh	114
Stephen	7	Philip the Second	115
Henry the Second	10	Louis the Eighth	118
Richard the First	11	Louis the Ninth	119
John	18	Philip the Third	120
Henry the Third	14	Philip the Fourth	122
Edward the First	16	Louis the Tenth	125
Edward the Second	19	Philip the Fifth	126
Edward the Third	21	Charles the Fourth	127
Richard the Second	22	Philip the Sixth	129
Henry the Fourth	25	John	132
Henry the Fifth	27	Charles the Fifth	134
Henry the Sixth	29	Charles the Sixth	136
Edward the Fourth	31	Henry the Sixth	138
Edward the Fifth	33	Charles the Seventh	140
Richard the Third	33	Louis the Eleventh	141
Henry the Seventh	37	Charles the Eighth	145
Henry the Eighth	39	Louis the Twelfth	148
Edward the Sixth	41	Francis the First	147
Mary	44	Henry the Second	151
Elizabeth	45	Francis the Second	153
James the First	51	Charles the Ninth	154
Charles the First	53	Henry the Third	156
Oliver Cromwell	57	Henry the Fourth	169
Charles the Second	60	Louis the Thirteenth	165
James the Second	64	Louis the Fourteenth	169
William the Third and Mary	70	Louis the Fifteenth	178
Anne	70	Louis the Sixteenth	178
George the First	74	The Republic—Reign of Terror	180
George the Second	76	The Government of the Directory	182
George the Third	78	Napoleon Bonaparte	185
George the Fourth	87	Louis the Eighteenth	190
William the Fourth	89	Charles the Tenth	192
Victoria	91	Louis Philippe of Orleans	197
		The Provisional Government	204
		Louis Napoleon Bonaparte	206





## INTRODUCTION.

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It ought never to be forgotten that Christianity was introduced into Britain during the rule of the Romans. Fifty-five years before Christ is given as the period when Julius Cæsar landed at Deal, but his incursions were confined to the Southern coast, and the Roman power did not attain to any great extent in Britain until Ostorius Scapula and Julius Agricola took the command. It was Ostorius Scapula who defeated Caractacus, one of the bravest of British chiefs. Caractacus and other British captives were taken to Rome in the year A.D. 52, during the reign of the Emperor Claudius, five years previous to the preaching of the Apostle Paul, and remained there two years later. From this period, Roman ships must have brought many christian worshippers to Britain, as by the middle of the second century, British christians amounted to a considerable number. Many authorities assert that Lucius, who died in 189, was the first christian king of Britain.\* In the third century, we have the names of Alban, Julius, and Aaron, as British martyrs who suffered during the persecution of the Emperors Dioclesian and Maximian. During the reign of the Emperor Constantine, in the fourth century, the whole Roman Empire was divided into four great Prefectures or governments, Britain being included in the jurisdiction of the Prefect of the Gauls, who held his court at Treves, and afterwards at Arles. The Councils held by Constantine at Arles, in 314 and 353, were attended by British christians. After the hurricane attendant upon the fall of the Roman power in the fifth century, which visited with peculiar severity the more distant provinces, the Britons were the first to recover from the blow, and to construct a civil and ecclesiastical polity capable of uniting them in one social community, and of preserving the same unity under the pressure of all external force. The four dioceses in Wales, namely Menevia, or St. David's, Llandaff, Bangor, and Llanewly, were founded at a time when Britain had no connexion with Rome, and we have the names of seven British bishops who refused to render tribute to the Anglo-Saxon kings. Persecuted by the Pagan colonists, who burned the churches and ravaged the island from east to west, the British christians took refuge amid the mountain fastnesses of Cambria or Wales, and in Cenaw, or Cornwal, which was called West Wales. Many of them fled to that part of Gaul called Armorica,

\* We are told that A.D. 162 Lucius began his reign as first Christian king of the Britons, who, after seventy-five pagan kings, was sent in the year 165 to Pope Eleutherus, to receive Christianity. The sainted Pope, knowing the devotion of the monarch, sent to him two doctors, Paganinus and Dumninus, to convert the king to Christ, and to wash him in the salutary ablutio. This ceremony subsequently took place at Galesia. Twenty-eight bishoprics were founded and inaugurated there, under three archbishops. The first was at Londoin, to which Loegria was subjected; the second at York, to which Deira, or Yorkshire, with Albania, or Scotia, was subjected; the third in Cambria, where is the city of Legions (Caer-urk); that such a city was once situate on the river Severn, its walls and edifices still testify.—From the Translation of the Latin Chronicle of Thomas Sprott, an Augustine monk, who lived about A.D. 1274, reign of Edward the First.

or Brittany, and Cadwallader, one of the most celebrated of British kings, surnamed "the Blessed," died a penitent and pilgrim at Rome.

After the connexion between Britain and Rome was entirely severed, two great parties prevailed in the southern parts of the island; a Roman party headed by Aurelius Ambrosius, a chieftain of imperial descent, and another supporting the cause of Vortigern, a British chief. During these contentions, the Scots and Piets, ancient enemies of the Britons, continued their predatory warfare, and reduced the country to the greatest misery. While Vortigern was contending with Ambrosius, two Jutish Ealdormen, or Chieftains, Hengist and Horsa, arrived in the Isle of Thanet with three creels or vessels, and a small train of chosen followers. According to some of the chroniclers, Vortigern invited Hengist and Horsa as his allies. Others represent them as exiles from their native land. All historians, however, agree that the Jutes warred successfully against the Piets and Scots, and that the Isle of Thanet was bestowed upon them as a reward for driving back to their barren moors these troublesome foes of Britain. The expectation of the Jutes increasing with their power, provoked the hostility of their allies in Britain. Assisted by their kindred, the Saxons, under the command of Ella, the Jutes obtained possession of the fertile county of Kent. Encouraged by the news from Britain, fresh reinforcements arrived from the coasts of the Baltic, and the great tribe of Angles acquiring the eastern part of the island, gave it the name of East Anglia, of which the modern counties of Norfolk and Suffolk constituted the greatest part. After more than 300 years of constant warfare, the British chieftains were overwhelmed by the power of the invaders. State after state was wrested from them, until all the different kingdoms of Britain were known by the name of the Heptarchy,\* and the island, the greater part of which in 823 fell under the sway of one monarch, became the inheritance of the Anglo-Saxons, who caused their own language, customs, laws, and institutions to become paramount.

We subjoin a list of the Anglo-Saxon kings, commencing with Egbert, who in 828 had become lord of all the states south of the Humber, and whose subsequent victories compelled the sovereigns of the lesser States to become his vassals.† Egbert was declared, in 830, by the inhabitants of Surrey, Sussex, Essex, and Kent, to be the rightful king by descent and blood.‡

\* Sir F. Palgrave rejects the term Heptarchy, as signifying seven kingdoms. He observes that at no one period of our history were there ever seven kingdoms independent of each other, and that if we include the kingdoms subservient to larger states, the number must be increased.

† There were many States of Britain which remained distinct after the accession of Egbert, and the different subordinate chieftains retaining the right of declaring war against the other Anglo-Saxon States, were miserably divided by internal feuds.

‡ The Saxons, like all the numberless tribes of the mighty Teutonic race, came from Asia at the beginning of the Christian era. Every century witnessed the tide of emigration, and during these overflowings the Saxons settled themselves upon three coasts, namely the coast of the Elbe, the coast of the North Sea, and the coast of the Baltic. In the sixth century, three tribes of Saxons, one of which was the Jutes or Angles, divided Holstein between them. The learned are not agreed whether these Saxons made their way to Holstein along the coasts of the Baltic, or whether from Sweden by the Danish peninsula.—*Dr. R. Solger.*