

**GARDINER
SAMUEL
RAWSON**

A STUDENT'S HISTORY OF
ENGLAND, V. 2: 1509-1689

Samuel Gardiner
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England, v. 2: 1509-1689

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*A Student's History of England, v. 2: 1509-1689 / From the Earliest Times to
the Death of King Edward VII:*

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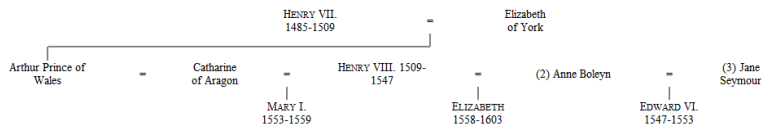
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GENEALOGICAL TABLES

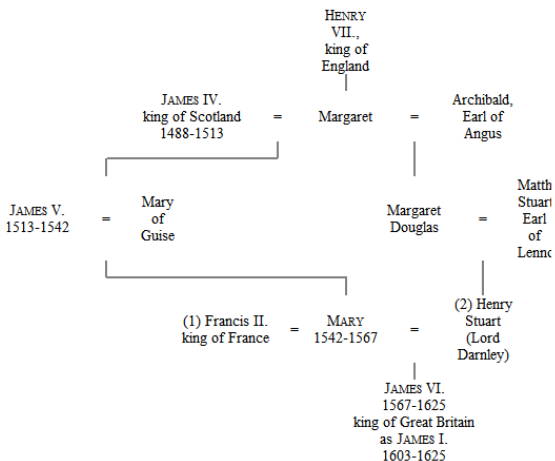
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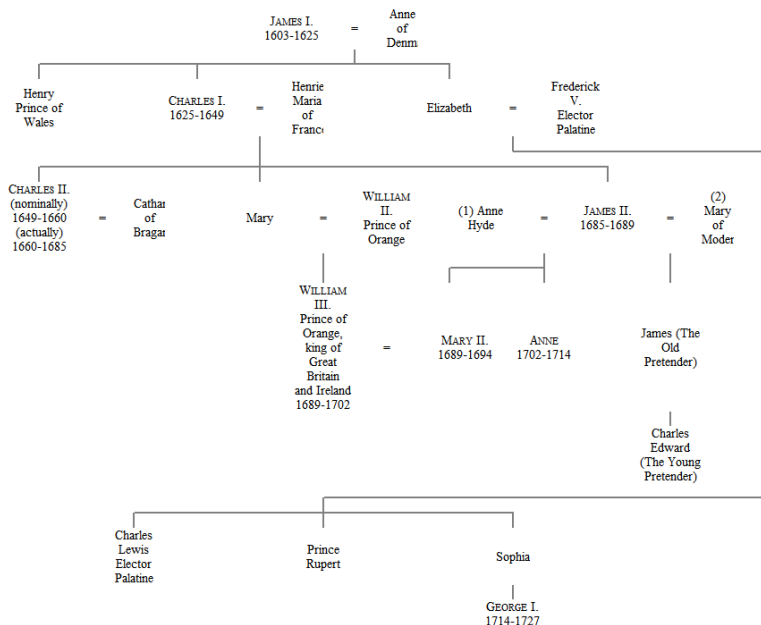
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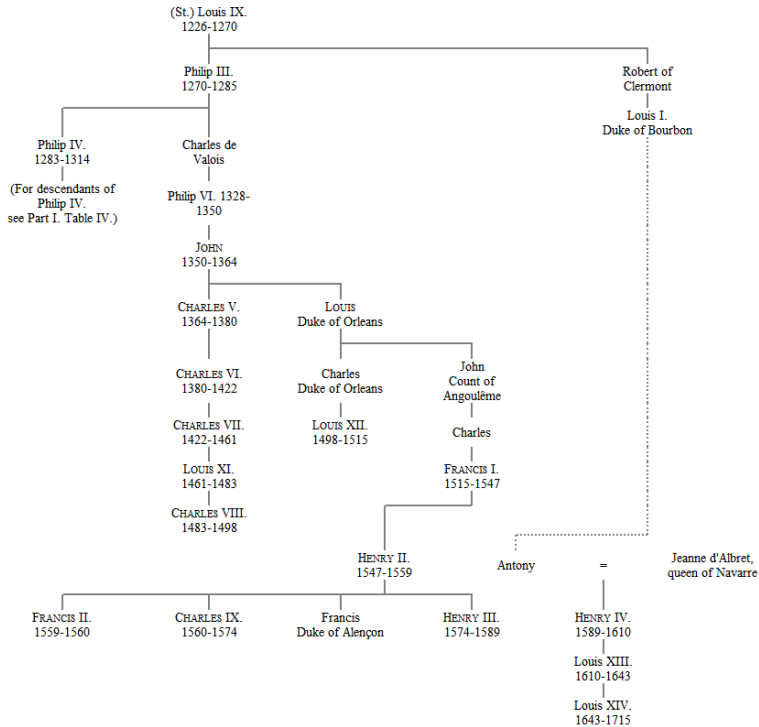
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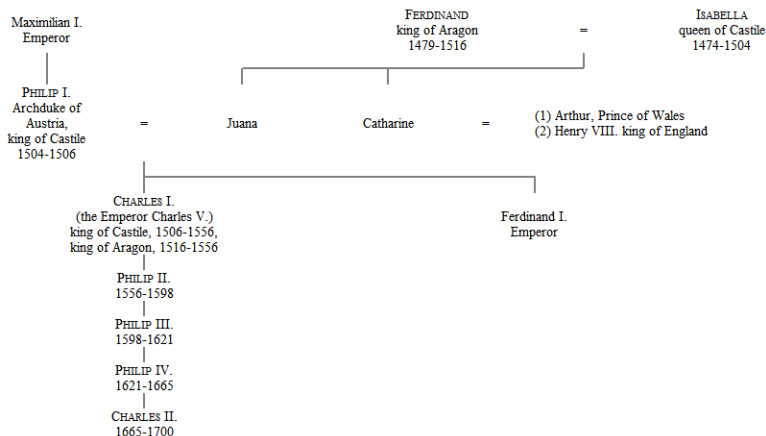
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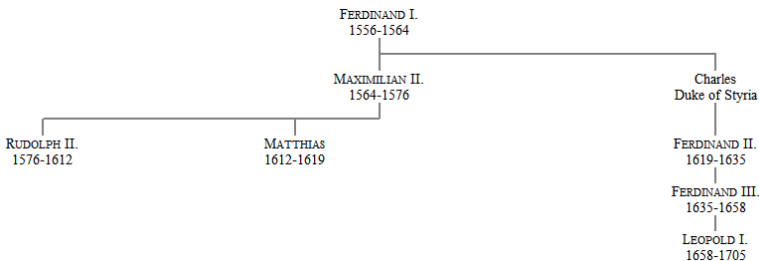
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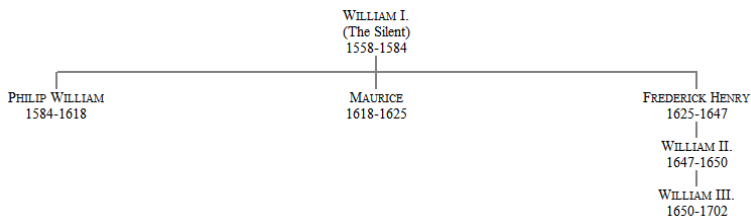
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1. **The New King. 1509.**— Henry VIII. inherited the handsome face, the winning presence, and the love of pleasure which distinguished his mother's father, Edward IV., as well as the strong will of his own father, Henry VII. He could ride better than his grooms, and shoot better than the archers of his guard. Yet, though he had a ready smile and a ready jest for everyone, he knew how to preserve his dignity. Though he seemed to live for amusement alone, and allowed others to toil at the business of administration, he took care to keep his ministers under control. He was no mean judge of character, and the saying which rooted itself amongst his subjects, that 'King Henry knew a man when he saw him,' points to one of the chief secrets of his success. He was well aware that the great nobles were his only possible rivals, and that his main support was to be found in the country gentry and the townsmen. Partly because of his youth, and partly because the result of the political struggle had already been determined when he came to the throne, he thought less than his father had done of the importance of possessing stored up wealth by which armies might be equipped and maintained, and more of securing that popularity which at least for the purposes of internal government, made armies unnecessary. The first act of the new reign was to send Empson and Dudley to the Tower, and it was significant of Henry's policy that they were tried and executed, not on a charge of having extorted money illegally from subjects, but on a trumped up charge of conspiracy against the king. It was for the

king to see that offences were not committed against the people, but the people must be taught that the most serious crimes were those committed against the king. Henry's next act was to marry Catharine. Though he was but nineteen, whilst his bride was twenty-five, the marriage was for many years a happy one.

2. Continental Troubles. 1508-1511.— For some time Henry lived as though his only object in life was to squander his father's treasure in festivities. Before long, however, he bethought himself of aiming at distinction in war as well as in sport. Since Louis XII. had been king of France (see p. 354) there had been constant wars in Italy, where Louis was striving for the mastery with Ferdinand of Aragon. In **1508** the two rivals, Ferdinand and Louis, abandoning their hostility for a time, joined the Emperor Maximilian (see pp. 337, 348) and Pope Julius II. in the League of Cambrai, the object of which was to despoil the Republic of Venice. In **1511** Ferdinand allied himself with Julius II. and Venice in the Holy League, the object of which was to drive the French out of Italy. After a while the new league was joined by Maximilian, and every member of it was anxious that Henry should join it too.

3. The Rise of Wolsey. 1512.— England had nothing to gain by an attack on France, but Henry was young, and the English nation was, in a certain sense, also young. It was conscious of the strength brought to it by restored order, and was quite ready to use this strength in an attack on its neighbours. In the new court it was ignorantly thought that there was no reason why Henry VIII.

should not take up that work of conquering France which had fallen to pieces in the feeble hands of Henry VI. To carry on his new policy Henry needed a new minister. The best of the old ones were Fox, the Bishop of Winchester, and Thomas Howard, Earl of Surrey, who, great nobleman as he was, had been contented to merge his greatness in the greatness of the king. The whole military organisation of the country, however, had to be created afresh, and neither Fox nor Surrey was equal to such a task. The work was assigned to Thomas Wolsey, the king's almoner, who, though not, as his enemies said, the son of a butcher, was of no exalted origin. Wolsey's genius for administration at once manifested itself. He was equally at home in sketching out a plan of campaign, in diplomatic contests with the wariest and most experienced statesmen, and in providing for the minutest details of military preparation.

4. The War with France. 1512-1513.— It was not Wolsey's fault that his first enterprise ended in failure. A force sent to attack France on the Spanish side failed, not because it was ill-equipped, but because the soldiers mutinied, and Ferdinand, who had promised to support it, abandoned it to its fate. In **1513** Henry himself landed at Calais, and, with the Emperor Maximilian serving under him, defeated the French at Guinegate in an engagement known, from the rapidity of the flight of the French, as the Battle of the Spurs. Before the end of the autumn he had taken Terouenne and Tournai. War with France, as usual, led to a war with Scotland. James IV., during

Henry's absence, invaded Northumberland, but his army was destroyed by the Earl of Surrey at Flodden, where he himself was slain.

5. Peace with France. 1514.— Henry soon found that his allies were thinking exclusively of their own interests. In **1512** the French were driven out of Italy, and Ferdinand made himself master of Navarre. In **1513** the warlike Pope, Julius II., died, and a fresh attempt of Louis to gain ground in Italy was decisively foiled. Henry's allies had got what they wanted, and in **1514** Henry discovered that to conquer France was beyond his power. Louis was ready to come to terms. He was now a widower. Old in constitution, though not in years, he was foolish enough to want a young wife. Henry was ready to gratify him with the hand of his younger sister Mary. The poor girl had fallen in love with Henry's favourite, Charles Brandon, Duke of Suffolk, a man of sturdy limbs and weak brain, and pleaded hard against the marriage. Love counted for little in those days, and all that she could obtain from her brother was a promise that if she married this time to please him, she should marry next time to please herself. Louis soon relieved her by dying on January 1, **1515**, after a few weeks of wedlock, and his widow took care, by marrying Suffolk before she left France, to make sure that her brother should keep his promise.

6. Wolsey's Policy of Peace. 1514-1518.— In **1514** the king made Wolsey Archbishop of York. In **1515** the Pope made him a Cardinal. Before the end of the year he was Henry's Chancellor.

The whole of the business of the government passed through his hands. The magnificence of his state was extraordinary. To all observers he seemed to be more a king than the king himself. Behind him was Henry, trusting him with all his power, but self-willed and uncontrollable, quite ready to sacrifice his dearest friend to satisfy his least desire. As yet the only conflict in Henry's mind was the conflict about peace or war with France. Henry's love of display and renown had led him to wish to rival the exploits of Edward III. and Henry V. Wolsey preferred the old policy of Richard II. and Henry VI., but he knew that he could only make it palatable to the king and the nation by connecting the idea of peace with the idea of national greatness. He aspired to be the peacemaker of Europe, and to make England's interest in peace the law of the world. In **1515** the new king of France, Francis I., needed peace with England because he was in pursuit of glory in Italy, where he won a brilliant victory at Marignano. In **1516** Ferdinand's death gave Spain to his grandson, Charles, the son of Philip and Juana (see p. 358), and from that time Francis and Charles stood forth as the rivals for supremacy on the Continent. Wolsey tried his best to maintain a balance between the two, and it was owing to his ability that England, thinly populated and without a standing army, was eagerly courted by the rulers of states far more powerful than herself. In **1518** a league was struck between England and France, in which Pope Leo X., the Emperor Maximilian, and Charles, king of Spain, agreed to join, thus converting it into a league of universal peace.

Yet Wolsey was no cosmopolitan philanthropist. He believed that England would be more influential in peace than she could be in war.

7. **Wolsey and the Renaissance.**— In scheming for the elevation of his own country by peace instead of by conquest, Wolsey reflected the higher aspirations of his time. No sooner had internal order been secured, than the best men began to crave for some object to which they could devote themselves, larger and nobler than that of their own preservation. Wolsey gave them the contemplation of the political importance of England on the Continent. The noblest minds, however, would not be content with this, and an outburst of intellectual vigour told that the times of internal strife had passed away. This intellectual movement was not of native growth. The Renaissance, or new birth of letters, sprung up in Italy in the fourteenth century, and received a further impulse through the taking of Constantinople by the Turks in **1453**, when the dispersal of Greek teachers from the East revived the study of the Greek language. It was not merely because new teachers landed in Italy that the literature of the ancient world was studied with avidity. Men were weary of the mediæval system, and craved for other ideals than those of the devotees of the Church. Whilst they learnt to admire the works of the Greek and Latin authors as models of literary form, they caught something of the spirit of the ancient world. They ceased to look on man as living only for God and a future world, and regarded him as devoting himself to the service of his fellow-

men, or even – in lower minds the temptation lay perilously near – as living for himself alone. Great artists and poets arose who gave expression to the new feeling of admiration for human action and human beauty, whilst the prevailing revolt against the religion of the middle ages gave rise to a spirit of criticism which refused belief to popular legends.

8. **The Renaissance in England.**— The spirit of the Renaissance was slow in reaching England. In the days of Richard II. Chaucer visited Italy, and Italian influence is to be traced in his Canterbury Tales. In the days of Henry VI. the selfish politician, Humphrey, Duke of Gloucester, purchased books, and gave to Oxford a collection which was the foundation of what was afterwards known as the Bodleian Library. Even in the Wars of the Roses the brutal John Tiptoft, Earl of Worcester, and the gentle Earl Rivers, the brother of Elizabeth Woodville, were known as patrons of letters. The invention of printing brought literature within reach of those to whom it had hitherto been strange. Edward IV. patronised Caxton, the first English printer. In the peaceful reign of Henry VII. the seed thus sown sprang into a crop. There was, however, a great difference between the followers of the new learning in England and in Italy. In Italy, for the most part, scholars mocked at Christianity, or treated it with tacit contempt. In England there was no such breach with the religion of the past. Those who studied in England sought to permeate their old faith with the new thoughts.

9. **The Oxford Reformers.**— Especially was this the case

with a group of Oxford Reformers, Grocyn, Linacre, and Colet, who were fighting hard to introduce the study of Greek into the University. Among these Colet specially addicted himself to the explanation of the epistles of St. Paul, insisting on following their plain meaning instead of the mystical interpretations then in vogue. In **1510** he founded St. Paul's School, that boys might be there taught without being subjected to the brutal flogging which was in those days the lot even of the most diligent of schoolboys. The most remarkable member of this group of scholars was Thomas More. Young More, who had hoped much from the accession of Henry VIII., had been disappointed to find him engaging in a war with France instead of cultivating the arts of peace. He meditated deeply over the miseries of his fellow-men, and longed for a time when governments would think it to be their highest duty to labour for those who are too weak to help themselves.

10. '**The Utopia.**' **1515-1516.**— In **1515** and **1516** More produced a book which he called *Utopia*, or Nowhere, intending it to serve as a satire on the defects of the government of England, by praising the results of a very different government in his imaginary country. The Utopians, he declared, fought against invaders of their own land or the land of their allies, or to deliver other peoples from tyranny, but they made no wars of aggression. In peace no one was allowed either to be idle or overworked. Everyone must work six hours a day, and then he might listen to lectures for the improvement of his mind. As for the religion of

Utopia, no one was to be persecuted for his religious opinions, as long as he treated respectfully those who differed from him. If, however, he used scornful and angry words towards them, he was to be banished, not as a despiser of the established religion, but as a stirrer up of dissension. Men of all varieties of opinion met together in a common temple, the worship in which was so arranged that all could take part in it. Amongst their priests were women as well as men. More practical was the author's attack on the special abuses of the times. England swarmed with vagrants, who easily passed into robbers, or even murderers. The author of *Utopia* traced the evil to its roots. Soldiers, he said, were discharged on their return home, and, being used to roving and dissolute habits, naturally took to vagrancy. Robbery was their only resource, and the law tempted a robber to murder. Hanging was the penalty both for robbing and murder, and the robber, therefore, knowing that he would be hanged if he were detected, usually killed the victim whom he had plundered in order to silence evidence against himself; and More consequently argued that the best way of checking murder would be to abolish the penalty of death for robbery. Another great complaint of More's was against the ever-growing increase of inclosures for pasturage. "Sheep," he said, "be become so great devourers and so wild that they eat up and swallow down the very men themselves. They consume, destroy, and devour whole fields, houses, and cities." More saw the evil, but he did not see that the best remedy lay in the establishment of manufactures, to give employment in towns

to those who lost it in the country. He wished to enforce by law the reversion of all the new pasturage into arable land.

11. **More and Henry VIII.**— Henry VIII. was intolerant of those who resisted his will, but he was strangely tolerant of those who privately contradicted his opinions. He took pleasure in the society of intelligent and witty men, and he urged More to take office under him. More refused for a long time, but in **1518**— the year of the league of universal peace — believing that Henry was now a convert to his ideas, he consented, and became Sir Thomas More and a Privy Councillor. Henry was so pleased with his conversation that he tried to keep him always with him, and it was only by occasionally pretending to be dull that More obtained leave to visit his home.

12. **The Contest for the Empire. 1519.**— In January **1519** the Emperor Maximilian died. His grandson Charles was now possessed of more extensive lands than any other European sovereign. He ruled in Spain, in Austria, in Naples and Sicily, in the Netherlands, and in the County of Burgundy, usually known as Franche Comté. Between him and Francis I. a struggle was inevitable. The chances were apparently, on the whole, on the side of Charles. His dominions, indeed, were scattered, and devoid of the strength given by national feeling, whilst the smaller dominions of Francis were compact and united by a strong national bond. In character, however, Charles had the superiority. He was cool and wary, whilst Francis was impetuous and uncalculating. Both sovereigns were now candidates for the

Empire. The seven electors who had it in their gift were open to bribery. Charles bribed highest, and being chosen became the Emperor Charles V.

13. **The Field of the Cloth of Gold. 1520.**— Wolsey tried hard to keep the peace. In **1520** Henry met Francis on the border of the territory of Calais, and the magnificence of the display on both sides gave to the scene the name of the Field of the Cloth of Gold. In the same year Henry had interviews with Charles. Peace was for a time maintained, because both Charles and Francis were still too much occupied at home to quarrel, but it could hardly be maintained long.

The embarkation of Henry VIII. from Dover, 1520: from the original painting at Hampton Court.

14. **The Execution of the Duke of Buckingham. 1521.**— Henry was entirely master in England. In **1521** the Duke of Buckingham, son of the Buckingham who had been beheaded by Richard III., was tried and executed as a traitor. His fault was that he had great wealth, and that, being descended from the Duke of Gloucester, the youngest son of Edward III., he had not only cherished some idea of claiming the throne after Henry's death, but had chattered about his prospects. In former days justice was not to be had by those who offended the great lords. Now, one despot had stepped into the place of many, and justice was not to be had by those who offended the king. The legal forms of trial were now as before observed. Buckingham was indeed tried before the court of the Lord High Steward,

which consisted of a select number of peers, and which had jurisdiction over peers when Parliament was not sitting. These, however, were no more than forms. It was probably a mingled feeling of gratitude and fear which made peers as well as ordinary juries ready to take Henry's word for the guilt of any offender.

15. Another French War. 1522-1523.— The diplomacy of those days was a mere tissue of trickery and lies. Behind the falsehood, however, Wolsey had a purpose of his own, the maintenance of peace on the Continent. Yet, in **1521** war broke out between Charles and Francis, both of whom laid claim to the Duchy of Milan, and it was evident that Wolsey would be unable to keep England out of the struggle. If there was to be fighting Henry preferred to fight France rather than to fight Charles. In **1522**, in conjunction with Charles, he invaded France. There was burning and ravaging enough, but nothing of importance was done. Nevertheless in **1523** Henry was in high spirits. A great French noble, the Duke of Bourbon, provoked by ill-treatment, revolted against Francis, and Henry and Charles fancied that he would open a way to them into the heart of France. If Henry was to be crowned at Paris, which was the object on which he was bent, he must have a supply of money from his subjects. Though no Parliament had been summoned for nearly eight years, one was summoned now, of which More was the Speaker. Wolsey asked for an enormous grant of 800,000*l.*, nearly equal to 12,000,000*l.* at the present day. Finding that the Commons hesitated, he swept into the House in state to argue with them.

Expecting a reply, and finding silence, he turned to More, who told him that it was against the privilege of the House to call on it for an immediate answer. He had to depart unsatisfied, and after some days the House granted a considerable sum, but far less than that which had been demanded. Wolsey was now in a position of danger. His own policy was pacific, but his master's policy was warlike, and he had been obliged to make himself the unquestioning mouthpiece of his master in demanding supplies for war. He had long been hated by the nobles for thrusting them aside. He was now beginning to be hated by the people as the supposed author of an expensive war, which he would have done his best to prevent. He had not even the advantage of seeing his master win laurels in the field. The national spirit of France was roused, and the combined attack of Henry and Charles proved as great a failure in **1523** as in **1522**. The year **1524** was spent by Wolsey in diplomatic intrigue.

16. The Amicable Loan. 1525.— Early in **1525** Europe was startled by the news that Francis had been signally defeated by the Imperialists at Pavia, and had been carried prisoner to Spain. Wolsey knew that Charles's influence was now likely to predominate in Europe, and that unless England was to be overshadowed by it, Henry's alliance must be transferred to Francis. Henry, however, saw in the imprisonment of Francis only a fine opportunity for conquering France. Wolsey had again to carry out his master's wishes as though they were his own. Raking up old precedents, he suggested that the people should

be asked for what was called an Amicable Loan, on the plea that Henry was about to invade France in person. He obtained the consent of the citizens of London by telling them that, if they did not pay, it might 'fortune to cost some their heads.' All over England Wolsey was cursed as the originator of the loan. There were even signs that a rebellion was imminent. In Norfolk when the Duke of Norfolk demanded payment there was a general resistance. On his demanding the name of the captain of the multitude which refused to pay, a man told him that their captain's 'name was Poverty,' and 'he and his cousin Necessity' had brought them to this. Wolsey, seeing that it was impossible to collect the money, took all the unpopularity of advising the loan upon himself. 'Because,' he wrote, 'every man layeth the burden from him, I am content to take it on me, and to endure the fame and noise of the people, for my goodwill towards the king ... but the eternal God knoweth all.' Henry had no such nobility of character as to refuse to accept the sacrifice. He liked to make his ministers scapegoats, to heap on their heads the indignation of the people that he might himself retain his popularity. For three centuries and a half it was fully believed that the Amicable Loan had originated with Wolsey.

17. Closing Years of Wolsey's Greatness. 1525-1527.— All idea of continuing the war being now abandoned, Wolsey cautiously negotiated for an alliance with France, and in the autumn of **1525** peace was signed between France and England. In February **1526** Charles set Francis at liberty on his promising

to abandon to him large tracts of French territory. As soon as he was out of Spain Francis declared that, without the consent of his subjects, such promises were not binding on him. An Italian league, jealous of Charles's power, gathered round the Pope, Clement VII., to oppose him. In May **1527** the exiled Duke of Bourbon, who was now one of Charles's generals, took Rome by assault. He was himself slain as he mounted the wall, but his followers took prisoner the Pope, and sacked Rome with horrible barbarity. Wolsey was too worldly-minded to be shocked at the Pope's misfortunes; but he had much to fear from the enormous extension of the Emperor's power. For some weeks he had been negotiating a close alliance with France on the basis of a marriage between Henry's only surviving child, Mary, and the worn-out voluptuary Francis. Suddenly the scheme was changed to a proposal for a marriage between Mary, who was ten years old, and the second son of Francis, who was but six. The bargain was concluded, and for a time there was some thought of carrying it out. At all events when the news of the sack of Rome arrived, England and France were already in close alliance. Wolsey's position was, to all outward appearance, secure.

CHAPTER XXV

THE BREACH WITH THE PAPACY. 1527-1534

LEADING DATES

Reign of Henry VIII., 1509-1547

- Henry seeks for a divorce 1527
- His suit before a Legatine Court 1529
- Fall of Wolsey 1529
- The clergy acknowledge Henry to be Supreme Head of the Church of England 1531
- The first Act of Annates 1532
- The king's marriage to Anne Boleyn and the Act of Appeals 1533
- Cranmer's sentence of divorce 1533
- The final separation from Rome 1534

1. **The Papacy and the Renaissance.**— The Renaissance alone could not make the world better, and in many respects it made it worse. The respect which it paid to humanity, which was its leading characteristic, allied itself in More with a reverence for

God, which led him to strive to mellow the religious teaching of the Middle Ages, by fitting it for the needs of the existing world. Too many threw off all religious restraints, and made it their first thought to seek their own enjoyment, or the triumphs of their own intellectual skill. Sensual delights were pursued with less brutal directness, but became more seductive and more truly debasing by the splendour and gracefulness of the life of which they formed a part. In Italy the Popes swam with the current. Alexander VI. (1492-1503) gave himself up to the most degrading vices. Julius II. (1503-1513) was a passionate warrior struggling for the extension of his temporal possessions. Leo X. (1513-1521) was a polished lover of art, perfectly indifferent to religious duty. "Let us enjoy the Papacy," he said when he was elected, "since God has given it to us." Amidst the lust of the flesh, the lust of the eyes, and the pride of life, the Popes became as other Italian princes, no better and no worse. Spiritual guidance was no longer to be expected of them.

2. **Wolsey and the Papacy.**— By Wolsey and his master the Papacy was respected as a venerable and useful institution, the centre of a religious organisation which they believed to be of divine origin, though when it came in conflict with their own projects they were quite ready to thwart it. In 1521 Leo X. died, and Wolsey, having some hopes of being himself elected, asked Charles V. to send troops to compel the cardinals to choose him, promising to pay the expenses of the armament. Charles, though, in the previous year, he had offered to support Wolsey's

candidature at the next vacancy, now deserted him, and the new Pope was Adrian VI., who in **1523** was succeeded by Clement VII. (see p. [374](#)).

3. **Wolsey's Legatine Powers.**— It is unlikely that Wolsey was much disappointed. His chief sphere of action was England, where since **1518** he had held unwonted authority, as in that year he had been appointed Legate *a latere*¹ by Leo X. at Henry's request, and the powers of a Legate *a latere* were superior even to those of Warham, the Archbishop of Canterbury. Wolsey was therefore clothed with all the authority of king and Pope combined. His own life was, indeed, like those of many churchmen in his day, very far from the ideal of Christianity; but for all that he had that respect for religious order which often lingers in the hearts of men who break away from the precepts of religion, and he was too great a statesman to be blind to the danger impending over the Church. The old order was changing, and Wolsey was as anxious as More, though from more worldly motives, that the change should be effected without violence. He knew that the Church was wealthy, and that wealth tempted plunderers, and he also knew that, with some bright exceptions, the clergy were ignorant, and even when not absolutely dissolute were remiss and easy-going in their lives. He was, therefore, anxious to make them more worthy of respect, and, with the consent of king and Pope, he began in **1524** to

¹ *i. e.* a Legate sent from the Pope's side, and therefore having power to speak almost with full Papal authority.

dissolve several small monasteries, and to apply their revenues to two great colleges, the one founded by him at Oxford and the other at Ipswich. He hoped that without any change of doctrine or organisation the Church would gradually be purified by improved education, and would thus once more command the respect of the laity.

4. **Henry VIII. and the Clergy.**— With Wolsey's object Henry, being himself well educated and well read, fully sympathised. For many years there had been a tacit understanding between the king and the Pope, and now that both the king and the Pope supported Wolsey's action there seemed to be less danger than ever of any disturbance of the friendly relations between Church and State. Yet though Henry was on good terms with the Pope, he had made up his mind that whenever there was a conflict of jurisdiction in ecclesiastical matters his own will, and not that of the clergy, was to be predominant. As early as in **1515**, when a question of this kind was moved, Wolsey asked on behalf of the clergy that it might be referred to the Pope. "We," said Henry proudly, "are by God's grace king of England, and have no superior but God; we will maintain the rights of the crown like our predecessors; your decrees you break and interpret at your pleasure, but we will not consent to your interpretation of them any more than our predecessors have done." Henry VIII., in short, took up the position which Henry II. had assumed towards the clergy of his day, and he was far more powerful to give effect to his views

than Henry II. had ever been. Such an act of self-assertion would probably have caused a breach with the great Popes of the middle ages, such as Gregory VII. or Innocent III. Leo X. was far too much a man of the world to trouble himself about such matters.

5. **German Lutheranism.**— Before many years had passed the beginnings of a great religious revolution which appeared in Germany served to bind Henry and Leo more closely together. Martin Luther, a Saxon friar, had been disgusted by the proceedings of a hawker of indulgences, who extracted small sums from the ignorant by the sale of the remission of the pains of purgatory. What gave world-wide importance to Luther's resistance was that he was not only an eloquent preacher of morality, but the convinced maintainer of a doctrine which, though not a new one, had long been laid aside. He preached justification by faith, and the acceptance of his teaching implied even more than the acceptance of a new doctrine. For centuries it had been understood that each Christian held intercourse with God through the sacraments and ordinances of the Church. His individuality was, as it were, swallowed up in the vast community to which he belonged. Luther taught each of his hearers that the important thing was his faith, that is to say his immediate personal relation with God, and that the intervention of human beings might, indeed, be helpful to him, but could be no more. Such a doctrine touched all human activity. The man who in religion counted his own individual faith as the one thing necessary was likely to count his own individual convictions

in social or political matters as worth more to him than his obedience to the authority of any government. In Luther's teaching was to be found the spirit of political as well as of religious liberty. This side of it, however, was not likely to reveal itself at once. After a time Luther shook off entirely the claims of the Papacy upon his obedience, but he magnified the duty of obeying the princes who gave him their support in his struggle with the Pope.

6. **Henry's Controversy with Luther.**— Luther, when once he was engaged in controversy with the Papacy, assailed other doctrines than those relating to justification. In **1521** Henry, vain of his theological learning, wrote a book against him in defence of the seven sacraments. Luther, despising a royal antagonist, replied with scurrilous invective. Pope Leo was delighted to have found so influential a champion, and conferred on Henry the title of Defender of the Faith. If Henry had not been moved by stronger motives than controversial vanity he might have remained the Pope's ally till the end of his life.

7. **Queen Catharine and Anne Boleyn.**— It was a great disappointment to Henry that he had no surviving male children. England had never been ruled by a queen, and it was uncertain whether Henry's daughter, Mary, would be allowed to reign. Henry had already begun to ask himself whether he might not get rid of his wife, on the plea that a marriage with his brother's wife was unlawful, and this consideration had the greater weight with him because Catharine was five years older than himself

and was growing distasteful to him. When in **1521**, in his book against Luther, he assigned a divine origin to the Papacy, he told More of a secret reason for this exaltation of the Pope's power, and it is possible that this reason was his desire to obtain from the Pope a divorce under the pretext that it would secure a peaceful succession. At all events his scruples regarding his marriage with Catharine were quickened in **1522** by the appearance at court of Anne Boleyn, a sprightly black-eyed flirt in her sixteenth year, who took his fancy as she grew into womanhood. Flirt as she was, she knew her power, and refused to give herself to him except in marriage. The king, on his part, being anxious for a legitimate son, set his heart on a divorce which would enable him to marry Anne. Wolsey, knowing the obstacles in the way, urged him to abandon the project; but it was never possible to turn Henry from his course, and Wolsey set himself, in this as in all things else, to carry out his master's wishes, though he did so very reluctantly. Moral scruples had little weight with Wolsey, but in **1525**, when he learnt the king's design, there were strong political reasons against its execution, as England was in alliance with Catharine's nephew, the Emperor, Charles V., and a divorce would be certain to endanger the alliance.

8. Henry's Demand for a Divorce. 1527-1528.— Two years later, in **1527**, as Henry was veering round towards a French alliance (see p. [374](#)), he had no longer much reason to consider the feelings of the Emperor. On the other hand, the strong position which Charles occupied in Italy after the sack of Rome

made it improbable that Clement VII. who was then Pope, and who thought more of his political than of his ecclesiastical position, would do anything to thwart the Emperor. An attempt made by Henry in **1527** to draw Clement to consent to the divorce failed, and in **1528** Wolsey sent to Rome his secretary, Stephen Gardiner, an adroit man of business, to induce Clement to appoint legates to decide the question in Henry's favour. Clement, anxious to please all parties, appointed Wolsey and another cardinal, Campeggio, as his legates, but took care to add that nothing done by them should be valid until it had received his own approval.

9. The Legatine Court. 1529.— The court of the two legates was opened at Blackfriars in **1529**. Before proceeding to business they tried hard to induce either Henry to abstain from asking for a divorce or Catharine to abstain from resisting his demand. In such a matter Catharine was as firm as the self-willed Henry. Even if she could consent to leave the throne, she could not, if she retained any sense of womanly dignity, acknowledge that she had never been a wife to Henry, or suffer her daughter to be branded with illegitimacy. When king and queen were at last cited to appear Catharine knelt before her husband. She had, she said been his true and obedient wife for twenty years, and had done nothing to deserve being put to open shame. As it was, she appealed to Rome. The queen's cause was popular with the masses, who went straight to the mark, and saw in the whole affair a mere attempt to give a legal covering to Henry's lust.

The legates refused to consider the queen's appeal, but when they came to hear arguments on the merits of the case they were somewhat startled by the appearance of the aged Fisher, Bishop of Rochester, one of the holiest and most learned prelates of the day, who now came voluntarily, though he knew that Henry's wrath was deadly, to support the cause of Catharine. Campeggio took advantage of the strong feeling which was growing against the king to interpose delays which he knew to be well-pleasing to Clement, and before these delays were at an end Clement annulled all the proceedings in England and revoked the cause to Rome. Most probably he was alarmed at the threats of the Emperor, but he had also reasons of his own for the course which he took. Henry did not ask for a divorce on any of the usual grounds, but for a declaration that his marriage had been null from the beginning. As, however, his marriage had been solemnised with a Papal dispensation, Clement was asked to set aside the dispensation of one of his predecessors, a proceeding to which no Pope with any respect for his office could reasonably be expected to consent.

10. The Fall of Wolsey. 1529-1530.— Henry was very angry and made Wolsey his victim. Wolsey's active endeavours to procure the divorce counted as nothing. It was enough that he had failed. He was no longer needed to conduct foreign affairs, as Henry cared now only for the divorce, and raised no objection when Charles and Francis made peace at Cambrai without consulting his interests. The old nobility, headed by the

Duke of Norfolk, the son of the victor of Flodden, had long hated Wolsey bitterly, and the profligate courtiers, together with the friends and relatives of Anne, hated him no less bitterly now. Before the end of the year proceedings under the Statute of Præmunire (see pp. 258, [382](#)) were taken against him on the ground that he had usurped legatine powers. It was notorious that he had exercised them at the king's wish, and he could have produced evidence to show that this had been the case. In those days, however, it was held to be a subject's duty not to contest the king's will, and Wolsey contented himself with an abject supplication for forgiveness. He was driven from his offices, and all his goods and estates seized. The college which he had founded at Ipswich was sold for the king's use, and his college at Oxford, then known as Cardinal College, was also seized, though it was afterwards refounded under the name of Christchurch by the robber king. Wolsey was reduced to extreme poverty. In **1530** he was allowed to return to the possession of the archbishopric of York; but he imprudently opened communications with the French ambassador, and harmless as they were, they gave a handle to his enemies. Henry ordered him to be charged with treason. The sufferings of his mind affected his body, and on his way to London he knew that he was a dying man. "Father Abbot," he said, in taking shelter in Leicester Abbey, "I am come hither to leave my bones among you." "If I had served my God," he acknowledged as he was passing away, "as diligently as I have done my king, He would not have given me over in my grey

hairs."

11. The House of Commons and the Clergy. 1529.— No king ever felt the importance of popularity like Henry, and the compassion which had been freely given to Catharine by the crowd, on her appearance in the Legatine Court, made it necessary for him to find support elsewhere. It had been Wolsey's policy to summon Parliament as seldom as possible. It was to be Henry's policy to summon it as frequently as possible. He no longer feared the House of Lords, and either he or Wolsey's late servant, Thomas Cromwell, an able and unscrupulous man, who rose rapidly in Henry's favour, perceived the use which might be made of the House of Commons. By his influence the king could carry the elections as he pleased, and when Parliament met in **1529** it contained a packed House of Commons ready to do the king's bidding. The members were either lawyers or country gentlemen, the main supports of the Tudor monarchy, and Henry strengthened his hold upon them by letting them loose on the special abuses which had grown up in the ecclesiastical courts. Lawyers and country gentlemen were very much what they had been in the fifteenth century, without large political ideas or fine spiritual perceptions; but now that they were relieved of the oppression of the great nobles they turned upon the clergy, who claimed fees and dues which they disliked paying, and who used the powers of the ecclesiastical tribunals to exact heavy payments for moral and spiritual offences.

12. The Universities Consulted. 1530.— Henry had as yet no

thought of breaking with the Pope. He wanted to put pressure on him to make him do what he had come to regard as right. In **1530** he sent to the universities of Europe to ask their opinion on the question whether a marriage with a brother's widow was contrary to the law of God. The whole inquiry was a farce. Wherever Henry or his allies could bribe or bully the learned doctors, an answer was usually given in the affirmative. Wherever the Emperor could bribe or bully, then the answer was usually given in the negative. That the experiment should have been tried, however, was a proof of the strength of the spirit of the Renaissance. A question of morals which the Pope hesitated to decide was submitted to the learning of the learned.

13. The Clergy under a Præmunire. 1530-1531.— Towards the end of **1530** Henry charged the whole clergy of England with a breach of the Statute of Præmunire by their submission to Wolsey's legatine authority. A more monstrous charge was never brought, as when that authority was exercised not a priest in England dared to offend the king by resisting it. When the Convocation of Canterbury met in **1531**, it offered to buy the pardon of the clergy by a grant of 100,000*l.*, to which was afterwards added 18,000*l.* by the Convocation of York. Henry refused to issue the pardon unless the clergy would acknowledge him to be supreme head of the Church of England.

14. The King's Supreme Headship acknowledged by the Clergy. 1531.— The title demanded by Henry was conceded by the clergy, with the qualification that he was Supreme Head of

the English Church and clergy so far as was allowed by the law of Christ. The title thus given was vague, and did not bar the acknowledgment of the Papal authority as it had been before exercised, but its interpretation would depend on the will of the stronger of the two parties. As far as the Pope was concerned, Henry's claim was no direct invasion of his rights. The Pope had exercised authority and jurisdiction in England, but he had never declared himself to be Supreme Head of the Church either in England or anywhere else. Henry indeed alleged that he asked for nothing new. He merely wanted to be known as the supreme authority in the relations between the clergy and the laity. Nevertheless it was a threat to the Pope, who might well fear lest the clergy, after giving way to the assumption of a title which implied authority over themselves, might give way to the widening of that same authority over matters on which the Pope's claims had hitherto been undoubted.

15. The Submission of the Clergy. 1532.— Everything done by Henry at this crisis was done with a view to the securing of his purposed divorce. In the Parliament which sat in **1532** the Commons were again let loose upon the clergy, and Henry, taking their side, forced Convocation² to sign a document known as the submission of the clergy. In this the clergy engaged in the first place neither to meet in Convocation nor to enact or execute

² There were two Convocations, of the two provinces of Canterbury and York, but the former was so much more important that it is usually spoken of simply as Convocation.

new canons without the king's authority, and, secondly, to submit all past ecclesiastical legislation to examination with a view to the removal of everything prejudicial to the royal prerogative. The second article was never carried into effect, as the first was enough for Henry. He was now secure against any attempt of the clergy in Convocation to protest against any step that he might take about the divorce, and he was none the less pleased because he had incidentally settled the question of the relations between the clerical legislature and the Crown.

16. Sir Thomas More and the Protestants. 1529-1532.— The submission of the clergy cost Henry the services of the best and wisest of his statesmen. Sir Thomas More had been appointed Chancellor on Wolsey's fall in **1529**. When More wrote the *Utopia*, Luther had not yet broken away from the Papacy, and the tolerant principles of the author of that book had not been put to the test. Even in the *Utopia* More had confined his tolerance to those who argued in opposition to the received religion without anger or spite, and when he came to be in office he learnt by practical experience that opposition is seldom carried on in the spirit of meekness. Protestantism, as the Lutheran tenets began to be called in **1529**, spread into England, though as yet it gained a hold only on a few scattered individuals. Here and there thoughtful men, dissatisfied with the teaching given to them and with the lives of many of their teachers, embraced the Lutheran doctrine of justification by faith. Even the best of them could hardly be expected to treat

with philosophic calm the doctrines which they had forsaken; whilst some of their converts took a pleasure in reviling the clergy and the common creed of the vast majority of Englishmen. With many again the doctrine of justification by faith slipped into the condemnation of the merit of good works, and even into a light estimation of good works themselves. For this bitterness of speech and mind More had no tolerance, and while he pursued his antagonists with argument and ridicule, he also used his authority to support the clergy in putting down what they termed heresy by the process of burning the obstinate heretic.

17. Resignation of Sir Thomas More. 1532.— More had no ground for fearing that the increase of the king's authority over the clergy would at once encourage revolt against the Church. Henry was a representative Englishman, and neither he nor the House of Commons had the least sympathy with heresy. They wanted to believe and act as their fathers had done. More, however, was sufficiently prescient to foresee that a lay authority could not for ever maintain this attitude. Laymen were certain to be moved by the current of thought which prevailed in their age, and it was only, he believed, the great Papal organisation which could keep them steady. Though Henry had not yet directly attacked that organisation, he might be expected to attack it soon, and, in **1532**, More retired from all connection with Henry's government rather than take part in that attack.

18. The First Act of Annates. 1532.— Having secured himself, as it were, in the rear by the submission of the clergy,

Henry proceeded to deal with the Pope. He still wished if possible to win him to his side, and before the end of **1532** he obtained from Parliament an Act of Annates. Annates were the first-fruits or first year's income of ecclesiastical benefices, and by this Act the first-fruits of bishoprics, which had hitherto been paid to the Pope, were to be kept back. The Act was not, however, to come into force till the king had ratified it, and Henry refused for a time to ratify it hoping to reduce Clement to submission by suspending over his head a threat upon his purse.

19. The King's Marriage and the Act of Appeals. 1533.— Henry, however, found that Clement was not to be moved, and his patience coming at last to an end, he was secretly married to Anne Boleyn on January 25, **1533**. Now that he had reluctantly given up hope of obtaining a favourable decision from the Pope, he resolved to put an end to the Papal jurisdiction in England. Otherwise if he obtained a sentence in an English ecclesiastical court declaring his marriage with Catharine to be null from the beginning, his injured wife might appeal to the superior court of the Pope. He accordingly obtained from Parliament the Act of Appeals, declaring that the king held the supreme authority in England, and that as under him all temporal matters were to be decided by temporal judges, and all spiritual matters by spiritual judges, no appeals should hereafter be suffered to any authority outside the realm. Henry was capable of any meanness to serve his ends, but he also knew how to gain more than his immediate ends by connecting them with a large

national policy. He almost made men forget the low design which prompted the Act of Appeals by fixing their eyes on the great object of national independence.

20. Archbishop Cranmer and the Court at Dunstable. 1533.— Henry found a convenient instrument for his personal as well as for his national policy in Thomas Cranmer, whom he appointed Archbishop of Canterbury in the spring of **1533**. Cranmer was intellectually acute, and took a worthy part in the further development of the English Church; but he was morally weak, and inclined to carry out orders whatever they might be, especially if they came from a king as strong-willed as Henry. He had already thrown himself as an active agent into the cause of Henry's divorce, and he was now prepared as archbishop to give effect to his arguments. In March Convocation was half persuaded, half driven to declare Catharine's marriage to be void, and in May Cranmer, sitting at Dunstable in his archiepiscopal court, pronounced sentence against her. In accordance with the Act of Appeals the sentence was final, but both Henry and Cranmer feared lest Catharine should send her counsel to make an appeal to Rome, and they were therefore mean enough to conceal from her the day on which sentence was to be given. The temporal benefits which the Pope derived from England were now to come to an end as well as his spiritual jurisdiction, and in July the king ratified the Act of Annates.

21. Frith and Latimer. 1533.— When a man of special intellectual acquirements like Cranmer could descend to the trick

which he had played at Dunstable, it was time that some one should be found who, in the steadfastness of his faith, would refuse to truckle to the king, and would maintain the rights of individual conscience as well as those of national independence. The teaching of Zwingli, a Swiss reformer, who held that the bread and wine in the Sacrament of the Lord's Supper was a mere sign of the Body and Blood of the Redeemer, was beginning to influence the English Protestants, and its reception was one more reason for the mass of Englishmen to send to prison or the stake those who maintained what was, in their eyes, so monstrous a heresy. Amongst the noblest of the persecuted was John Frith, who whilst he stoutly held to the belief that the doctrine of transubstantiation was untrue, begged that men should be left 'to think thereon as God shall instil in any man's mind, and that neither part condemn other for this matter, but receive each other in brotherly love, reserving each other's infirmity to God.' Frith was in advance of his time as the advocate of religious liberty as well as of a special creed, and he was burnt alive. Henry meant it to be understood that his supreme headship made it easier, and not harder, to suppress heresy. He might have succeeded if he had had merely to deal with a few heroes like Frith. That which was beyond his control was the sapping process of the spirit of the Renaissance, leading his bishops, and even himself, to examine and explain received doctrines, and thus to transform them without knowing what they were doing. Hugh Latimer, for instance, a favourite chaplain of the king, was, indeed, a

preacher of righteousness, testing all things rather by their moral worth than by their conformity to an intellectual standard. The received doctrines about Purgatory, the worship of the saints, and pilgrimages to their images seemed to him to be immoral; but as yet he wished to purify opinion, not to change it altogether, and in this he had the support of the king, who, in **1535**, made him Bishop of Worcester.

22. Completion of the Breach with Rome. 1533-1534.— Before **1533** was over Henry appealed from the Pope to a General Council. Clement not only paid no heed to his appeal, but gave sentence in favour of Catharine. When Parliament met in **1534**, therefore, Henry was obliged to strengthen his position of hostility to the Pope. He procured from it three Acts. The first of these was a second Act of Annates, which conferred on him absolutely not only the first-fruits of bishoprics which had been the subject of the conditional Act of Annates in **1532** (see p. [388](#)), but also the first-fruits of all the beneficed clergy, as well as a tenth of each year's income of both bishops and beneficed clergy, all of which payments had been hitherto made to the Pope. Incidentally this Act also regulated the appointment of bishops, by ordering that the king should issue a *cong e d' lire* to the chapter of the vacant see, together with a letter missive compelling the choice of his nominee. The second was an Act concerning Peter's pence, abolishing all minor payments to the Pope, and cutting away all interference of the Pope by transferring his right to issue licences and dispensations to the

Archbishop of Canterbury. The third confirmed the submission of the clergy and enacted that appeals from the courts of the Archbishop should be heard by commissioners appointed by the King, and known as the delegates of Appeals. It was by these Acts that the separation between the Churches of England and Rome was finally effected. They merely completed the work which had been done by the great Act of Appeals in **1533**. The Church of England had indeed always been a national Church with its own ecclesiastical assemblies, and with ties to the Crown which were stretched more tightly or more loosely at various times. It had, however, maintained its connection with the Continental Churches by its subordination to the Pope, and this subordination had been made real by the subjection of its courts to appeals to Rome, and by the necessity of recurring to Rome for permission to do certain things prohibited by English ecclesiastical law. All this was now at an end. The old supremacy of the king was sharpened and defined. The jurisdiction of the Pope was abolished. Nominally the English ecclesiastical authorities became more independent; more capable of doing what seemed to them to be best for the Church of the nation. Such at least was the state of the law. In practice the English ecclesiastical authorities were entirely at Henry's bidding. In theory and in sentiment the Church of England was still a branch of the Catholic Church, one in doctrine and in discipline with the Continental Churches. Practically it was now, in a far more unqualified sense than before, a national Church, ready to drift

from its moorings and to accept new counsels whenever the tide of opinion should break strongly upon it.

CHAPTER XXVI

THE ROYAL SUPREMACY. 1534-1547

LEADING DATES

Reign of Henry VIII., 1509-1547

- The Acts of Succession and Supremacy 1534
- Execution of Fisher and More 1535
- Dissolution of the smaller monasteries and the Pilgrimage of Grace 1536
- Destruction of relics and images 1538
- The Six Articles and the Act granting to the king the greater monasteries 1539
- Fall of Cromwell 1540
- Henry VIII. king of Ireland 1541
- Solway Moss 1542
- Death of Henry VIII. 1547

1. **The Act of Succession. 1534.**— In September **1533** Anne had given birth to a daughter, who was afterwards Queen Elizabeth. In **1534** Parliament passed an Act of Succession. Not only did it declare Anne's marriage to be lawful and

Catharine's unlawful, and consequently Elizabeth and not Mary to be heir to the crown, but it required all subjects to take an oath acknowledging their approval of the contents of the Act. More and Fisher professed themselves ready to swear to any succession which might be authorised by Act of Parliament; but they would not swear to the illegality of Catharine's marriage. It was on this point that Henry was most sensitive, as he knew public opinion to be against him, and he threw both More and Fisher into the Tower. In the year before the language held in the pulpit on the subject of Henry's marriage with Anne in his wife's lifetime had been so strong that Cranmer had forbidden all preaching on the subject of the king's laws or the succession to the throne. Of the clergy, the friars were still the most resolute. Henry now sent commissioners to visit the friaries, and those in which the oath was refused were summarily suppressed.

2. The Acts of Treason and Supremacy. 1534.— In 1534 Parliament also passed a new Act of Treasons which made it high treason to wish or practise harm to the king, the queen, and their heirs, to use words denying their titles, or to call the king a 'heretic, schismatic, tyrant, infidel, or usurper of the crown.' Later in the same year, but in a fresh session, Parliament passed the Act of Supremacy, which confirmed the title of Supreme Head on earth of the Church of England, a title very similar to that to which the king had obtained the qualified assent of the clergy in 1531 (see p. [386](#)). From that time anyone who denied the king to be the Supreme Head of the Church of England was

liable to a traitor's death.

3. The Monks of the Charterhouse. 1534.— It can hardly be doubted that Henry's chief adviser in these tyrannical measures was the able and unscrupulous Cromwell. It was Cromwell's plan to exalt the royal authority into a despotism by means of a subservient Parliament. He was already Henry's secretary; and in **1535** was appointed the king's Vicar-General in ecclesiastical matters. He was quite ready to push the Acts of Parliament which had recently been passed to their extreme consequences. His first object was to get rid of the Friars Observant, who had shown themselves most hostile to what they called in plainness of speech the king's adultery. All their houses were suppressed, and some of the inmates put to death. Then Cromwell fell on the London Charterhouse,³ the inmates of which had been imprisoned in the year before simply for a refusal to take the oath of the Act of Succession, though they had not uttered a word against the king's proceedings. They could now be put to death under the new Treason Act, for denying the king's supremacy, and many of them were accordingly executed after the usual barbarous fashion, whilst others perished of starvation or of diseases contracted in the filthy prisons in which they were confined. "I profess," said the Prior, Houghton, "that it is not out of obstinate malice or a mind of rebellion that I do disobey the king, but only for the fear of God, that I offend not the Supreme Majesty; because our Holy Mother the Church hath

³ The Charterhouse here means the house of the Carthusians.

decreed and appointed otherwise than the king and Parliament hath ordained." Houghton and his fellows were as truly martyrs as Frith had been. They at least had sown no seeds of rebellion, and they died because a tyrannical king insisted on ruling over consciences as well as over bodily acts.

4. Execution of Fisher and More. 1535.— Fisher and More were the next to suffer on the same charge, though their sentences were commuted to death by beheading. More preserved his wit to the last. "I pray you," he said as he mounted the scaffold, "see me safe up, and for my coming down I will shift for myself." After he had knelt to place his head on the block, he raised it again to move his beard aside. "Pity," he muttered, "that should be cut that has not committed treason."

5. The Dissolution of the Smaller Monasteries. 1536.— Money never came amiss to Henry, and Cromwell now rooted himself firmly in his master's favour by pointing out to him fresh booty. The English monasteries were rich and weak, and it was easy to trump up or exaggerate charges against them. Cromwell sent commissioners to inquire into their moral state (**1535**), and the commissioners, who were as unscrupulous as himself, rushed round the monasteries in such a hurry that they had no time to make any real inquiry, but nevertheless returned with a number of scandalous tales. These tales referred to some of the larger monasteries as well as the smaller, but, when Parliament met in **1536**, Henry contented himself with asking that monasteries having property worth less than 200*l.* a year

should be dissolved, and their estates given to himself, on the ground that whilst the smaller ones were dens of vice the larger ones were examples of virtue. Parliament granted his request, and the work of spoliation began. There can be no doubt that vice did exist in the monasteries, though there was not so much of it as the commissioners asserted. It would have been indeed strange if innocence had been preserved in communities living in enforced celibacy, with no stress of work to occupy their thoughts, and with the high ideals of their profession neglected or cast aside. On the other hand, the monks were easy landlords, were hospitable to the stranger and kindly to the poor, whilst neither the king himself nor those to whom he gave or sold the lands which he acquired cared for more than to make money. The real weakness of the monks lay in their failure to conciliate the more active minds of the age, or to meet its moral needs. The attack upon the vast edifice of Henry's despotism in Church and State could only be carried on successfully by the combined effort of men like the scholars of the Renaissance, whose thoughts were unfettered, and of those who, like the Protestants, were full of aggressive vigour, and who substituted for the duty of obedience the duty of following their own convictions.

6. The Execution of Anne Boleyn. 1536.— Before the end of **1536** there was a new queen. Henry became tired of Anne, as he had been tired of Catharine, and on a series of monstrous charges, so monstrous as to be hardly credible, he had her tried and executed. Her unpardonable crime was probably that

her only living child was a daughter, and not a son. Ten days after Anne's death Henry married a third wife, Jane Seymour. As Catharine was now dead, there could be no doubt of the legitimacy of Jane's offspring, but to make assurance doubly sure, a new Parliament passed an Act settling the succession on Jane's children, and declaring both Mary and Elizabeth illegitimate.

7. The Ten Articles. 1536.— It is probable that when Henry took the title of Supreme Head he intended to maintain the doctrines and practices of the Church exactly as he found them. In **1536** the clergy were crying out not merely against attacks on their faith, but against the ribaldry with which these attacks were often conducted. One assailant, for instance, declared the oil used in extreme unction to be no more than the Bishop of Rome's grease or butter, and another that it was of no more use to invoke a saint than it was to whirl a stone against the wind. Many of the clergy would have been well pleased with mere repression. Henry, however, and the bishops whom he most trusted wished repression to be accompanied with reasonable explanations of the doctrines and practices enforced. The result was seen in the Ten Articles which were drawn up by Convocation, and sent abroad with the authority of the king. There was to be uniformity, to be obtained by the circulation of a written document, in which the old doctrines were stripped of much that had given offence, and their acceptance made easy for educated men. Of the seven sacraments, three only, Baptism, Penance, and the Sacrament

of the Altar, were explained, whilst the other four – those of Marriage, Orders, Confirmation, and Extreme Unction – were passed over in silence. On the whole the Ten Articles in some points showed a distinct advance in the direction of Lutheranism, though there was also to be discerned in them an equally distinct effort to explain rather than to reject the creed of the mediæval Church.

8. The Translation of the Bible authorised. 1536.– The same tendency to appeal to educated intelligence showed itself in the sanction given by the king and Cromwell in **1536** to a translation of the Bible which had been completed in **1535** by Miles Coverdale, whose version of the New Testament was founded on an earlier one by Tyndale. It is probable that Henry, in authorising the circulation of this version, thought of the support which he might derive from the silence of the Bible on the Papal claims. The circulation of the Bible was, however, likely to work in a direction very different from that of the Ten Articles. The Ten Articles were intended to promote unity of belief. The Bible, once placed in the hands of everyone who could read, was likely to promote diversity. It would be the storehouse in which Lutherans, Zwinglians, and every divergent sect would find weapons to support their own special ideas. It would help on the growth of those individual opinions which were springing up side by side with the steady forward progress of the clergy of the Renaissance. The men who attempted to make the old creed intellectually acceptable and the men who

proclaimed a new one, under the belief that they were recurring to one still older, were together laying the foundations of English Protestantism.

9. The Pilgrimage of Grace. 1536-1537.— Slight as these changes were, they were sufficient to rouse suspicion that further change was impending. The masses who could neither read nor write were stirred by the greed and violence with which the dissolution of the smaller monasteries was carried on, and by the cessation of the kindly relief which these monasteries had afforded to the wants of the poor. A rumour spread that when Cromwell had despoiled the monasteries he would proceed to despoil the parish churches. In the autumn of **1536** there was a rising in Lincolnshire, which was easily suppressed, but was followed by a more formidable rising in Yorkshire. The insurgents, headed by Robert Aske, called it the Pilgrimage of Grace, and bore a banner embroidered with the five wounds of Christ. They asked among other things for the restoration of the monasteries, the punishment of Cromwell and his chief supporters, the deprivation of the reforming bishops, the extirpation of heresy, and the restoration of the Papal authority in a modified form. Their force grew so large that the Duke of Norfolk, who was sent to disperse it, did not venture to make the attempt, and the king found himself obliged to issue a general pardon and to promise that a Parliament should meet in the North for the redress of grievances. On this the insurgents returned home. Early in **1537** Henry, who had no intention of

keeping his word, took advantage of some new troubles in the North to declare that his engagement was no longer binding, and seized and executed, not merely the leaders, but many of the lesser supporters of the insurrection. Of the Parliament in the North nothing more was heard, but a Council of the North was established to keep the people of those parts in order, and to execute justice in the king's name.

10. **Birth of a Prince. 1537.**— In 1537 Jane Seymour gave birth to a boy, who was afterwards Edward VI. Henry had at last a male heir of undoubted legitimacy, but in a few days his wife died.

11. **The Beginning of the Attack on the Greater Monasteries. 1537-1538.**— The failure of the Pilgrimage of Grace brought in fresh booty to Henry. Abbots and priors who had taken part in it, or were accused of doing so, were hanged, and their monasteries confiscated. Where nothing could be proved against the greater monasteries, which had been declared by Parliament to be free from vice, their heads were terrified into an appearance of voluntary submission. Cromwell had his spies and informers everywhere, and it was as easy for them to lie as to speak the truth. In 1537 and 1538 many abbots bowed before the storm, and, confessing that they and their monks had been guilty of the most degrading sins, asked to be allowed to surrender their monasteries to the king. Cromwell's commissioners then took possession, sold the bells, the lead on the roof, and every article which had its price, and left the walls to serve as a quarry for the

neighbourhood. The lands went to the king. It not unfrequently happened that Henry promoted to ecclesiastical benefices those monks who had been most ready to confess themselves sinners beyond other men. There is no doubt that the confessions were prepared beforehand to deceive contemporaries, and there is therefore no reason why they should deceive posterity.

12. Destruction of Relics and Images. 1538.— The attack on the monasteries was accompanied by an attack on relics and such images as attracted more than ordinary reverence. The explanation of the zeal with which they were hunted down is in many cases to be found in the gold and jewels with which they were adorned. Some of them were credited with miraculous powers. The figure of the Saviour on the rood at Boxley, in Kent, moved its head and eyes. A phial at Hales, in Worcestershire, contained a substance which had been brought from Germany in the thirteenth century, and was said to be the blood of the Saviour. Pilgrims thronged in numbers to adore, and their offerings brought in no small profit to the monks who owned such treasures. What was fondly believed by the common people was derided by critical spirits, and Henry was well pleased to destroy all reverence for anything which brought credit to the monks. The rood of Boxley was exhibited in London, where the Bishop of Rochester pulled the wires which caused its motions, and the blood in the phial of Hales was declared to be no more than a coloured gum. An ancient wooden figure, worshipped in Wales under the name of Darvel Gathern, served to make a

fire which burned Friar Forest, who maintained that in spiritual things obedience was due to the Pope and not to the king. Instead of hanging him under the Treason Act (see p. [392](#)) Henry had him burnt as a heretic. It was the first and only time when the denial of the royal supremacy was held to be heresy. When war was made against superstition, the shrine of St. Thomas of Canterbury could hardly be allowed to escape. Thomas was a saint who had bearded a king, and his shrine, which had attracted such crowds of pilgrims that the marks which they left as they shuffled forward on their knees towards it are still to be seen on the stone floor, was smashed, and the bones of the saint burnt. Shrines were usually covered with gold and jewels, and all shrines shared the fate of that of St. Thomas.⁴ The images in parish churches, not being attractive to the covetous, and being valued by the people for ordinary purposes of devotion, were still left untouched.

13. The Trial of Lambert. 1538.— Henry's violence against monasticism and superstition made him extremely anxious to show his orthodoxy. The opinion held by Zwingli, the reformer of Zürich, that the Body and Blood of Christ were in no way present in the sacrament of the Lord's Supper was now spreading in England, and those who held it were known as Sacramentaries. One of these, John Lambert, was tried before Henry himself.

⁴ Shrines were receptacles above ground of the bodies of saints. That of Edward the Confessor at Westminster was rebuilt by queen Mary, and that of St. Alban at St. Albans in recent times. These two are the only shrines now to be seen in England.

Henry told Lambert scornfully that the words of Christ, 'This is My Body,' settled the whole question, and Lambert was condemned and burnt.

14. **The Marquis of Exeter and the Poles. 1538.**— Amongst the descendants of the Duke of Clarence was Reginald Pole.⁵ He had been scandalised by the divorce, had left England, had been made a Cardinal in **1536**, and had poured out a torrent of invective against the wickedness of Henry. In the end of **1538** Henry, having been informed that some of Pole's kinsfolk had been muttering dissatisfaction, sent them to execution together with his own cousin, the Marquis of Exeter, the son of his mother's sister.

15. **The Six Articles. 1539.**— Cruel and unscrupulous as Henry was, he was in many respects a representative Englishman, sympathising with the popular disgust at the spread of ideas hitherto unheard of. In a new Parliament which met in **1539** he obtained the willing consent of both Houses to the statute of the Six Articles. This statute declared in favour of: (1) the real presence of 'the natural Body and Blood of Christ' in the Lord's Supper; (2) the sufficiency of communion in one kind; (3) clerical celibacy; (4) the perpetual obligation of vows of chastity; (5) private masses; and (6) auricular confession. Whoever spoke against the first was to be burnt; whoever spoke against the other five was to suffer imprisonment and loss of goods for the first offence, and to be hanged for the second. By those who suffered

⁵ Genealogy of the de la Poles and Poles: —

from the Act it was known as 'The Whip with Six Strings.' Cranmer, who was a married archbishop, was forced to dismiss his wife. Bishops Latimer and Shaxton, whose opinions had gradually advanced beyond the line at which Henry's orthodoxy ended, were driven from their sees; but the number of those put to death under the new Act was not great.

16. Completion of the Suppression of the Monasteries. 1539-1540.— So completely was the statute of the Six Articles in accordance with public opinion, that Henry had no difficulty in obtaining the consent of Parliament to an Act giving to his proclamations the force of law, and to another Act securing to him the whole of the monasteries whether they had been already suppressed or not. Before the end of **1540** not a single monastery was left. Three abbots, those of Glastonbury, Colchester, and Reading, had been hanged the year before after the mere semblance of a trial. The disappearance of the abbots from the House of Lords made the lay peers, for the first time, more numerous than the ecclesiastical members of the House. The lay peers, on the other hand, were reinforced by new creations from amongst Henry's favourites, whom he had enriched by grants of abbey lands. The new peers and the more numerous country gentlemen who had shared in the spoil were interested in maintaining the independence of the English Church, lest the Pope, if his jurisdiction were restored, should insist on their disgorging their prey. Of that which fell into the hands of the king, a small portion was spent on the foundation of five new

bishoprics, whilst part of the rest was employed on shipbuilding and the erection of fortifications on the coast, part in meeting the general expenditure of the Crown.

17. Anne of Cleves and the Fall of Cromwell. 1539-1540.— In all that had been done Cromwell had been the leading spirit. It had been his plan to erect an absolute despotism, and thereby to secure his own high position and to enrich himself as well as his master. He was naturally hated by the old nobility and by all who suffered from his extortions and cruelty. In the summer of **1539** he was eager for an alliance with the German Protestants against the Emperor Charles V., and suggested to Henry a fourth marriage with a German princess, Anne of Cleves. Holbein, a great German painter settled in England, was sent to take a portrait of the lady, and Henry was so pleased with it that he sent for her to make her his wife. When she arrived he found her anything but good-looking. In **1540** he went through the marriage ceremony with her, but he divorced her shortly afterwards. Fortunately for herself, Anne made no objection, and was allowed to live in England on a good allowance till her death. For a time Cromwell seemed to be as high as ever in Henry's good opinion, and was created Earl of Essex. Henry, however, was inwardly annoyed, and he had always the habit of dropping ministers as soon as their unpopularity brought discredit on himself. Cromwell was charged with treason by the Duke of Norfolk. A Bill of attainder⁶ was rapidly passed, and

⁶ A Bill of attainder was brought into one or other of the Houses of Parliament, and

Cromwell was sent to the scaffold without being even heard in his own defence.

18. Catherine Howard and Catherine Parr. 1540-1543.— In **1540** Henry married a fifth wife, Catherine Howard. Norfolk, who was her uncle, gained the upper hand at court, and was supported by Gardiner (see p. [382](#)), now Bishop of Winchester, who was strongly opposed to all further ecclesiastical innovations. Those who denied the king's supremacy were sent to the gallows, those who denied the doctrine of transubstantiation to the stake. In **1541** the old Countess of Salisbury, the mother of Cardinal Pole, and the daughter of the brother of Edward IV., was executed in the belief that she had favoured an abortive conspiracy. Before the end of **1540** Henry discovered that his young wife had, before her marriage, been guilty of incontinency, and in **1542** she was beheaded. In **1543** Henry married a sixth wife, Catherine Parr, who actually survived him.

19. Ireland. 1534.— Henry's masterful rule had made him many enemies abroad as well as at home, and he was therefore constantly exposed to the risk of an attack from the Continent.

became law, like any other Act of Parliament, after it had passed both Houses and received the Royal assent. Its object was condemnation to death, and, as the legislative powers of Parliament were unlimited, it need not be supported by the production of evidence, unless Parliament chose to ask for it. Henry VIII. preferred this mode of getting rid of ministers with whom he was dissatisfied to the old way of impeachment; as in an impeachment (see p. 262) there was at least the semblance of a judicial proceeding, the Commons appearing as accusers, and the Lords as judges.

In the face of such danger he could no longer allow Ireland to remain as disorganised as it had been in his father's reign and in the early years of his own, lest Ireland should become the stepping-stone to an invasion of England. In Ireland the Celtic chiefs maintained their independence, carrying on destructive wars with one another, both they and their followers being inspired with a high spirit of tribal patriotism, but without the slightest idea of national union. The Anglo-Norman lords ruling a Celtic population were quite as quarrelsome and even more oppressive than the Celtic chiefs, whilst the inhabitants of the English Pale (see p. 265), ruled over by what was only in name a civilised government, were subjected alike to the oppressive exactions of the authorities at Dublin and to the plundering of the so-called 'Irish enemies,' from whom these authorities were unable to protect them. The most powerful of the Anglo-Norman lords was still the Earl of Kildare (see p. 347), who, whenever he bore the title of Lord Deputy, unblushingly used the king's name in wreaking vengeance on his private enemies.

20. The Geraldine Rebellion. 1534-1535.— In **1534** Henry summoned Kildare to England and threw him into the Tower. On a rumour of Kildare's death his son, Lord Thomas Fitzgerald – Silken Thomas, as he was called in Ireland – rose against the king. The Geraldines, as the Fitzgeralds were sometimes called, had often frightened kings by rebelling, but this time they failed in their object. In **1535** the Lord Deputy Skeffington brought heavy guns and battered down the walls of the great Geraldine

castle at Maynooth. One by one all the males of Kildare's family, with the exception of two boys, were captured and put to death.

21. Lord Leonard Grey. 1536-1539.— Lord Leonard Grey became Lord Deputy in **1536**. The Irish Parliament which met in that year was still only a Parliament of the English Pale, but its acts showed that Henry intended, if possible, to rule all Ireland. On the one hand the royal supremacy was declared. On the other hand an Act was passed which showed how little was, in those days, understood of the difficulties standing in the way of the assimilation of two peoples at different stages of civilisation. The native Irish were ordered to be exactly as the English. They were to use the English language, to adopt the English dress, and to cut their hair after the English fashion. It was to be in the Church as it was to be in the State. No one was to receive any ecclesiastical preferment who did not speak English. Such laws naturally could not be put in force, but they served as indications of the spirit of the Government. Even more obnoxious was the conduct of the Archbishop of Dublin, George Browne, a mere creature of Henry and Cromwell. The assertion of the royal supremacy, indeed, if it had stood alone, would have made little difference in the church-life of Ireland. Browne, however, persisted, in obedience to orders from England, in destroying relics and images which were regarded by the whole population with the deepest reverence. The doubting spirit of the Renaissance found no echo in Ireland, because that country was far behind England in education and culture. It would have

been of less consequence if these unwise proceedings had been confined to the English Pale. Lord Leonard Grey was, however, a stern warrior, and carried his arms successfully amongst the Irish tribes. When he left Ireland in **1539** a large part of the Celtic population had been compelled to submit to Henry, and that population was even less prepared than were the inhabitants of the Pale for violent alterations of religious ceremonial.

22. Henry VIII. King of Ireland. 1541.— In **1541** a Parliament at Dublin acknowledged Henry to be king of Ireland. Hitherto he had been but Lord of Ireland. As that title had been granted by Pope Adrian IV. to Henry II. (see p. 152), Henry VIII. wished to have a new one which should mark his complete independence of Rome. This Parliament was the first attended by the native chiefs, and the assumption of the new title therefore indicated a new stage in Irish history. Unfortunately Henry bent himself to conciliate the chiefs rather than their tribes. He gave to the chiefs English titles – the O'Neill, for instance, becoming Earl of Tyrone, and O'Brien, Earl of Thomond – whilst he hoped to win their support by dissolving the monasteries, and by giving them a share in the plunder. All this Henry did in the hope that the chiefs would use their influence to spread English habits and English law amongst a people who were attached to their own ways. For the time he gained what he wanted. As long as the plunder of the abbeys was to be had the chiefs kept quiet. When that had been absorbed both chiefs and people would revolt against a Government which wanted to bring about, in a

few years, a complete change in their mode of life. It is indeed useless to regret that Henry did not content himself with forcing the tribes to keep peace with one another, whilst allowing them gradually to grow in civilisation in their own fashion. There are often things which it would be well to do, but which no government can do. In the first place Henry had not money enough to enforce peace, the whole revenue of Ireland at that time being no more than 5,000*l.* a year. In the second place he was roused to futile efforts to convert Irishmen into Englishmen because he was in constant dread of the intervention in Ireland of his Continental enemies.

23. **Solway Moss. 1542.**— Henry was probably the more distrustful of a possibly independent Ireland because an actually independent Scotland gave him so much trouble. In Scotland there had been no Wars of the Roses, and the warlike nobility still resembled petty kings in their own districts. James V., the son of Henry's sister Margaret, strove to depress the nobles by allying himself with the Church and the Commons. Scotland was always ready to come to blows with England, and the clergy urged James to break with a king of England who had broken with the Pope. From **1532** to **1534** there had been actual war between the kingdoms. Even after peace was restored James's attitude was constantly menacing. In **1542** war broke out again, and the Duke of Norfolk crossed the Tweed and wasted the border counties of Scotland. Then James launched an army across the Border into Cumberland. His distrust of the nobles, however, made him

place at the head of it a mere court favourite, Oliver Sinclair. The Scottish army was harassed by the horsemen of the English border, and as night was drawing on was suddenly assailed by a small English party. Having no confidence in Sinclair, the whole multitude fled in a panic, to be slain or captured in Solway Moss. James's health broke down under the evil tidings. As he lay sick, news was brought to him that his wife had given birth to a child. Hearing that the child was a girl, and remembering how the heiress of the Bruces had brought the crown to the House of Stuart (see p. 295), he was saddened by the thought that the Stuart name also would come to an end. "It came with a lass," he murmured, "and it will go with a lass." In a few days he died, and his infant daughter, the Queen of Scots, received the name of Mary.⁷

24. War with Scotland and France. 1542-1546.— Henry, anxious to disarm Scottish hostility, proposed a marriage between his son Edward and the young queen. The proposal was rejected, and an alliance formed between Scotland and France. In **1544** Henry, having formed an alliance with Charles V., who was now at war with France, invaded France and took Boulogne after a long siege – thus enlarging the English possessions in the neighbourhood of Calais – whilst Charles concluded a peace with Francis at Crêpy and left his ally in the lurch. In the same year Henry sent Lord Hertford, Jane Seymour's brother, to invade Scotland. Hertford burnt every house and cottage between

⁷ James's foreboding was not realised, because Mary married a Stuart.

Berwick and Edinburgh, took Edinburgh itself, and burnt the town. In **1546** peace was made between England and France, in which Scotland was included. The war had been expensive, and in **1544** Parliament had come to Henry's help by enacting that he need not repay a loan which he had gathered, yet even then Henry had had recourse to the desperate remedy of debasing the coinage.

25. The Litany and the Primer. 1544-1545.— In **1544**, when Henry was besieging Boulogne, Cranmer ordered prayers to be offered for his success. In the true spirit of the Renaissance he wished these prayers to be intelligible, and directed that they should be in English. In the same year he composed the English Litany, intended to be recited by priests and people going in procession. This Litany was the foundation-stone of the future Book of Common Prayer. It was issued in **1544** together with a Primer, or book of private prayer, also in English. In the public services the Creed, the Lord's Prayer, and the Ten Commandments were to be in English, the remainder being left in Latin as before.

26. The Last Days of Henry VIII. 1545-1547.— When once inquiring intelligence is let loose on an antiquated system, it is hard to say where the desire of making alterations will stop, and there are reasons to believe that Henry was contemplating further changes. There were two parties at court, the one anxious to resist further change, headed, amongst the temporal lords, by the Duke of Norfolk and his son, the Earl of Surrey, and

amongst the bishops by Gardiner; the other, desiring doctrinal innovations, especially if money was to be got by them, headed by the Earl of Hertford. In **1545** an Act had been passed for the dissolution of chantries, hospitals, and free chapels. The chantries had been founded for the maintenance of priests to say mass for the souls of the founders, and it was convenient for those who sought to divert this maintenance to their own use to believe that it was wrong to pray for the dead. In the end of **1546** Henry was taken ill, and, feeling himself to be dying, ordered the arrest of Norfolk and Surrey on charges of treason. It is probable that Henry turned against Norfolk and Surrey because he thought Hertford, as the uncle of the young Prince of Wales, more likely to be faithful to the future king. On January 27, **1547**, Surrey was executed. His father was to have suffered on the 28th. Before he reached the scaffold, Henry died, and he was conducted back to prison. Henry, before his death, had done something to provide against the danger of a disputed succession. An Act of Parliament, passed in **1544**, had given back to Mary and Elizabeth the places in the line of inheritance to which they would have been entitled if no doubt had ever been cast on the legitimacy of their birth,⁸ and had authorised Henry to provide by will for the future occupancy of the throne in case of the failure of his own descendants. In accordance with this Act he left the crown, in case of such failure, to the descendants of his younger sister Mary, leaving out those of his elder sister

⁸ Genealogy of the children of Henry VIII.: —

Margaret, with whose son, James V., he had had so much reason to be displeased.

CHAPTER XXVII

EDWARD VI. AND MARY

EDWARD VI., 1547-1553.

MARY, 1553-1558

LEADING DATES

- Somerset's Protectorate 1547
- First Prayer Book of Edward VI. 1549
- Fall of Somerset 1549
- Second Prayer Book of Edward VI. 1552
- Death of Edward VI. and accession of Mary 1553
- Mary's marriage with Philip 1554
- Submission to Rome and re-enactment of the heresy laws 1554
- Beginning of the persecution 1555
- War with France 1557
- Loss of Calais and death of Mary 1558

1. **Somerset becomes Protector. 1547.**— The new king, Edward VI., was but a boy, and Henry had directed that England should be governed during his son's minority by a body composed of the executors of his will and other councillors, in

which neither the partisans of change nor the partisans of the existing order should be strong enough to have their own way. The leading innovators, pretending to be anxious to carry out his wishes, asserted that he had been heard to express a desire that they should be made peers or advanced in the peerage, and should receive large estates out of the abbey lands. After gaining their object, they set aside Henry's real plan for the government of the realm, and declared Hertford (who now became Duke of Somerset) to be Protector. A council was formed, from which Gardiner and the Lord Chancellor Wriothesley were excluded as likely to take part against them.

2. **The Scotch War. 1547-1548.**— Somerset was as greedy of Church property as the greediest, but he was covetous also of popularity, and had none of that moderating influence which Henry, with all his faults, possessed. He had always too many irons in the fire, and had no sense of the line which divides the possible from the impossible. His first thought was to intervene in Scotland. For some time past Protestant missionaries had been attempting to convert the Scottish people, but most of them had been caught and burnt. Cardinal Beaton, the Archbishop of St. Andrews, had lately burnt George Wishart, a noted Protestant. In **1546** the Cardinal was murdered in revenge by a party of Protestants, who seized on the castle of St. Andrews. A French fleet, however, recaptured the castle, and Somerset, who had sent no help to the Protestants in St. Andrews, marched into Scotland in the hope of putting an end to all future troubles between the

kingdoms by marrying the young Queen of Scots to Edward. He carried with him a body of foreign mercenaries armed with the improved weapons of Continental warfare, and with their help he defeated and slaughtered the Scotch army at Pinkie Cleugh, burnt Holyrood and Leith, and carried destruction far and wide. Such rough wooing exasperated the Scots, and in **1548** they formed a close alliance with Henry II., who had succeeded Francis I. as king of France, and sent their young queen across the sea, where she was married to Henry's eldest son, the Dauphin Francis. Somerset had gained nothing by his violence.

3. Cranmer's Position in the Church of England. 1547.— Somerset's ecclesiastical reforms were as rash as his political enterprises. Cranmer had none of that moral strength which would have made some men spurn an alliance with the unscrupulous politicians of the time. He was a learned student, and through long study had adopted the principle that where Scripture was hard to understand it was to be interpreted by the consent of the writers of the first ages of Christianity. As he had also convinced himself that the writers of the first six centuries had known nothing of the doctrine of transubstantiation, he was now prepared to reject it – though he had formerly not only believed it, but had taken part in burning men who denied it. It is quite possible that if Henry had been still alive Cranmer would have been too much overawed to announce that he had changed his opinion. His exact shade of belief at this time is of less importance than the method by which he reached it. In accepting

the doctrines and practices of the existing Church till they were tested and found wanting by a combination of human reason and historical study of the scriptures, interpreted in doubtful points by the teaching of the writers of the early Church, Cranmer more than any one else preserved the continuity of the Church of England, and laid down the lines on which it was afterwards to develop itself. There was, therefore, a great gulf between Cranmer and the advanced Protestants, who, however much they might differ from one another, agreed in drawing inferences from the Scripture itself, without troubling themselves whether these inferences conformed in any way to the earlier teaching. This gulf was constantly widening as time went on, and eventually split English Protestantism into fractions.

4. Ecclesiastical Reforms. 1547-1548.— In **1547** a fresh blow was struck at the devotions of the people. In the churches — by the order of the Government — there was much smashing of images and of painted glass bright with the figures of saints and angels. Gardiner, who protested that the Government had no authority to alter religion till the king was of age, was sent to prison as the easiest mode of confuting him. As Parliaments were usually packed in those days, it does not follow that the nation was eager for changes because Parliament ordered them. There was, however, no difficulty in filling the benches of the House of Commons with men who profited by the plunder of the Church, and when Parliament met, it showed itself innovating enough. It repealed all the statutes giving special powers to Henry

VIII. and all laws against heresy. It also passed an Act vesting in the reigning king the whole of the chantries and other like foundations which Henry had been permitted to take, but which he had left untouched. Cranmer, indeed, would have been glad if the money had been devoted to the relief of the poorer clergy, but the grasping spirit of the laymen was too strong for him. So violent was the race for wealth that the Act decreed the confiscation even of the endowments of lay corporations, such as trading companies and guilds, on the excuse that part of their funds was applied to religious purposes. It was soon, however, found that an attempt to enforce this part of the Act would cause resistance, and it was therefore abandoned. In **1548** the Government issued orders abolishing a great variety of Church practices, and, in consequence of the opposition offered by the clergy to these sudden measures ordered that no sermons should be preached except by a few licensed preachers.

5. The First Prayer Book of Edward VI. 1549.— In **1549** Parliament authorised the issue of a Prayer Book in English, now known as the First Prayer Book of Edward VI. The same Parliament also passed an Act permitting the marriage of the clergy.

6. The Insurrection in the West. 1549.— Somerset's own brother, Lord Seymour of Sudley, was sent to the block by this Parliament. He had spoken rashly against the Protector's government, but it has been thought by some that his main fault was his strong language against the rapacity with which Church

property was being divided amongst the rich. That rapacity was now reaching its height. The Protector had set an evil example in order to raise the palace which, though it has since been rebuilt, still bears the name of Somerset House. He had not only seized on a vast amount of ecclesiastical property, but had pulled down a parish church and had carted off the bones of the dead from their graves. The Reformers themselves, men of the study as most of them were, had gone much farther than the mass of the people were prepared to follow. In **1549** an insurrection burst out in Devon and Cornwall for the restoration of the old religion, which was only suppressed with difficulty.

7. **Ket's Rebellion. 1549.**— Another rising took place in Norfolk, headed by Ket, a tanner. Ket's rebellion was directed not so much against ecclesiastical reforms, as against civil oppression. The gentry, who had been enriching themselves at the expense of the clergy, had also been enriching themselves at the expense of the poor. The inclosures against which More had testified were multiplied, and the poor man's claims were treated with contempt. Ket gathered his followers under a tree, which he called the Oak of Reformation, on Mousehold Hill, outside Norwich, and sent them to pull down the palings of the inclosures. The Earl of Warwick – the son of that Dudley who, together with Empson, had been the object of popular hatred in the reign of Henry VII. (see p. 357) – dispersed the insurgents with great slaughter; but it was noted that both here and in the West the Government was driven to use the bands of German

and Italian mercenaries which Somerset had gathered for the war in Scotland. It was the first time since the days of John (see p. 182) that foreign troops had been used to crush an English rising.

8. The Fall of Somerset. 1549.— Somerset no longer pleased any single party. His invasion of Scotland had led to a war with France, and to carry on that war he had found it necessary to debase the coinage still further than it had been debased by Henry VIII. All the disturbance of trade, as well as the disturbance of religion, was laid to his door. At the same time he was too soft-hearted to satisfy his colleagues in the Council, and had shown himself favourable to the outcry against inclosures. Accordingly, before the end of **1549** his colleagues rose against him, and thrust him into the Tower. The Protectorate was abolished. Henceforth the Council was to govern, but the leading man in the Council was Warwick.

9. Warwick and the Advanced Reformers. 1549.— Religion was a matter to which Warwick was supremely indifferent. It was an open question when he rose to power whether he would protect the men of the old religion or the advanced reformers. He chose to protect the advanced reformers. Even before Somerset's fall Cranmer had been pushing his inquiries still farther, and was trying to find some common ground with Zwinglian (see p. [399](#)) and other reformers, who went far beyond Luther. Foreign preachers, such as Bucer and Peter Martyr, were introduced to teach religion to the English, as foreign soldiers had been introduced to teach them obedience. Bishops were

now appointed by the king's letters-patent, without any form of election. Gardiner and Bonner, refusing to accept the new state of things, were deprived of their sees of Winchester and London, and Ponet and Ridley set in their places. Ridley's moral character was as distinguished as Ponet's was contemptible. Hooper was made Bishop of Gloucester. For some time he hung back, refusing to wear the episcopal vestments as being a mark of Antichrist, but at last he allowed himself to be consecrated in them, though he cast them off as soon as the ceremony was over.

10. Latimer's Sermons. 1548-1550.— Latimer had refused to return to the bishopric from which he had been thrust by Henry VIII., but he lashed from the pulpit the vices of the age, speaking plainly in the presence of the court of its greed and oppression. It was not enough, he said, for sinners to repent: let them make restitution of their ill-gotten gains. In **1550** the courtiers became tired of his reproofs, and he was no longer allowed to preach before the king.

11. Warwick and Somerset. 1550-1552.— In **1550** Warwick was compelled to make a peace with France, and gave up Boulogne as its price. In **1551** he was very nearly drawn into war with the Emperor on account of his refusal to allow mass to be celebrated in the household of the king's sister, Mary. Finally, however, he gave way, and peace was maintained. There was a fresh issue of base money, and a sharp rise of prices in consequence. Now that there were no monasteries left to plunder, bishoprics were stripped of their revenues, or compelled

to surrender their lands. Hooper was given the ecclesiastical charge of the see of Worcester in addition to that of Gloucester, but he was driven to surrender all the income of the bishopric of Gloucester. The see of Durham was not filled up, and before the end of the reign it was suppressed by Act of Parliament, and ceased to have a legal existence till it was restored by Edward's successor. So unpopular did Warwick become that Somerset began to talk as though he might supplant his supplanter. His rash words were carried to the young king, who had for some time shown an interest in public affairs, and who now took the part of Warwick, whom he created Duke of Northumberland, against his own uncle. Somerset was arrested, and in **1552** was tried and beheaded.

12. The Second Prayer Book of Edward VI. 1552.— In **1552** Parliament authorised the issue of a revised Prayer Book, known as the Second Prayer Book of Edward VI. The first book had been framed by the modification of the old worship under the influence of Lutheranism. The second book was composed under the influence of the Swiss Reformers. The tendency of the two books may be gathered from the words ordered to be employed in the administration of the bread in the Communion. In the first Prayer Book they had been: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." In the second they were: "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." There were some

who urged that the Communion should no longer be received kneeling. It was significant that their leaders were foreigners – John Alasco, a Pole, and John Knox, a Scot, who was hereafter to be the father of a Scottish reformation more drastic than that of England. Cranmer withstood them successfully. The dispute marked the point beyond which the spirit of the Renaissance refused to go. In the midst of his innovations Cranmer preserved not only a reverent spirit, but an admiration for the devotional style of the prayers of the medieval Church, which he therefore maintained even in the midst of the great changes made, mainly at least by himself, in the second Prayer Book. Happily, amidst these disputations, there was one point on which both parties could combine – namely, on the encouragement of education. The reign of Edward VI. is marked by the foundation of grammar-schools – too scantily carried out, but yet in such a measure as to mark the tendencies of an age which was beginning to replace the mainly ecclesiastic education of the monasteries by the more secular education of modern times.

13. **The Forty-two Articles. 1553.**— Edward was now a precocious youth, taught by much adulation to be confident in his own powers. He had learnt to regard all defection from Protestant orthodoxy as a crime. The statute which repealed the heresy laws did not altogether stop the burning of heretics, as the lawyers discovered that heresy was punishable by the common law. In **1550** Joan Bocher was burnt for denying the Incarnation, and in **1551** Van Parris, a Fleming, was burnt on the same charge.

The persecution, however, was much more restricted than in the preceding reign. Few persons were punished, and that only for opinions of an abnormal character. In **1553** forty-two articles of faith, afterwards, in the reign of Elizabeth, converted into thirty-nine, were set forth as a standard of the Church's belief by the authority of the king. So completely did the reforming clergy recognise their entire dependence on the king, that by a slip of the pen Hooper once wrote of 'the king's majesty's diocese of Worcester and Gloucester.'

14. **Northumberland's Conspiracy. 1553.**— A religious system built up solely on the will of the king, was hardly likely to survive him. By this time it was known that Edward was smitten with consumption, and could not live. Northumberland cared little for religion, but he cared much for himself. He knew that Mary was, by Henry's will sanctioned by Act of Parliament, the heiress of the throne, and that if Mary became queen he was hardly likely to escape the scaffold. He was daring as well as unscrupulous, and he persuaded Edward to leave the crown by will to Lady Jane Grey, the granddaughter of Mary, Duchess of Suffolk, the younger sister of Henry VIII. He secured (as he hoped) Lady Jane's devotion by marrying her to his own son, Lord Guilford Dudley. As Lady Jane was a convinced Protestant, Edward at once consented. His father, he thought, had left the crown by will in the case of the failure of his own heirs (see p. [411](#)), and why should not he? He had been taught to think so highly of the kingship that he did not remember that his father

had been authorised by Act of Parliament to will away the crown in the case of his children's death without heirs, whereas no such authority had been given by Parliament to himself. He forced – by commands and entreaties – the councillors and the judges to sign the will. Cranmer was the last to sign, and was only moved to do so by the sad aspect of his suffering pupil. Then Edward died, assured that he had provided best for the Church and nation.

15. **Lady Jane Grey. 1553.**– On July 10 Lady Jane Grey, a pure-minded, intelligent girl of sixteen, was proclaimed queen in London. She was a fervent Protestant, and there were many Protestants in London. Yet, so hated was Northumberland, that even Protestants would have nothing to say to one who had been advanced by him. Lady Jane passed through the streets amidst a dead silence. All England thought as London. In a few days Mary was at the head of 30,000 men. Northumberland led against her what troops he could gather, but his own soldiers threw their caps in the air and shouted for Queen Mary. On the 19th Mary was proclaimed queen in London, and the unfortunate Jane passed from a throne to a prison.⁹

16. **Mary restores the Mass. 1553.** – Mary, strong in her popularity, was inclined to be merciful. Amongst those who had combined against her only Northumberland and two others were executed – the miserable Northumberland declaring that he died in the old faith. Mary made Gardiner her Chancellor. Some of the leading Protestants were arrested, and many fled to

⁹ Genealogy of the Greys: —

the Continent. The bishops who had been deprived in Edward's reign were reinstated, and the mass was everywhere restored. The queen allowed herself to be called Supreme Head of the Church, and at first it seemed as though she would be content to restore the religious system of the last year of Henry's reign, and to maintain the ecclesiastical independence of the country.

17. **Mary's First Parliament. 1553.** – By taking this course Mary would probably have contented the great majority of her subjects, who were tired of the villainies which had been cloaked under the name of Protestantism, and who were still warmly attached to the religion of their fathers. She was, however, anxious to restore the authority of the Pope, and also to marry Philip, the eldest son of her cousin, the Emperor Charles V. It was natural that it should be so. Her mother's life and her own youth had been made wretched, not by Protestants, but by those who, without being Protestants, had wrought the separation from Rome in the days of Henry, at a time when only the Pope's adherents had maintained the legitimacy of her own birth and of her mother's marriage. In subsequent times of trouble Charles V. had sympathised with her and it was by her intervention that she had been allowed to continue her mass in her brother's reign. Mary also wished to restore to the Church its lands. On the other hand, when Parliament met it appeared that her subjects wished neither to submit to Rome, nor to surrender the property of which they had deprived the Church, though they were delighted to restore the worship and practices which had

prevailed before the death of Henry VIII. Parliament, therefore, authorised the re-establishment of the mass, and repealed the Act allowing the clergy to marry, but it presented a petition against a foreign marriage. Although the hatred of Spain which grew up a few years later was not yet felt, Englishmen did not wish their country to become a dependent province on any foreign monarchy whatever. Mary dissolved Parliament rather than take its advice.

18. Wyatt's Rebellion. 1554.— The result was an insurrection, the aim of which was to place Mary's half-sister, Elizabeth, on the throne. Lady Jane's father, the Duke of Suffolk, was to raise the Midlands and Sir Thomas Wyatt to raise Kent. Suffolk failed, but Wyatt, with a large following, crossed the Thames at Kingston, and pushed on towards the City. His men, however, were for the most part cut off in an engagement near Hyde Park corner, and it was with only three hundred followers that he reached Ludgate – to find the gate closed against him. 'I have kept touch,' he said, and suffered himself to be led away a prisoner. Mary was no longer merciful. Not only Suffolk and Wyatt, but the innocent Lady Jane and her young husband, Guilford Dudley, were sent to the block. Elizabeth herself was committed to the Tower. She fully believed that she was to die, and sat herself down on a wet stone, refusing for some time to enter. In many ways she had shown that she bore no goodwill to her sister or her sister's plans, but she had been far too prudent to commit to writing any words expressing sympathy with Wyatt. Being far

too popular to be safely put to death on any testimony which was not convincing, Elizabeth was before long removed from the Tower and placed at Woodstock, under the charge of Sir Henry Bedingfield, but was after a few months allowed to retire to Hatfield.

19. **The Queen's Marriage.**— A Parliament which met in April **1554** gave its consent to Mary's marriage, but it would not pass Bills to restore the old statutes for the persecution of heretics. Though it was now settled that the queen was to marry Philip, yet never was a wooer so laggard. For some weeks he would not even write to his betrothed. The fact was that she was twelve years older than himself, and was neither healthy nor good-looking. Philip, however, loved the English crown better than he loved its wearer, and in July he crossed the sea and was married at Winchester to the queen of England. Philip received the title of king, and the names of Philip and Mary appeared together in all official documents and their heads on the coins.

20. **The Submission to Rome. 1554.**— After the marriage a new Parliament was called, more subservient than the last. In most things it complied with Mary's wishes. It re-enacted the statutes for the burning of heretics and agreed to the reconciliation of the Church of England to the see of Rome, but it would not surrender the abbey lands. Only after their possession had been confirmed did it give its consent to the acknowledgment of the Pope's authority. Then Cardinal Pole (see p. [399](#)), who had been sent to England as the Pope's legate, was allowed to receive

the submission of England. The queen, the king, and both Houses knelt before him, confessed their sin of breaking away from the Roman see, and received absolution from his mouth. To Mary the moment was one of inexpressible joy. She had grieved over the separation from Rome as a sin burdening her own conscience, and she believed with all her heart that the one path to happiness, temporal and eternal, for herself and her realm, was to root out heresy, in the only way in which it seemed possible, by rooting out the heretics.

21. The Beginning of the Persecution. 1555.— It was not only Mary who thought it meet that heretics should be burnt. John Rogers, who was the first to suffer, had in the days of Edward pleaded for the death of Joan Bocher (see p. [419](#)). He was followed to the stake by Bishop Hooper, who was carried to Gloucester, that he might die at the one of his two sees which he had stripped of its property to enrich the Crown (see p. [418](#)). He and many another died bravely for their faith, as More and Forest had died for theirs (see pp. [394](#), [398](#)). Rowland Taylor, for instance (a Suffolk clergyman), was condemned in London to be burnt, and sent to his own county to die. As he left his prison in the dark of the early morning he found his wife and children waiting for him in the street. He was allowed to stop for a moment, and knelt down on the stones, repeating the Lord's Prayer with his family. "Farewell, my dear wife," he said, as soon as he had risen from his knees; "be of good comfort, for I am quiet in my conscience. God shall stir up a father for my

children." "Thanked be God," he exclaimed when he at last reached the village where his voice had once been heard in the pulpit, and where now the stake rose up amidst the faggots which were to consume him, "I am even at home!" After he had been tied to the stake a wretch threw a faggot at his face. "O friend," he said gently, "I have harm enough: what needed that?" The flames blazed up around his suffering body, and Rowland Taylor entered into his rest. Ridley and Latimer were burnt at Oxford, in the town ditch, in front of Balliol College. "Be of good comfort, Master Ridley, and play the man," cried Latimer, when the fire was lighted at his feet. "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

22. Death of Cranmer. 1556.— Cranmer would have accompanied Ridley and Latimer to the stake, but as he alone of the three had been consecrated a bishop in the days when the Pope's authority was accepted in England, it was thought right to await the Pope's authority for the execution of his sentence. In **1556** that authority arrived. Cranmer's heart was as weak as his head was strong, and he six times recanted, hoping to save his life. Mary specially detested him, as having sat in judgment on her mother (see p. [389](#)), and she was resolved that he should die. Finding his recantation useless, he recovered his better mind, and renounced his recantation. "I have written," he said, "many things untrue; and forasmuch as my hand offended in writing contrary to my heart, my hand therefore shall be the first burnt." He was hurried to the stake, and when the flames leapt up around him

held his right hand steadily in the midst of them, that it might be 'the first burnt.'

23. Continuance of the Persecution. 1556-1558.— Immediately after Cranmer's death Pole became Archbishop of Canterbury. The persecution lasted for two years more. The number of those who suffered has been reckoned at 277. Almost all of these were burnt in the eastern and south-eastern parts of England. It was there that the Protestants were the thickest. New opinions always flourish more in towns than in the country, and on this side of England were those trading towns, from which communication with the Protestants of the Continent was most easy. Sympathy with the sufferers made these parts of the kingdom more strongly Protestant than they had been before.

24. The Queen's Disappointment. 1555-1556.— Mary was a sorrowful woman. Not only did Protestantism flourish all the more for the means which she took to suppress it, but her own domestic life was clouded. She had longed for an heir to carry on the work which she believed to be the work of God, and she had even imagined herself to be with child. It was long before she abandoned hope, and she then learnt also that her husband – to whom she was passionately attached – did not love her, and had never loved anything in England but her crown. In **1555** Philip left her. He had indeed cause to go abroad. His father, Charles V., was broken in health, and, his schemes for making himself master of Germany having ended in failure, he had resolved to

abdicate. Charles was obliged to leave his Austrian possessions to his brother Ferdinand; and the German electors, who detested Philip and his Spanish ways, insisted on having Ferdinand as Emperor. Charles could, however, leave his western possessions to his son, and in **1556** he completed the surrender of them. Mary's husband then became Philip II. of Spain, ruling also over large territories in Italy, over Franche Comté, and the whole of the Netherlands, as well as over vast tracts in America, rich in mines of silver and gold, which had been appropriated by the hardihood, the cruelty, and the greed of Spanish adventurers. No prince in Europe had at his command so warlike an army, so powerful a fleet, and such an abounding revenue as Philip had at his disposal. Philip's increase of power produced a strong increase of the anti-Spanish feeling in England, and conspiracies were formed against Mary who was believed to be ready to welcome a Spanish invading army.

25. War with France and the Loss of Calais. 1557-1558.— In **1557** Philip was at war with France, and, to please a husband who loved her not, Mary declared war against Philip's enemy. She sent an English army to her husband's support, but though Philip gained a crushing victory over the French at St. Quentin, the English troops gained no credit, as they did not arrive in time to take part in the battle. In the winter, Francis, Duke of Guise, an able French warrior, threatened Calais. Mary, who, after wringing a forced loan from her subjects in the summer, had spent it all, had little power to help the

governor, Lord Wentworth, and persuaded herself that the place was in no danger. Guise, however, laid siege to the town. The walls were in disrepair and the garrison too small for defence. On January 6, **1558**, Guise stormed Calais, and when, a few days afterwards, he also stormed the outlying post of Guisnes, the last port held by the English in France fell back into the hands of the French. Calais was now again a French town, after having been in the hands of strangers for 211 years.

26. Death of Mary. 1558.— The loss of Calais was no real misfortune to England, but it was felt as a deep mortification both by the queen and by her people. The people distrusted Mary too much to support her in the prosecution of the war. They were afraid of making Philip more powerful. Mary, hoping that Heaven might yet be gracious to her, pushed on the persecution, and sent Protestants in large numbers to the stake. Philip had visited her the year before, in order to persuade her to join him against France, and she again fancied herself to be with child. Her husband had once more deserted her, and she now knew that she was suffering – without hope – from dropsy. On November 17 she died, sad and lonely, wondering why all that she had done, as she believed on God's behalf, had been followed by failure on every side – by the desertion of her husband and the hatred of her subjects. Happily for himself, Pole too died two days afterwards.¹⁰

¹⁰ The 19th is the date of Machyn's contemporary diary; but other authorities make it the 17th or 18th.

CHAPTER XXVIII

THE ELIZABETHAN SETTLEMENT IN CHURCH AND STATE

1558-1570

LEADING DATES

Reign of Elizabeth, 1558-1603

- Accession of Elizabeth 1558
- The Acts of Supremacy and Uniformity 1559
- The Treaty of Edinburgh 1560
- Mary Stuart lands in Scotland 1561
- End of the Council of Trent 1563
- Marriage of Mary and Darnley 1565
- Murder of Darnley 1567
- Escape of Mary into England 1568
- The rising in the North 1569
- Papal excommunication of Elizabeth 1570

1. **Elizabeth's Difficulties. 1558.**— Elizabeth, when she received the news of her sister's death, was sitting under an oak in

Hatfield Park (see p. [423](#)). "This," she exclaimed, "is the Lord's doing, and it is marvellous in our eyes." Her life's work was to throw down all that Mary had attempted to build up, and to build up all that Mary had thrown down. It was no easy task that she had undertaken. The great majority of her subjects would have been well pleased with a return to the system of Henry VIII. – that is to say, with the retention of the mass, together with its accompanying system of doctrine, under the protection of the royal supremacy, in complete disregard of the threats or warnings of the Pope. Elizabeth was shrewd enough to see that this could not be. On the one hand, the Protestants, few as they were, were too active and intelligent to be suppressed, and, if Mary's burnings had been unavailing, it was not likely that milder measures would succeed. On the other hand, the experience of the reign of Edward VI. had shown that immutability in doctrine and practice could only be secured by dependence upon the immutable Papacy, and Elizabeth had made up her mind that she would depend on no one but herself. She would no more place herself under the Pope than she would place herself under a husband. She cared nothing for theology, though her inclinations drew her to a more elaborate ritual than that which the Protestants had to offer. She was, however, intensely national, and was resolved to govern so that England might be great and flourishing, especially as her own greatness would depend upon her success. For this end she must establish national unity in the Church, a unity which, as she was well aware, could only

be attained if large advances were made in the direction of Protestantism. There must be as little persecution as possible, but extreme opinions must be silenced, because there was a danger lest those who came under their influence would stir up civil war in order to make their own beliefs predominant. The first object of Elizabeth's government was internal peace.

2. The Act of Uniformity and Supremacy. 1559.— Elizabeth marked her intentions by choosing for her secretary Sir William Cecil, a cautious supporter of Protestantism, the best and most faithful of her advisers. As Convocation refused to hear of any change in the Church services, she appointed a commission composed of divines of Protestant tendencies, who recommended the adoption, with certain alterations,¹¹ of the second Prayer Book of Edward VI. Elizabeth's first Parliament, which met in **1559**, passed an Act of Uniformity forbidding the use of any form of public prayer other than that of the new Prayer Book. The same Parliament also passed a new Act of Supremacy, in which the title of Supreme Head of the Church was abandoned, but all the ancient jurisdiction of the Crown over ecclesiastical persons was claimed. This Act imposed an oath in which the queen was acknowledged to be the Supreme Governor of the Realm 'as well in all spiritual or ecclesiastical things as temporal'; but this oath, unlike that imposed by Henry VIII., was

¹¹ The most noteworthy of these alterations was the amalgamation of the forms used respectively in the two Prayer Books of Edward VI. at the administration of the Communion (see p. [418](#)).

only to be taken by persons holding office or taking a university degree, whilst a refusal to swear was only followed by loss of office or degree. The maintenance of the authority of any foreign prince or prelate was to be followed by penalties increased upon a repetition of the offence, and reaching to a traitor's death on the third occasion.

3. The new Bishops and the Ceremonies. 1559-1564.— All the bishops except one refusing to accept the new order of things, new ones were substituted for them, the old system of election by the chapters on a royal *cong  d' lire* being restored (see pp. [391](#), [415](#)). Matthew Parker, a moderate man after Elizabeth's own heart, became Archbishop of Canterbury. Very few of the old clergy who had said mass in Mary's reign refused to use the new Prayer Book, and as Elizabeth prudently winked at cases in which persons of importance had mass said before them in private, she was able to hope that, by leaving things to take their course, a new generation would grow up which would be too strong for the lovers of the old ways. The main difficulty of the bishops was with the Protestants. Many of those who had been in exile had returned with a strengthened belief that it was absolutely unchristian to adopt any vestments or other ceremonies which had been used in the Papal Church, and which they, therefore, contumeliously described as rags of Antichrist. A large number even of the bishops sympathised with them, and opposed them only on the ground that, though it would have been better if surplices and square caps had been prohibited,

still, as such matters were indifferent, the queen ought to be obeyed in all things indifferent. To Elizabeth refusal to wear the surplice was not only an act of insubordination, but likely to give offence to lukewarm supporters of the Church system which she had established, and had, therefore, a tendency to set the nation by the ears. In Parker she found a tower of strength. He was in every sense the successor of Cranmer, with all Cranmer's strength but with none of Cranmer's weakness. He fully grasped the principle that the Church of England was to test its doctrines and practices by those of the Church of the first six hundred years of Christianity, and he, therefore, claimed for it catholicity, which he denied to the Church of Rome; whilst he had all Cranmer's feeling for the maintenance of external rites which did not directly imply the existence of beliefs repudiated by the Church of England.

4. **Calvinism.**— The returning exiles had brought home ideas even more distasteful to Elizabeth than the rejection of ceremonies. The weak point of the Lutherans in Germany, and of the reformers in England, had been their dependence upon the State. This dependence made them share the blame which fell upon rulers who, like Henry VIII., were bent on satisfying their passions, or, like Northumberland, on appropriating the goods of others. Even Elizabeth thought first of what was convenient for her government, and secondly, if she thought at all, of the quest after truth and purity. In Geneva the exiles had found a system in full working order which appeared to satisfy the

cravings of their minds. It had been founded by a Frenchman, John Calvin, who in **1536** had published *The Institution of the Christian Religion*, in which he treated his subject with a logical coherence which impressed itself on all Protestants who were in need of a definite creed. He had soon afterwards been summoned to Geneva, to take charge of the congregation there, and had made it what was extensively believed to be, a model Church. With Calvin everything was rigid and defined, and he organised as severely as he taught. He established a discipline which was even more efficacious than his doctrine. His Church proclaimed itself, as the Popes had proclaimed themselves, to be independent of the State, and proposed to uphold truth and right irrespective of the fancies and prejudices of kings. Bishops there were to be none, and the ministers were to be elected by the congregation. The congregation was also to elect lay-elders, whose duty it was to enforce morality of the strictest kind; card-playing, singing profane songs, and following after amusements on the Sunday – or Sabbath as it was called in Geneva – being visited with excommunication. The magistrates were expected to inflict temporal penalties upon the offender. This Presbyterian system, as it was called, spread to other countries, especially to countries like France, where the Protestant congregations were persecuted by the Government. In France a final step was taken in the Presbyterian organisation. The scattered congregations elected representatives to meet in synods or assemblies, and the French Government, in this way, found itself confronted by an

ecclesiastical representative republic.

5. **Peace with France. 1559.**— It was this Calvinistic system which was admired by many of the exiles returning to England, but which Elizabeth detested as challenging her own authority. Her only chance of resisting with success lay in her power of appealing to the national instinct, and of drawing men to think more of unity and peace at home than of that search after truth which inevitably divides, because all human conceptions of truth are necessarily imperfect, and are differently held by different minds. To do this she must be able to show that she could maintain her independence of foreign powers. Though her heart was set on the recovery of Calais, she was obliged in **1559** to make peace with France, obtaining only a vague promise that it might be restored at a future time. Shortly afterwards peace was made between France and Spain at Câteau Cambresis. Elizabeth was aware that, though neither Philip II. of Spain nor Henry II. loved her, neither of them would allow the other to interfere to her detriment. She was therefore able to play them off one against the other. Her diplomacy was the diplomacy of her time. Elizabeth like her contemporaries, lied whenever it suited her to lie, and made promises which she never intended to perform. In this spirit she treated the subject of her marriage. She at once rejected Philip, who, though he was her brother-in-law, proposed to marry her immediately after her accession, but when he suggested other candidates for her hand, she listened without giving a decided answer. It was convenient not to quarrel with

Philip, but it would be ruinous to accept a husband at his choice.

6. The Reformation in Scotland. 1559.— Philip was formidable to Elizabeth because he might place himself at the head of the English Catholics. Henry was formidable because the old alliance between France and Scotland, confirmed by the recent marriage of the Dauphin with Mary Stuart, made it easy for him to send French troops by way of Scotland into England. Early in Elizabeth's reign, however, events occurred in Scotland which threatened to sever the links between that country and France. The Regent, Mary of Guise – mother of the absent queen and sister of the Duke of Guise, the French conqueror of Calais, and leader of the French Catholics – was hostile to the Protestants not only by conviction, but because there had long been a close alliance between the bishops and the Scottish kings in their struggle with the turbulent nobles. The wealth of the bishops, however, great according to the standard of so poor a country, tempted the avarice of the nobles, and their profligacy, openly displayed, offended all who cared for morality. In **1559** a combination was formed amongst a large number of the nobles, known as the Lords of the Congregation, to assail the bishops. John Knox, the bravest and sternest of Calvinists, urged them on. The Regent was powerless before them. The mass was suppressed, images destroyed, and monasteries pulled down. Before long, however, the flood seemed about to subside as rapidly as it rose. The forces of the lords consisted of untrained peasants, who could not keep the field when the labours of

agriculture called them home, and rapidly melted away. Then the Lords of the Congregation, fearing disaster, called on Elizabeth for help.

7. The Claims of Mary Stuart. 1559.— Elizabeth was decided enough when she could see her way clearly. When she did not she was timid and hesitating, giving contradictory orders and making contradictory promises. She detested Calvinism, and regarded rebellion as of evil example. She especially abhorred Knox, because in her sister's reign he had written a book against *The Monstrous Regimen of Women*, disbelieving his assertion that she was herself an exception to the rule that no woman was fit to govern. It is therefore almost certain that she would have done nothing for the Lords of the Congregation if France had done nothing for the Regent. Henry II., however, was killed by an accidental lance-thrust which pierced his eye in a tournament, and on the accession of his son as Francis II., Mary Stuart, now queen of France, assumed the arms and style of queen of England.¹² The life-long quarrel between Elizabeth and Mary could hardly be staved off. Not only did they differ in religion, but there was also between them an irreconcilable political antagonism closely connected with their difference in religion. If the Papal authority was all that Mary believed it to be, Elizabeth was a bastard and a usurper. If the national Church of England had a right to independent existence, and the national Parliament of England to independent authority, Mary's

¹² Genealogy of the last Valois kings of France: —

challenge of Elizabeth's title was an unjustifiable attack on a sovereignty acknowledged by the constitutional authorities of the English nation.

8. **The Treaty of Edinburgh. 1560.**— In spite of Cecil's urgency Elizabeth was slow to assist the Scottish rebels. For some months Mary of Guise had been gathering French troops to her support, and she at last had a foreign army at her command powerful enough to make her mistress of Scotland, and to form the nucleus of a larger force which might afterwards be sufficiently powerful to make her mistress of England. This was more than Elizabeth could bear, and in January **1560** she sent her fleet with troops to the help of the Lords of the Congregation. The French retreated into Leith, where they were besieged by the allied forces. In June the Regent died, and in July Leith surrendered. By a treaty signed at Edinburgh the French agreed to leave Scotland, and to acknowledge Elizabeth's title to the English crown. In December Francis II. died, and as his brother, who succeeded him as Charles IX., was too young to govern, his mother, Catherine de Medicis, acted as regent. Catherine was jealous of the Duke of Guise, and also of his niece, Mary Stuart, the widow of her eldest son.¹³ Mary, finding no longer a home in France, was driven for refuge to her own unruly realm of Scotland.

9. **Scottish Presbyterianism. 1561.**— The Scots had not failed to profit by the cessation of authority following on the

¹³ Genealogy of the Guises: —

death of Mary of Guise. They disclaimed the authority of the Pope and made it punishable to attend mass, the penalty for the third offence being death. The English Reformation had been the work of the king and of the clergy of the Renaissance, and had, therefore, been carried on under the form of law. The Scottish Reformation had been the revolutionary work of the nobility and of the Calvinistic clergy. In England the power of the State had been strengthened. In Scotland it was weakened. Almost from the beginning the nobles who had taken part in the revolution showed signs of disagreement. A few of them were earnest Protestants, but there were more who cared only for political or personal ends. "I have lived many years," said the aged Lord Lindsay; "now that it hath pleased God to let me see this day ... I will say with Simeon, 'Now lettest Thou thy servant depart in peace.'" "Hey then!" said Maitland of Lethington sarcastically, when he heard that the clergy claimed to govern the Church and own its property in the place of the bishops, "we may all bear the barrow now to build the house of the Lord." Knox organised the Church on a democratic and Presbyterian basis with Church Courts composed of the minister and lay elders in every parish, with representative Presbyteries in every group of parishes, and with a representative General Assembly for all Scotland. Like a prophet of old, Knox bitterly denounced those who laid a finger on the Church's discipline. The nobles let him do as he would as far as religion was concerned, but they insisted on retaining nominal bishops, not to rule the Church, but to hold the Church

lands and pass the rents over to themselves.

10. **Mary and Elizabeth. 1561.**— In August **1561** Mary landed in Scotland, having come by sea because Elizabeth refused to allow her to pass through England unless she would renounce her claim to the English crown. Mary would perhaps have yielded if Elizabeth would have named her as her successor. Elizabeth would do nothing of the kind. She had a special dislike to fixing on any one as her successor. About this time she threw into prison Lady Catherine Grey for committing the offence of marrying without her leave. Lady Catherine was the next sister of Lady Jane Grey, and therefore Elizabeth's heir if the will of Henry VIII. in favour of the Suffolk line (see p. [410](#)) was to be held binding. Elizabeth no doubt had a political object in showing no favour to either of her expectant heirs. By encouraging Catherine's hopes she would drive her Catholic subjects to desperation. By encouraging Mary's she would drive her Protestant subjects to desperation. Yet there was also strong personal feeling to account for her conduct. She was resolved never to marry, however much her resolution might cost her. Yet she too was a very woman, hungry for manly companionship and care, and, though a politician to the core, was saddened and soured by the suppression of her womanly nature. To give herself a husband was to give herself a master, yet she dallied with the offers made to her, surely not from political craft alone. The thought of marriage, abhorrent to her brain, was pleasant to her heart, and she could not lightly speak the positive word

of rejection. Even now, in the vain thought that she might rule a subject, even if she became his wife, she was toying with Lord Robert Dudley, the handsome and worthless son of the base Northumberland. So far did she carry her flirtations that tales against her fair fame were spread abroad, but marry him she never did. Her treatment of the Lady Catherine was doubtless caused far less by her fear of the claims of the Suffolk line than by her reluctance to think of one so near to her as a happy wife, and as years grew upon her she bore hardly on those around her who refused to live in that state of maidenhood which she had inflicted on herself.

11. The French War. 1562-1564.— Elizabeth and Mary were not merely personal rivals. The deadly struggle on which they had entered was a European one, and the success or failure of the Catholic or the Protestant cause in some Continental country might determine the future history of Britain. In **1562**

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