He was handsome, well educated, and fond of athletic sports. His frank disposition won friends everywhere, and he had inherited from his father the largest private fortune that had ever descended to an English sovereign. Intellectually, he was in hearty sympathy with the revival of learning, then in progress both on the continent and in England.

391. The New Learning; Colet, Erasmus, More. — During the greater part of the Middle Ages the chief object of education was to make men monks, and originally the schools established at Oxford and Cambridge were exclusively for that purpose. In their day they did excellent work; but a time came when men ceased to found monasteries, and began to erect colleges and hospitals instead.[1]

In the course of the fourteenth and fifteenth centuries William of Wykeham and King Henry VI built and endowed colleges which were specially designed to fit their pupils to live in the world and serve the State, instead of withdrawing from it to seek their own salvation.

These new institutions encouraged a broader range of studies, and in Henry VI's time particular attention was given to the Latin classics, hitherto but little known. The geographical discoveries of Henry VII's reign, made by Columbus, Cabot, and others, began to stimulate scientific thought (§ 387). It was evident that the day was not far distant when questions about the earth and the stars would no longer be settled by a text from Scripture which forbade further inquiry.

With the accession of Henry VIII education received a still further impulse. A few zealous English scholars had just returned from Italy to Oxford, full of ardor for a new study, — that of Greek. Among them was a young clergyman named John Colet. He saw that by means of that language, of which the alphabet was as yet hardly known in England, men might put themselves in direct communication with the greatest thinkers and writers of the past.

[1] In the twelfth century four hundred and eighteen monasteries were founded in England; in the next century, only about a third as many; in the fourteenth, only twenty-three; after that date their establishment may be said to cease.

Better still, they might acquire the power of reading the Gospels and the writings of St. Paul in the original, and thus reach their true meaning and feel their full influence. Colet's intimate friend and fellow-worker, the Dutch scholar Erasmus, had the same enthusiasm. When in sore need of everything, he wrote in one of his letters, "As soon as I get some money I shall buy Greek books, and then I may buy some clothes." The third young man, who, with Erasmus and Colet, devoted himself to the study of Greek and to the advancement of learning was Thomas More, who later became Lord Chancellor (§ 403).

The three looked to King Henry for encouragement in the work they had undertaken; nor did they look in vain. Colet, who had become a doctor of divinity and a dean of St. Paul's Cathedral, London, encountered a furious storm of opposition on account of his devotion to the "New Learning," as it was sneeringly called. His attempts at educational reform met the same resistance.

But Henry stood by him, liking the man's spirit, and saying, "Let others have what doctors they will; this is the doctor for me." The King also took a lively interest in Erasmus, who was appointed professor of Greek at Cambridge, where he began his great work of preparing an edition of the Greek Testament with a Latin translation in parallel columns.

Up to this time the Greek Testament had existed in scattered manuscripts only. The publication of the work in printed form gave an additional impetus to the study of the Scriptures, helped forward the Reformation, and in a measure laid the foundation for a revised English translation of the Bible far superior to Wycliffe's (§ 306). In the same spirit of genuine love of learning, Henry founded Trinity College, Cambridge, and at a later date confirmed and extended Cardinal Wolsey's endowment of Christ Church College, Oxford.

392. Henry versus Luther. — The King continued, however, to be a stanch Catholic, and certainly had no thought at this period of doing anything which should tend to undermine that ancient form of worship. In Germany, Martin Luther was making ready to begin his tremendous battle against the power and

teachings of the Papacy. In 1517 he nailed to the door of the church of Wittenberg that famous series of denunciations which started the movement that ultimately protested against the authority of Rome, and gave the name of Protestant to all who joined it.

A few years later Henry published a reply to one of Luther's books, and sent a copy bound in cloth of gold to the Pope. The Pope was so delighted with what he termed Henry's "angelic spirit," that he forthwith conferred on him the title of "Defender of the Faith." The English sovereigns have persisted in retaining it to the present time, though for what reason, and with what right, even a royal intellect might be somewhat puzzled to explain.

With the new and flattering title the Pope also sent the King a costly two-handed sword, intended to represent Henry's zeal in smiting the enemies of Rome, but destined by fate to be the symbol of the King's final separation from the power that bestowed it.

393. Victory of Flodden (1513); Field of the Cloth of Gold (1520). — Politically, Henry was equally fortunate. The Scotch had ventured to attack the kingdom during the King's absence on the continent. They were defeated at Flodden[1] by the Earl of Surrey, with great slaughter. This victory placed Scotland at Henry's feet.[2]

The King of France and the Emperor Charles V of Germany now vied with each other in seeking Henry's alliance. The Emperor visited England in order to meet the English sovereign, while the King of France arranged an interview in his own dominions, known, from the magnificence of its appointments, as the "Field of the Cloth of Gold." Henry held the balance of power by which he could make France or Germany predominate as he saw fit. It was owing to his able diplomatic policy, or to Wolsey's, that England reaped advantages from both sides, and

1 Flodden is on the border of Scotland and England. See Map No. 9, facing page 122.

2 See Scott's Marmion.

advanced from a comparatively low position to one that was fully abreast of the foremost nations of Europe.

394. Henry's Marriage with his Brother's Widow. — Such was the King at the outset. In less than twenty years he had become another man. At the age of twelve he had married[1] at his father's command, and solely for political and mercenary reasons, Catharine of Aragon, his brother Arthur's widow (§ 385), who was six years his senior. Such a marriage was forbidden, except in certain cases, by the Old Testament and by the ordinances of the Roman Catholic Church.

The Pope, however, had granted his permission, and when Henry ascended the throne, the ceremony was performed a second time. Several children were the fruit of this union, all of whom died in infancy, except one daughter, Mary, unhappily fated to figure as the "Bloody Mary" of later history (§ 426).

395. The King's Anxiety for a Successor; Anne Boleyn. — No woman had yet ruled in her own right, either in England or in any prominent kingdom of Europe, and Henry was anxious to have a son to succeed him. He could not bear the thought of being disappointed; in fact he sent the Duke of Buckingham to the block for casually saying, that if the King died without issue, he should consider himself entitled to receive the crown.

It was while meditating this question of the succession, that Henry became attached to Anne Boleyn, one of the Queen's maids of honor; she was a sprightly brunette of nineteen, with long black hair and strikingly beautiful eyes.

The light that shone in those eyes, though hardly that "Gospel-light" which the poet calls it,[2] was yet bright enough to effectually clear up all difficulties in the royal mind. The King now felt conscientiously moved to obtain a divorce from the old wife, and to marry a new one. In that determination lay most momentous consequences, since it finally separated England from the jurisdiction of the Church of Rome.

1 See Hallam; other authorities call it a solemn betrothal.

2 "When love could teach a monarch to be wise,
And Gospel-light first dawned from Bullen's [Boleyn's] eyes." — GRAY.

396. Wolsey favors the Divorce from Catharine. — Cardinal Wolsey, Henry's chief counsellor, lent his powerful aid to bring about the divorce, but with the expectation that the King would marry a princess of France, and thus form an alliance with that country. If so, his own ambitious schemes would be forwarded, since the united influence of the two kingdoms might elevate him to the Papacy.

When Wolsey learned that the King's choice was Anne Boleyn (§ 395), he fell on his knees, and begged him not to persist in his purpose; but his entreaties had no effect, and the cardinal was obliged to continue what he had begun.

397. The Court at Blackfriars (1529). — Application had been made to the Pope to annul the marriage with Catharine (§ 394) on the ground of illegality; but the Pope was in the power of the Emperor Charles V, who was the Queen's nephew. Vexatious delays now became the order of the day. At last, a court composed of Cardinal Wolsey and Cardinal Campeggio, an Italian, as papal legates, or representatives, was convened at Blackfriars, London, to test the validity of the marriage.

Henry and Catharine were summoned. The first appeared and answered to his name. When the Queen was called she declined to answer, but throwing herself at Henry's feet, begged him with tears and sobs not to put her away without cause. Finding him inflexible, she left the court, and refused to attend again, appealing to Rome for justice.

This was in the spring (1529). Nothing was done that summer, and in the autumn, the court, instead of reaching a decision, dissolved. Campeggio, the Italian legate, returned to Italy, and Henry, to his disappointment and rage, received an order from Rome to carry the question to the Pope for settlement.

398. Fall of Wolsey (1529). — Both the King and Anne Boleyn believed that Wolsey had played false with them. They now resolved upon his destruction. The cardinal had a presentiment of his impending doom. The French ambassador, who saw him at this juncture, said that his face had shrunk to half its size. But his fortunes were destined to shrink even more than his face.

By a law of Richard II (Act of Præmunire), no representative of the Pope had any rightful authority in England[1] (§ 317). Though the King had given his consent to Wolsey's holding the office of legate, yet now that a contrary result to what he expected had been reached, he proceeded to prosecute him to the full extent of the law.

It was an easy matter to crush the cardinal. His arrogance and extravagant ostentation had excited the jealous hate of the nobility; his constant demands for money in behalf of the King had set Parliament against him; and his exactions from the common people had, as the chronicle of the time tells us, made them weep, beg, and "speak cursedly."

Wolsey bowed to the storm, and to save himself gave up everything; his riches, pomp, power, all vanished as suddenly as they had come. It was Henry's hand that stripped him, but it was Anne Boleyn who moved that hand. Well might the humbled favorite say of her: —

> "There was the weight that pulled me down.
> . . . all my glories
> In that one woman I have lost forever."[2]

Thus deprived of well-nigh everything but life, Wolsey was permitted to go into retirement in the north; less than a twelvemonth later he was arrested on a charge of high treason. Through the irony of fate, the warrant was served by a former lover of Anne Boleyn's, whom Wolsey, it is said, had separated from her in order that she might consummate her unhappy marriage with royalty. On the way to London Wolsey fell mortally ill, and turned aside at Leicester to die in the abbey there, with the words: —

> ". . . O, Father Abbot,
> An old man, broken with the storms of state,
> Is come to lay his weary bones among ye:
> Give him a little earth for charity!"[3]

[1] Act of Præmunire (Prĕm'u-ni're). See Summary of Constitutional History in the Appendix, page xiii, § 14, and page xxxii.

[2] Shakespeare's Henry VIII, Act III, Scene 2.

[3] Shakespeare's Henry VIII, Act IV, Scene 2.

399. Appeal to the Universities. — Before Wolsey's death, Dr. Thomas Cranmer, of Cambridge, suggested that the King lay the divorce question before the universities of Europe. Henry caught eagerly at this proposition, and exclaimed, "Cranmer has the right pig by the ear." The scheme was at once adopted. Several universities returned favorable answers. In a few instances, as at Oxford and Cambridge, where the authorities hesitated, a judicious use of bribes or threats soon brought them to see the matter in a proper light.

400. The Clergy declare Henry Head of the Church (1531). — Armed with these decisions in his favor, Henry now charged the whole body of the English Church with being guilty of the same crime of which Wolsey had been accused (§ 398). The clergy, in their terror, made haste to buy a pardon at a cost reckoned at nearly $5,000,000 at the present value of money.

They furthermore declared Henry to be the supreme head on earth of the Church of England, adroitly adding, "in so far as is permitted by the law of Christ." Thus the Reformation came into England "by a side door, as it were." Nevertheless, it came.

401. Henry marries Anne Boleyn; Act of Supremacy (1534). — Events now moved rapidly toward a crisis. Thomas Cromwell, Wolsey's former servant and fast friend, succeeded him in the King's favor. In 1533, after having waited over five years, Henry privately married Anne Boleyn (§ 395), and she was soon after crowned in Westminster Abbey. When the Pope was informed of this, he ordered the King, under pain of excommunication (§§ 218, 246), to put her away, and to take back Catharine (§ 397).

Parliament met that demand by passing the Act of Supremacy (1534), which declared Henry to be without reservation the sole head of the Church, making denial thereof high treason.[1] As he signed the act, the King with one stroke of his pen overturned the traditions of a thousand years, and England stood boldly forth with a National Church independent of the Pope.

[1] Henry's full title was now "Henry VIII, by the Grace of God, King of England, France, and Ireland, Defender of the Faith and of the Church of England, and also of Ireland, on earth the Supreme Head."

402. Subserviency of Parliament. — But as Luther said, Henry had a pope within him. Through Thomas Cromwell's zealous aid he now proceeded to prove it. We have already seen (§ 368) that since the Wars of the Roses had destroyed the power of the barons, there was no effectual check on the despotic will of the King. The new nobility were the creatures of the Crown, hence bound to support it; the clergy were timid, the Commons anything but bold, so that Parliament gradually became the servile echo and ready instrument of the throne.

It empowered the King on his reaching the age of twenty-four to annul whatever legislative enactments he pleased of those which had been passed since his accession. It later humiliated itself still further by promulgating that law (1539), in itself the destruction of all law, which gave Henry's simple proclamations the force of acts of Parliament, and thus enabled him to declare any opinions he disliked heretical or treasonable and punishable with death.

403. Execution of More and Fisher (1535). — Thomas Cromwell in his crooked and cruel policy had reduced bloodshed to a science. He first introduced the practice of condemning an accused prisoner (by Act of Attainder) without allowing him to speak in his own defence. No one was now safe who did not openly side with the King.

Sir Thomas More, who had been Lord Chancellor (§ 391), and the aged Bishop Fisher were executed because they could not affirm that they conscientiously believed that Henry was morally and spiritually entitled to be the head of the English Church (§ 401).

Both died with Christian fortitude. More said to the governor of the Tower with a flash of his old humor, as the steps leading to the scaffold shook while he was mounting them, "Do you see me safe up, and I will make shift to get down by myself."

404. Suppression of the Monasteries; Seizure of their Property (1536–1539). — When the intelligence of the judicial murder of the venerable ex-chancellor reached Rome, the Pope issued a bull of excommunication and deposition against Henry. It delivered his soul to the devil, and his kingdom to the first invader.

The King retaliated by the suppression of the monasteries. In doing so, he simply hastened a process which had already begun. Years before, Cardinal Wolsey had not scrupled to shut up several, and take their revenues to found a college at Oxford. The truth was, that monasticism had done its work, and, as a recent writer has well said, "was dead long before the Reformation came to bury it." [1]

Henry, however, had no such worthy object as Wolsey had. His pretext was that these institutions had sunk into a state of ignorance, drunkenness, and profligacy. This may have been true, in some measure, of the smaller monasteries, but not of the larger ones.

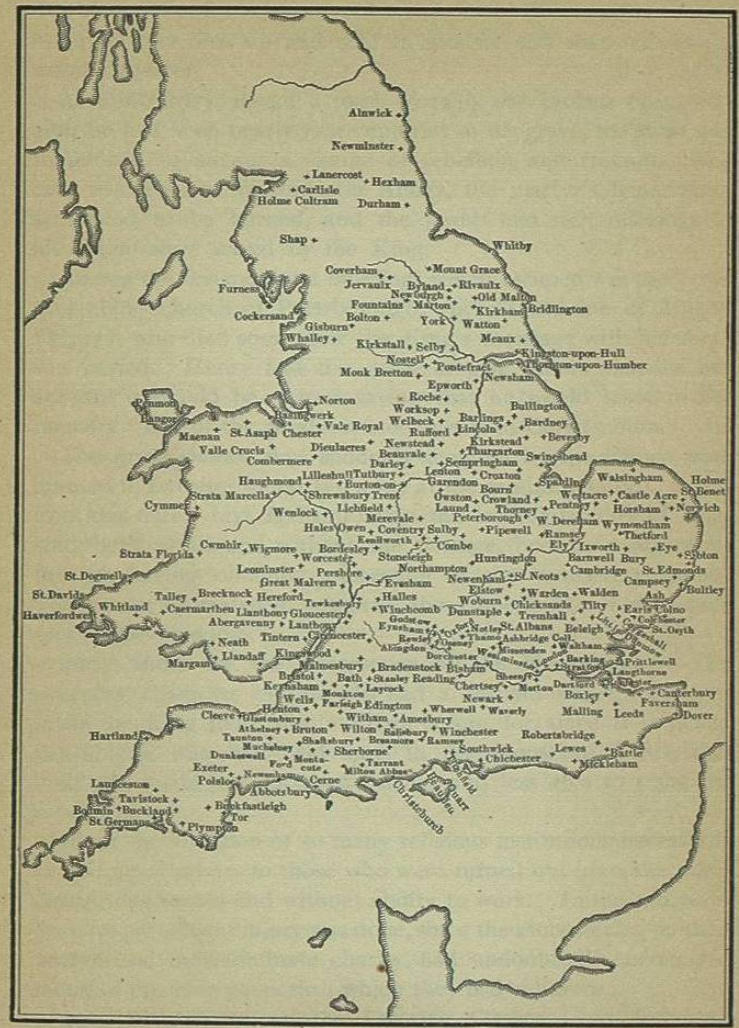
But their vices the King had already made his own. It was their wealth which he now coveted. The smaller religious houses were speedily swept out of existence (1536). This caused a furious insurrection in the north, called the "Pilgrimage of Grace" (1537); but the revolt was soon put down.

Though Parliament had readily given its sanction to the extinction of the smaller monasteries, it hesitated about abolishing the greater ones. Henry, it is reported, sent for a leading member of the House of Commons, and, laying his hand on the head of the kneeling representative, said, "Get my bill passed by to-morrow, little man, or else to-morrow this head of yours will come off." The next day the bill passed, and the work of destruction began anew (1539). It involved the confiscation of property worth millions of pounds, and the summary execution of abbots, who, like those of Glastonbury and Charter House, dared to resist.[2]

The magnificent monastic buildings throughout England were now stripped of everything of value, and left as ruins. The beautiful windows of stained glass were wantonly broken; the images of the saints were cast down from their niches; the chimes of bells were melted and cast into cannon; while the valuable

1 Armitage's Childhood of the English Nation.

2 The total number of religious houses destroyed was 645 monasteries, 2374 chapels, 90 collegiate churches, and 110 charitable institutions. Among the most famous of these ruins are Kirkstall, Furness, Netley, Tintern, and Fountains Abbeys.



PRINCIPAL MONASTERIES DESTROYED BY HENRY VIII

libraries were torn up and sold to grocers and soap-boilers for wrapping-paper.

At Canterbury, Becket's tomb (§ 221) was broken open, and after he had been nearly four centuries in his grave, the saint was summoned to answer a charge of rebellion and treason. The case was tried at Westminster Abbey, the martyr's bones were sentenced to be burned, and the jewels and rich offerings of his shrine were seized by the King.

Among the few monastic buildings which escaped was the beautiful abbey church of Peterborough, where Catharine of Aragon (§ 397), who died soon after the King's marriage with her rival, was buried. Henry had the grace to give orders that on her account it should be spared, saying that he would leave to her memory "one of the goodliest monuments in Christendom."

The great estates thus suddenly acquired by the Crown were granted to favorites or thrown away at the gambling-table. "It is from this date," says Hallam, "that the leading families of England, both within and without the peerage, became conspicuous through having obtained possession of the monastery lands." These were estimated to comprise about one-fourth of the whole area of the kingdom.

405. Effects of the Destruction of the Monasteries. — The sweeping character of this act had a twofold effect. First, it made the King more absolute than before, for, since it removed the abbots, who had held seats in the House of Lords, that body was made just so much smaller and less able to resist the royal will.

Next, the abolition of so many religious institutions necessarily caused great misery to those who were turned out upon the world destitute of means and without ability to work. In the end, however, no permanent injury was done, since the monasteries, by their profuse and indiscriminate charity, had undoubtedly encouraged much of the very pauperism which they had relieved.

406. Distress among the Laboring Classes. — An industrial revolution was also in progress at this time which was productive of widespread suffering. It had begun early in Henry's reign

through the great numbers of discharged soldiers, who could not readily find work.

Sir Thomas More had given a striking picture of their miserable condition in his "Utopia," a book in which he urged the Government to consider measures for their relief; but the evil had since become much worse. Farmers, having discovered that wool-growing was more profitable than the raising of grain, had turned their fields into sheep-pastures; so that a shepherd with his dog now took the place of several families of laborers.

This change brought multitudes of poor people to the verge of starvation; and as the monasteries no longer existed to hold out a helping hand, the whole realm was overrun with beggars and thieves. Bishop Latimer, a noted preacher of that day, declared that if every farmer should raise two acres of hemp, it would not make rope enough to hang them all. Henry, however, set to work with characteristic vigor, and it is said made way with over seventy thousand, but without materially abating the evil.

407. Execution of Anne Boleyn; Marriage with Jane Seymour (1536). — Less than three years after her coronation, the new Queen, Anne Boleyn (§§ 395, 401), for whom Henry had "turned England and Europe upside down," was accused of unfaithfulness. She was sent a prisoner to the Tower. A short time after, her head rolled in the dust, the light of its beauty gone out forever (1536).

The next morning Henry married Jane Seymour, Anne's maid of honor. Parliament passed an act of approval, declaring that it was all done "of the King's most excellent goodness." It also declared Henry's two previous marriages void and affirmed that the princesses Mary and Elizabeth were not lawfully the King's daughters. A later act gave Henry the extraordinary power of naming his successors to the crown. By his last will he made Mary and Elizabeth heirs to the crown in case all male and female issue by himself or his son Edward failed (§ 420). Henry's elder sister, Margaret (see No. 3 in table on page 205), was passed by entirely. But later (1603) Parliament set Henry's will aside and made James I (a descendant of Margaret) King of England. A

year later the Queen died, leaving a son, Edward. She was no sooner gone than the King began looking about for some one to take her place.

408. More Marriages (1540). — This time Thomas Cromwell (§§ 401–403) had projects of his own for a German Protestant alliance. He succeeded in persuading his master to agree to marry Anne of Cleves, a German princess, whom the King had never seen, but whom the painter Holbein represented in a portrait as a woman of surpassing beauty.

When Anne reached England, Henry hurried to meet her with all a lover's ardor. To his dismay, he found that not only was she ridiculously ugly, but that she could speak — so he said — "nothing but Dutch," of which he did not understand a word. Matters, however, had gone too far to retract, and the marriage was duly solemnized (1540). The King obtained a divorce within six months, and then took his revenge by cutting off Cromwell's head.

The same year (1540) Henry married Catharine Howard, a fascinating girl still in her teens, whose charms so moved the King that it is said he was tempted to have a special thanksgiving service prepared to commemorate the day he found her.

Unfortunately, Catharine had fallen into dishonor before her marriage. She tried hard to keep the terrible secret, but finding it impossible, confessed her fault. For such cases Henry had no mercy. The Queen was tried for high treason, and soon walked that road in which Anne Boleyn had preceded her (§ 407).

Not to be baffled in his matrimonial experiments, the King took Catherine Parr for his sixth and last wife (1543). She, too, would have gone to the block, on a charge of heresy, had not her quick wit saved her by a happily turned compliment, which flattered the King's self-conceit as a profound theologian.

409. Henry's Action respecting Religion. — Though occupied with these rather numerous domestic infelicities, Henry was not idle in other directions. By an act known as the "Six Articles," or, as the Protestants called it, the "Bloody Act" (1539), the King established a new form of religion, which in words, at least, was

practically the same as that upheld by the Pope, but with the Pope left out.

Geographically, the country was about equally divided between Catholicism and Protestantism. The northern and western half clung to the ancient faith; the southern and eastern, including most of the large cities where Wycliffe's doctrines had formerly prevailed, was favorable to the Reformation.

On the one hand, Henry prohibited the Lutheran doctrine; on the other, he caused the Bible to be translated (1538), and ordered a copy to be chained to a desk in every parish church in England; but though all persons might now freely read the Scriptures, no one but the clergy was allowed to interpret them. Later in his reign, the King became alarmed at the spread of discussion about religious subjects, and prohibited the reading of the Bible by the "lower sort of people."

410. Heresy versus Treason. — Men now found themselves in a strange and cruel dilemma. If it was dangerous to believe too much, it was equally dangerous to believe too little. Traitor and heretic were dragged to execution on the same hurdle; for Henry burned as heretics those who declared their belief in Protestantism, and hanged as traitors those who acknowledged the authority of the Pope.

Thus Anne Askew, a young and beautiful woman, was nearly wrenched asunder on the rack, in the hope of making her implicate the Queen in her heresy. She was afterward burned because she insisted that the bread and wine used in the communion service seemed to her to be simply bread and wine, and not in any sense the actual body and blood of Christ, as the King's statute of the "Six Articles" (§ 409) solemnly declared.

On the other hand, the aged Countess of Salisbury suffered for treason; but with a spirit matching the King's, she refused to kneel at the block, and told the executioner he must get her gray head off as best he could.

411. Henry's Death. — But the time was at hand when Henry was to cease his hangings, beheadings, and marriages. Worn out with debauchery, he died at the age of fifty-six, a loathsome,

unwieldy, and helpless mass of corruption. In his will he left a large sum of money to pay for perpetual prayers for the repose of his soul. Sir Walter Raleigh said of him, "If all the pictures and patterns of a merciless prince were lost in the world, they might all again be painted to the life out of the story of this king."

It may be well to remember this, and along with it this other saying of the ablest living writer on English constitutional history, that "the world owes some of its greatest debts to men from whose memory it recoils."[1] The obligation it is under to Henry VIII is that through his influence — no matter what the motive — England was lifted up out of the old mediæval ruts, and placed squarely and securely on the new highway of national progress.

412. Summary. — In this reign we find that though England lost much of her former political freedom, yet she gained that order and peace which came from the iron hand of absolute power. Next, from the suppression of the monasteries, and the sale or gift of their lands to favorites of the King, three results ensued: (1) a new nobility was in great measure created, dependent on the Crown; (2) the House of Lords was made less powerful by the removal of the abbots who had had seats in it; (3) pauperism was for a time largely increased, and much distress caused; (4) finally, England completely severed her connection with the Pope, and established for the first time an independent National Church, having the King as its head.

EDWARD VI — 1547–1553

413. Bad Government; Seizure of Unenclosed Lands; High Rents; Latimer's Sermon. — Edward, son of Henry VIII by Jane Seymour (§ 407), died at sixteen. In the first of his reign of six years the government was managed by his uncle, the Duke of Somerset, an extreme Protestant, whose intentions were good, but who lacked practical judgment. During the latter part of his life

[1] Stubbs' Constitutional History of England.

Edward fell under the control of the Duke of Northumberland, who was the head of a band of scheming and profligate men.

They, with other nobles, seized the unenclosed lands of the country and fenced them in for sheep-pastures, thus driving into beggary many who had formerly got a good part of their living from these commons. At the same time farm rents rose in some cases ten and even twenty fold,[1] depriving thousands of the means of subsistence, and reducing many who had been in comfortable circumstances to poverty.

The bitter complaints of the sufferers found expression in Bishop Latimer's outspoken sermon, preached before the King, in which he said: "My father was a yeoman [small farmer], and had no lands of his own, only he had a farm of three or four pounds [rent] by year, and hereupon tilled so much as kept half a dozen men; he had walk [pasture] for a hundred sheep, and my mother milked thirty kine.

"He was able and did find the King a harness [suit of armor] with himself and his horse, until he came to the place where he should receive the King's wages. I can remember that I buckled his harness when he went into Blackheath Field. He kept me to school, or else I had not been able to have preached before the King's majesty now. He married my sisters with five pounds . . . apiece. He kept hospitality for his poor neighbors, and some alms he gave to the poor.

"And all this he did off the said farm, where he that now hath it payeth sixteen pounds a year or more, and is not able to do anything for his prince, for himself, nor for his children, or give a cup of drink to the poor." But as Latimer pathetically said, "Let the preacher preach till his tongue be worn to the stumps, nothing is amended." [2]

414. Edward establishes Protestantism (1549). — Henry VIII had made the Church of England independent of the Pope (§ 401).

[1] This was owing to the greed for land on the part of the mercantile classes, who had now acquired wealth, and wished to become landed proprietors. See Froude's England.

[2] Latimer's first sermon before King Edward VI, 8th of March, 1549.

His son took the next great step, and made it Protestant in doctrine. At his desire, Archbishop Cranmer compiled a book of Common Prayer, taken largely from the Roman Catholic Prayer-Book (1549). The first Act of Uniformity, 1549 (reënacted 1552), obliged all churches to use this collection, thereby establishing Protestantism throughout England.[1]

Edward's sister, the Princess Mary, was a firm Catholic. She refused to adopt the new service, saying to Bishop Ridley, who urged her to accept it as God's word, "I cannot tell what you call God's word, for that is not God's word now which was God's word in my father's time." It was at this period (1552) that the Articles of Religion of the Church of England were first drawn up; but they did not take their final form until the reign of Elizabeth (§ 435).

415. King Edward and Mary Stuart. — Henry VIII had attempted to marry his son Edward to young Queen Mary Stuart, daughter of the King of Scotland, but the match had been broken off. Edward's guardian now insisted that it should be carried out. He invaded Scotland with an army, and attempted to effect the marriage by force of arms, at the battle of Pinkie (1547).

The English gained a decided victory, but the youthful Queen, instead of giving her hand to young King Edward, left the country and married the son of the King of France. She will appear with melancholy prominence in the reign of Elizabeth. Had Mary Queen of Scots married Edward, we should perhaps have been spared that tragedy in which she was called to play both the leading and the losing part (§§ 446–449).

416. Renewed Confiscation of Church Property; Schools founded. — The confiscation of such Roman Catholic church property as had been spared was now renewed (§ 404). The result of this and of the abandonment of Catholicism was in certain respects disastrous to the country. In this general break-up, many who had been held in restraint by the old forms of faith now went to the other extreme, and rejected all religion.

Part of the money obtained from the sale of church property

[1] See Summary of Constitutional History in the Appendix, page xiii, § 15.

was devoted, mainly through Edward's influence, to the endowment of upwards of forty grammar schools, besides a number of hospitals, in different sections of the country. But for a long time the destruction of the monastic schools, poor as they were, was a serious blow to the education of the common people.

417. Edward's London Charities; Christ's Hospital. — Just before his death Edward established Christ's Hospital, and refounded and renewed the hospitals of St. Thomas and St. Bartholomew in London. Thus "he was the founder," says Burnet, "of those houses which, by many great additions since that time, have risen to be amongst the noblest of Europe." [1]

Christ's Hospital was, perhaps, the first Protestant charity school opened in England; many more were patterned on it. It is generally known as the Blue-Coat School, from the costume of the boys, — a relic of the days of Edward VI. This consists of a long blue coat, like a monk's gown, reaching to the ankles, girded with a broad leathern belt, long, bright yellow stockings, and buckled shoes. The boys go bareheaded winter and summer.

An exciting game of foot-ball, played in the schoolyard in this peculiar mediæval dress, seems strangely in contrast with the sights of modern London streets. It is as though the spectator, by passing through a gateway, had gone back over three centuries of time. Coleridge, Lamb, and other noted men of letters were educated here, and have left most interesting reminiscences of their school life, especially the latter, in his delightful "Essays of Elia." [2]

418. Effect of Catholicism versus Protestantism. — Speaking of the Protestant Reformation, of which Edward VI may be taken as a representative, Macaulay remarks that "it is difficult to say whether England received most advantage from the Roman Catholic religion or from the Reformation.

"For the union of the Saxon and Norman races, and the

[1] Burnet, History of the Reformation in England.

[2] See Lamb's Essays, "Christ's Hospital." Hospital, so called because intended for "poor, fatherless children." The word was then often used in the sense of asylum, or "home." The famous old school has recently been removed to the country and the ancient building is doomed. Elia (Ē'li-ah) was Lamb's pseudonym.

abolition of slavery, she is chiefly indebted to the influence which the priesthood in the Middle Ages exercised over the people; for political and intellectual freedom, and for all the blessings which they have brought in their train, she owes most to the great rebellion of the people against the priesthood."

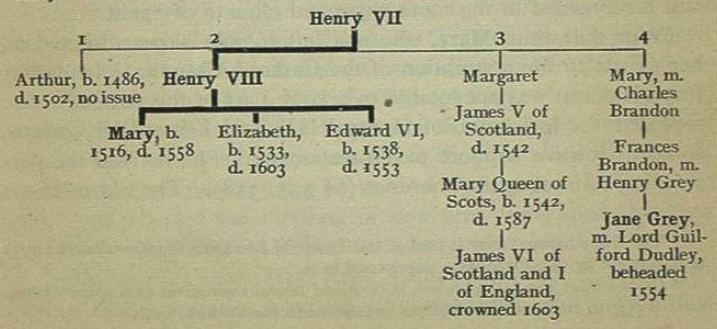
419. Summary. — The establishment of the Protestant faith in England, and of a large number of Protestant charity schools known as Edward VI's schools, may be regarded as the leading events of Edward's brief reign of six years.

MARY — 1553–1558

420. Lady Jane Grey claims the Crown. — On the death of Edward, Lady Jane Grey, a descendant of Henry VII, and a relative of Edward VI, was persuaded by her father-in-law, the Duke of Northumberland, to assume the crown, which had been left to her by the will of the late King.

Edward's object in naming Lady Jane was to secure a Protestant successor, since his elder sister, Mary, was a devout Catholic, while from his younger sister, Elizabeth, he seems to have been estranged. By birth, though not directly by Henry VIII's will, Mary was without doubt the rightful heir.[1] She received

[1] Table showing the respective claims of Queen Mary and Lady Jane Grey to the crown. By his last will Henry VIII left the crown to Edward VI, and (in case he had no issue) to his daughters, Mary and Elizabeth, followed by the issue of his sister Mary. Edward VI's will undertook to change this order of succession.



the support of the country, and Lady Jane Grey and her husband, Lord Dudley, were sent to the Tower.

421. Question of Mary's Marriage; Wyatt's Rebellion (1554). — While they were confined there, the question of the Queen's marriage came up. Out of several candidates for her hand, Mary gave preference to her cousin, Philip II of Spain. Her choice was very unpopular, for it was known in England that Philip was a selfish and gloomy fanatic, who cared for nothing but the advancement of the Roman Catholic faith.

An insurrection now broke out, led by Sir Thomas Wyatt, the object of which was to place the Princess Elizabeth on the throne, and thus secure the crown to Protestantism. Lady Jane Grey's father was implicated in the rebellion. The movement ended in failure, the leaders were executed, and Mary ordered her sister Elizabeth, who was thought to be in the plot, to be seized and imprisoned in the Tower (1554).

A little later, Lady Jane Grey and her husband perished on the scaffold. The name JANE, deeply cut in the stone wall of the Beauchamp Tower,[1] remains as a memorial of the nine days' queen. She died at the age of seventeen, an innocent victim of the greatness which had been thrust upon her.

422. Mary marries Philip II of Spain (1554); Efforts to restore Catholicism. — A few months afterward the royal marriage was celebrated, but Philip soon found that the air of England had too much freedom in it to suit his delicate constitution, and he returned to the more congenial climate of Spain.

From that time Mary, who was left to rule alone, directed all her efforts to the restoration of the Catholic Church. Her policy (says Hallam) was acceptable to a large part of the nation.[2] She repealed the legislation of Henry VIII's and Edward VI's reigns, so far as it gave support to Protestantism. She revived the persecuting statutes against heretics (§§ 335, 338). The old relations

[1] The Beauchamp Tower is part of the Tower of London. On its walls are scores of names cut by those who were imprisoned in it.

[2] On the other hand, the leaders in Scotland bound themselves by a solemn Covenant (1557) to crush out all attempts to reëstablish the Catholic faith.

with Rome were resumed. To accomplish her object in supporting her religion, the Queen resorted to the arguments of the dungeon, the rack, and the fagot, and when Bishops Bonner and Gardiner slackened their work of persecution and death, Mary, half crazed by Philip's desertion, urged them not to stay their hands.

423. Devices for reading the Bible. — The penalty for reading the English Scriptures, or for offering Protestant prayers, was death. In his autobiography, Benjamin Franklin says that one of his ancestors, who lived in England in Mary's reign, adopted the following expedient for giving his family religious instruction. He fastened an open Bible with strips of tape on the under side of a stool. When he wished to read it aloud he placed the stool upside down on his knees, and turned the pages under the tape as he read them. One of the children stood watching at the door to give the alarm if any one approached; in that case, the stool was set quickly on its feet again on the floor, so that nothing could be seen.

424. Religious Toleration unknown in Mary's Age. — Mary would doubtless have bravely endured for her faith the full measure of suffering which she inflicted. Her state of mind was that of all who then held strong convictions. Each party believed it a duty to convert or exterminate the other, and the alternative offered to the heretic was to "turn or burn."

Sir Thomas More, who gave his life as a sacrifice to conscience in Henry's reign (§ 403), was eager to put Tyndale to the torture for translating the Bible. Cranmer (§ 414), who perished at Oxford (1556), had been zealous in sending to the flames those who differed from him. Even Latimer (§ 413), who died bravely at the stake, exhorting his companion Ridley (1555) "to be of good cheer and play the man, since they would light such a candle in England that day as in God's grace should not be put out," had abetted the kindling of slow fires under men as honest and determined as himself but on the opposite side.

In like spirit Queen Mary kept Smithfield ablaze with martyrs, whose blood was the seed of Protestantism. Yet persecution

under Mary never reached the proportions that it did on the continent. At the most, but a few hundred died in England for the sake of their religion, while Philip II, during the last of his reign, covered Holland with the graves of Protestants, tortured and put to cruel deaths, or buried alive, by tens of thousands.

425. Mary's Death (1558). — But Mary's career was short. She died (1558) near the close of an inglorious war with France, which ended in the fall of Calais, the last English possession on the continent (§ 346). It was a great blow to her pride, and a serious humiliation to the country. "After my death," she said, "you will find Calais written on my heart." Could she have foreseen the future, her grief would have been greater still. For with the end of her reign the Pope lost all power in England, never to regain it.

426. Mary deserving of Pity rather than Hatred. — Mary's name has come down to us associated with an epithet expressive of the utmost abhorrence (§ 394); but she deserves pity rather than hatred. Her cruelty was the cruelty of sincerity, never, as was her father's, the result of indifference or caprice. A little book of prayers which she left, soiled by constant use, and stained with many tears, tells the story of her broken and disappointed life.

Separated from her mother, the unfortunate Catharine of Aragon, when she was only sixteen, she was ill-treated by Anne Boleyn and hated by her father. Thus the springtime of her youth was blighted.

Her marriage brought her no happiness; sickly, ill-favored, childless, unloved, the poor woman spent herself for naught. Her first great mistake was that she resolutely turned her face toward the past; her second, that she loved Philip of Spain (§ 422) with all her heart, soul, and strength, and so, out of devotion to a bigot, did a bigot's work, and earned that execration which never fails to be a bigot's reward.[1]

427. Summary. — This reign should be looked upon as a period of reaction. The temporary check which Mary gave to

[1] "If any person may be excused for hating the Reformation, it was Mary." — FROUDE.

Protestantism deepened and strengthened it. Nothing builds up a religious faith like martyrdom, and the next reign showed that every heretic that Mary had burned helped to make at least a hundred more.

ELIZABETH — 1558–1603

428. Accession of Elizabeth. — Elizabeth was the daughter of Henry VIII and Anne Boleyn (§ 401). At the time of Mary's death she was living in seclusion in Hatfield House, near London, spending most of her time in studying the Greek and Latin authors. When the news was brought to her, she was deeply moved, and exclaimed, "It is the Lord's doings; it is marvellous in our eyes." Five days afterwards she went up to London by that road over which the last time she had travelled it she was being carried a prisoner to the Tower (§ 421).

429. Difficulty of Elizabeth's Position. — An act of Parliament declared Elizabeth to be the true and lawful heir to the crown[1] (§ 407); but her position was full of difficulty, if not absolute peril. Mary Stuart of Scotland, now by marriage Queen of France,[2] claimed the English crown through descent from Henry VII, on the ground that Elizabeth, as daughter of Anne Boleyn, was not lawfully entitled to the throne, the Pope never having recognized Henry's second marriage. Both France and Rome supported this claim.

On the other hand, Philip II of Spain favored Elizabeth, but solely because he hoped to marry her and annex her kingdom to his dominions. Scotland was divided between two religious factions, and its attitude as an independent kingdom could hardly be called friendly. Ireland was a nest of desperate rebels, ready to join any attack on an English sovereign.

430. Religious Parties. — But more dangerous than all, England was divided in its religion. In the north, many noble

[1] See genealogical table on page 205.

[2] After Elizabeth, Mary Stuart, Queen of Scots, stood next in order of succession, so far as birth could give her that right. See table on page 205.