

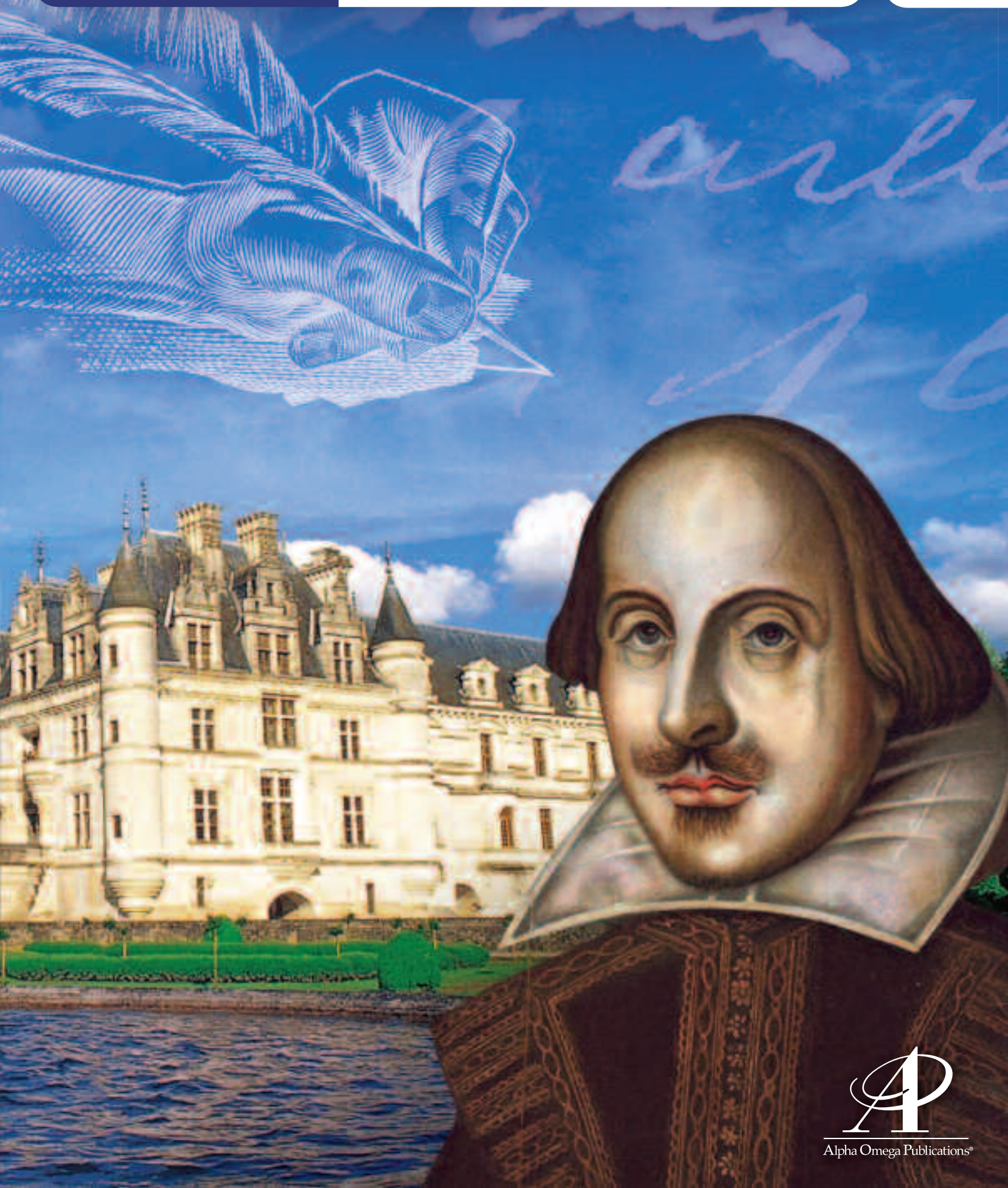


LIFE·PAC®

British Literature

Student Book

Unit 2



Alpha Omega Publications®

BRITISH LITERATURE LIFE PAC 2

THE SIXTEENTH CENTURY

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BRITISH LITERATURE LIFE PAC 2

THE SIXTEENTH CENTURY

OBJECTIVES:

When you have completed this LIFE PAC®, you should be able to:

1. Recognize the Bible's central importance to the English Reformation.
2. Understand the important role of Renaissance scholarship in the Reformation.
3. Discern the differences between the ideals of the Renaissance and those of the Reformation.
4. Understand the relationship between the ideals of the Reformation and those of Elizabethan culture.
5. Appreciate the wisdom and eloquence of the authors of each period.

VOCABULARY:

comedy - a play that is primarily humorous.

conceit - an elaborate comparison used in poetry.

couplet - two consecutive rhyming lines of poetic verse.

evangelical - a person who believes in the doctrine of justification by faith alone.

heresy - any belief that is in opposition to the standard system of doctrine.

humanism - the study of the literature, history, and art of ancient Greece and Rome.

octave - an eight-line stanza.*

pastoral - a poem exalting the rural life of shepherds.

quatrain - a four-line stanza.

recant - formally to withdraw a belief.

secular - unconcerned with things spiritual or religious.

sestet - a six-line stanza.

sonnet - a poem that usually contains fourteen lines, that follow a definite rhyme scheme.

stanza - a grouping of verse lines based on the poem's rhyme scheme.

tragedy - a play that dramatizes the flawed nature of man.

I. THE RENAISSANCE AND REFORMATION

INTRODUCTION

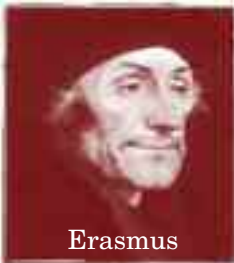
The Tudors and the Reformation 1485–1603. At the close of the Middle Ages, Henry VII ruled England. The Tudor reign lasted for three generations, ending with the death of Queen Elizabeth I in 1603. It was a time of momentous change. The Renaissance and the Reformation ended the Dark Ages and ushered in the light of ancient, timeless truths. Flowing from the fountain of God's Word, the Reformation in England effected changes in not only religion but also government, science, economics, society, art, and literature. England was reborn.

The Renaissance. The reign of Henry VII inaugurated a line of strong monarchs. After the early death of Henry's first son, Arthur, the crown passed to his younger son, Henry. Henry is known to posterity as a lusty, witty man with a will strong enough to overturn the power of kingdoms and nations. Some scholars credit him with the Reformation of the church in England. But, "To say that Henry VIII was the father of the Reformation is to betray history," says historian J. H. Merle d'Aubigné. "God was the Father of the Reformation in England." The rebirth of religion, society, and politics neither began nor ended during Henry VIII's reign. God in His providence worked through two means to bring about the Reformation: the revival of learning and the resurrection of the Word of God.

The revival of learning came through the Renaissance, the "rebirth" of culture. Beginning in 1300 with a renewed interest in classical literature and art, the Renaissance emphasized human reason and the value and dignity of the individual.

Truth was studied for its own sake rather than for its relevance to Christianity; it was a man-centered rather than a God-centered movement. Scholars of the Renaissance were known as humanists.

The center of the Renaissance was Italy. Scholars and government officials from around Europe traveled to this fount of knowledge. Among the English scholars who traveled to Italy were John Colet, William Grocyn, and Thomas Linacre. These men were part of a group known as the Oxford Reformers, so called because they brought the ideals of the Renaissance back to Oxford, England. John Colet was greatly interested in the writings of Plato. His lectures on the epistles of Paul were original and attracted the attention of many world-renowned scholars. Colet stressed the proper interpretation of Scripture, which later inspired Desiderius Erasmus (c. 1466–1536) to study more closely the biblical text in its original languages. William Grocyn further encouraged the study of Greek among English scholars by lecturing in that language—the first scholar to do so. Thomas Linacre, of no small reputation and influence, was a professor of medicine and Greek at the University of Oxford.



Among those who were influenced by the Oxford Reformers were Sir Thomas More and Erasmus. During the reign of Henry VIII, these two men became the leading humanists in England. Erasmus was a Dutch scholar who had spent many years in England, both learning and teaching the ideals of the Renaissance. From 1509–14, he taught Greek at Cambridge and consequently developed a keen interest in the Scriptures. At first, he favored the Reformation of the Catholic Church. Correcting the Latin Vulgate—the official Roman Catholic version of the Bible—Erasmus published an edited version of the New Testament in Greek and good Latin. He hoped that a fuller understanding of the Word of God would correct some of the corruption plaguing the church. However, Erasmus was not willing to challenge the power of the papacy. He wished only to reform the church from within. Erasmus later returned to the Continent to become its leading humanist.

Sir Thomas More, for a time a close friend of Henry VIII, eventually rose to the position of Lord Chancellor. His masterpiece, *Utopia*, published in 1516 (the same year in which Erasmus' Greek New Testament was published), resounded the ideals of the



Renaissance. More wrote in Latin, the language of the educated. He was a lawyer and a politician who wished to see England correct its political, social and religious corruption. His answer, though, was not founded solely upon Scripture but upon reason. Like many other Renaissance scholars, More believed that the intellect was not fallen. Human reason alone, he thought, could lead us to the truth. *Utopia* is a critique of European society written, as one critic observed, “from the vantage point of an imaginary society based on reason.”

Like many other humanists, More emphasized the powers of human reason because he was concerned with the education of Christian gentlemen. From its introduction into England, **humanism*** was a tool to develop ideal rulers. Princes, and courtiers were taught the wisdom of the Greeks and the Romans so that they might demonstrate superior ability in matters of statecraft. The educational method that the humanists used borrowed from the medieval model. It consisted of two parts: the trivium and the quadrivium. The trivium, according to medieval standards, consisted of the study of grammar, logic, and rhetoric. The quadrivium included the study of arithmetic, geometry, astronomy, and music. Studies were done in Latin with special emphasis on the works of Virgil, Cicero, and Horace.

Later, as the Reformation swept across England, the focus on the cultivation of Christian gentlemen took on a more significant meaning. The Scriptures became the primary focus of education. Human reason was not the ultimate authority. Nevertheless, the classic Greek and Roman texts remained an integral part of the education process. This new breed of English humanist believed that all truth was God's truth.

Chief among the Protestant humanists was Roger Ascham (1515–1568). Ascham, tutor to Princess Elizabeth and lecturer at the University of Cambridge, stridently opposed the **secular*** version of humanism that came out of Italy. Ascham and many others like him saw the intellect as fallen; Therefore, reason alone could not reveal the ultimate answers to life. Scripture was needed as the only trustworthy rule for life and faith. This division between the Catholic and the Protestant understandings of the intellect was no small matter.



The Reformation. When Martin Luther posted his Ninety-five Theses on the church door in Wittenburg, Germany, he was not intending to start a religious revolution. He simply wished to discuss academically the church's practice of indulgences. (Indulgences were allegedly a means to forgiveness that usually came by paying a fee to Rome). As a doctor of theology, Luther had studied the Scriptures, but he could not find in them the justification for the use of indulgences. Forgiveness was not for sale. He wanted the ecclesiastical abuse to stop and the church to be purified.

Luther first began to question the doctrines of the church while preparing for a lecture on "the righteousness of God." Seeking some aid in the matter, Luther turned to Romans 1: 17 and read, "For therein is the righteousness of God, revealed from faith to faith; as it is written, The just shall live by faith." As a Catholic monk, Luther had always understood "the righteousness of God" to mean that goodness which one obtains by the keeping of the sacraments. The Romans passage contradicted everything he had known. A man was made righteous by his faith in Christ, not by his moral worth. Forgiveness was free. Luther described his reaction to this revelation thus:

"When I had realized this I felt myself absolutely born again. The gates of paradise had been flung open and I had entered. There and then the whole of scripture took on another look to me..."

Luther's new view of Scripture was soon shared by many other people across Europe. In Germany, France, and England, Scripture became the fountain of reform. The leaders of the Reformation developed the slogan *Sola Scriptura*—"Scripture alone." The Protestant Reformers in England held firmly to this view. Scripture, not the pope or a king, was the sole guide to faith and life. Consequently, this passion for the authority of the Scriptures created a movement in opposition to the authority of the church. Protestants were so called because they protested the church's doctrines and practices. They wanted to reform the church by bringing it back to a correct understanding of the gospel—sinners are saved by grace alone through faith alone in the work of Christ alone. The Reformation was, in essence, a God-centered movement based on the knowledge of Scripture.

In England, however, a love for the Scriptures had sprung up long before Luther penned his Ninety-five Theses. Beginning with the Lollard movement during Chaucer's time, people of little education had come to believe the gospel as it was preached to them from the Bible. John Wycliffe and other learned men sought to raise the Scriptures in importance within the church, but their efforts were largely suppressed by the church. Not until the publication of Erasmus's New Testament in Greek did the learned class in England begin to examine Scripture afresh.

William Tyndale was one of the scholars who at first regarded the New Testament in Greek as only a “work of learning, or at most as a manual of piety, whose beauties were calculated to excite religious feelings.” But it was not long before God changed his heart and he cried out, “I have found it!” The Master for whom his heart had longed had lovingly revealed Himself in the Words of Scripture. Desirous that all of his countrymen should have the Scriptures to read in their own language, Tyndale set out to accomplish that task. He carried with him both Erasmus’s New Testament in his sack and the support of many merchants in his pockets. Fraught with many trials, Tyndale nevertheless completed the work in 1526; two editions of Tyndale’s English Bible were published that year in Germany. But by that time, Henry VIII had already been convinced that the English translation was the source of all heresies. Henry called for the destruction of Tyndale and his Bibles. To get the Bibles to the English people, merchants smuggled them in sacks of flour and dispersed them through secret booksellers. Thousands of copies were sold, ironically enough, to pauper, priest, and aristocrat alike.



Allegory of Good Government-1339

Along with the translations of Tyndale, the works of Martin Luther also had to be sold underground. Henry hated Luther’s objections to the Catholic faith. He even wrote a tract against Lutheranism for which the pope bestowed upon him the title “Defender of the Faith.” But not even the mighty Henry VIII could control the hearts of his people. That power was left to God alone. Lutheranism, with its emphasis on the authority of Scripture, spread rapidly across England. Neither pope nor priest nor king could put out its flame. More joined Henry in the attempt to fend off the ensuing wave of Protestantism by

writing scathing tracts against Tyndale and Luther. But these works did nothing to dampen the belief of the elect. As time marched on, the interest of the people in the New Testament only increased among both the upper and the lower classes.

The growing interest in the Scriptures providentially coincided with King Henry’s desperate need for an heir. Henry, desirous for a wife who could bare him a son, revived a controversy over the legitimacy of his union to Catherine of Aragon. Catherine had been married to Henry’s older brother Arthur. But after Arthur’s death, Catherine was betrothed to Henry in an attempt to maintain good relations with Spain. Despite some initial questions over the marriage, the pope gave his approval, and the two were married. Catherine’s years of barrenness, however caused Henry to doubt the validity of the marriage. He wondered if God was cursing him for taking the wife of his brother, a practice that Scripture condemned.



Henry’s doubt was further encouraged when the beautiful Anne Boleyn, one of Catherine’s ladies of the court, enraptured him with her charm. Taking advantage of the king’s questionable desires, Cardinal Wolsey sought to avenge himself on Catherine’s kinsman, Charles V of Spain, and suggested an answer to both problems: annulment by the pope. Liking Wolsey’s advice, the king immediately set up a commission to build evidence for the divorce. In the end, it was to the authority of Scripture that Henry appealed for his annulment from Catherine. It is not lawful for a man to marry his brother’s wife, Henry’s cardinal protested to the pope, for he shall be left childless. But the pope would not grant an annulment. His alliance with Spain was too important to the survival of the papacy. Besides, overturning the blessing of an earlier pope on the basis of Scripture would give credence to the Protestant cause and call into question the authority of the church.

Henry would not be refused. He called Parliament into session and began his separation with Rome. From 1529–1536, the so-called Reformation Parliament implemented changes that slowly removed the pope’s control over affairs of the English church and state. In 1531, Henry put Catherine away, continuing proceedings among his own university men and clergy to procure an annulment. In January 1533, Henry married Anne

Boleyn and made her his queen. A daughter, Elizabeth, was born to them in September of that same year. To secure his authority in such religious matters, Parliament passed the Act of Supremacy in 1534, recognizing Henry as head of the Church of England.

Henry's church, though severed from Rome, was not **evangelical**.* It did not fully adopt the ideals of the Reformation; Scripture was not subject to individual interpretation. Henry was still a Catholic at heart. The Ten Articles of Faith adopted in 1536 demonstrated his lasting hostility toward Protestantism. The Articles recognized the Bible but also regarded the need for penance and the receiving of Holy Communion at the Mass as "necessary to our salvation." Many Protestants met their death under his reign, but so did Romanists who would not yield to him as the "pope" of England. Sir Thomas More, at once a trusted advisor and friend to Henry, was executed for his refusal to recognize the king as head of the Church.

Determined to rid his country of the pope's control, Henry ordered that all of the monasteries in England be dissolved. Their wealth and land were put into the hands of his supporters. Thomas Cromwell is the man most associated with this work. The aftereffects were both good and bad. The nuns and monks who were accused of gross immoral behavior were exposed and forced to change. But those of the poorer classes who looked to the monasteries for support were left empty-handed. Some of those who lived and farmed on monastic lands were forced from their homes. Suddenly, the state was responsible for the relief of the poor, which was not always possible. The Pilgrimage of Grace in Lincolnshire, involving thirty thousand peasants, was a result of lack of relief caused by the dissolution of the monasteries.



Madonna of the Meadow-1505

To further his reforms and encourage confidence in his decision to break with Rome, Henry authorized the sale of Matthew's Bible in English in 1537. The free circulation of Matthew's Bible was the answer to Tyndale's dying prayer, "O Lord, open the king's eyes!" Although he was not thoroughly reformed in his own understanding of the Scriptures, Henry nevertheless acknowledged that the only way to weed papal authority from the hearts of his people was to give them free access to the Bible. One historian noted that "at one and the same time he published and imposed all over his realm the doctrines of [Catholicism], and circulated without obstacle the Divine Word that overthrew them!" Within three years, another edition based on the work of Tyndale and Miles Coverdale was also authorized. It was called the Great Bible. Its required placement in the cathedral churches throughout England in 1540 effected changes in worship and doctrine that were manifested most clearly in the reign of Edward VI, Henry's son.

As the first and only son of Henry VIII, Edward VI ascended the throne of England in 1547. His mother had been Henry's third wife. Soon after the birth of Elizabeth, Anne Boleyn was executed for treason. The last three of the king's six wives bore him no heirs. Edward and his half-sisters, Mary and Elizabeth, were the last of the Tudor dynasty.



Unlike Mary and Elizabeth, Edward never actually ruled. As a nine-year-old king, Edward's uncle, the Duke of Somerset, became regent, heading a council of sixteen to govern until Edward was of age. The Duke of Somerset was Protestant and sought fervently to establish its doctrines in the Church of England. Early in Edward's reign, the Six Articles Act of 1539 was repealed. This action prohibited the burning of heretics and allowed the Reformation to take a greater hold in England. In 1549, Parliament passed the Act of Uniformity whereby all clergymen were to use *The Book of Common Prayer* as a guide for worship. Progressively Protestant, the prayer book, written by

Archbishop Cranmer, called for the reading of Scripture in English. A second prayer book was issued in 1552, reflecting the increased influence of Calvinists and Lutherans from the Continent. In 1553, Parliament adopted the Forty-Two Articles of the Faith. The document outlined the reformed beliefs of the Church of England. It rejected outright the Catholic doctrine of transubstantiation, seeing the bread and the wine in communion as only spiritual representations of Christ's body and blood. The Articles also removed the altar from the worship service, replacing it with the communion table. This action affirmed and signified the Protestant doctrine of justification by faith alone. A priest was not needed to mediate forgiveness. The only way to the Father was through the Son. All could come freely by faith in Jesus Christ.

Edward, a weak and sickly child, died when he was only fifteen. But before his death, Edward put into motion a plan that would place his Protestant cousin Lady Jane Grey on the throne. Lady Jane Grey reigned as queen for six days, until the rightful heir, Princess Mary, removed her. As the loyal daughter of Spaniard Catherine of Aragon, the new queen was a staunch Catholic. Mary quickly sought to repeal the religious laws enacted during Edward's reign, putting England back into the Catholic fold. Many traditionalists welcomed her counter reforms, but others—especially those who had benefited monetarily from the dissolution of the monasteries—resisted her. To further secure England's return to Catholicism, Mary arranged a marriage with Philip II of Spain. She, like her father, desperately wanted an heir. But the marriage was hated by much of England. The people did not want to be ruled by a foreign power. The possibility of having a Spanish king sparked several rebellions.

The greatest travesty of Mary's reign was her persecution of the Protestants, from whence she gets the name "Bloody Mary." During her short reign of five years, she and her advisors burned at the stake nearly three hundred Protestants. Among those who suffered for the faith were Hugh Latimer, Nicolas Ridley, and Thomas Cranmer. Many Protestants fled to the continent during this time. The Marian Exiles, as they are known, sought refuge in various centers of Protestantism. The scholars and theologians who gathered in Geneva produced the Geneva Bible, the first translation that included commentary notes. It was later to be used widely by the English, especially the Puritans. Other scholars, such as John Foxe, worked to produce an account of the persecution. His *Acts and Monuments*—popularly known as *Foxe's Book of Martyrs*—traced the history of Christian martyrdom from the early church to the reign of Mary. John Knox and others like him struggled to form some kind of ecclesiastical unity among the exiles. Upon his return to Scotland, Knox spread the doctrines of Calvinism and helped to foster the growth of the Presbyterian Church.



Mary died in 1558, allowing Elizabeth to ascend the throne peaceably. As a keen politician, she sought to establish some kind of religious settlement between Protestants and traditionalists. Her parliament passed the Act of Supremacy in 1559. It severed ties with the pope that her half-sister Mary had reestablished. The Act also required all church officials to take an oath of allegiance to Elizabeth as head of the Church of England. The Act of Uniformity followed, requiring that all worship services should be performed in accord with the Edward's Prayer Book. Some revisions had been made to the prayer book that allowed for a more ceremonial form of service, but the Protestant doctrines remained.

When the exiles returned to England, many of them objected to the changes. They accused Queen Elizabeth of being too traditional. Her reforms, they contended, were not thoroughly biblical. But Elizabeth's main concern was not the purity of the church; her concern was for the unity of her nation. The adoption of the Thirty-nine Articles of Faith in 1563 distinguished England as Anglican. It allowed for Lutherans and Catholics to live in harmony under one ruler who was both the head of state and the head of the church.

Elizabeth's religious dealings are only part and parcel of her shrewd politics and reliance on wise counselors. Her desire for unity fostered a fierce spirit of nationalism.

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Attractive, intelligent, and headstrong, Elizabeth commanded the attention of much of Europe. As an unmarried queen, she used her foreign suitors to gain power and financial stability for her nation. She always insisted, though, that her spouse was England.

Much of the prosperity in England during Elizabeth's reign was due to the financial endeavors of the middle class, which was the life-blood of the mercantile system. The mercantile system valued gold and silver as the basis for independent wealth. It also encouraged a balance of trade between nations. Much of England's economic power rested on the wool trade. The middle class, as the controllers of the wool trade, enjoyed positions of financial and political power during Elizabeth's reign. The nobility, with its feudal basis of power, had been removed from its ruling position. The parish, rather than the manor house, was the center of control in a community. Men of common birth oversaw courts of law, regulated taxes, and attended the growing number of universities. The ideals of the Reformation dictated these changes. Rich or poor, priest or pauper, all individuals had equal worth in the sight of God. Consequently, all work was valuable. No division existed between secular and sacred. Elizabethan England was very unlike the England of the Middle Ages.

English Renaissance Literature. The literature that resulted during the reign of the Tudors and the Reformation era is nothing short of extraordinary. Many scholars have called it the brightest period of English literature. The flowering of English literature can be attributed to several factors, including the following: an increase in wealth and leisure time, the growth of educational institutions, the use of the printing press, and the perfection of the English language. All of these factors were rooted in the Reformation and the Renaissance that preceded it.

Unlike the secular humanism that grew out of the Renaissance in Italy, the Reformation saw a unity between the particular and the universal. More simply put, the Reformers saw meaning in everyday life because everyday life was connected to a larger purpose—the span of redemptive history. God was not only sovereign over the “big” events in life, such as wars, but also in control of the growth of a blade of grass. Everything in the universe is ultimately under His direction and control. The belief in the sovereignty of God and man's sinfulness pervaded English culture, shaping the literature that flowed from it. The works of Edmund Spenser, Sir Philip Sidney, and William Shakespeare reflect the ideals of the Reformation.

Within this period we also see the stylistic influences of the Renaissance. The **sonnet*** is chief among the literary devices imported from Italy. Its conventions were originally established by Petrarch (1304–1374) but later modified by other French and English poets. Sir Thomas Wyatt was the writer who introduced the sonnet to England. In its Petrarchian, or Italian, form, the sonnet consists of fourteen lines that are divided into two sets: a set of eight lines, called an **octave**,* and a set of six lines, called a **sestet**.* The octave lines were rhymed *abba abba*. The sestet lines were rhymed *cdecde*. In 1557 Richard Tottel published an anthology of English sonnets written in the Petrarchian form. It was the “channel through which the main currents of European Renaissance poetry flowed into the British Isles.” Included in Tottel's *Songs and Sonnets* were poems by Wyatt, the earl of Surrey, and Nicholas Grimald. Later, English writers changed the sonnet structure by incorporating three **quatrains*** and a **couplet**.* The lines rhymed *abab cdcd efef gg*. This form of the sonnet became known as the English, or Shakespearean, sonnet.

Another genre that enjoyed much popularity was the epic. Elizabethans considered it to be at the top of literary forms. Like the medieval forms of the epic, the Elizabethan examples carry assumptions that are distinct to their culture. For example, Spenser's *Faerie Queene* is often difficult for the modern reader to understand because the whole story rests on the assumption that the reader is familiar with both the intrigues of the Elizabethan court and figures from both biblical and classical literature.

On the lower end of the literary spectrum was the **pastoral**.* Pastorals drew

images from the world of the shepherd, *pastor* being Latin for “shepherd.” Pastoral songs and poetry represented the desire for the simple, idealized life. They were often written in the language of the court. The rural, rustic life was exalted over the life of the city. The pastoral influence was also known to cross over into drama.

The Development of Drama. Dramatic literature changed significantly from 1530–1580. Morality plays such as *Everyman*, though still performed late into the sixteenth century, quickly fell out of vogue. They became unpopular for many reasons. One reason was that the theological basis of the plays had been largely rejected. England was now Protestant; Roman Catholic doctrine would not be tolerated in the pulpit, let alone the stage. Another reason for the unpopularity of morality plays was an increased awareness of classical works.

During the Renaissance in England, students of the New Learning were introduced to the Roman dramatist, Seneca, who wrote in Latin during the time of Nero. He is known for his ten tragedies known as “closet” plays. A closet play is a drama that is not meant to be acted out but rather read or recited. Seneca borrowed much of his form from the Greeks. The origin of Greek drama was religious. The actors were priests who performed a play in honor of the god Dionysus. Seneca did not retain the religious basis of the Greeks but did employ their use of acts or episodes, the chorus, tragic events, and long moral discourses. One critic noted that Seneca was especially appealing to the Elizabethans because he combined classical form with moral value while delighting with horror.

The Elizabethan love for violence and horror on stage was rooted in scenes from their past. The reign of the Tudors had not been peaceful. From the aristocracy to the commoners, life was often tragic. Henry VIII had two of his wives beheaded. His daughter Mary was no less brutal. Known to posterity as “Bloody Mary,” she had nearly three hundred Protestants burned at the stake. These types of executions were, in exception to royalty, public events that thousands of people attended. The thrill that this type of violence and horror provided was replicated to some extent in English Senecan tragedies, the first of which was performed before the queen at Whitehall in the 1560s.

Elizabeth’s interest in drama was important and helped to foster public interest in the medium. After the publication of Seneca’s plays in English, dramatists began to adapt his themes to English culture and society. By 1590, the Senecan tradition was evident in popular plays. A **tragedy*** could be distinguished by its plot structure. It begins with a disturbance in the status quo, then it moves to affliction and ends in destruction, which reestablishes order. Shakespeare imitated Senecan form in many of his plays, of which *Romeo and Juliet*, *Hamlet*, and *Macbeth* are some of his best known tragedies.

Shakespeare’s *Macbeth* also represents another type of drama that was developed significantly during Elizabethan times—the English chronicle play. As a chronicle play, *Macbeth* deals with a period of English history. This link between the Senecan tradition of tragedy and the English chronicle play is important. It demonstrates the application of Senecan form to national themes. However, only scholars used strict Senecan form. Its structure was too academic for the common person. But Shakespeare, and others like him, took the Senecan form and adapted it to popular subjects. National history was a popular subject with the Elizabethans. They were proud of their country and wanted to know more about it. The popularity of English chronicle plays is similar to the popularity of chroniclers such as John Foxe and Ralph Holinshed. Holinshed’s *Chronicles of England, Scotland, and Ireland* (1578) provided the historical basis for Shakespeare’s *Henry IV* parts I and II and *Henry V*.

Comedy* was also a popular form of drama that experienced development during this period. It, too, was patterned after classical models. Plautus and Terence, both Latin authors, were influential in these changes. Like tragedy, comedy follows a distinct plot structure. It begins with a disturbance, which then progresses to affliction, and ends in restoration. Many of the popular comedies of the time involved the decep-

tion of a father by his daughter and her suitor. The first English comedy to be written in the classical form was Nicholas Udall's *Ralph Roister Doister* (1554). Examples of later Elizabethan comedies are Shakespeare's *The Taming of the Shrew* and Ben Jonson's *The Poetaster*.

As one writer has noted, before the establishment of professional public theatres in the late sixteenth century, actors were viewed as vagabonds. In order to avoid imprisonment, actors joined a company, or group of actors and playwrights. Companies were attached to a nobleman, which gave members the status of a noble servant while allowing them to devote their energies to the theater. For their attachment to James I, Shakespeare's company came to be known as the King's Men. Companies were also attached to churches. The Children of the Royal Chapel was one such company. These specifically religious companies usually consisted of boy actors and were successful enough to rival the professional adult companies. All actors were male. It was not socially acceptable for women to act. Boys, before their voices changed, played female roles.

Although noble and ecclesiastical patronage elevated the actor's status in society, financial success was not reached until the opening of public theaters. For fear of the plague and because of restrictions on Sabbath performances, city officials banned the building of public theaters within the city walls. Consequently, large theaters, such as the Globe, were erected in Southwark, a borough of ill repute. But despite their poor location, the theaters drew large crowds that consisted of all classes. Public theaters were oval with several tiers of seating. Wealthy spectators sat in the covered private boxes and galleries encircling the yard in front of the stage. Those that could afford only a penny for a performance stood in the unroofed yard and were known as "groundlings." More privileged spectators were allowed a seat on the stage. Performances were held in the afternoon and were often cancelled because of weather conditions and outbreaks of the plague.

Conclusion. The literature of the Tudor period was a combination of the ideals of the Renaissance and the Reformation. Authors sought to convey universal truths about mankind in an orderly manner. Individuals were valued for their ability to serve God and their country with honor and virtue. Certain pieces of Greek and Roman literature were taught because they proclaimed moral truth. Although they were not Christians, the pagan Greeks and Romans bore witness to the Law of God written in their hearts (Romans 2:14–15); they acknowledged, though imperfectly, moral right and wrong. They also acknowledged that man was inherently imperfect. Man was, as Aristotle said, susceptible to error because of a "certain fallibility." In contrast to the fatalistic thinking of the Greeks was the hopeful Elizabethan mind. Infused with the doctrines of the Reformation, Elizabethan culture and literature acknowledged the power of grace. One critic noted that its most gifted and popular writer, William Shakespeare, recreated in his works a world that was true to the biblical vision. He saw the world as plagued by sin yet a place where grace is active and the possibility of repentance and redemption is real.



Underline the correct answer in each of the following statements.

- 1.1 The (Middle Ages, War, Reformation) in England effected changes in religion, government, science, economics, society, art, and literature.
- 1.2 God worked through the revival of learning and the resurrection of the (classics, Word of God, printing press) to bring about the Reformation in England.
- 1.3 The (Renaissance, Reformation, Middle Ages) studied truth for its own sake rather than for its relevance to Christianity.
- 1.4 The (Renaissance, Reformation, Middle Ages) was a man-centered movement.
- 1.5 The (Cambridge Dons, Oxford Reformers, Oxford Traditionalists) brought the ideals of the Renaissance to England.

- 1.6 Sir Thomas More and Erasmus were the leading (Protestants, Huguenots, Humanists) during Henry VIII's reign.
- 1.7 Many Renaissance scholars believed that (human reason, Scripture, the Roman Catholic Church) alone could lead us to the truth.
- 1.8 Protestant humanists believed that (Scripture, human reason, God) alone could not reveal to us the ultimate answers to life.
- 1.9 The Roman Catholic Church believes that the interpretation of Scripture must come under the authority of the (individual, church, priest).
- 1.10 The Protestant Reformers in England believed that (the church, Scripture, the king) alone was the guide to faith and life.
- 1.11 The (Renaissance, Reformation, Middle Ages) was, in essence, a God-centered movement based on the knowledge of Scripture.
- 1.12 Erasmus's publication of the New Testament in Greek caused the (poor, ignorant, learned) to examine Scripture afresh.
- 1.13 (Sir Thomas More, Roger Ascham, William Tyndale) used Erasmus's Greek New Testament to translate the Bible into English.
- 1.14 Henry VIII (approved, praised, condemned) the sale of Tyndale's English translation of the Bible.
- 1.15 Henry VIII appealed to the authority of (the church, the pope, Scripture) for his annulment from Catherine.
- 1.16 After the pope (agreed, refused) to grant an annulment, Henry had Parliament pass the Act of Supremacy, which recognized him as (Defender, Deacon, Head) of the Church of England.
- 1.17 Although he was severed from Rome, Henry VIII remained faithful to (Protestant, Lutheran, Catholic) doctrine.
- 1.18 Henry (established, dissolved, supported) the monasteries in England.
- 1.19 After breaking with Rome, Henry (authorized, condemned, banned) the sale of Matthew's Bible and The Great Bible.
- 1.20 In 1540, Henry decreed that a copy of (Matthew's, the Geneva, The Great) Bible be placed in every cathedral church throughout England.
- 1.21 During the reign of (Mary, Edward VI), the Reformation was allowed to take a greater hold in England.
- 1.22 *The Book of Common Prayer*, first published during Edward's reign, was progressively (Catholic, Protestant, Anglican).
- 1.23 Mary quickly sought to (reverse, advance, slow) Edward's Protestant reforms.
- 1.24 During the reign of Mary, nearly three hundred (Protestants, Catholics, Jews) were burned at the stake.
- 1.25 The Marian exiles fled to various Protestant communities in (Asia, Europe, America).
- 1.26 To settle religious disputes among her people, Queen Elizabeth distinguished the Church of England as (Anglican, Protestant, Catholic).
- 1.27 Many exiles believed that the Queen's reforms were not thoroughly (biblical, traditional, conservative).
- 1.28 The (upper, lower, middle) class was the life-blood of the mercantile system.

- 1.29 The mercantile system valued gold and silver as the basis for (national, independent, communal) wealth and encouraged the balance of trade between (manor houses, nations, kings).
- 1.30 The perfection of the English language and the use of the printing press contributed to the flowering of (English, Italian, French) literature.
- 1.31 The (pastoral, sonnet, short story) was the chief literary device imported from Italy.
- 1.32 The Petrarchian, or Italian, sonnet consists of (sixteen, fifteen, fourteen) lines that are divided into two sets: an octave and a sestet.
- 1.33 The (Polish, French, English), or Shakespearean, sonnet consisted of sixteen lines that were divided into three quatrains and a couplet.
- 1.34 Elizabethans considered the (epic, sonnet, pastoral) to be the top of literary forms.
- 1.35 The rural, rustic life is exalted in (cavalier, religious, pastoral) songs and poetry.
- 1.36 The closet plays of (Greece, Dionysus, Seneca) were especially appealing to the Elizabethans because they combined (medieval, classical, modern) form with moral value while delighting with (horror, technology, comedy).
- 1.37 An English chronicle play deals with (English history, French scandal, German intrigue).
- 1.38 A (tragedy, comedy) ends in destruction, which reestablishes order.
- 1.39 To avoid arrest, actors formed companies and attached themselves to a (parish, nobleman, theater).
- 1.40 Acting was performed only by (men and boys, women and girls, men and women).
- 1.41 (Public theaters, Private theaters, Private ballrooms) were banned in London for fear of the plague and because of restrictions on Sabbath performances.
- 1.42 Public theaters were (square, circular, oval) with several tiers of seating.
- 1.43 Elizabethan culture and literature acknowledged the power of (the church, grace, the will).
- 1.44 The ideals of the Renaissance and the Reformation shaped (Medieval, Modern, Elizabethan) literature.

THE EARLY RENAISSANCE



Sir Thomas More (1478–1535). “A Man for all Seasons,” Thomas More was knighted by his king and canonized by his church. He was educated in the Greek and Latin classics and used his knowledge in the realm of politics, diplomacy, literature, and religion. More was executed by Henry VIII for his unwavering devotion to the Roman Catholic Church.

More, the son of a wealthy lawyer, was born in London and became a page in the household of Cardinal Morton. As a young man, he attended Oxford University, but before receiving his degree he left to study law at the Inns of Court. At this time, he was torn between a life of monastic devotion and one of public service. In 1499, More entered a Carthusian monastery. Eventually, More chose a law career over the priesthood, but he never fully forsook some of the extreme measures of religious devotion practiced by the

Carthusian monks. He loved worldly entertainment, but he continued to practice forms of ascetic self-affliction. Beneath his courtly clothes, More wore a shirt made of boar’s hair. The practice of wearing a hair shirt was common among Catholics who were attempting to rid themselves of earthly pleasures.

In 1504 More entered public service and became a Member of Parliament. After the death of King Henry VII, he was appointed undersheriff of London. Soon, More's witty and learned ways resulted in his becoming one of Henry VIII's most favored counselors. In 1517 he became a member of the King's Council. Six years later, he was appointed the Speaker of the House of Commons. And in 1529, he became Lord Chancellor, the highest office in England under the crown.

While serving Henry VIII, More became friends with Desiderius Erasmus, the Dutch humanist scholar. The two were members of the second generation of Renaissance humanists. Both of them worked to encourage the Renaissance in England. Erasmus taught at Oxford and at court, while More taught law and wrote works in Latin and English. Among More's first works was the translation of Lucian's Greek into Latin, which he completed with the help of Erasmus. Upon returning to Europe, Erasmus undertook the printing of many of More's Latin works, thus ensuring the spread of More's reputation as a Humanist scholar and statesman. Excepting Henry VIII and Cardinal Wolsey, More was the most famous Englishman of his time.

More wrote many religious and literary works, but his masterpiece is *Utopia*. Published in 1516, nine years after the explorations of Amerigo Vespucci and one year before the posting of Luther's Nine-Five Theses, *Utopia* is a fantastical vision of a New World free of societal ills. As a student of the Renaissance, More was heavily influenced by the philosophical writings of ancient Greece and Rome. Like Plato's *Republic*, *Utopia* offers the use of reason as a means to perfect the human condition. Oddly enough, More's utopian vision is not specifically Catholic, as was More himself. However, when reading More, a person must be aware that he is a witty and often ironic writer. One must look a little deeper to understand what he means. The title *Utopia* means "no place" in Greek. The two characters in whose dialogue the world of Utopia is described are Thomas More and Raphael Hythloday. The name More is close to the Greek word *moros*, which means "fool." Raphael Hythloday in the Greek can be interpreted "healing of God" and "babbler," or, in other words, "divine cure may be found in the words of a babbler." The use of such names hints at an ironic statement by More. He very well might be saying, "This happens nowhere."

From a biblical perspective, More's conclusion is not surprising. In a fallen world, a society without war, greed, and bigotry cannot be achieved solely on the basis of reason. Raphael Hythloday cannot offer us a real cure. Society is made up of individuals. Therefore, before society can be changed, individuals have to be changed. This is the point at which the principles of the Renaissance and the Reformation divide. Change is not bound up in the dispensing of reason or in more education but in the radical transformation of the heart. A utopian society can be effected only by the Spirit, not by pure reason.

Two years after More was appointed Lord Chancellor, he resigned, refusing to support either Henry's defiance of papal authority or his marriage to Anne Boleyn. As a devout Roman Catholic, More did not approve of the reform that was occurring in England. His hatred for the doctrines of the Reformation is well documented in his tracts and books against the works of Tyndale and Luther. More believed that the Catholic Church was the final authority; only the priesthood must interpret Scripture. Staid in his position behind the pope, More was charged with treason in 1534 for his refusal to support Henry VIII as the head of the Church of England. On July 6, 1535, More was beheaded as, he claimed, "the King's good servant, but God's first."



Fill in each of the following blanks with the correct answer.

- 1.45 Sir Thomas More studied _____ at the Inns of Court.
- 1.46 After leaving the Carthusian monastery, More continued to practice the extreme forms of ascetic _____ .

- 1.47 In 1529 More became _____ of England, the highest office in England under the crown.
- 1.48 With the help of Erasmus, More translated Lucian's Greek into _____.
- 1.49 More's masterpiece, _____, is a fantastical vision of a New World free of societal ills.
- 1.50 More's utopian vision offers _____ as a means to perfect the human condition.
- 1.51 The title *Utopia* means " _____ " in Greek.
- 1.52 More's hatred for the Reformation caused him to write many tracts and books against the works of _____ and Luther.
- 1.53 More was charged with _____ and subsequently executed for his refusal to support _____ as the Head of the Church of England.

What to Look For:

The Renaissance was a movement that placed great value on the wisdom of the Greeks and Romans, who thought that human reason alone could lead one to truth. As a student of the Renaissance, Sir Thomas More recognized the man-centered ideals of the Renaissance, but he saw difficulty in putting those ideals into action.

Many scholars view *Utopia* as a work of satire. As you read, notice More's use of satire. Whom do you think More is mocking, the commonwealth in which he lives or the Utopian Republic? Do you think that Utopia seems like a very unrealistic world? Can human wisdom create a perfect world? What does the history of the Union of Soviet Socialist Republics tell us about the folly of human reason? (The U.S.S.R. was a communist country that aspired to establish a utopia based on the godless, man-centered teachings of Karl Marx.) In light of 1 Corinthians 2:6–15, upon *whose* wisdom will that perfect place called Heaven be established?

From: *Utopia*—Of the Economy

[THEIR GOLD AND SILVER]

For these reasons, therefore, they have accumulated a vast treasure, but they do not keep it like a treasure. I'm really quite ashamed to tell you how they do keep it, because you probably won't believe me. I would not have believed it myself if someone had just told me about it; but I was there, and saw it with my own eyes. As a general rule, the more different anything is from what people are used to, the harder it is to accept. But considering that all their other customs are so unlike ours, a sensible male will not be surprised that they treat gold and silver quite differently from the way we do. After all, they never do use money among themselves, but keep it only for a contingency that may or may not actually arise. So in the meanwhile they take care that no one shall overvalue gold and silver, of which money is made, beyond what the metals themselves deserve. Anyone can see, for example, that iron is far superior to either; men could not live without iron, by heaven, any more than without fire or water. But gold and silver have, by nature, no function with which we cannot easily dispense. Human folly has made them precious because they are rare. But in fact nature, like a most indulgent mother, has placed her best gifts out in the open, like air, water, and the earth itself; vain and unprofitable things she has hidden away in remote places.

If in Utopia gold and silver were kept locked up in some tower, foolish heads among the common people might concoct a story that the prince and senate six were out to cheat ordinary folk and get some advantage for themselves. Of course, the gold and silver might be put into beautiful plate-ware and such rich handiwork, but then in case of necessity the people would not want to give up

such articles, on which they had begun to fix their hearts—only to melt there down for soldiers' pay. To avoid these problems they thought of a plan which conforms with their institutions as clearly as it contrasts with our own. Unless one has actually seen it working, their plan may seem incredible, because we prize gold so highly and are so careful about guarding it. With them it's just the other way. While they eat from earthenware dishes and drink from glass cups, finely made but inexpensive, their chamber pots and all their humblest vessels, for use in common halls and even in private homes, are made of gold and silver. The chains and heavy fetters of slaves are also made of these metals. Finally, criminals who are to bear the mark of some disgraceful act are forced to wear golden rings in their ears and on their fingers, golden chains around their necks, even gold crowns on their heads. Thus they hold up gold and silver to scorn in every conceivable way. As a result, if they had to part with their entire supply of these metals, which other people give up with as much agony as if they were being disemboweled, the Utopians feel it no more than the loss of a penny.

They pick up pearls by the seashore, diamonds and garnets in certain cliffs, but never go out of set purpose to look for them. If they happen to find some, they polish them and give them to the children, who feel proud and pleased with such gaudy decorations when they are small. But after, when they grow a bit older and notice that only babies like such toys, they lay them aside. The parents don't have to say anything, they simply put these trifles away out of a shamefaced sense that they're no longer suitable, just as our children, when they grow up, put away their marbles, rattles, and dolls.

Different customs, different feelings: I never saw the adage better illustrated than in the case of the Anemolian ambassadors, who came to Amaurot while I was there. Because they came to discuss important business, the senate had assembled ahead of time three citizens from each city. The ambassadors from nearby nations, who had visited Utopia before and knew the local customs, realized that fine clothing was not much respected in that land, silk was despised, and gold a badge of contempt; therefore they always came in the very plainest of their clothes. But the Anemolians, who lived farther off and had had fewer dealings with the Utopians, had heard only that they all dressed alike and very simply; so they took for granted that their hosts had nothing to wear that they didn't put on. Being themselves rather more proud than wise, they decided to dress as splendidly as the very gods, and dazzle the eyes of the poor Utopians with their gaudy garb.

Consequently the three ambassadors made a grand entry with a suite of a hundred attendants, all in clothing of many colors, and most in silk. Being noblemen at home, the ambassadors were arrayed in cloth of gold, with heavy gold chains round their necks, gold jewels at their ears and on their fingers, and sparkling strings of pearls and gems on their caps. In fact, they were decked out in all the articles which in Utopia are used to punish slaves, shame wrongdoers, or pacify infants. It was a sight to see how they strutted when they compared their finery with the dress of the Utopians who had poured out into the street to see them pass. But it was just as funny to see how wide they fell of the mark, and how far they were from getting the consideration they expected. Except for a very few Utopians who for some special reason had visited foreign countries, all the onlookers considered this splendid pomp a mark of disgrace. They therefore bowed to the humblest servants as lords, and took the ambassadors, because of their golden chains, to be slaves, passing them by without any reverence at all. You might have seen children, who had themselves thrown away their pearls and gems, nudge their mothers when they saw the ambassadors' jeweled caps, and say: "Look at that big lout, mother, who's still wearing pearls and jewels as if he were a little kid!" But the mother, in all seriousness, would answer, "Quiet, son, I think he is one of the ambassadors' fools."

Others found fault with the golden chains as useless because they were so flimsy any slave could break them, and so loose that he could easily shake them off and run away whenever he wanted.

But after the ambassadors had spent a couple of days among the Utopians, they learned of the immense amounts of gold which were as thoroughly despised there as they were prized at home. They saw too that more gold and silver went into making chains and fetters for a single runaway slave than into costuming all three of them. Somewhat crestfallen, then, they put away all the finery in which they had strutted so arrogantly; but they saw the wisdom of doing so after they had talked with the Utopians enough to learn their customs and opinions.



Answer true or false for each of the following statements.

- 1.54 _____ The Utopians treat gold and silver quite differently than we do.
- 1.55 _____ The Utopians use money for all sorts of transactions.
- 1.56 _____ The chamber pots and toilet bowls are made of gold and silver.
- 1.57 _____ Gold and silver is held in high regard and valued most greatly by the people.
- 1.58 _____ Because the ambassadors of Anemolia came decked out in gold jewels and pearls, the people of Utopia thought they were kings.

From: *Utopia*—The Conclusion

[CONCLUSION]

Now I have described to you as accurately as I could the structure of that commonwealth which I consider not only the best but indeed the only one that can rightfully claim that name. In other places men talk very liberally of the commonwealth, but what they mean is simply their own wealth; in Utopia, where there is no private business, every man zealously pursues the public business. And in both places men are right to act as they do. For elsewhere, even though the commonwealth may flourish, each man knows that unless he makes separate provision for himself, he may perfectly well die of hunger. Bitter necessity, then, forces men to look out for themselves rather than for the people, that is, for other people. But in Utopia, where everything belongs to everybody, no man need fear that, so long as the public warehouses are filled, he will ever lack for anything he needs. Distribution is not one of their problems; in Utopia no men are poor, no men are beggars, and though no man owns anything, everyone is rich.

For what can be greater riches than for a man to live joyfully and peacefully, free from all anxieties, and without worries about making a living? No man is bothered by his wife's querulous complaints about money, no man fears poverty for his son, or struggles to scrape up a dowry for his daughter. Each man can feel secure of his own livelihood and happiness, and of his whole family's as well: wife, sons, grandsons, great-grandsons, great-great-grandsons, and that whole long line of descendants that the gentry are so fond of contemplating. Indeed, even those who once worked but can no longer do so are cared for just as well as if they were still productive.

At this point, I'd like to see anyone venture to compare this justice of the Utopians with the so-called justice that prevails among other nations—among whom let me perish if I can discover the slightest scrap of justice or fairness. What kind of justice is it when a nobleman, a goldsmith, a moneylender, or someone else who makes his living by doing either nothing at all or something completely useless to the commonwealth, gets to live a life of luxury and grandeur, while in the meantime, a laborer, a carter, a carpenter, or a farmer works so hard and so constantly that even beasts of burden would scarcely endure it; and this work of

theirs is so necessary that no commonwealth could survive for a year without it? Yet they earn so meager a living and lead such miserable lives that beasts would really seem to be better off. Beasts do not have to work every minute, and their food is not much worse; in fact they like it better, and besides, they do not have to worry about their future. But workingmen must not only sweat and suffer without present reward, but agonize over the prospect of a penniless old age. Their daily wage is inadequate even for present needs, so there is no possible chance of their saving for their declining years.

Now isn't this an unjust and ungrateful commonwealth? It lavishes rich rewards on so-called gentry, loan sharks, and the rest of that crew, who don't work at all or are mere parasites, purveyors of empty pleasures. And yet it makes no provision whatever for the welfare of farmers and colliers, laborers, carters, and carpenters, without whom the commonwealth would simply cease to exist. After society has taken the labor of their best years, when they are worn out by age, sickness, and utter destitution, then the thankless commonwealth, forgetting all their pains and services, throws them out to die a miserable death. What is worse, the rich constantly try to grind out of the poor part of their meager pittance, not only by private swindling but by public laws. It is basically unjust that people who deserve most from the commonwealth should receive least. But now they have distorted and debased the right even further by giving their extortion the form of law; and thus they have palmed injustice off as legal. When I run over in my mind the various commonwealths flourishing today, so help me God, I can see in them nothing but a conspiracy of the rich, who are fattening up their own interests under the name and title of the commonwealth. They invent ways and means to hang onto whatever they have acquired by sharp practice, and then they scheme to oppress the poor by buying up their toil and labor as cheaply as possible. These devices become law as soon as the rich, speaking through the commonwealth—which, of course, includes the poor as well—say they must be observed.

And yet when these insatiably greedy and evil men have divided among themselves goods which would have sufficed for the entire people, how far they remain from the happiness of the Utopian Republic, which has abolished not only money but with it greed! What a mass of trouble was cut away by that one step! What a thicket of crimes was uprooted! Everyone knows that if money were abolished, fraud, theft, robbery, quarrels, brawls, seditious, murders, treasons, poisonings, and a whole set of crimes which are avenged but not prevented by the hangman would at once die out. If money disappeared, so would fear, anxiety, worry, toil, and sleepless nights. Even poverty, which seems to need money more than anything else, would vanish if money were entirely done away with.

Consider if you will this example. Take a barren year of failed harvests, when many thousands of men have been carried off by hunger. If at the end of the famine the barns of the rich were searched, I dare say positively enough grain would be found in them to have kept all those who died of starvation and disease from even realizing that a shortage ever existed—if only it had been divided equally among them. So easily might men get the necessities of life if that cursed money, which is supposed to provide access to them, were not in fact the chief barrier to our getting what we need to live. Even the rich, I'm sure, understand this. They must know that it's better to have enough of what we really need than an abundance of superfluties, much better to escape from our many present troubles than to be burdened with great masses of wealth. And in fact I have no doubt that every man's perception of where his true interest lies, along with the authority of Christ our Savior (whose wisdom could not fail to recognize the best, and whose goodness would not fail to counsel it), would long ago have brought the whole world to adopt Utopian laws, were it not for one single monster, the prime plague and begetter of all others—I mean Pride.

Pride measures her advantages not by what she has but by what other people lack. Pride would not deign even to be made a goddess if there were no wretches for her to sneer at and domineer over. Her good fortune is dazzling only by contrast with the miseries of others, her riches are valuable only as they torment and tantalize the poverty of others. Pride is a serpent from hell that twines itself around the hearts of men, acting like a suckfish to hold them back from choosing a better way of life.

Pride is too deeply fixed in human nature to be easily plucked out. So I am glad that the Utopians at least have been lucky enough to achieve this Republic which I wish all mankind would imitate. The institutions they have adopted have made their community most happy, and as far as anyone can tell, capable of lasting forever. Now that they have torn up the seeds of ambition and faction at home, along with most other vices, they are in no danger from internal strife, which alone has been the ruin of many other nations that seemed secure. As long as they preserve harmony at home, and keep their institutions healthy, the Utopians can never be overcome or even shaken by their envious neighbors, who have often attempted their ruin, but always in vain.

When Raphael had finished his story, I was left thinking that quite a few of the laws and customs he had described as existing among the Utopians were really absurd. These included their methods of waging war, their religious practices, as well as others of their customs; but my chief objection was to the basis of their whole system, that is, their communal living and their moneyless economy. This one thing alone takes away all the nobility, magnificence, splendor, and majesty which (in the popular view) are the true ornaments and glory of any commonwealth. But I saw Raphael was tired with talking, and I was not sure he could take contradiction in these matters, particularly when I recalled what he had said about certain counsellors who were afraid they might not appear knowing enough unless they found something to criticize in other men's ideas. So with praise for the Utopian way of life and his account of it, I took him by the hand and led him in to supper. But first I said that we would find some other time for thinking of these matters more deeply, and for talking them over in more detail. And I still hope such an opportunity will present itself some day.

Meantime, while I can hardly agree with everything he said (though he is a man of unquestionable learning and enormous experience of human affairs), yet I freely confess that in the Utopian commonwealth there are many features that in our own societies I would like rather than expect to see.



Answer true or false for each of the following statements.

- 1.59 _____ In Utopia, there is no private business; everyone purses the public business.
- 1.60 _____ There are no poor people in Utopia; all men are rich.
- 1.61 _____ As opposed to Utopia, the commonwealth cares for and rewards the farmers, laborers, and carpenters more than the gentry, bankers, and yellow-money dealers.
- 1.62 _____ According to the Utopian Republic, when money is abolished, greed, theft, quarrels, murders, treason, worry, fear, and poverty disappear.
- 1.63 _____ The Utopian Republic is plagued by pride.
- 1.64 _____ The healthy institutions of Utopia are the cause of its happiness and success.
- 1.65 _____ The moneyless economy and communal living of the Utopians seemed absurd to More.
- 1.66 _____ More agrees with everything that Raphael has to say about the Utopian Republic.

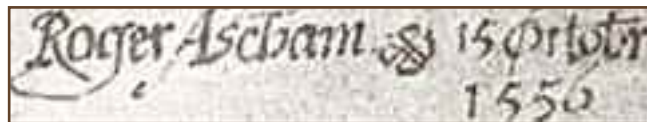
_____ More likes some features of the Utopian Republic, but he does not expect to see them occur in his own society.

Roger Ascham (1515–1568). As a Christian teacher, Roger Ascham taught “God’s holy Bible,” Cicero, Plato, Aristotle, and the Greek orators Isocrates and Demosthenes. Ascham was a member of the second generation of English humanists who combined the ideals of the Renaissance and the Reformation. He believed that the study of certain Latin and Greek classics in subjection to the authority of Scripture was a means to “truth in religion, honesty of living, and right order in learning.”

Born in Yorkshire and educated at St. John’s College, Cambridge, Ascham became a prominent Greek scholar. In 1545, he published *Toxophilus*, a book on archery, for which he received a pension from Henry VIII and was given the duty of Public Orator of the University in which he was to give speeches in Latin on special occasions. From 1548–49, he tutored Princess Elizabeth. During Edward VI’s reign, Ascham was appointed secretary to Sir Richard Morison, ambassador to the Holy Roman Emperor Charles V. He resumed service to the crown under Elizabeth as a reader of Latin and Greek authors. At the news of his death in 1568, Queen Elizabeth replied, “I would rather have cast ten thousand pounds in the sea than parted from my Ascham.”

The reasons for Elizabeth’s fondness can be found in his book *The Schoolmaster* (published posthumously in 1570). It is a conduct book for teachers and students. In it, Ascham sets himself apart as an innovator. He is the first person to speak against beating as a means to encourage learning. Instead, he stresses, as one critic has noted, the use of encouragement by focusing on the possible, even with students who have limited abilities. He wrote, “goodness of nature [is to] be joined to the wisdom of the teacher, in leading young wits into a right and plain way of learning” that “children, kept up in God’s fear and governed by his grace, may most easily be brought well to serve God and their country, both by virtue and wisdom.”

Ascham’s gentle love for truth and virtue led him to despise the secular teachings that were developed out of the Italian Renaissance. His concept of Italy as a bastion of immoral behavior later became a commonly held view among Englishmen. As a discerning teacher, Ascham discouraged the reading of immoral literature, whether it was ancient, medieval, or contemporary. He chose to teach certain classic authors because they reinforced biblical concepts of politics and the arts, as well as moral behavior.



Roger Ascham’s signature, 1556



Fill in each of the following blanks with the correct answer.

- 1.68 Roger Ascham believed that the study of certain Latin and Greek classics in subjection to the authority of _____ was a means to “truth in religion, honesty of living, and right order in learning.”
- 1.69 Ascham was a prominent _____ scholar at Cambridge University.
- 1.70 He was the _____ of Princess Elizabeth.
- 1.71 At his death, Queen _____ greatly mourned his death.
- 1.72 Ascham’s book _____ is a conduct book for teachers and students.
- 1.73 Ascham was the first person to condemn _____ as a means to encourage learning.

- 1.74 Ascham stressed the use of _____ by focusing on the possible.
- 1.75 Because of the secular teachings that developed out of the Italian Renaissance, Ascham viewed Italy as a bastion of _____ behavior.

What to Look For:

Roger Ascham was a Christian teacher who combined the ideals of the Renaissance and the Reformation. As such, he believed that the study of certain Latin and Greek classics in subjection to the authority of Scripture was a means to “truth in religion, honesty of living, and right order in learning.” As you read, notice Ascham’s passion for truth and hatred for things immoral. Why do you think he objects to the reading of books that do not encourage virtuous behavior?

From: *The Schoolmaster—The First Book for the Youth*

[METHODS OF TEACHING LATIN]

There is a way, touched in the first book of Cicero, *De oratore*, which I, wisely brought into schools, truly taught, and constantly used, would not only take wholly away this butcherly fear in making of Latins but would also, with ease and pleasure and in short time, as I know by good experience, work a true choice and placing of words, a right ordering of sentences, an easy understanding of the tongue, a readiness to speak, a facility to write, a true judgment both of his own and other men’s doings, what tongue soever he doth use.

The way is this. After the three concordances learned, as I touched before, let the master read unto him the epistles of Cicero gathered together and chosen out by Sturmius for the capacity of children.

First let him teach the child, cheerfully and plainly, the cause and matter of the letter; then, let him construe it into English so oft as the child may easily carry away the understanding of it; lastly, parse it over perfectly. This done thus, let the child, by and by, both construe and parse it over again so that it may appear that the child doubteth in nothing that his master taught him before. After this, the child must take a paper book and, sitting in some place where no man shall prompt him, by himself, let him translate into English his former lesson. Then, showing it to his master, let the master take from him his Latin book, arid, pausing an hour at the least, then let the child translate his own English into Latin again in another paper book. When the child bringeth it turned into Latin, the master must compare it with Tully’s book and lay them both together, and where the child doth well, either in choosing or true placing of Tully’s words, let the master praise him and say, “Here ye do well.” For I assure you, there is no such whetstone to sharpen a good wit and encourage a will to learning as is praise.

But if the child miss, either in forgetting a word, or in changing a good with a worse, or misordering the sentence, I would not have the master either frown or chide with him, if the child have done his diligence and used no truantship therein. For I know by good experience that a child shall take more profit of two faults gently warned of than of four things rightly hit. For then the master shall have good occasion to say unto him:

Child, Tully would have used such a word, not this; Tully would have placed this word here, not there; would have used this case, this number, this person, this degree, this gender; he would have used this mood, this tense, this simple rather than this compound; this adverb here, not there; he would have ended the sentence with this verb, not with that noun or participle, etc.

In these few lines I have wrapped up the most tedious part of grammar and also the ground of almost all the rules that are so busily taught by the master, and

so hardly learned by the scholar, in all common schools, which after this sort, the master shall teach without all error, and the scholar shall learn without great pain, the master being led by so sure a guide, and the scholar being brought into so plain and easy a way. And therefore we do not contemn rules, but we gladly teach rules, and teach them more plainly, sensibly, and orderly than they be commonly taught in common schools. For when the master shall compare Tully's book with his scholar's translation, let the master at the first lead and teach his scholar to join the rules of his grammar book with the examples of his present lesson, until the scholar by himself be able to fetch out of his grammar every rule for every example, so as the grammar book be ever in the scholar's hand also used of him, as a dictionary, for every present use. This is a lively and perfect way of teaching of rules, where the common way, used in common schools, to read the grammar alone by itself, is tedious for the master, hard for the scholar, cold and uncomfortable to them both.

Let your scholar be never afraid to ask you any doubt, but use discreetly the best allurements ye can to encourage him to the same, lest his overmuch fearing of you drive him to seek some disorderly shift, as to seek to be helped by some other book, or to be prompted by some other scholar, and so go about to beguile you much and himself more.



Answer true or false for each of the following statements.

- 1.76 _____ Roger Ascham recommends the use of Cicero's *De oratore* to work "a readiness to speak" and "a facility to write" in any language.
- 1.77 _____ To learn Latin grammar, Ascham recommends that the child read the book over and over again.
- 1.78 _____ Punishment is the best thing to "sharpen a good wit" and "encourage a will to learning."
- 1.79 _____ Ascham recommends teaching the rules of grammar together with the lessons of translation.
- 1.80 _____ The teacher should treat the student in such a fearsome way that he is afraid to ask a question.

[*Lady Jane Grey*]

Therefore, to love or to hate, to like or contemn, to ply this way or that way to good or to bad, ye shall have as ye use a child in his youth.

And one example, whether love or fear doth work more in a child for virtue and learning, I will gladly report; which may be heard with some pleasure and followed with more profit. Before I went into Germany, I came to Broadgate in Leicestershire to take my leave of that noble Lady Jane Grey, to whom I was exceeding much beholding. Her parents, the duke and the duchess, with all the household, gentlemen and gentlewomen, were hunting in the park. I found her in her chamber reading *Phaedon Platonis* in Greek, and that with as much delight as some gentleman would read a merry tale in Boccaccio. After salutation and duty done, with some other talk, I asked her why she would lose such pastime in the park. Smiling she answered me, "Truly, all their sport in the park is but a shadow to that pleasure that I find in Plato. Alas, good folk, they never felt what true pleasure meant." "And how came you, madame," quoth I, "to this deep knowledge of pleasure, and what did chiefly allure you unto it, seeing not many women, but very few men, have attained thereunto?" "I will tell you," quoth she, "and tell you a truth which perchance ye will marvel at. One of the greatest benefits that ever God gave me is that he sent me so sharp and severe parents and so gentle a

schoolmaster. For when I am in presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry or sad, be sewing, playing, dancing, or doing anything else, I must do it, as it were, in such weight, measure, and number, even so perfectly as God made the world, or else I am so sharply taunted, so cruelly threatened yea, presently sometimes, with pinches, nips, and bobs, and other ways which I will not name for the honor I bear them, so without measure misordered, that I think myself in hell till time come that I must go to Master Aylmer, who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing whilst I am with him. And when I am called from him, I fall on weeping because whatsoever I do else but learning is full of grief, trouble, fear, and whole misliking unto me. And thus my book hath been so much my pleasure, and bringeth daily to me more pleasure and more, that in respect of it all other pleasures in very deed be but trifles and troubles unto me." I remember this talk gladly, both because it is so worthy of memory and because also it was the last talk that ever I had, and the last time that ever I saw, that noble and worthy lady.



Answer true or false for each of the following statements.

- 1.81 _____ Ascham gives Lady Jane Grey's example to prove that fear, more than love, encourages a child toward virtue and learning.
- 1.82 _____ Ascham found Lady Jane Grey in her room reading with much delight a book by Plato.
- 1.83 _____ Lady Jane Grey's parents punished her when she did not do something perfectly.
- 1.84 _____ Lady Jane Grey's teacher, Master Aylmer, taught her so gently and pleasantly that she found it difficult to leave him.
- 1.85 _____ Everything else but learning brought Lady Jane Grey much grief.

[THE ITALIANATE ENGLISHMAN]

But I am afraid that overmany of our travelers into Italy do not eschew the way to Circe's court but go and ride and run and fly thither; they make great haste to come to her; they make great suit to serve her; yea, I could point out some with my finger that never had gone out of England but only to serve Circe in Italy. Vanity and vice and any license to ill-living in England was counted stale and rude unto them. And so, being mules and horses before they went, returned very swine and asses home again; yet everywhere very foxes with subtle and busy heads and, where they may, very wolves with cruel malicious hearts. A marvelous monster which for filthiness of living, for dullness to learning himself, for wiliness in dealing with others, for malice in hurting without cause should carry at once in one body the belly of a swine, the head of an ass, the brain of a fox, the womb of a wolf. If you think we judge amiss and write too sore against you hear what the Italian saith of the Englishman, what the master reporteth of the scholar, who uttereth plainly what is taught by him and what is learned by you, saying, *Inglese italianato a un diavolo incarnato*; that is to say, "You remain men in shape and fashion but become devils in life and condition." This is not the opinion of one for some private spite but the judgment of all in a common proverb which riseth of that learning and those manners which you gather in Italy, a good schoolhouse of wholesome doctrine, and worthy masters of commendable scholars, where the master had rather defame himself for his teaching than not shame his scholar for his learning. A good nature of the master and fair conditions of the scholars. And now choose you, you Italian Englishmen, whether you will be angry with us for calling you monsters, or with the Italians for calling you devils, or else with your own selves, that take so much pains and go so far to make yourselves both. If some yet do not well understand

what is an Englishman Italianated, I will plainly tell him: he that by living and traveling in Italy bringeth home into England out of Italy the religion, the learning, the policy, the experience, the manners of Italy. That is to say, for religion, papistry or worse; for learning, less, commonly, than they carried out with them; for policy, a factious heart, a discoursing head, a mind to meddle in all men's matters; for experience, plenty of new mischiefs never known in England before; for manners, variety of vanities and change of filthy living.

These be the enchantments of Circe brought out of Italy to mar men's manners in England: much by example of ill life but more by precepts of fond books, of late translated out of Italian into English, sold in every shop in London, commended by honest titles the sooner to corrupt honest manners, dedicated overboldly to virtuous and honorable personages, the easier to beguile simple and innocent wits. It is pity that those which have authority and charge to allow and disallow books to be printed be no more circumspect herein than they are. Ten sermons at Paul's Cross' do not so much good for moving men to true doctrine as one of those books do harm with enticing men to ill-living. Yea, I say further, those books tend not so much to corrupt honest living as they do to subvert true religion. More papists be made by your merry books of Italy than by your earnest books of Louvain. And because our great physicians do wink at the matter and make no count of this score, I, though not admitted one of their fellowship, yet having been many years apprentice to God's true religion, and trust to continue a poor journeyman therein all the days of my life, for the duty I owe and love I bear both to true doctrine and honest living, though I have no authority to amend the sore myself, yet I will declare my good will to discover the sore to others.

St. Paul saith that sects and ill opinions be the works of the flesh and fruits of sins. This is spoken no more truly for the doctrine than sensibly for the reason. And why? For ill-doings breed ill-thinkings, and of corrupted manners spring perverted judgments. And how? There be in man two special things: man's will, man's mind. Where will inclineth to goodness the mind is bent to truth; where will is carried from goodness to vanity the mind is soon drawn from truth to false opinion. And so the readiest way to entangle the mind with false doctrine is first to entice the will to wanton living. Therefore, when the busy and open papists abroad could not by their contentious books turn men in England fast enough from truth and right judgment in doctrine, then the subtle and secret papists at home procured bawdy books to be translated out of the Italian tongue, whereby overmany young wills and wits, allured to wantonness, do now boldly contemn all severe books that sound to honesty and godliness. In our forefathers' tune, when papistry as a standing pool covered and overflowed all England, few books were read in our tongue, saving certain books of chivalry, as they said, for pastime and pleasure, which, as some say, were made in monasteries by idle monks or wanton canons; as one for example, *Le Morte d' Arthur*, the whole pleasure of which book standeth in two special points—in open manslaughter and bold bawdry; in which book those be counted the noblest knights that do kill most men without any quarrel and commit foulest adulteries by subtlest shifts: as Sir Lancelot with the wife of King Arthur his master, Sir Tristram with the wife of King Mark his uncle, Sir Lamorak with the wife of King Lot that was his own aunt. This is good stuff for wise men to laugh at or honest men to take pleasure at. Yet I know when God's Bible was banished, the court and *Le Morte d' Arthur* were received into the prince's chamber.



Answer true or false for each of the following statements.

- 1.86 _____ Ascham asserts that Englishmen who live and travel in Italy bring home with them its religion, its learning, its trickery, its experience, and its manners.
- 1.87 _____ The Italian manners that Englishmen bring back is, namely, “virtuous living.”
- 1.88 _____ Ascham blames the sale of certain Italian books as the prime source of corrupt manners and religion in England.
- 1.89 _____ According to Ascham, where a man’s will is inclined toward goodness then his mind is bent toward falsehood.
- 1.90 _____ The fastest way to entangle the mind with false doctrine is first to entice the will to immoral living.
- 1.91 _____ Ascham blames the spread of bawdy books and false religion on the papists.
- 1.92 _____ *Le Morte d’ Arthur*, asserts Ascham, glorifies murder and adultery and should therefore not be read.
- 1.93 _____ Ascham proves his assertion on the corrupting power of bad books by saying that when the Bible was banned, the prince read *Le Morte d’ Arthur*.

John Foxe (1517–1587). An erudite and energetic evangelical, John Foxe wrote *Acts and Monuments* as a historical testament to the fact that evangelicalism has been persecuted throughout the centuries because it embodies the true biblical faith. Educated at Oxford University from 1534–1543, Foxe came into contact with the New Learning. He read the Scriptures in Greek and became convinced that they must be the final authority in regard to faith and life. Impassioned by the doctrines of grace, he protested the Catholic beliefs and practices of his college, insisting upon change. Within a short time, Foxe was removed from his position as fellow of Magdalen College, Oxford. His Lutheran beliefs were at odds with the still very Catholic beliefs of the king. Foxe went on to serve as a tutor in the household of William Lucy, but later he moved to London. While in London, Foxe was providentially offered a tutoring job by the duchess of Richmond, a devout Protestant. Later, Foxe was hired by the duke of Norfolk to tutor his children. In both households, Foxe was allowed to exert an amazing amount of influence on some of England’s future leaders.



Foxe, like many of his fellow Protestants, enjoyed much peace during Edward VI’s reign. In 1550 he served as an assistant pastor in St. Paul’s Cathedral under Bishop Nicholas Ridley. But all things changed when Mary succeeded her half-brother. Foxe, along with many other wealthy and learned Protestants fled to the continent. To stay in England would have meant certain death for one of such a prominent position. Foxe first took his family to the Netherlands but then later came to Strasbourg and settled for a time among a community of Marian exiles. While in Strasbourg, Foxe published a history of the persecutions suffered by the Lollards and the German Lutherans at the hands of the Roman Catholic Church. The book was the beginning of Foxe’s massive account of Christian martyrdom over the centuries. As Foxe later came into contact with more and more exiles in Frankfort and Basel, he decided to add to his history of Christian martyrdom the “great persecution and horrible troubles” that were being inflicted upon the Protestants in England during Mary’s reign. The result of this expansion amounted to his massive work *Acts and Monuments*.

Upon returning to England in 1559, Foxe gathered more reports of the persecution, adding to and correcting his Latin edition of *Acts and Monuments*. Hoping to destroy any further threat of Catholic persecution, Foxe published an English edition in 1563 so that everyone in England could learn about the great atrocities that had occurred.

Foxe spent the last twenty-five years of his life editing and expanding *Acts and Monuments*. The final version was published in 1587 and amounted to more than 6000 pages bound in several volumes containing four million words. Foxe called it the “crown of his career, the completion of his self-appointed task.” So important was his work to the reconstructed Church of England that in 1571 a council of bishops decreed that a copy of *Acts and Monuments*, along with the Bishop’s Bible, be placed in every cathedral church in England.



Fill in each of the following blanks with the correct answer.

- 1.94 While studying at _____ University, John Foxe read the Scriptures in _____ and became convinced that they were the _____ authority in regard to faith and life.
- 1.95 Foxe served as a _____ to many of England’s leaders when they were children.
- 1.96 During _____ reign, Foxe served as an assistant pastor in St. Paul’s Cathedral under Bishop Nicholas Ridley.
- 1.97 While in exile on the Continent, Foxe published a history of the _____ suffered by the Lollards and the German Lutherans at the hands of the _____ Church.
- 1.98 After hearing reports of the persecutions of the Protestants in _____, Foxe decided to expand his first history book of Christian martyrdom.
- 1.99 In 1563 an _____ edition of *Acts and Monuments* was published.
- 1.100 Foxe spent the last twenty-five years of his life editing and expanding _____.
- 1.101 The final version of *Acts and Monuments*, published in 1587, contained more than _____ pages.
- 1.102 In 1571 a council of bishops decreed that a copy of *Acts and Monuments* be placed in every cathedral _____ in England.
- 1.103 Foxe wrote *Acts and Monuments* as a _____ testament to the fact that _____ has been persecuted throughout the centuries because it embodies the true _____ faith.

What to Look For:

John Foxe wrote *Acts and Monuments* as a historical testament to the fact that evangelicalism has been persecuted throughout the centuries because it embodies the true biblical faith. As you read, notice *how* Foxe presents people who embrace the Protestant faith. How are they different from people who embrace the Catholic faith? How did they respond to persecution? In what ways does Foxe use their ability to persevere as a testimony to the truthfulness of the Protestant faith?

Persecutions in England During the Reign of Queen Mary

The premature death of that celebrated young monarch, Edward VI, occasioned the most extraordinary and wonderful occurrences, which had ever existed from the times of our blessed Lord and Savior's incarnation in human shape. This melancholy event became speedily a subject of general regret. The succession to the British throne was soon made a matter of contention; and the scenes which ensued were a demonstration of the serious affliction in which the kingdom was involved. As his loss to the nation was more and more unfolded, the remembrance of his government was more and more the basis of grateful recollection. The very awful prospect, which was soon presented to the friends of Edward's administration, under the direction of his counselors and servants, was a contemplation which the reflecting mind was compelled to regard with most alarming apprehensions. The rapid approaches which were made towards a total reversion of the proceedings of the young king's reign, denoted the advances which were thereby represented to an entire resolution in the management of public affairs both in Church and state.

Alarmed for the condition in which the kingdom was likely to be involved by the king's death, an endeavor to prevent the consequences, which were but too plainly foreseen, was productive of the most serious and fatal effects. The king, in his long and lingering affliction, was induced to make a will, by which he bequeathed the English crown to Lady Jane, the daughter of the duke of Suffolk, who had been married to Lord Guilford, the son of the duke of Northumberland, and was the granddaughter of the second sister of King Henry, by Charles, duke of Suffolk. By this will, the succession of Mary and Elizabeth, his two sisters, was entirely superseded, from an apprehension of the returning system of popery; and the king's council, with the chief of the nobility, the lord-mayor of the city of London, and almost all the judges and the principal lawyers of the realm, subscribed their names to this regulation, as a sanction to the measure. Lord Chief Justice Hale, though a true Protestant and an upright judge, alone declined to unite his name in favor of the Lady Jane, because he had already signified his opinion that Mary was entitled to assume the reins of government. Others objected to Mary's being placed on the throne, on account of their fears that she might marry a foreigner, and thereby bring the crown into considerable danger. Her partiality to popery also left little doubt on the minds of any, that she would be induced to revive the dormant interests of the pope, and change the religion which had been used both in the days of her father, King Henry, and in those of her brother Edward: for in all his time she had manifested the greatest stubbornness and inflexibility of temper, as must be obvious from her letter to the lords of the council, whereby she put in her claim to the crown, on her brother's decease.

When this happened, the nobles, who had associated to prevent Mary's succession, and had been instrumental in promoting, and, perhaps, advising the measures of Edward, speedily proceeded to proclaim Lady Jane Gray, to be queen of England, in the city of London and various other populous cities of the realm. Though young, she possessed talents of a very superior nature, and her improvements under a most excellent tutor had given her many very great advantages.

Her reign was of only five days' continuance, for Mary, having succeeded by false promises in obtaining the crown, speedily commenced the execution of her avowed intention of extirpating and burning every Protestant. She was crowned at Westminster in the usual form, and her elevation was the signal for the commencement of the bloody persecution which followed.

Having obtained the sword of authority, she was not sparing in its exercise. The supporters of Lady Jane Gray were destined to feel its force. The duke of

Northumberland was the first who experienced her savage resentment. Within a month after his confinement in the Tower, he was condemned, and brought to the scaffold, to suffer as a traitor. From his varied crimes, resulting out of a sordid and inordinate ambition, he died unpitied and unlamented.

The changes, which followed with rapidity, unequivocally declared that the queen was disaffected to the present state of religion. Dr. Poynt was displaced to make room for Gardiner to be bishop of Winchester, to whom she also gave the important office of lord-chancellor. Dr. Ridley was dismissed from the see of London, and Bonner was introduced. J. Story was put out of the bishopric of Chichester, to admit Dr. Day. J. Hooper was sent prisoner to the Fleet, and Dr. Heath put into the Sea of Worcester. Miles Coverdale was also excluded from Exeter, and Dr. Vesie placed in that diocese. Dr. Tostall was also promoted to the see of Durham. These things being marked and perceived, great heaviness and discomfort grew more and more to all good men's hearts; but to the wicked great rejoicing. They that could dissemble took no great care how the matter went; but such, whose consciences were joined with the truth, perceived already coals to be kindled, which after should be the destruction of many a true Christian.

The Words and Behavior of the Lady Jane upon the Scaffold

The next victim was the amiable Lady Jane Gray, who, by her acceptance of the crown at the earnest solicitations of her friends, incurred the implacable resentment of the bloody Mary. When she first mounted the scaffold, she spoke to the spectators in this manner: "Good people, I am come hither to die, and by a law I am condemned to the same. The fact against the queen's highness was unlawful, and the consenting thereunto by me: but, touching the procurement and desire thereof by me, or on my behalf, I do wash my hands thereof in innocency before God, and the face of you, good Christian people, this day:" and therewith she wrung her hands, wherein she had her book. Then said she, "I pray you all, good Christian people, to bear me witness, that I die a good Christian woman, and that I do look to be saved by no other mean, but only by the mercy of God in the blood of His only Son Jesus Christ: and I confess that when I did know the Word of God, I neglected the same, loved myself and the world, and therefore this plague and punishment is happily and worthily happened unto me for my sins; and yet I thank God, that of His goodness He hath thus given me a time and a respite to repent. And now, good people, while I am alive, I pray you assist me with your prayers." And then, kneeling down, she turned to Feckenham,* saying, "Shall I say this Psalm?" and he said, "Yea." Then she said the Psalm of *Miserere mei Deus*,* in English, in a most devout manner throughout to the end; and then she stood up, and gave her maid, Mrs. Ellen, her gloves and handkerchief, and her book to Mr. Bruges; and then she untied her gown, and the executioner pressed upon her to help her off with it: but she, desiring him to let her alone, turned towards her two gentlewomen, who helped her off therewith, and also with her frowes, paaft, and neckerchief, giving to her a fair handkerchief to put about her eyes.

Then the executioner kneeled down, and asked her forgiveness, whom she forgave most willingly. Then he desired her to stand upon the straw, which doing, she saw the block. Then she said, "I pray you, despatch me quickly." Then she kneeled down, saying, "Will you take it off before I lay me down?" And the executioner said, "No, madam." Then she tied a handkerchief about her eyes, and feeling for the block, she said, "What shall I do?"



by Paul Delaroche

Where is it? Where is it?" One of the standers-by guiding her therunto, she laid her head upon the block, and then stretched forth her body, and said, "Lord, into Thy hands I commend my spirit;" and so finished her life, in the year of our Lord 1554, the twelfth day of February, about the seventeenth year of her age.

Thus died Lady Jane; and on the same day Lord Guilford, her husband, one of the duke of Northumberland's sons, was likewise beheaded, two innocents in comparison with them that sat upon them. For they were both very young, and ignorantly accepted that which others had contrived, and by open proclamation consented to take from others, and give to them.

Touching the condemnation of this pious lady, it is to be noted that Judge Morgan, who gave sentence against her, soon after he had condemned her, fell mad, and in his raving cried out continually to have the Lady Jane taken away from him, and so he ended his life.

On the twenty-first day of the same month, Henry, duke of Suffolk, was beheaded on Tower-hill, the fourth day after his condemnation: about which time many gentlemen and yeomen were condemned, whereof some were executed at London, and some in the country. In the number of whom was Lord Thomas Gray, brother to the said duke, being apprehended not long after in North Wales, and executed for the same. Sir Nicholas Throgmorton, also, very narrowly escaped.

Feckenham - a Catholic priest who had tried to persuade Lady Jane Grey to **recant**.*

Psalm of Miserere mei Deus - Psalm 51, a psalm of repentance.



Answer true or false for each of the following statements.

- 1.104 _____ Edward VI bequeathed the crown of England to his cousin Lady Jane Grey so that his half-sister Mary would not be allowed to reinstate Roman Catholicism.
- 1.105 _____ Lady Jane Grey reigned for two years.
- 1.106 _____ Immediately after ascending the throne, Mary replaced Edward's bishops with her own.
- 1.107 _____ Upon the scaffold, Lady Jane Grey, a devout Protestant, claimed that she looked to be saved by no other means but by the mercy of God in the blood of Jesus Christ.
- 1.108 _____ Judge Morgan, who pronounced sentence upon Lady Jane Grey, soon after her death was promoted to Lord Chancellor of England.

Bishops Ridley and Latimer

These reverend prelates suffered October 17, 1555, at Oxford, on the same day that Wolsey and Pygot perished at Ely. Pillars of the church and accomplished ornaments of human nature, they were the admiration of the realm, amiably conspicuous in their lives, and glorious in their deaths.

Dr. Ridley was born in Northumberland, was first taught grammar at Newcastle and afterward removed to Cambridge, where his aptitude in education raised him gradually until he came to be the head of Pembroke College, where he received the title of Doctor of Divinity. Having returned from a trip to Paris, he was appointed chaplain by Henry VIII and bishop of Rochester, and was afterward translated to the see of London* in the time of Edward VI.

To his sermons the people resorted, swarming about him like bees, coveting the sweet flowers and wholesome juice of the fruitful doctrine, which he did not only preach but also showed the same by his life, as a glittering lantern to the

eyes and senses of the blind, in such pure order that his very enemies could not reprove him in any one jot.

His tender treatment of Dr. Heath, who was a prisoner with him during one year, in Edward's reign, evidently proves that he had no Catholic cruelty in his disposition. In person, he was erect and well proportioned; in temper, forgiving; in self-mortification, severe. His first duty in the morning was private prayer: he remained in his study until ten o'clock and then attended the daily prayer used in his house. Dinner being done, he sat about an hour, conversing pleasantly or playing at chess. His study next engaged his attention, unless business or visits occurred; about five o'clock prayers followed; and after he would recreate himself at chess for about an hour, then retire to his study until eleven o'clock, and pray on his knees as in the morning. In brief, he was a pattern of godliness and virtue, and such he endeavored to make men wherever he came.

His attentive kindness was displayed particularly to old Mrs. Bonner, mother of Dr. Bonner, the cruel bishop of London. Dr. Ridley, when at his manor at Fulham, always invited her to his house, placed her at the head of his table, and treated her like his own mother; he did the same by Bonner's sister and other relatives; but when Dr. Ridley was under persecution, Bonner pursued a conduct diametrically opposite and would have sacrificed Dr. Ridley's sister and her husband, Mr. George Shipline, had not Providence delivered him by the means of Dr. Heath, bishop of Worcester.

Dr. Ridley was first in part converted by reading Bertram's book on the Sacrament and by his conferences with Archbishop Cranmer and Peter Martyr. When Edward VI was removed from the throne and the bloody Mary succeeded, Bishop Ridley was immediately marked as an object of slaughter. He was first sent to the Tower, and afterward, at Oxford, was consigned to the common prison of Bocardo, with Archbishop Cranmer and Mr. Latimer. Being separated from them, he was placed in the house of one Irish, where he remained until the day of his martyrdom, from 1554, until October 16, 1555.

It will easily be supposed that the conversations of these chiefs of the martyrs were elaborate, learned, and instructive. Such indeed they were, and equally beneficial to all of their spiritual comforts. Bishop Ridley's letters to various Christian brethren in bonds in all parts, and his disputations with the mitred enemies of Christ, alike proved the clearness of his head and the integrity of his heart. In a letter to Mr. Grindal (afterward archbishop of Canterbury), he mentions with affection those who had preceded him in dying for the faith and those who were expected to suffer; he regrets that popery is re-established in its full abomination, which he attributes to the wrath of God, made manifest in return for the lukewarmness of the clergy and the people in justly appreciating the blessed light of the Reformation.

This old practiced soldier of Christ, Master Hugh Latimer, was the son of one Hugh Latimer, of Thurkesson in the county of Leicester, a husbandman, of a good and wealthy estimation; where also he was born and brought up until he was four years of age, or thereabout: at which time his parents, having him as then left for their only son, with six daughters, seeing his ready, prompt, and sharp wit, purposed to train him up in erudition, and knowledge of good literature; wherein he so profited in his youth at the common schools of his own country, that at the age of fourteen years, he was sent to the University of Cambridge; where he entered into the study of the school divinity of that day, and was from principle a zealous observer of the Romish superstitions of the time. In his oration when he commenced the bachelor of divinity, he inveighed against the reformer Melancthon* and openly declaimed against good Mr. Stafford, divinity lecturer in Cambridge.

Mr. Thomas Bilney, moved by a brotherly pity toward Mr. Latimer, begged to wait upon him in his study and to explain to him the groundwork of his (Mr. Bilney's) faith. This blessed interview effected his conversion; the persecutor of Christ became his zealous advocate, and before Dr. Stafford died, he became reconciled to him. Once converted, he became eager for the conversion of others and commenced to be public preacher and private instructor in the university. His sermons were so pointed against the absurdity of praying in the Latin tongue, and withholding the oracles of salvation from the people who were to be saved by belief in them, that he drew upon himself the pulpit animadversions of several of the resident friars and heads of houses, whom he subsequently silenced by his severe criticisms and eloquent arguments. This was at Christmas 1529. At length, Dr. West preached against Mr. Latimer at Barwell Abbey, and prohibited him from preaching again in the churches of the university, notwithstanding which, he continued during three years to advocate openly the cause of Christ, and even his enemies confessed the power of those talents he possessed. Mr. Bilney remained here some time with Mr. Latimer, and thus the place where they frequently walked together obtained the name of Heretics' Hill.

Mr. Latimer at this time traced out the innocence of a poor woman, accused by her husband of the murder of her child. Having preached before King Henry VIII at Windsor, he obtained the unfortunate mother's pardon. This, with many other benevolent acts, served only to excite the spleen of his adversaries. He was summoned before Cardinal Wolsey for **heresy**,* but being a strenuous supporter of the king's supremacy, in opposition to the pope's, by favor of Lord Cromwell and Dr. Butts (the king's physician), he obtained the living of West Kingston in Wiltshire. For his sermons here against purgatory, the immaculacy of the Virgin, and the worship of images, he was cited to appear before Warham, archbishop of Canterbury, and John, bishop of London. He was required to subscribe certain articles, expressive of his conformity to the accustomed usages; and there is reason to think, after repeated weekly examinations, that he did subscribe, as they did not seem to involve any important article of belief.

Guided by Providence, he escaped the subtle nets of his persecutors, and at length, through the powerful friends before mentioned, became bishop of Worcester, in which function he qualified or explained away most of the papal ceremonies he was for form's sake under the necessity of complying with. He continued in this active and dignified employment some years.

Beginning afresh to set forth his plow, he labored in the Lord's harvest most fruitfully, discharging his talent as well in divers places of this realm, as before the king at the court. In the same place of the inward garden, which was before applied to lascivious and courtly pastimes, there he dispensed the fruitful Word of the glorious gospel of Jesus Christ, preaching there before the king and his whole court, to the edification of many.

He remained a prisoner in the Tower until the coronation of Edward VI, when he was again called to the Lord's harvest in Stamford and many other places. He also preached at London in the convocation house and before the young king; indeed he lectured twice every Sunday, regardless of his great age (then above sixty-seven years) and his weakness through a bruise received from the fall of a tree. Indefatigable in his private studies, he rose to them in winter and in summer at two o'clock in the morning.

By the strength of his own mind, or of some inward light from above, he had a prophetic view of what was to happen to the church in Mary's reign, asserting that he was doomed to suffer for the truth and that Winchester, then in the Tower, was preserved for that purpose. Soon after Queen Mary was proclaimed,

a messenger was sent to summon Mr. Latimer to town, and there is reason to believe it was wished that he should make his escape.

Thus, Master Latimer coming up to London through Smithfield (where merrily he said that Smithfield had long groaned for him) was brought before the Council, where he patiently bore all of the mocks and taunts given him by the scornful papists. He was cast into the Tower, where he, being assisted with the heavenly grace of Christ, sustained imprisonment a long time, notwithstanding the cruel and unmerciful handling of the lordly papists, which thought then their kingdom would never fall; he showed himself not only patient but also cheerful in and above all that which they could or would work against him. Yea, such a valiant spirit the Lord gave him, that he was able not only to despise the terribleness of prisons and torments but also to laugh to scorn the doings of his enemies.



Mr. Latimer, after remaining a long time in the Tower, was transported to Oxford with Cranmer and Ridley, the disputations at which place have been already mentioned in a former part of this work. He remained imprisoned until October, and the principal objects of all of his prayers were three—that he might stand faithful to the doctrine he had professed, that God would restore his gospel to England once again, and that he would preserve

the Lady Elizabeth to be queen—all of which happened. When he stood at the stake without the Bocardo gate, Oxford, with Dr. Ridley, and fire was putting to the pile of fagots, he raised his eyes benignantly towards heaven and said, “God is faithful, who will not suffer you to be tempted above that ye are able.” His body was forcibly penetrated by the fire, and the blood flowed abundantly from the heart, as if to verify his constant desire that his heart’s blood might be shed in defence of the gospel. His polemical and friendly letters are lasting monuments of his integrity and talents. It has been before said that public disputation took place in April 1554, new examinations took place in October 1555, previous to the degradation and condemnation of Cranmer, Ridley, and Latimer. We now draw to the conclusion of the lives of the two last.



Dr. Ridley, the night before execution, was very facetious, had himself shaved, and called his supper a marriage feast; he remarked upon seeing Mrs. Irish (the keeper’s wife) weep, “Though my breakfast will be somewhat sharp, my supper will be more pleasant and sweet.”

The place of death was on the northside of the town, opposite Baliol College. Dr. Ridley was dressed in a black gown furred, and Mr. Latimer had a long shroud on, hanging down to his feet. Dr. Ridley, as he passed Bocardo, looked up to see Dr. Cranmer, but the latter was then engaged in disputation with a friar. When they came to the stake, Mr. Ridley embraced Latimer fervently and bid him, “Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it.” He then knelt by the stake, and after earnestly praying together, they had a short private conversation. Dr. Smith then preached a short sermon against the martyrs, who would have answered him but were prevented by Dr. Marshal, the vice-chancellor. Dr. Ridley then took off his gown and tippet and gave them to his brother-in-law, Mr. Shipside. He gave away also many trifles to his weeping friends, and the populace were anxious to get even a fragment of his garments. Mr. Latimer gave nothing, and from the poverty of his garb, was soon stripped to his shroud, and stood venerable and erect, fearless of death.

Dr. Ridley being unclothed to his shirt, the smith placed an iron chain about their waists, and Dr. Ridley bid him fasten it securely; his brother having tied a bag of gunpowder about his neck, gave some also to Mr. Latimer. Dr. Ridley then requested of Lord Williams, of Fame, to advocate with the queen the cause of some poor men to whom he had, when bishop, granted leases but which the present bishop refused to confirm. A lighted fagot was now laid at Dr. Ridley's feet, which caused Mr. Latimer to say, "Be of good cheer, Ridley, and play the man. We shall this day, by God's grace, light up such a candle in England, as I trust, will never be put out."

When Dr. Ridley saw the fire flaming up toward him, he cried with a wonderful loud voice, "Lord, Lord, receive my spirit!" Master Latimer, cried as vehemently on the other side, "O Father of heaven, receive my soul!" They received the flame as it were embracing of it. After that, he stroked his face with his hands and, as it were, bathed them a little in the fire. He soon died (as it appeared) with very little or no pain.

See of London - ecclesiastical district of London, governed by a bishop; Ridley was once the Bishop of London

Melancthon - Martin Luther's successor



Answer true or false for each of the following statements.

- 1.109 _____ Bishop Ridley was appointed head of the see of London during the reign of Mary.
- 1.110 _____ Foxe describes Ridley as the "pattern of godliness and virtue."
- 1.111 _____ Ridley was converted by reading a book on the Sacrament and by talking to archbishop Cranmer and Peter Martyr.
- 1.112 _____ Hugh Latimer began studying the doctrines of Roman Catholicism at age fourteen.
- 1.113 _____ Before his conversion, Latimer was a zealous observer of the "Romish superstitions of the time."
- 1.114 _____ Latimer was hardened to the gospel after having a conversation with Mr. Thomas Bilney.
- 1.115 _____ After his conversion, Latimer was fearful about sharing his new faith.
- 1.116 _____ During Henry VIII's reign, Latimer was named bishop of Worcester and preached the gospel at court many times.
- 1.117 _____ During Edward's reign, Latimer was banned from preaching at court.
- 1.118 _____ Latimer cheerfully and patiently endured his various times of imprisonment.
- 1.119 _____ While awaiting death, Latimer prayed principally for three things: that he might remain faithful to the gospel he had professed, that God would restore the gospel to England once again, and that the Lady Elizabeth would become queen.
- 1.120 _____ Dr. Ridley called his last supper a funeral meal.
- 1.121 _____ Upon the lighting of the stake, Latimer said, "Be of good cheer, Ridley; and play the man. We shall this day, by God's grace, light up such a candle in England, as I trust, will never be put out."
- 1.122 _____ Foxe remarks that Latimer appeared to have suffered greatly in the flames.

Archbishop Cranmer

Dr. Thomas Cranmer was descended from an ancient family and was born at the village of Arselacton in the county of Northampton. After the usual school education, he was sent to Cambridge and was chosen a fellow at Jesus College. There he married a gentleman's daughter, by which he forfeited his fellowship and became a reader in Buckingham College, placing his wife at the Dolphin Inn, the landlady of which was a relation of hers, whence arose the idle



report that he was stableman. His lady shortly after died in childbed. To his credit, he was rechosen a fellow of the college. A few years after, he was promoted to be Divinity Lecturer and appointed one of the examiners over those who were ripe to become Bachelors or Doctors in Divinity. It was his principle to judge of their qualifications by the knowledge they possessed of the Scriptures, rather than of the ancient fathers; hence, many popish priests were rejected, and others were rendered much improved.

While he continued in Cambridge, the question of Henry VIII's divorce with Catherine was agitated. At that time, on account of the plague, Dr. Cranmer removed to the house of a Mr. Cressy, at Waltham Abbey, whose two sons were then educating under him....

It happened that Dr. Gardiner (secretary) and Dr. Fox, defenders of the king in the above suit, came to the house of Mr. Cressy to lodge, while the king removed to Greenwich. At supper, a conversation ensued with Dr. Cranmer, who suggested that the question whether a man may marry his brother's wife, could be easily and speedily decided by the Word of God, and this as well in the English courts as in those of any foreign nation.... Upon relating to the king the conversation which had passed on the previous evening with Dr. Cranmer, his majesty sent for him.... Dr. Cranmer advised that the matter should be referred to the most learned divines of Cambridge and Oxford, as he was unwilling to meddle in an affair of such weight; but the king enjoined him to deliver his sentiments in writing, and to repair for that purpose to the earl of Wiltshire's, who would accommodate him with books and everything requisite for the occasion.

This Dr. Cranmer immediately did, and in his declaration not only quoted the authority of the Scriptures, of general councils, and the ancient writers, but also maintained that the bishop of Rome had no authority whatever to dispense with the Word of God. The king asked him if he would stand by this bold declaration, to which replying in the affirmative, he was deputed ambassador to Rome, in conjunction with the earl of Wiltshire, Dr. Stokesley, Dr. Carne, Dr. Bennet, and others, previous to which, the marriage was discussed in most of the universities of Christendom and at home....

Upon the doctor's return to England, Dr. Warham, archbishop of Canterbury, having quitted this transitory life, Dr. Cranmer was deservedly, and by Dr. Warham's desire, elevated to that eminent station....

At the time that Cranmer was raised to be archbishop, he was king's chaplain, and archdeacon of Taunton; he was also constituted by the pope the penitentiary general of England. It was considered by the king that Cranmer would be obsequious; hence, the latter married the king to Anne Boleyn, performed her coronation, stood godfather to Elizabeth, the first child, and divorced the king from Catherine. Though Cranmer received a confirmation of his dignity from the pope, he always protested against acknowledging any other authority

than the king's, and he persisted in the same independent sentiments when before Mary's commissioners in 1555.

One of the first steps after the divorce was to prevent preaching throughout his diocese, but this narrow measure had rather a political view than a religious one, as there were many who inveighed against the king's conduct. In his new dignity, Cranmer agitated the question of supremacy, and by his powerful and just arguments induced the parliament to "render to Caesar the things that are Caesar's." During Cranmer's residence in Germany, 1531, he became acquainted with Ossiander at Nuremberg and married his niece, but he left her with him while on his return to England. After a season, he sent for her privately, and she remained with him until the year 1539, when the Six Articles compelled him to return her to her friends for a time....

In 1538 the Holy Scriptures were openly exposed to sale; and the places of worship overflowed everywhere to hear its holy doctrines expounded. Upon the king's passing into a law the famous Six Articles, which went nearly again to establish the essential tenets of the Romish creed, Cranmer shone forth with all of the luster of a Christian patriot in resisting the doctrines they contained and in which he was supported by the bishops of Sarum, Worcester, Ely, and Rochester, the two former of whom resigned their bishoprics. The king, though now in opposition to Cranmer, still revered the sincerity that marked his conduct. The death of Lord Cromwell in the Tower, in 1540, the good friend of Cranmer, was a severe blow to the wavering Protestant cause, but even now Cranmer, when he saw the tide directly adverse to the truth, boldly waited on the king in person, and by his manly and heartfelt pleading, caused the Book of Articles to be passed on his side, to the great confusion of his enemies, who had contemplated his fall as inevitable....

The death of Edward in 1553 exposed Cranmer to all of the rage of his enemies. Though the archbishop was among those who supported Mary's accession, he was attainted at the meeting of parliament, and in November he was adjudged guilty of high treason at Guildhall and degraded from his dignities. He sent a humble letter to Mary, explaining the cause of his signing the will in favor of Edward, and in 1554 he wrote to the Council, whom he pressed to obtain a pardon from the queen, by a letter delivered to Dr. Weston, but who, when the letter had been opened, and on seeing its contents, basely returned.

Treason was a charge quite inapplicable to Cranmer, who supported the queen's right, while others who had favored Lady Jane were dismissed upon paying a small fine. A calumny was now spread against Cranmer that he complied with some of the popish ceremonies to ingratiate himself with the queen, which he dared publicly to disavow, and justified his articles of faith. The active part which the prelate had taken in the divorce of Mary's mother had ever rankled deeply in the heart of the queen, and revenge formed a prominent feature in the death of Cranmer.

We have in this work noticed the public disputations at Oxford, in which the talents of Cranmer, Ridley, and Latimer shone so conspicuously and tended to their condemnation. The first sentence was illegal, inasmuch as the usurped power of the pope had not yet been re-established by law....

Being sent back to confinement, [Cranmer] received a citation to appear at Rome within eighteen days, but this was impracticable, as he was imprisoned in England; and as he stated, even had he been at liberty, he was too poor to employ an advocate. Absurd as it must appear, Cranmer was condemned at Rome, and on February 14, 1556, a new commission was appointed by which Thirlby, bishop of Ely, and Bonner, of London, were deputed to sit in judgment

at Christ-church, Oxford. By virtue of this instrument, Cranmer was gradually degraded, by putting mere rags on him to represent the dress of an archbishop; then stripping him of his attire, they took off his own gown, and put an old worn one upon him instead. This he bore unmoved, and his enemies, finding that severity only rendered him more determined, tried the opposite course, and placed him in the house of the dean of Christ-church, where he was treated with every indulgence.

This presented such a contrast to the three years' hard imprisonment he had received, that it threw him off his guard. His open, generous nature was more easily to be seduced by a liberal conduct than by threats and fetters. When Satan finds the Christian proof against one mode of attack, he tries another; and what form is so seductive as smiles, rewards, and power after a long, painful imprisonment? Thus it was with Cranmer, his enemies promised him his former greatness if he would but **recant***, as well as the queen's favor, and this at the very time they knew that his death was determined in council. To soften the path to apostasy, the first paper brought for his signature was conceived in general terms; this once signed, five others were obtained as explanatory of the first, until finally he put his hand to the following detestable instrument:

"I, Thomas Cranmer, late archbishop of Canterbury, do renounce, abhor, and detest all manner of heresies and errors of Luther and Zuinglius, and all other teachings which are contrary to sound and true doctrine. And I believe most constantly in my heart, and with my mouth I confess one holy and Catholic Church visible, without which there is no salvation; and therefore I acknowledge the Bishop of Rome to be supreme head on earth, whom I acknowledge to be the highest bishop and pope, and Christ's vicar, unto whom all Christian people ought to be subject.

"And as concerning the sacraments, I believe and worship in the sacrament of the altar the body and blood of Christ, being contained most truly under the forms of bread and wine; the bread, through the mighty power of God being turned into the body of our Savior Jesus Christ, and the wine into His blood.

"And in the other six sacraments, also (alike as in this), I believe and hold as the universal Church holdeth and the Church of Rome judgeth and determineth.

"Furthermore, I believe that there is a place of purgatory, where souls departed be punished for a time, for whom the Church doth godily and wholesomely pray, like as it doth honor saints and make prayers to them.

"Finally, in all things I profess, that I do not otherwise believe than the Catholic Church and the Church of Rome holdeth and teacheth. I am sorry that I ever held or thought otherwise. And I beseech Almighty God, that of His mercy He will vouchsafe to forgive me whatsoever I have offended against God or His Church, and also I desire and beseech all Christian people to pray for me.

"And all such as have been deceived either by mine example or doctrine, I require them by the blood of Jesus Christ that they will return to the unity of the Church, that we may be all of one mind, without schism or division.

"And to conclude, as I submit myself to the Catholic Church of Christ, and to the supreme head thereof, so I submit myself unto the most excellent majesties of Philip and Mary, king and queen of this realm of England, etc., and to all other their laws and ordinances, being ready always as a faithful subject ever to obey them. And God is my witness, that I have not done this for favor or fear of any person, but willingly and of mine own conscience, as to the instruction of others."

"Let him that standeth take heed lest he fall!" said the apostle, and here was a falling off indeed! The papists now triumphed in their turn; they had

acquired all that they wanted short of his life. His recantation was immediately printed and dispersed, that it might have its due effect upon the astonished Protestants. But God counter worked all the designs of the Catholics by the extent to which they carried the implacable persecution of their prey. Doubtless, the love of life induced Cranmer to sign the preceeding declaration; yet death may be said to have been preferable to life to him who lay under the stings of a goaded conscience and the contempt of every gospel Christian; this principle he strongly felt in all of its force and anguish.

The queen's revenge was only to be satiated by Cranmer's blood; therefore, she wrote an order to Dr. Pole to prepare a sermon to be preached March 21, directly before his martyrdom, at St. Mary's, Oxford. Dr. Pole visited him the day previous and was induced to believe that he would publicly deliver his sentiments in confirmation of the articles to which he had subscribed. About nine in the morning of the day of sacrifice, the queen's commissioners, attended by the magistrates, conducted the amiable unfortunate to St. Mary's Church. His torn, dirty garb, the same in which they habited him upon his degradation, excited the commiseration of the people. In the church he found a low mean stage, erected opposite to the pulpit, on which being placed, he turned his face, and fervently prayed to God.

The church was crowded with persons of both persuasions, expecting to hear the justification of the late apostasy: the Catholics rejoicing, and the Protestants deeply wounded in spirit at the deceit of the human heart. Dr. Pole, in his sermon, represented Cranmer as having been guilty of the most atrocious crimes; encouraged the deluded sufferer not to fear death, not to doubt the support of God in his torments, nor that Masses would be said in all the churches of Oxford for the repose of his soul. The doctor then noticed his conversion, and which he ascribed to the evident working of Almighty power and, that the people might be convinced of its reality, asked the prisoner to give them a sign. This Cranmer did, and begged the congregation to pray for him, for he had committed many and grievous sins; but, of all, there was one which awfully lay upon his mind, of which he would speak shortly.

During the sermon, Cranmer wept bitter tears, lifting up his hands and eyes to heaven, and letting them fall, as if unworthy to live. His grief now found vent in words; before his confession he fell upon his knees, and, in the following words, unveiled the deep contrition and agitation that harrowed up his soul.

"O Father of heaven! O Son of God, Redeemer of the world! O Holy Ghost, three persons all one God! have mercy on me, most wretched coward and miserable sinner. I have offended both against heaven and earth, more than my tongue can express. Whither then may I go, or whither may I flee? To heaven I may be ashamed to lift up mine eyes and in earth I find no place of refuge or succor. To Thee, therefore, O Lord, do I run; to Thee do I humble myself, saying, O Lord, my God, my sins be great, but yet have mercy upon me for Thy great mercy. The great mystery that God became man, was not wrought for little or few offenses. Thou didst not give Thy Son, O Heavenly Father, unto death for small sins only, but for all the greatest sins of the world, so that the sinner return to Thee with his whole heart, as I do at present. Wherefore, have mercy on me, O God, whose property is always to have mercy, have mercy upon me, O Lord, for Thy great mercy. I crave nothing for my own merits, but for Thy name's sake, that it may be hallowed thereby, and for Thy dear Son, Jesus Christ's sake. And now therefore, O Father of Heaven, hallowed be Thy name," etc.

Then, rising, he said he was desirous before his death to give them some pious exhortations by which God might be glorified and themselves edified. He then descanted upon the danger of a love for the world, the duty of obedience

to their majesties, of love to one another and the necessity of the rich administering to the wants of the poor. He quoted the three verses of the fifth chapter of James and then proceeded, "Let them that be rich ponder well these three sentences: for if they ever had occasion to show their charity, they have it now at this present, the poor people being so many and victual so dear.

"And now forasmuch as I am come to the last end of my life, whereupon hangeth all my life past, and all my life to come, either to live with my master Christ for ever in joy, or else to be in pain for ever with the wicked in hell, and I see before mine eyes presently, either heaven ready to receive me, or else hell ready to swallow me up; I shall therefore declare unto you my very faith how I believe, without any color of dissimulation: for now is no time to dissemble, whatsoever I have said or written in times past.

"First, I believe in God the Father Almighty, Maker of heaven and earth, etc. And I believe every article of the Catholic faith, every word and sentence taught by our Savior Jesus Christ, His apostles and prophets, in the New and Old Testament.

"And now I come to the great thing which so much troubleth my conscience, more than any thing that ever I did or said in my whole life, and that is the setting abroad of a writing contrary to the truth, which now here I renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is, all such bills or papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand hath offended, writing contrary to my heart, therefore my hand shall first be punished; for when I come to the fire it shall first be burned.

"And as for the pope, I refuse him as Christ's enemy, and Antichrist, with all his false doctrine."

Upon the conclusion of this unexpected declaration, amazement and indignation were conspicuous in every part of the church. The Catholics were completely foiled, their object being frustrated, Cranmer, like Samson, having completed a greater ruin upon his enemies in the hour of death than he did in his life.



Cranmer would have proceeded in the exposure of the popish doctrines, but the murmurs of the idolaters drowned his voice, and the preacher gave an order to "lead the heretic away!" The savage command was directly obeyed, and the lamb about to suffer was torn from his stand to the place of slaughter, insulted all the way by the revilings and taunts of the pestilent monks and friars.

With thoughts intent upon a far higher object than the empty threats of man, he reached the spot dyed with the blood of Ridley and Latimer. There he knelt for a short time in earnest devotion and then arose that he might undress and prepare for the fire. Two friars who had been parties in prevailing upon him to abjure, now endeavored to draw him off again from the truth, but he was steadfast and immovable in what he had just professed and publicly taught. A chain was provided to bind him to the stake, and after it had tightly encircled him, fire was put to the fuel, and the flames began soon to ascend.

Then were the glorious sentiments of the martyr made manifest; then it was that, stretching out his right hand, he held it unshrinkingly in the fire until it was burnt to a cinder, even before his body was injured, frequently exclaiming, “This unworthy right hand.”

His body did abide the burning with such steadfastness that he seemed to have no more than the stake to which he was bound; his eyes were lifted up to heaven, and he repeated “this unworthy right hand” as long as his voice would suffer him; and using often the words of Stephen, “Lord Jesus, receive my spirit,” in the greatness of the flame, he gave up the ghost.



Answer true or false for each of the following statements.

- 1.123 _____ While a doctor of divinity at Cambridge, Cranmer judged doctoral candidates on their knowledge of the Scriptures rather than on knowledge of the ancient church fathers.
- 1.124 _____ Cranmer advised King Henry to obey the pope’s authority in regard to his marriage to Catherine.
- 1.125 _____ For his bold denial of the pope’s authority, Henry appointed Cranmer ambassador to Rome.
- 1.126 _____ While he was archbishop of Canterbury, Cranmer served as Queen Mary’s chaplain.
- 1.127 _____ Cranmer resisted the Catholic doctrines of King Henry’s Six Articles.
- 1.128 _____ After Edward VI’s death, Cranmer supported Mary as the rightful heir.
- 1.129 _____ According to Foxe, Mary sought to execute Cranmer for his part in her parents’ divorce.
- 1.130 _____ Cranmer retained the dignity and dress of an archbishop throughout his imprisonment.
- 1.131 _____ Though much tempted by the love of life, Cranmer never signed papers denouncing the doctrines of the Reformation.
- 1.132 _____ Before being burned at the stake, Cranmer denounced his recantation as a lie and called the pope Christ’s enemy.
- 1.133 _____ For “writing contrary to his heart,” Cranmer held his right hand directly in the fire until it was burned to a cinder.
- 1.134 _____ Cranmer exclaimed, “This unworthy right hand” until he was consumed by the flame.



Review the material in this section in preparation for the Self Test, which will check your mastery of this particular section. The items that you miss on this Self Test will indicate specific areas in which restudy is needed for mastery.

SELF TEST 1

Underline the correct answer in each of the following statements (each answer, 1 point).

- 1.01 The (Middle Ages, War, Reformation) in England effected changes in religion, government, science, economics, society, art, and literature.
- 1.02 God worked through the revival of learning and the resurrection of the (classics, Word of God, printing press) to bring about the Reformation in England.
- 1.03 The (Renaissance, Reformation, Middle Ages) was a man-centered movement.
- 1.04 The Roman Catholic Church believes that the interpretation of Scripture must come under the authority of the (individual, church, priest).
- 1.05 The Protestant Reformers in England believed that (the church, Scripture, the king) alone was the guide to faith and life.
- 1.06 The (Renaissance, Reformation, Middle Ages) was in essence a God-centered movement based on the knowledge of Scripture.
- 1.07 (Sir Thomas More, Roger Ascham, William Tyndale) used Erasmus's Greek New Testament to translate the Bible into English.
- 1.08 Although he was severed from Rome, Henry VIII remained faithful to (Protestant, Lutheran, Catholic) doctrine.
- 1.09 During the reign of (Mary, Edward VI), the Reformation was allowed to take a greater hold in England.
- 1.010 During the reign of Mary, nearly three hundred (Protestants, Catholics, Jews) were burned at the stake.
- 1.011 To settle religious disputes between her people, Queen Elizabeth distinguished the Church of England as (Anglican, Protestant, Catholic).
- 1.012 The mercantile system valued gold and silver as the basis for (national, independent, communal) wealth and encouraged the balance of trade between (manor houses, nations, kings).
- 1.013 The perfection of the English language and the use of the printing press contributed to the flowering of (English, Italian, French) literature.
- 1.014 The (pastoral, sonnet, short story) was the chief literary device imported from Italy.
- 1.015 The Petrarchian or Italian sonnet consists of (sixteen, fifteen, fourteen) lines that are divided into two sets: an octave and a sestet.
- 1.016 The (Polish, French, English), or Shakespearean, sonnet consisted of sixteen lines that were divided into three quatrains and a couplet.
- 1.017 The rural, rustic life is exalted in (cavalier, religious, pastoral) songs and poetry.
- 1.018 The closet plays of (Greece, Dionysus, Seneca) were especially appealing to the Elizabethans because they combined (medieval, classical, modern) form with moral value while delighting with (horror, technology, comedy).
- 1.019 An English chronicle play deals with (English history, French scandal, German intrigue).
- 1.020 A (tragedy, comedy) ends in (destruction, restoration), which reestablishes order.
- 1.021 Public theaters were (square, circular, oval) shaped with several tiers of seating.
- 1.022 The ideals of the Renaissance and the Reformation shaped (Medieval, Modern, Elizabethan) literature.

Fill in each of the blanks using items from the following word list (each answer, 3 points).

<i>The Schoolmaster</i>	Scriptures	Lord Chancellor
Greek	<i>Utopia</i>	Henry VIII
evangelicalism	treason	Oxford
England	Roger Ascham	biblical
no place	reason	faith
historical		

- 1.023 In 1529 More became _____ of England, the highest office in England beneath the crown.
- 1.024 More’s masterpiece, _____, is a fantastical vision of a New World free of societal ills.
- 1.025 More’s utopian vision offers _____ as a means to perfect the human condition.
- 1.026 The title *Utopia* means in Greek “_____.”
- 1.027 More was charged with _____ and executed for his refusal to support _____ as the Head of the Church of England.
- 1.028 Roger Ascham believed that the study of certain Latin and Greek classics in subjection to the authority of _____ was a means to “truth in religion, honesty of living, and right order in learning.”
- 1.029 _____ was the tutor of Princess Elizabeth.
- 1.030 Ascham’s book _____ is a conduct book for teachers and students.
- 1.031 While studying at _____ University, John Foxe read the Scriptures in _____ and became convinced that they were the final authority in regard to _____ and life.
- 1.032 After hearing reports of the persecutions of the Protestants in _____, Foxe decided to expand his first history book of Christian martyrdom.
- 1.033 Foxe wrote *Acts and Monuments* as a _____ testament to the fact that _____ has been persecuted throughout the centuries because it embodies the true _____ faith.

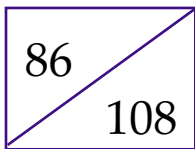
Answer true or false for each of the following statements (each answer, 2 points).

- 1.034 _____ The Utopians in More’s book valued gold and silver highly.
- 1.035 _____ There are no poor people in Utopia; all men are rich.
- 1.036 _____ According to the Utopian Republic, when money is abolished so greed, theft, quarrels, murders, treason, worry, fear, and poverty disappear.
- 1.037 _____ The healthy institutions of Utopia are the cause of its happiness and success.
- 1.038 _____ More comments that he likes some features of the Utopian Republic, but he does not expect to see them occur in his own society.
- 1.039 _____ In *The Schoolmaster*, Roger Ascham recommends punishment as the best thing to “sharpen a good wit” and “encourage a will to learning.”
- 1.040 _____ Ascham gives Lady Jane Grey’s example to prove that fear, more than love, encourages a child toward virtue and learning.

- 1.041 _____ Ascham blames the sale of certain Italian books as the prime source of corrupt manners and religion in England.
- 1.042 _____ According to Ascham, the fastest way to entangle the mind with false doctrine is first to entice the will to immoral living.
- 1.043 _____ *Acts and Monuments* contains the account where, upon the scaffold, Lady Jane Grey, a devout Protestant, claimed that she looked to be saved by no other mean but by the mercy of God in the blood of Jesus Christ.
- 1.044 _____ John Foxe described Bishop Nicholas Ridley as the “pattern of godliness and virtue.”
- 1.045 _____ Before his conversion, Latimer was a zealous observer of the “Romish superstitions of the time.”
- 1.046 _____ Latimer cheerfully and patiently endured his various times of imprisonment.
- 1.047 _____ Upon the lighting of the stake, Latimer said, “Be of good cheer, Ridley; and play the man. We shall this day, by God’s grace, light up such a candle in England, as I trust, will never be put out.”
- 1.048 _____ Thomas Cranmer advised King Henry to obey the pope’s authority in regard to his marriage to Catherine.
- 1.049 _____ Before being burned at the stake, Cranmer denounced his earlier recantation as a lie and called the pope Christ’s enemy.
- 1.050 _____ For “writing contrary to his heart,” Cranmer held his right hand directly in the fire until it was burned to a cinder.

For Thought and Discussion:

Explain to a Parent/Teacher Sir Thomas More’s book *Utopia*. Be sure to point out that Utopia is an idealistic world based upon human reason and where gold is scorned and crime is nonexistent. In light of 1 Corinthians 2:6–15, discuss the possibility of a perfect world based upon human wisdom. How does the history of the Union of Soviet Socialist Republics relate to the truth of Scripture?



Score _____

Adult Check _____

Initial Date