

(b) Wolsey with his arrogance and ambition aroused against himself the hatred of the whole country, and by his hostility towards the nobility and the common people, caused them the greatest irritation through his vainglory. He was, indeed, detested by everyone, because he assumed that he could undertake nearly all the offices of state by himself. It was, indeed, a fine sight to watch this fellow, untrained in the law, sitting in court and giving judgement. . . . The government of Wolsey at first had a specious appearance of justice for the common people, but this impression quickly disappeared, since it was only a shadow . . .

Polydore Vergil, *Anglica Historia* ed. D. Hay, Camden Society LXXIV (1950) p 230 (This account did not appear in print until the third edition of Vergil's *Historia* in 1555)

(c) Why come ye not to court?

To whyche court?

To the kynges court,

Or to Hampton Court? —

5 Nay, to the Kynges courte:

The Kynges courte

Shulde have the excellence;

But Hampton Court

Hath the preemynence,

10 And Yorkes Place,

With my lordes grace,

To whose magnificence

Is all the confluence,

Sutys and supplycacyons

Embassades of all nacyons

Strawe for Lawe canon

Or for the lawe common,

Or for lawe cyvyll!

It shall be as he wyll.

John Skelton, *Why come ye not to court?* (1522? 1523?)

Questions

- a Compare and contrast the first two extracts; which would you regard as the more accurate?
- b What complaints is Skelton making about Wolsey?
- c Was John Skelton a reliable witness?
- \* d (i) 'An essentially medieval man in a modern society' (ii) 'The truth is that he stood midway between the old and the new' (iii) 'Wolsey was a Renaissance man'. Which of these verdicts by modern historians would you regard as the most accurate?

Introduction

'The Reformation in England was in two parts. Henry VIII achieved a political revolution in the government of the church by instituting an autonomous English church with himself as supreme head between 1533 and 1534. The movement for religious reformation . . . made slight headway while he was alive . . .'. Thus M. D. Palmer succinctly expresses the dual nature of what, for want of a better phrase, is usually described as the Henrician Reformation.

It is something of a paradox that Henry VIII, a devout catholic, and *Fidei Defensor*, should have been the instrument of a schism which, according to the traditional view, was brought about by his determination to guarantee the succession and the Tudor state.<sup>1</sup>

From 1529 to 1532 pressure was exerted upon the church in England but no legislation was enacted against papal authority; neither was the required divorce secured. It is rather difficult to understand why Henry VIII waited for three years before beginning to cut England's ties with Rome.<sup>2</sup> G. R. Elton argues that the delay was because Henry had no coherent policy; and that it was Thomas Cromwell — whose advent to the arena of power coincided with a distinct change in policy — who had to show Henry what to do through the power of statute.<sup>3</sup> In any event, Anne Boleyn was pregnant early in 1533 and the 'King's Private Matter' had to be resolved urgently.

A sequence of truly revolutionary acts of parliament now cut the bonds — spiritual, legal and financial — which linked the English church and state to Rome. The main landmarks were the Act in Restraint of Appeals, 1533 (with its famous preamble); and the Act of Supremacy, 1534, confirming Henry's headship of the church. This latter act explicitly reserved to the Crown the former organising and jurisdictional powers of the papacy in England. Implicitly, as the succeeding years were to demonstrate, the Crown assumed the right to define what the true teaching of the church should be and to control doctrinal issues.

These changes produced very little opposition; though how far the group of risings known as the Pilgrimage of Grace in 1536–37 were anti-Reformation in origin, is a matter of debate.<sup>4</sup> Few chose to follow the example of Bishop Fisher and Sir Thomas More; and there were, in total,

only some forty-five martyrs. The clue to this lack of opposition, it is argued, was that the episcopacy was prepared to accept Henry's schismatic acts, provided there was no change in doctrine or religious practice.

Religious opinion in Tudor England, however, was not to be created by acts of parliament. 'The content of the revolutionary years 1532-40, "the period of Cromwell's ascendancy", prove on examination,' writes A. G. Dickens, 'religious as much as legal.' While the government swept away the connection with Rome, and the monasteries, radical groups which were protestant or nearly so, led by Thomas Cromwell and abetted by a half-protestant archbishop of Canterbury, were preparing advances on the liturgical front. The *Ten Articles* of 1536, the first of the Henrician formularies of the faith, reveal a degree of Lutheranism. The semi-official *Bishops Book* of 1537 reflected protestant influences. At the same time, two sets of ecclesiastical injunctions, of 1536 and 1538, began the reform of the new English church.

Not even the conservative reaction of 1539-40, and afterwards, could halt the movement; despite the Six Articles Act, 1539, with its ferocious penalties; the catholic *King's Book* (1543); and an act in the same year limiting, amongst other things, Bible reading to the upper classes. It is clear from Henry VIII's famous last speech of December 1545, with its impassioned plea for charity and concord, that the king was well aware that his experiment in anglo-catholicism might not survive his death.

- 1 For a contrary view see M. Levine, *Tudor Dynastic Problems* (1973) chapter 3
- 2 For a lucid discussion of this point see C. S. L. Davies, *Peace, Print and Protestantism* (1976) pp 179-82
- 3 For Elton's celebrated thesis of the Tudor Revolution in Government inspired by Thomas Cromwell, see his *England under the Tudors* (1974) chapter VII, and especially, appendix 2
- 4 Compare, for example, A. G. Dickens, *The English Reformation* (1972) pp 122-8; and C. S. L. Davies, *op. cit.*, pp 200-208

#### Further Reading

D. Pail, *The English Reformation, 1529-58* (1973), and M. D. Palmer, *Henry VIII* (1971) are excellent introductions for students and contain useful bibliographies. A convenient collection of documents is *The Reformation in England to the Accession of Elizabeth I* (1967), edited by A. G. Dickens and D. Carr. Very stimulating and demanding sections are to be found in G. R. Elton, *England under the Tudors* (1974), and *Reform and Reformation* (1977); C. S. L. Davies, *Peace, Print and Protestantism* (1976); C. Russell, *The Crisis of Parliaments* (1971); J. J. Scarisbrick, *Henry VIII* (1968); and C. Cross, *Church and People, 1450-1660* (1976). *Thomas Cromwell and the English Reformation* (1959), by A. G. Dickens, and his *English Reformation* (1972), cannot be neglected by any serious student of the subject.

## I Anticlericalism

To the King our sovereign Lord.  
 . . . And this most pestilent mischief [poverty] is come upon your said  
 poor bedesmen by the reason that there is, in the times of your noble  
 predecessors passed, craftily crept into this your realm another sort (not of  
 impotent, but) of strong, puissant and counterfeit holy, and idle beggars  
 and vagabonds . . . These are . . . the bishops, abbots, priors, deacons,  
 archdeacons, suffragans, priests, monks, canons, friars, pardoners and  
 summoners. And who is able to number this idle, ravenous sort, which  
 (setting all labour aside) have begged so importunately that they have  
 gotten into their hands more than the third part of all your realm. The  
 goodliest lordships, manors, lands and territories are theirs. Besides this  
 they have the tenth part of all the corn, meadow, pasture, grass, wool,  
 colts, calves, lambs, pigs, geese and chickens. Over and besides, the tenth  
 part of every servant's wages, the tenth part of the wool, milk, honey  
 wax, cheese and butter. Yea, and they look so narrowly upon their profits  
 that the poor wives must be accountable to them of every tenth egg, or  
 else she . . . shall be taken as an heretic . . . What money pull they in  
 by probates of testaments, privy tithes, and by men's offerings to their  
 pilgrimages and at their first masses? Every man and child that is buried,  
 must pay somewhat for masses and dirges to be sung for him . . . What  
 money get they by mortmains, by hearings of confessions . . . by  
 hallowing of churches . . . by cursing of men, and absolving them again  
 for money? . . . Finally the infinite number of friars; what get they in a  
 year? . . .

25 What remedy: make laws against them? I am in doubt whether ye be  
 able: are they not stronger in your own parliament house than yourself?  
 What a number of bishops, abbots and priors are lords of your  
 parliament? . . . What laws can be made against them? . . . Who is he  
 (though he be grieved never so sore) . . . dare lay it to their charge by any  
 way of action? And if he do, then is he . . . accused of heresy . . . He  
 shall be excommunicate, and then be all his actions dashed. So captive are  
 your laws unto them that no man that they list to excommunicate may be  
 admitted to sue any action in any of your courts. If any man in your  
 sessions dare be so hardy to indict a priest of any such crime, he  
 hath . . . such a yoke of heresy laid in his neck, that it maketh him wish  
 that he had not done it . . . Had not Richard Hunne commenced action  
 of praemunire against a priest, he had been yet alive, and none heretic at  
 all, but an honest man . . .

Simon Fish, *A Supplicacyon for the Beggars*, 1528-9, ed. F. J. Furnivall, Early English Text Society, 1871, extra series, xiii, pp 1-15

#### Questions

- \* a Who was Simon Fish? Comment on the timing of his plea to Henry VIII.

- b What charges are levelled against the clergy by Fish?
- c What obstacles are there to the redress of grievances against the clergy?
- d Explain the reference to Richard Hunne (line 36).

## 2 Act for the Pardon of the Clergy 1531

The King, our Sovereign Lord, calling to his blessed and most gracious remembrance that his good and loving subjects the most reverend father in God the Archbishop of Canterbury and other bishops suffragans, prelates and other spiritual persons of the province of the archbishopric of Canterbury . . . and the ministers . . . which have exercised, practised or executed in spiritual courts and other spiritual jurisdictions within the said province, have fallen and incurred into divers changes of his laws by things done, perpetrated and committed contrary to the order of his laws, and specially contrary to the four of the Statutes of Provisors, Provisions and Praemunire . . . His Highness . . . by authority of his Parliament, hath given and granted his liberal and free pardon to his said good and loving spiritual subjects . . .

22 Hen. VIII, c. 15: *Statutes of the Realm*, iii, 334–8

### Questions

- \* a What was the background to the passing of this legislation?
- b Explain the reference to the Statutes of Provisors, Provisions and Praemunire (lines 9–10).
- c Identify the archbishop of Canterbury referred to in line 3.
- d What was the consequence of this statute for (i) the province of Canterbury (ii) the province of York?

## 3 The Supplication of the Commons against the Ordinaries 1532

- 1 First, the prelates and other of the clergy of this your realm, being your subjects, in their Convocation by them holden . . . have made and daily make divers fashions of laws and ordinances concerning temporal things, and some of them be repugnant to the laws and statutes of your realm; not having ne requiring your most royal assent to the same laws by them so made, nor any assent or knowledge of your lay subjects is had to the same, nor to them published and known in the English tongue . . .
- 2 Also divers and many of your said most humble and obedient subjects, and especially those of the poorest sort . . . be daily converted and called before the said spiritual ordinaries . . . for displeasure without any provable cause . . . and sometime they be committed to prison without bail . . . and there some lie . . . half a year . . .

34 SIXTEENTH-CENTURY ENGLAND

- 3 Also your said most humble and obedient subjects find themselves grieved with the great and excessive fees . . . taken in the spiritual courts . . . Also in probate of testaments . . . there is . . . long delays . . .
- 4 And also the said spiritual ordinaries do daily confer and give sundry benefits unto certain young folks . . . whereby the said ordinaries do keep and detain . . . the profits . . . in their own hands . . .

Public Record Office, SP 61, no. 22

### Questions

- \* a Comment on the origins of the 'Supplication'.
- b Explain the meaning in this context of 'Ordinaries'.
- c Analyse the complaints set out above.
- \* d What were the immediate consequences of this 'Supplication'?

## 4 Act in conditional Restraint of Annates 1532

Forasmuch as it is well perceived, by long-approved experience, that great and inestimable sums of money have been daily conveyed out of this realm, to the impoverishment of the same; and especially such sums of money as the Pope's Holiness, his predecessors, and the court of Rome, by long time have heretofore taken from all and singular those spiritual persons which have been named, elected, presented or postulated to be archbishops or bishops, within this realm of England, under the title of the annates, otherwise called first fruits: which annates or first fruits, heretofore have been taken of every archbishopric or bishopric within this realm, by restraint of the Pope's bulls for confirmations . . . or other things requisite and necessary to the attaining of those their promotions, and have been compelled to pay, before they could attain the same, great sums of money . . . And because the said annates have risen, grown, and increased . . . against all equity and justice . . .

15 It is therefore ordained and established, by authority of this present Parliament, that the unlawful payments of annates, or first fruits, and all manner of contributions for the same, for any archbishopric or bishopric . . . shall from henceforth utterly cease . . . other or otherwise than hereafter in this present act is declared . . .

20 And forasmuch as the King's Highness and this his High Court of Parliament, neither have, nor do intend to use in this, or any other like cause, any manner of extremity or violence, before gentle courtesy and friendly ways and means first approved and attempted . . . have therefore thought convenient to commit the final order and determination of the premises, in all things, unto the King's Highness . . .

25 23 Hen. VIII, c. 20: *Statutes of the Realm*, iii, 385–8

## Questions

- a Comment on the claim that 'great and inestimable sums of money' (line 2) have left England for Rome.
- b How had English ecclesiastics been made to pay annates or first fruits?
- c What evidence is there of a conciliatory tone in this document?
- d When, why, and with what consequences for the church, was this 'conditional' act made 'absolute'?

## 5 Act in Restraint of Appeals 1533

Where by divers sundry old authentic histories and chronicles, it is manifestly declared and expressed that this realm of England is an empire, and so hath been accepted in the world, governed by one Supreme Head and King, having the dignity and royal estate of the imperial Crown of the same, unto whom a body politic . . . divided in terms, and by names of spirituality and temporality, be bounden and owe to bear, next to God, a natural and humble obedience . . . .

And whereas the King, his most noble progenitors . . . made sundry ordinances, laws, statutes and provisions for the entire and sure conservation of the prerogatives . . . of the said imperial Crown of this realm, and of the jurisdictions spiritual and temporal of the same to keep it free from the annoyance as well of the see of Rome, as from the authority of other foreign potentates . . . .

And notwithstanding . . . sundry inconveniences and dangers . . . have risen and sprung by reason of appeals sued out of this realm to the see of Rome, in causes testamentary, causes of matrimony and divorces, right of titles . . . not only to the great inquietation, vexation, trouble, costs and charges of the King's Highness and many of his subjects . . . but also to the great delay and let to the true and speedy determination of the said causes . . . .

In consideration whereof the King's Highness, his nobles and Commons . . . enact . . . that all [such] causes shall be from henceforth heard, examined, discussed, clearly, finally, and definitively adjudged and determined within the King's jurisdiction and authority and not elsewhere . . . .

24 Hen. VIII, c. 12: *Statutes of the Realm*, iii, 427-9

## Questions

- a What were the objectives of this act of March 1533?
- b What were its immediate consequences?
- c 'This Act was not the "breach with Rome".' Comment.
- d 'The essential ingredient of the Tudor revolution was the concept of national sovereignty . . . . The critical term (in the preamble) is "empire".' Consider G. R. Elton's view of the significance of the preamble to this statute.

## 6 An Act for the Establishment of the King's Succession 1534

. . . We your said most humble and obedient subjects . . . calling to our remembrance the great divisions which in times past hath been in this realm by reason of several titles pretended to the imperial crown of the same . . . whereof hath ensued great effusion and destruction of man's blood . . . And the greatest occasion thereof hath been because no perfect and substantial provision by law hath been made within this realm of itself when doubts and questions have been moved . . . of the certainty and legality of the succession and posterity of the Crown; By reason whereof the bishop of Rome and See Apostolic, contrary to the great and inviolable grants of jurisdiction given by God immediately to emperors, kings and princes in succession to their heirs, hath presumed in times past to invest who should please them to inherit in other men's kingdoms and dominions . . . .

In consideration whereof your said most humble and obedient subjects the nobles and commons of this realm . . . do therefore most humbly beseech your Highness . . . that the marriage solemnised between your highness and the Lady Catherine, being before lawful wife to Prince Arthur your elder brother, which by him was carnally known, as doth duly appear by sufficient proof in a lawful process had and made before Thomas, by the sufferance of God now archbishop of Canterbury and metropolitan primate of all this realm [at Dunstable, 23 May 1533]: shall be by authority of this present Parliament . . . deemed utterly void and annulled . . . . And that the lawful matrimony had and solemnised between your Highness and your most dear and entirely beloved wife Queen Anne shall be established . . . according to the just judgement of the said Thomas, archbishop of Canterbury [at Lambeth, 28 May 1533]. . . .

And for the more sure establishment of the succession of your most royal Majesty according to the tenor and form of this act [the heirs of Henry and Anne] . . . all the nobles of your realm spiritual and temporal as all other your subjects . . . shall make a corporal oath . . . that they shall truly . . . keep . . . the whole effects and contents of this present act . . . . And if any persons . . . obstinately refuse that to do . . . then every person so doing to be taken and accepted for offender in misprision of high treason . . . .

25 Hen. VIII, c. 22: *Statutes of the Realm*, iii, 471-4

## Questions

- a Contrast the reference to the pope in the preamble with that in the Conditional Act of Annates, 1532 (extract 4). How would you account for the difference?
- b Comment on the method by which the 'King's Great Matter' was finally resolved.

\* c How did this act contribute to the deaths of Bishop Fisher and Sir Thomas More?

### 7 The Act of Supremacy 1534

Albeit the King's Majesty justly and rightly is and oweth to be the Supreme Head of the Church of England, and so is recognised by the clergy of this realm in their Convocations . . . be it enacted . . . that the King or Sovereign Lord . . . shall be . . . the only Supreme Head on earth of the Church in England . . . and . . . shall have full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contempts and enormities . . . to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity and tranquillity of this realm; any usage, custom, foreign laws, foreign authority, prescription, or any other thing or things to the contrary hereof notwithstanding.

26 Hen. VIII, c. 1: *Statutes of the Realm*, iii, 492.

#### Questions

- a Comment on the king's title set out in line 2.
- b What powers were given to the king by this act?
- \* c 'He had none of the spiritual powers of the Pope.' Comment on this assessment of Henry's powers after 1534.
- \* d What part was played by 'the clergy of this realm in their Convocations' (line 3) in the making of the political Reformation?

### 8 The Act of the Six Articles 1539

First, that in the most blessed sacrament of the altar . . . is present really, under the form of bread and wine, the natural body and blood of our Saviour Jesus Christ . . . and that after the consecration there remaineth no substance of bread or wine, nor any other substance but the substance of Christ, God and man.

Secondly, that communion in both kinds is not necessary . . . to all persons . . . .

Thirdly, that priests . . . may not marry by the law of God.

Fourthly, that vows of chastity or widowhood . . . ought to be observed by the law of God . . . .

Fifthly, that it is meet and necessary that private masses be continued and admitted in this the King's English Church and Congregation . . . .

Sixthly, that auricular confession is expedient and necessary to be retained and continued . . . .

15 Any who . . . declare anything contrary to the first article, or who

'despite the said blessed sacrament' shall . . . be guilty of heresy and burned.

Any who preach or teach . . . contrary to the other five articles . . . shall suffer a felon's death.

31 Hen. VIII, c. 14: *Statutes of the Realm*, iii, 742-3

#### Questions

a Identify the main points of catholic dogma which are set out in the Six Articles.

\* b 'Couched in conservative, not to say reactionary terms'. Comment on this view of the Six Articles.

\* c How effective was this act in practice?

\* d What other attempts were made to determine dogma from 1536 to the death of Henry VIII?

### 9 Catholic Reaction 1543: an Act for the Advancement of True Religion

. . . Recourse must be had to the Catholic and Apostolic Church for the decision of controversies; and therefore all books of the Old and New Testaments in English, being of Tyndal's false translation, or comprising any matter of Christian religion, articles of the faith, or Holy Scripture, contrary to the doctrine set forth since Anno Dom. 1540, or to be set forth by the King, shall be abolished. No printer or bookseller shall utter any of the aforesaid books. No person shall play in interlude, sing, or rhyme, contrary to the said doctrine. No person shall retain any English books or writings concerning matter against the holy and blessed sacrament of the altar, or for the maintenance of anabaptists, or other books abolished by the King's proclamation. There shall be no annotations or preambles in Bibles or New Testaments in English. The Bible shall not be read in English in any church. No women or artificers, prentices, journeymen, serving men of the degree of yeomen or under, husbandmen, nor labourers, shall read the New Testament in English.

10 Nothing shall be taught or maintained contrary to the King's instructions. And if any spiritual person preach, teach, or maintain anything contrary to the King's instructions or determinations, made or to be made, he shall for his first offence recant, for his second abjure and bear a fagot, and for his third shall be adjudged an heretic, and be burned and lose all his goods and chattels.

15 34 Henry VIII, c. 1, *Statutes at Large*

#### Questions

a How wide-spread had Bible reading become by 1543?

b Explain the reference to 'Tyndal's false translation' (line 3).

- c 'The Bible shall not be read in English in any church' (lines 12-13).  
Why not?
- \* d Was this legislation likely to have the desired effect?

### 10 The Royal Divorce: Occasion or Cause?

The place of the royal divorce in the history of the Reformation will always remain a subject for argument. Protestant writers have tended to dismiss it as a mere 'occasion' rather than a genuine cause; Catholics have sometimes regarded the divorce as the chief cause of the cataclysm and supposed that, had it not been pressed, England might well have remained a Catholic nation. To the present writer neither of these views seems wholly acceptable. The Protestants have too readily assumed the inevitability of a Reformation similar in timing and in character to the one which actually occurred. The divorce was something more than a mere 'occasion'; without it the schism would not have been consummated by 1533-4. Had Henry either abandoned or obtained his divorce he would most likely have tried, and with success, to hold his realm in some sort of spiritual allegiance to Rome, though it seems inconceivable that he or his people would tamely have reverted to any earlier situation. We may well agree with Pollard that the Pope's refusal of the divorce 'alienated the only power which might have kept in check the anti-papal and anti-sacerdotal tendencies then growing up in England.'

On the other side we must avoid the temptation to equate the Henrician Schism with the Protestant Reformation. The divorce suit did not create either Protestantism or those anti-papal and anti-sacerdotal forces which smoothed its path. That such forces were diverse in origin and deep-laid in society . . . (and) that by the thirties they had reached a critical intensity throughout the dominant classes and regions of England cannot be doubted. And so far as the new beliefs are concerned, it must be acknowledged that, irrespective of his relations with Rome, Henry VIII could not have frozen the English in their religious posture of the year 1530. Even during the last seven years of his reign, when he was attempting to check Protestantism, it was spreading more rapidly than ever before, and it captured the government immediately upon his death. When we are tempted to underestimate its expansive capacities, we should recall that in the Netherlands, in Scotland and elsewhere, it soon played havoc with the plans of Kings and governments. At the death of Henry VIII Calvinism still lay, so far as England was concerned, in the womb of the future; but its new challenge, politically more formidable than that of Lutheranism, was bound to be made some day, whatever the complexion of future English governments. Moreover, the special attractions of Protestantism for the ruling classes rapidly manifested themselves; Henry VIII was not immortal and a strong chance remained that future rulers of England would be captured by Protestant beliefs. The

most knowledgeable among us cannot speculate with much profit regarding the probable courses of history, had the divorce problem been solved in Rome or had it never presented itself. Yet was the divorce anything more than one of the many dangerous reefs which English Catholicism had to circumnavigate? And English Catholicism, despite its gilded decorations, was an old, unseaworthy and ill-commanded galleon, scarcely able to continue its voyage without the new seamen and shipwrights produced (but produced far too late in the day) by the Counter-Reformation.

Over and above these considerations, the divorce and its attendant schism arose from a European pattern destined to persist for another century - a pattern which continually set English nationalism at loggerheads with English Catholicism and which at any stage was liable to plunge the latter into disaster. This pattern consisted of a powerful Spain, seeking not only to curb the Atlantic enterprises of the north-European peoples but to control the Mediterranean, the Italian peninsula and with them a reluctant but often rather powerless Papacy. In that age political and religious controls could not be kept apart, and one finds it impossible to imagine a people as tough, as active and as independent as the Tudor English acquiescing for any length of time in a Christendom organised along these Habsburg lines. In some sense, national schisms like that of England became more possible from 1503, when Spain overran the kingdom of Naples and began to establish its long dominance over central Italy. Even if Henry VIII had remained a model of matrimonial respectability, even if the ministers of Edward VI had been converted by a stray Jesuit, even if Queen Mary had survived for another decade, it still requires a vivid imagination to envisage the English as dutiful children of the Holy See at the end of the century. And among the many forbidding obstacles, Philip II and Calvin are the two which first catch the eye.

A. G. Dickens, *The English Reformation*, 1972, pp 154-6

### Questions

- a Using this extract as a starting point, discuss Voltaire's remark that 'England separated herself from the Pope because Henry the Eighth fell in love'.
- \* b What steps did Henry take 'during the last seven years of his reign . . . to check Protestantism' (lines 28-9)? What evidence is there that 'it was spreading more rapidly than ever before' (line 29)?
- c What does Dickens mean by the 'special attractions of Protestantism for the ruling classes' which 'rapidly manifested themselves' (lines 37-9)?
- \* d 'Protestantism . . . captured the government immediately upon his [Henry VIII] death' (lines 29-30). How would you explain this development?