

A Level History

OCR History A H505

(AS H105)



Unit Y136

British Period Study and Enquiry.

1485-1558: The Early Tudors

Booklet 3: Henry VIII: 1529-1547



	TARGETS
	Aspirational Target Grade:



Journey Through the Early Tudors 1485-1558



Topic	Booklet section completed	Assessment marks/ grades	Revision materials created	Confidence? ☺☹☹
The government of Henry and threats to his rule				
Henry's claim to the throne.				
Yorkist opposition; Lovell, Stafford and Suffolk, the Pretenders, Simnel and Warbeck.				
Relations with the nobility; rewards and punishments.				
Royal finances and their administration, opposition to taxation in Yorkshire and Cornwall.				
Administration, the personnel, Councils, local government and parliament.				
Henry VII's Foreign Policy				
England's position in Europe in 1485 and Henry VII's aims.				
Relations with Burgundy, France, Scotland and Spain.				
Treaties of Medina del Campo, Redon, Etaples, and Ayton.				
Marriage negotiations; trade agreements, including Magnus Intercuses and Malus Intercuses.				
Henry VIII and Wolsey				
Henry VIII's personality				
Henry VIII's role in government to 1529.				
Aims and policies in foreign affairs to 1529.				
Wolsey's administration of government, finances, law and social reforms; the church and its condition under Wolsey, the divorce and Wolsey's fall.				
The Reign of Henry VIII after 1529				
Religious change and opposition				
Religious legislation in the 1530s and 1540s, the Dissolution of the Monasteries and the Pilgrimage of Grace.				
The rise and fall of Thomas Cromwell.				
The extent of Henry VIII's role in government in the 1540s.				
Faction in 1540s.				
Foreign policy in the 1540s; war with France and Scotland and its impact.				



The reign of Henry VIII after 1529

Section 1: Introduction to Religious Change and Opposition

Task 1: The State of the Church on the eve of the Break with Rome

a) Read the following table and answer the questions below.


Aspect of Church Life	A summary of its condition
The Papacy	Most people accepted the Pope's power. Dissent did exist but it was limited to small groups, especially in the south east. But there was no great adherence of loyalty to the Pope- especially after 1534 when 'the great majority of people appear to have acquiesced in the removal of authority'.
Religious orders	Support for religious orders clearly survived, but there is evidence of a slight decline in respect and enthusiasm (e.g. a fall in the number of new abbeys, priories and friaries built).
Secular clergy (priests)	The clergy were generally respected, although elements of hostility were evident in the south-east (especially in London). 'In general it seems probable that relationships between priests and people were less frequently characterised by discord than by harmony'.
Parish churches and chapels	'The evidence... suggests that support for parish churches in general remained high', e.g. <ul style="list-style-type: none">• Large numbers of churches and chapels were built between 1490 and 1529 with significant donations provided by the public.• Significant sums were left in parishioners' wills for the purpose of furnishing parish churches.
Religious guilds (lay organisations, often dedicated to a particular saint, which organised prayers and Masses on behalf of their deceased).	'In several areas... these appear to have remained not only numerous but also active, prosperous and locally supported', e.g. they were left money in wills by a large percentage of people (57% in Devon and Cornwall between 1520 and 1529). There was however, less enthusiastic support in the south-east.
Sacraments and rituals (e.g. processions with the Host).	These remained largely popular, e.g. the high levels of attendance at Mass. The extensive amount of expensive equipment required for celebration of Mass implies support for the ceremonies. Limited opposition was confined to the south-east.
Intercession (prayers and Masses for the dead).	These 'unquestionably continued to attract substantial support', e.g. the continued foundation of chantries to provide prayers and Masses for the souls of the dead in their passage through purgatory.
Images	Until the 1530s, 3D representations of God or the saints continued to be widely utilised as aids to prayer'. Nevertheless, some criticism of pilgrimages and the apparent readiness of most local communities to accept iconoclasm suggests a lack of enthusiasm for images.

b) Does this table show that there was opposition beginning to form to the Church of England?



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c) What does it reveal to you about the nature of English people's religious beliefs?



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Useful reading on the state of the Church: these useful websites will help you place the state of the Church into context.



History Learning Site:
<http://www.historylearningsite.co.uk/the-counter-reformation/the-roman-catholic-church-in-1500/>



The Causes of the English Reformation:
<http://faculty.history.wisc.edu/sommerville/361/361-08.htm>



Another useful website:
http://www.thirdmill.org/newfiles/jac_arnold/CH.Arnold.RMT.1.html



Task 2: The Emergence of Sir Thomas Cromwell

The following reading (from *Access to History*) is a good introduction to some of the main themes in this section and also for an introduction to one of the principal figures within Henry's government after the departure of Wolsey- Thomas Cromwell.

Cromwell's career and rise to power

It may be argued that Thomas Cromwell (c.1485–1540) was one of the three most powerful politicians to exercise power in sixteenth-century England. The other two were his employer, mentor and friend, Thomas Wolsey (c.1471–1530), and his 'natural' successor, **William Cecil**. These men held the highest posts in the royal administration, and were responsible for formulating policy and for the direction and management of government. That Cromwell may be counted among this elite list is all the more impressive when we realise that he served for the shortest period in office, a mere eight years, compared to Wolsey's fifteen and Cecil's incredible 40.

Yet before the publication of Geoffrey Elton's pioneering work, *The Tudor Revolution in Government* in 1953, very few scholars had concentrated on Cromwell. Controversial and compelling, Elton's research suggested that the 1530s witnessed a revolution in government and that the man most responsible for this was Cromwell. Cromwell was a master tactician who planned and skilfully guided England through the political minefield of the Reformation and who reformed government, making it more bureaucratic and thus more efficient. Whether one agrees with Elton's interpretation or not (and many historians do not), there is no doubt that something very significant did happen in the 1530s, which included the following:

- the break with Rome
- the closure of the monasteries
- the role of Parliament in the Reformation.

Cromwell was at the heart of it.

Rise to prominence

Cromwell's rise to prominence and power began in the early 1520s when he first came to the attention of Cardinal Wolsey while acting as a legal agent for Charles Knyvett, formerly surveyor to Edward Stafford, third Duke of Buckingham. Wolsey was impressed by Cromwell's legal expertise and in 1524 he appointed him to be his legal adviser. Between 1526 and 1529 Cromwell became one of the cardinal's most senior and trusted advisers. His instinct for survival ensured that he left Wolsey's service before his master's sudden fall from power in 1529. Nevertheless, Cromwell displayed a commendable degree of loyalty to his old master and he did all he could to defend Wolsey, short of endangering his own rising position in the king's household.

Cromwell lived in Europe for eleven years. He fought at the battle of Garigliano in Italy before entering the household of Italian banker, Francesco Frescobaldi. He later left for the Netherlands where he traded as a cloth merchant in Antwerp. He returned to England to trade as a cloth merchant before setting up a legal practice in London. Cromwell's legal and political talents were spotted by Wolsey who took him into his service. He rose through the ranks to become Wolsey's principal adviser.

Cromwell left Wolsey's service before the latter's fall from power and entered the royal household. He again rose quickly through the ranks to become the king's chief legal and political adviser before being appointed master of the king's jewels. By 1534 Cromwell had become Henry VIII's principal secretary and chief adviser. He secured the annulment of the king's marriage to Catherine of Aragon, piloted the legislation responsible for the break with Rome and managed the dissolution of the monasteries.

Cromwell is credited with promoting the Reformation by orchestrating England's break with Rome and with wide-ranging reforms in government, the core of which was his restructuring of the revenue system.

Cromwell came to the attention of the king, as he had done previously to Wolsey, by his expertise in legal matters. How Cromwell moved from being one of the king's many legal advisers to becoming his chief minister is not known. It took three years before Cromwell emerged from the shadows of the royal household to take his place on the King's Council in 1531 and a further twelve months before he secured his first major office, the mastership of the king's jewels. In 1533 he temporarily replaced Bishop Stephen Gardiner (see page 170), who was absent on business abroad, as Henry's principal secretary. He must have greatly impressed the king, for on Gardiner's return Cromwell was retained and his position was made permanent in 1534.

Serving the king

Cromwell's transformation from king's councillor to principal secretary and chief minister in less than three years was almost certainly due to his ability to convince Henry that he had a solution to his 'great matter': how to end the king's marriage to Catherine of Aragon so that he could wed Anne Boleyn. Wolsey's failure to secure the annulment enabled Cromwell to manipulate the king and push him in a direction that he had not, hitherto, considered. If Pope Clement VII was reluctant to grant the annulment then pressure would be applied to the Church in England to persuade him to do as Henry wished. However, what began as pressure soon grew into something altogether much bigger. The scale and ruthlessness of Henry's attack on the Church, for that is what it became, gathered momentum until it reached a logical conclusion: schism.

Henry VIII's motives in breaking away from Rome were much more political, and personal, than religious. The English Reformation put the Church firmly under the control of the State. It also removed England from the authority of the Pope, a source of outside interference which was resented. The resulting royal supremacy made Henry VIII more independent and, arguably, more powerful than any monarch in English history. It enabled him to rule an undivided kingdom where Church and State were merged into a single sovereign state. This 'constitutional' revolution in the relationship between Church and State and the monarch's position and power within it was accompanied by a reform in government.

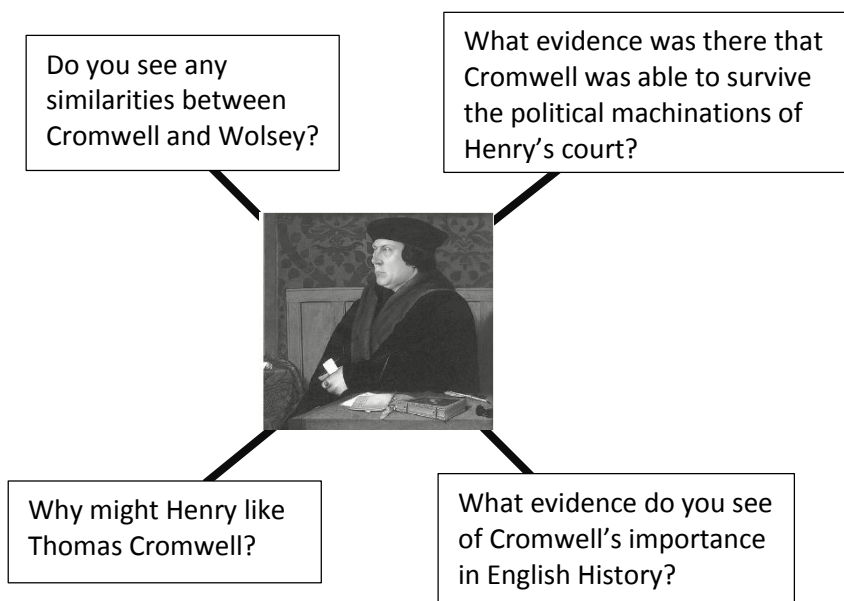
On the surface, the Crown was the main beneficiary of the English Reformation. Henry VIII was able to reduce the political power of the Church and exploit its vast wealth. Ecclesiastical riches replenished the Exchequer, which had been almost bankrupted by Henry VIII's unsuccessful wars. On the other hand, once religion had come to the forefront of the political arena, it created problems for the monarchy. For example, religious differences deepened the rift between political factions at court, which meant that Henry VIII had to tread a cautious path between the conservative Catholic and progressive or reforming Protestant parties.

Resolving the king's 'great matter'

The annulment proceedings stalled following Wolsey's fall and death. They were not resumed during the period in office of his successor as Lord Chancellor, Sir Thomas More (see page 113). More was in favour of maintaining the *status quo* and was opposed to any pressure, let alone attack, on the Church. During his short period in office (1530-2) matters were allowed to drift. However, an increasingly frustrated king was determined to press on but had no clear idea on how to proceed.

Thomas Cromwell provided the king with the idea and the plan to make it work. In his opinion, the Pope would never be persuaded to rule in Henry's favour and the only way forward was to remove the Pope's power in such matters and to give it to someone who would do as the king wished. This 'someone' was preferably a senior cleric within the English Church who had the status and power to mount a credible challenge to the Pope on religious as well as jurisdictional terms. Unfortunately, the head of the Church, the Archbishop of Canterbury, William Warham, was opposed to the annulment and little could be done until he was replaced. Cromwell calculated that this need not take too long as the archbishop was over 80 years of age but, in the meantime, to satisfy an impatient king, other avenues would be explored. One of those avenues was Parliament.

a) Annotate this image of Thomas Cromwell with the notes it asks for.



b) Look at the following source. Why do you think it was considered important that Cromwell be painting sitting next to a book and a collection of letters?



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A portrait of Thomas Cromwell painted by Hans Holbein (the Younger), court artist to King Henry VIII, in 1532-3.

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c) Why do you think Henry VIII broke with Rome? We will look at this in more detail, so make sure that you come back to this question after we have looked at the break with Rome and see if you still agree.



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There is an amazing timeline of Thomas Cromwell on the BBC website (<http://www.bbc.co.uk/timelines/ztttdjxs>) and a Podcast (<http://www.bbc.co.uk/programmes/p00glwph>) . If you have time in today's lesson (or at home, obviously) then try it!

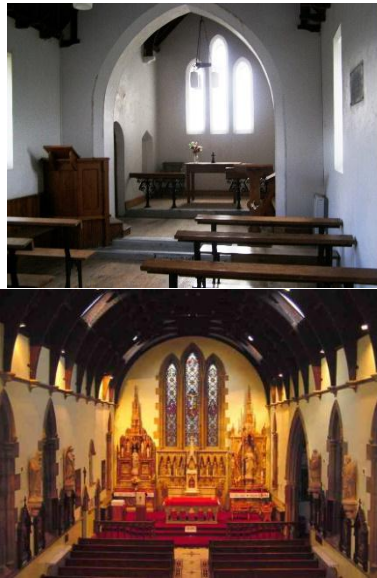


The reign of Henry VIII after 1529


Section 2: How and why did Henry break with Rome?

Task 1: The differences between Catholic and Protestant beliefs

Annotate the image of the Catholic and Protestant Churches with what you understand the differences are between them. You can use page 78 to help you. Feel free to ask questions.



Why do you think there began to be a Protestant movement breaking away from the Catholic Church during the 16th century?



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Task 2: so, why did Henry break from Rome?

a) What do these three events from autumn 1529 suggest about the motives for Henry’s break from Rome?

- He dismissed Cardinal Wolsey, a man who had abused his clerical position on many occasions.
- He replaced Wolsey as Lord Chancellor with Sir Thomas More, a layman (a non-ordained male member of a church). He was a high-profile reformer, connected closely with the work of Erasmus and a man who had written a shocking critique of English society in his book *Utopia*.
- He summoned Parliament, a body guaranteed to voice anticlerical concerns.

“Why do you suppose they made you king in the first place?’ I ask him. ‘Not for your benefit, but for theirs. They meant you to devote your energies to making their lives more comfortable, and protecting them from injustice. So your job is to see that they’re all right, not that you are - just as a shepherd’s job, strictly speaking, is to feed his sheep, not himself.’
— Thomas More, *Utopia*



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b) Read the following and answer the question:

Henry also may have been influenced by his relationship with Anne Boleyn, who was acquainted with a group of reformist writers and read a number of their works.

- William Tyndale: *Obedience of the Christian Man* which used evidence from the Old Testament and early Christian history to defend the power and authority of kings in their own countries. Kings’ subjects, argued Tyndale, show owe allegiance only to their king- this clearly excluded allegiance to such ‘foreign’ authorities as the Pope. Anne Boleyn gave a copy of the book to Henry, who stated “this is a book for me and for all kings to read”.
- Simon Fish: His book, *A Supplication for the Beggars* was addressed to the King and fiercely criticised greedy and overfed clerics, which it all seems likely was passed his way by Anne Boleyn.
- Christopher St. Germain emphasised the role of the state in controlling the Church. Using the evidence of scripture, he acknowledged Henry VIII’s right to govern the Church. Furthermore, he attacked the Church for its abuses.

Anne Boleyn was also in regular contact with a group of Cambridge academics who included Hugh and William Latimer, Matthew Parker, and most prominently Thomas Cranmer (“the most exalted specimen of Anne’s religious patronage”).

What does this indicate about possible reasons for Henry’s breaks with Rome?



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c) Push and Pull factors for the Break with Rome

Divide the following list into Push and Pull factors and add to them an explanation of how that would have led Henry to a break with Rome.

Factor	Push or Pull	Why would it have led Henry to break with Rome?
Henry's religious conscience.		
Henry's desire for a male heir.		
Henry's need to increase his revenue.		
Henry's desire for power.		
Catherine's miscarriages and three stillborn babies.		
Charles V's rejection in June 1525 of Henry's proposal that Charles marry his daughter, Princess Mary.		
France's questioning of Princess Mary's legitimacy in 1526-7.		
Anne Boleyn's refusal to be Henry's mistress.		
The pope being taken prisoner by Charles V in May 1527 (meaning the pope couldn't offend Charles V by granting Henry an annulment from his aunt (Catherine of Aragon)).		
The replacement of Wolsey by Thomas More as Lord Chancellor in October 1529.		
The death of William Warham, Archbishop of Canterbury and his replacement by Thomas Cranmer.		
The ideas of Tyndale, Fish and St Germain.		
Anne Boleyn becoming pregnant in December 1532.		

Task 3: Did the changes made to the Church reveal anything about Henry's motives.

a) Read the following changes to Church legislation and highlight if they:

- Show Henry increasing the power of the Sovereign over the realm.
- Show Henry's own personal motives for manipulating Church legislation.
- Show changes in religious doctrine and beliefs from Catholicism.
- Show financial gains for Henry.

Don't try to force these acts into a category. If they don't seem to fit in one, just leave it.

■ 9E Religious events in England, 1530–47

Date	Event	Description
1530 May	William Tyndale's vernacular Bible burnt	An attack on heresy against Catholicism.
December	Clergy as a whole accused of <i>praemunire</i>	This attacked the power of the Catholic Church to exercise power through ecclesiastical courts in England.
1531 February	Clergy pardoned of <i>praemunire</i> charge Convocation of Canterbury recognised Henry as Head of the Church 'so far as the law of Christ allows'.	Henry was paid a fine of £119,000 in return for his pardon. This marked how far the Church was willing to go in allowing Henry more power. Henry had wanted to be known as 'protector and only supreme head of the English Church'.
1532 March	First Act of ANNATES Supplication of the Ordinaries	This banned the payment of annates to Rome. It also threatened that bishops could be consecrated by English authorities. Thus, the chief source of papal revenue in England was removed and one of the Pope's main functions as leader of the Church was challenged. <ul style="list-style-type: none"> • Clergy were to enact no Church law without royal permission. • Existing Church law was to be examined by a royal commission. • Henry complained that the clergy only gave him 50 per cent loyalty, since they also owed allegiance to the Pope.
May	Submission of the Clergy	The clergy accepted the King and not the Pope as their lawmaker. Thomas More resigned the following day.
1533 February	Act in Restraint of Appeals to Rome	Based on the <i>Collectanea Satis Copiosa</i> , this began the work of transferring papal powers to the King: <ul style="list-style-type: none"> • The King was now supreme head of the Church in England. • Rome had no power to rule over matrimonial cases. Cranmer declared Henry's marriage with Catherine null and void. Henry's marriage to Anne was declared valid.
1534 January	Second Act of Annates	<ul style="list-style-type: none"> • This confirmed the First Act of Annates. • Abbots and bishops were in future to be appointed by the King, not the Pope.
March	Act to Stop Peter's Pence Act for the Submission of the Clergy	This abolished the payment of taxation to Rome. Appeals in ecclesiastical matters were now to be handled by the King's Court of Chancery and not by the Archbishop's court.
	First Act of Succession	This registered Henry's marriage to Catherine as invalid and replaced it with his marriage to Anne. The Crown was now to pass to Henry and Anne's children. The nation was to take an oath upholding their marriage. It was a treasonable offence to attack or deny the marriage.
April	Execution of Elizabeth Barton ('Holy Maid of Kent'). See p. 132	This is evidence of Henry's lack of toleration of religious diversity.

ANNATES

The payment of their first year's revenue by newly appointed bishops to the Pope.

Date	Event	Description
November	Act of Supremacy (with oath of supremacy administered to all religious houses)	Henry 'justly and rightfully is . . . Supreme Head of the Church of England'. He is also given the right to carry out visitations of the monasteries.
December	Treason Act Act for First Fruits and Tenths	<ul style="list-style-type: none"> • This listed key treasonable crimes, e.g. calling the King or Queen a heretic. • Treason could now be defined as intent expressed in word as well in deed – in other words, what you said could land you in as much trouble as what you did. <p>These clerical taxes were now to go to the King, not the Pope.</p>
1535 January	Cromwell made Vice-gerent in Spirituals <i>Valor Ecclesiasticus</i> Execution of Carthusian monks, Bishop Fisher (June) and Sir Thomas More (July)	This is evidence of the swing to reformist influence over Henry. Cromwell commissioned this survey into the wealth and condition of the Church. Opposition to break with Rome quashed.
1536 February May July August	Act for Dissolution of Lesser Monasteries Anne Boleyn beheaded; Henry married Jane Seymour the following day Act of Ten Articles Royal Injunctions to the clergy issued by Cromwell	<p>The smaller monasteries (those worth under £200) were closed down.</p> <p>The 'Seven Sacraments' of Catholic doctrine were rejected, leaving a belief in only three (baptism, the Eucharist and penance). A clear move towards Protestantism.</p> <p>These ordered the clergy to:</p> <ul style="list-style-type: none"> • defend the Royal Supremacy in sermons • abandon pilgrimages • give money for educational purposes to teach children the Lord's Prayer, the Ten Commandments and other scripture.
1537 July August	<i>The Institution of a Christian Man</i> , also known as the Bishops' Book Thomas Matthew published the 'Matthew Bible'	<p>The four 'lost' sacraments were rediscovered, though stated to be of lesser value. Other evidence of a drift towards Protestantism includes:</p> <ul style="list-style-type: none"> • there was no discussion of TRANSUBSTANTIATION • Mass was glossed over • the special status of priests was understated • purgatory was present only by implication. <p>This was a distinctly Protestant version that had the King's permission.</p>
1538 July September November December	Truce of Nice signed by Charles V and Francis I Royal Injunctions to the clergy issued by Cromwell Trial and execution of John Lambert for his rejection of transubstantiation Henry excommunicated by Paul III	<p>This brought a temporary halt to the Habsburg–Valois War and created the real possibility of a joint invasion of England by the Catholic powers. This threat lasted until 1540, and prompted Henry to move back to Catholicism in the Act of Six Articles.</p> <ul style="list-style-type: none"> • The English Bible was to be placed in all parishes within two years. • All births, marriages and deaths were to be registered in every parish. • People were to be actively discouraged from pilgrimages (e.g. Thomas Becket's shrine at Canterbury Cathedral was destroyed). • Relics were to be removed from churches (confirming a rejection of purgatory). <p>This was a clear symbol of Henry's commitment to the Catholic belief in Christ's real presence in the Eucharist.</p>

(Continues on page 118.)

TRANSUBSTANTIATION

The Catholic belief that at Mass the bread and wine actually change into the substance of the body and blood of Christ.

Date	Event	Description
1539 April	Publication of the 'Great Bible'	
June	Act of Six Articles	This Act marked a radical shift in doctrine. It confirmed: <ul style="list-style-type: none"> • transubstantiation • private Masses • the hearing of confession by priests. It banned: <ul style="list-style-type: none"> • marriage of priests • the marriage of anybody who had taken the vow of chastity • the taking of communion in both kinds (i.e. bread and wine) by lay people. There were severe penalties for those who went against the Act (e.g. the denial of transubstantiation led to automatic burning with no possibility of recantation).
June	Act for the Dissolution of the Greater Monasteries	All monasteries were closed and their land passed to the Crown.
1540 January	Henry married Anne of Cleves	She was the sister of the Protestant Duke of Cleves.
June	Cromwell arrested	
July	Cromwell executed	
July	Cleves marriage annulled; Henry married Catherine Howard	She was the daughter of the Catholic Duke of Norfolk.
1542 February	Catherine Howard executed	
1543 April	Cranmer protected by Henry against the Catholic faction	
May	Act for the Advancement of True Religion	This restricted access to the English Bible to upper-class men and noblewomen in private (not to subjects 'of the lower sort').
	<i>The Necessary Doctrine and Erudition of a Christian Man</i> (The King's Book)	This revised the Bishop's Book, defending transubstantiation and the Six Articles. It also encouraged preaching and attacked the use of images. It was written by Henry himself.
July	Henry married Catherine Parr	
1544 May	English LITANY introduced into churches	This replaced the Catholic use of a Latin litany, although priests did not have to use it.
July	Sir John Cheke appointed tutor to Prince Edward (aged six)	Cheke was a Protestant humanist.
1545 December	Chantries Act passed (though not enforced)	This allowed for dissolution of chantries.
1546 July	Anne Askew burned for denying transubstantiation	This was evidence of Henry's continued commitment to parts of Catholicism.
	Henry named heavily Protestant Council of Regency for his heir	This ensured a Protestant-influenced inheritance for Prince Edward.

LITANY

The part of a church service where the priest and congregation make requests to God, according to a set formula.

b) Go back through this list. What evidence is there that Henry continued with his Catholic beliefs and practises? Highlight those.

c) Complete the following table to create a summary of these different elements within Henry's changes to the Church. Use the information on pages 80-83 of your textbook to help you. Ensure that you write a conclusion to this question: **what was the nature of religious change during this period?**

Legal Changes:	
Religious Developments, 1536-39	Religious Developments, 1539-43
Religious developments, 1544-47	Conclusion: What was the most important reason for Henry's break with Rome?

Task 4: The Truth, the Truth of it ALL

Assess the truth in the following statements. Fully justify where there fit on the truth-o-meter. In a different coloured pen, add evidence to support your point of view.

- a) Henry VIII continued to practise Catholicism, even if it wasn't what he was calling it.
- b) Henry VIII only wanted to increase his personal power through becoming the supreme head of the Church.
- c) Henry genuinely reformed the Church, introducing Protestant views.
- d) All reforms were influenced by the personal wishes of Henry.
- e) Reform of the Church was solely due to Henry's wish for the marriage between him and Catherine of Aragon to be annulled.



The reign of Henry VIII after 1529

Section 3: The Dissolution of the Monasteries

Before the Reformation, there were 800 abbeys in England and more than 100 in Scotland. They were central to the life of people. This is where monks said prayers or Masses for the souls of the dead (Henry VII had 10,000 Masses said for his soul in the month after his death and it was monks that did this). They were also among the principal landowners, providing employment on farms; the buildings were centres of the arts and learning; they dominated the landscape; monks produced exquisite illuminated manuscripts, carvings, paintings and music. There were also several different orders

- The Benedictines: the largest single order of monks and nuns and probably the richest.
- The Cistercians: a breakaway movement from the Benedictines, aiming at a simpler and more austere life; they were famous for their ships.
- The Carthusians; the strictest of all orders; their houses being known as Charterhouses.
- The Carmelites or White Friars.
- The Dominicans or Black Friars.
- The Franciscans or Grey Friars.



By 1540, the vast majority of monasteries had been reduced to shells. Lead roofs removed; windows smashed and their contents ripped.



Glastonbury Abbey

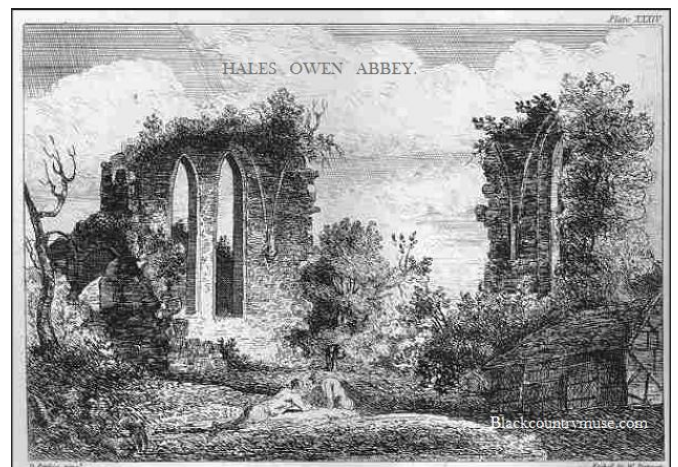


Whitby Abbey

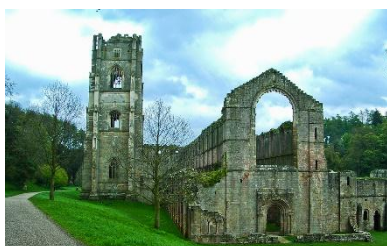


Leicester Abbey nave and cloister by

NotFromUtrecht - Own work. Licensed under CC BY-SA 3.0 via Commons - https://commons.wikimedia.org/wiki/File:Leicester_Abbey_nave_and_cloister.jpg#/media/File:Leicester_Abbey_nave_and_cloister.jpg



Halesowen Abbey




Fountains Abbey, Yorkshire

Task 1: The Causes of the Dissolution

An end to opponents of the break with Rome

Some of the most vocal opponents of Henry's recent legislation had come from monastic houses, especially the Franciscans and Carthusians.

a) How would dissolving the monasteries help this?




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Continental influence

Religious houses were being dissolved in Germany and Scandinavia, giving a model of what was possible in England. The ideas of Erasmus, Tyndale and Fish, criticising monastic life, were also gaining popularity.

b) How would this cause the dissolution of the monasteries?




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Patronage and greed

Following the 1536 Act in particular, the laity gained an increasing appetite for land. Even Catholics such as the Duke of Norfolk were quick to cash in on sales of monastic land- which helped Henry to pacify potential critics of his break with Rome, as they may not have been happy with the break with Rome but were comforted by the money dissolution brought.

c) How important do you think this would be to Henry?




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Imperial motives

Monasteries owing allegiance to parent institutions outside England became unacceptable to Henry, especially after the Act in Restraint of Appeals to Rome and the Act of Supremacy.

d) Why did squashing the monasteries affect Henry's personal power and authority?




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Financial motives

The financial resources of the Church were huge. There were concerns that a Catholic crusade might be launched after the Pope excommunicated Henry. If Francis I and Charles V attacked England, it could be disastrous for Henry. Some of the wealth was used to begin a massive building programme of fortifications. Money from the Church meant Cromwell didn't need to raise taxes to pay for this.


e) Why might raising taxes have been an issue?



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f) Why would Charles V have been likely, in particular, to attack England in the name of the Catholic church?



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f) There is a more detailed summary of the causes on page 83 and 84 of your textbook. Use your notes, above and that summary to copy and complete the table on page 85 of your textbook.

Task 2: The Consequences of the Dissolution

Read the following and complete the activity in the box underneath.

The first one could be done by highlighting. Complete the second one on lined paper.

■ 9H The consequences of the dissolution

Monastic buildings	Henry has been charged with cultural vandalism as a result of the wholesale destruction of magnificent Gothic church buildings, along with the loss of books (illuminated manuscripts), images and reliquaries. This is undoubtedly true, although, in Henry's defence, he did invest some of his newly found wealth in the cause of education. For example, new cathedral grammar schools were set up at Canterbury, Carlisle, Ely, Bristol and Chester, while Christ Church, Oxford, and Trinity College, Cambridge, were established.
Monks and friars	The majority of monks and friars found alternative paid employment within the Church. About 6,500 out of 8,000 moved on, having been supplied with their pensions. This said, a significant minority were left in hardship.
Nuns	Nuns were less well off. The 2,000 nuns were allowed neither to marry nor to become priests.
The poor	Monasteries had been a traditional source of help for the poor. The dissolution undoubtedly had a detrimental effect on the poor. However, it is likely that this only aggravated an already worsening problem. In <i>The English Reformation</i> , A. G. Dickens concludes, 'the theory that the suppression of the monasteries was a major cause of urban poverty has nothing to commend it.'
Profit	Henry has been charged with squandering the wealth acquired through the sale of monastic lands. To some extent this is true: from May 1543 there was a rush to sell land, with most of the profits being used to finance the wars with Scotland and then France (1542–46). Few gains of any long-term significance were made as a result of this major outlay of money (around £2 million). In defence of Henry, however, just over half of monastic lands remained in his possession in 1547, suggesting that he had not been completely reckless. Moreover, by 1547 the Crown had made about £800,000 from the sales, mostly in cash, which meant that Henry's subjects were spared even harsher taxation.
Social change	The sale of monastic lands meant that there was a transfer of power into the hands of the laity at local level. As a result, the powers of patronage now lay with squires, JPs and the chief landowners, not the Church. There is also some limited evidence to suggest that land ownership was extended down the social ladder – to some lawyers, but particularly to younger sons of landowning families who would otherwise have missed out on a landed inheritance. To say that there was some sort of social revolution heralding the 'rise of the gentry', however, would be wrong. It seems clear from local studies (such as that of Joyce Youings in Devon, <i>The Dissolution of the Monasteries</i>) that land was transferred into the hands of men who were already established in the countryside. What had happened was simply that more men had bought their way into local politics. G. R. Elton sees neither a decline of the aristocracy nor a rise in the gentry, but rather a move away from 'the predominance of the few to a general power vested in larger numbers' (<i>Reform and Reformation: England 1509–1558</i>).

ACTIVITY

- 1 Using the information in Chart 9H, divide the consequences of the dissolution of the monasteries into two lists: long-term and short-term consequences.
- 2 Write either a justification or a denunciation of the dissolution: argue either that it was a positive process or that it was a negative process.



The reign of Henry VIII after 1529

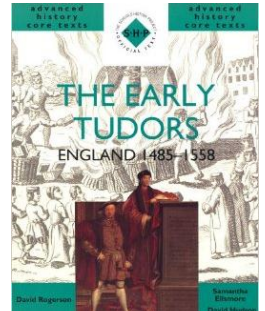
Section 4: Opposition to Henry's policies and the Pilgrimage of Grace

For this piece of work you will need CHAPTER 10 of the SHP book, *The Early Tudors, England 1485-1558*, by David Rogerson, Samantha Ellsmore and David Hudson.

You will also use page 85-89 of your regular textbook to complete this work.

You will have two weeks to complete this piece of homework before coming back to look at interpretations of the Reformation in class (although you do have some information on that in Chapter 10 also).

There are six hours allocated to this homework, so it should be a detailed set of notes- this is not work to be rushed at the last minute. It will be assessed by a memory test on what you have learned.



It is up to you to create your own method of note taking: this website might help you with some ideas- <http://www.slideshare.net/ornaf/note-taking-reading-strategies>- or scan the QR code. You might use one method, or a range of methods- as you might decide different methods are more useful.

Below is what you need to make sure that you have included.

- Why the people in general may have opposed the Reformation
- How did people in general oppose the Reformation
- Opposition by individuals to the Reformation:
 - Who they were
 - Why they opposed the Reformation
 - How Henry dealt with them
 - How serious a threat they were
- The Pilgrimage of Grace
 - Why the north revolted
 - The different events of the Pilgrimage of Grace
 - The different motives of the different groups/ what the rebels wanted
 - The seriousness of the threat to Henry
- Why there wasn't more opposition to the Reformation
- Methods used by the government to prevent and suppress opposition
- An explanation of how Protestant England was by the death of Henry VIII.

The History website also contains some reading, links to websites and four useful videos.

<http://history-groby.weebly.com/the-early-tudors-and-mid-tudor-crises.html> or scan the QR code



The extent of Henry VIII's role in government in the 1540s

Section 5: The role of Thomas Cromwell within Henry's Reformation/ Government



Task 1: The importance of different people/ groups within the Reformation/ Henry's government.

Read the following and list the ways in which it shows each person was important within the Reformation/ Henry's government.

Resolving the king's 'great matter'

The annulment proceedings stalled following Wolsey's fall and death. They were not resumed during the period in office of his successor as Lord Chancellor, Sir Thomas More (see page 113). More was in favour of maintaining the *status quo* and was opposed to any pressure, let alone attack, on the Church. During his short period in office (1530–2) matters were allowed to drift. However, an increasingly frustrated king was determined to press on but had no clear idea on how to proceed.

Thomas Cromwell provided the king with the idea and the plan to make it work. In his opinion, the Pope would never be persuaded to rule in Henry's favour and the only way forward was to remove the Pope's power in such matters and to give it to someone who would do as the king wished. This 'someone' was preferably a senior cleric within the English Church who had the status and power to mount a credible challenge to the Pope on religious as well as jurisdictional terms. Unfortunately, the head of the Church, the Archbishop of Canterbury, William Warham, was opposed to the annulment and little could be done until he was replaced. Cromwell calculated that this need not take too long as the archbishop was over 80 years of age but, in the meantime, to satisfy an impatient king, other avenues would be explored. One of those avenues was Parliament.

Cromwell's blueprint for success

Cromwell's key decision was to use Parliament to pass laws restricting papal powers by recognising that these powers in fact resided in the Crown of England, and stipulating the punishments that would be meted out to those who opposed or acted contrary to the new arrangements. The uniqueness of the approach suggested by Cromwell appealed to Henry. At the time it was generally accepted that Parliament was a rarely and briefly used component of political life (it had played no significant part in the first twenty years of Henry's reign) whose main functions were to grant extraordinary taxes and to pass new laws. The idea of using it to bring about a revolution in the relationship between Church and State was highly innovative. It was also very shrewd. It ensured that the representatives of the landed and merchant classes, on whom the king depended to exercise his authority throughout the country, would be fully involved in, and beneficiaries of, whatever was done.

The passing of two pieces of vital parliamentary legislation marked the first official steps in the process of reducing the Pope's influence in England:

- the Act in Restraint of Annates (1532)
- the Act in Restraint of Appeals (1533).

The Act in Restraint of Annates forbade the payment to the Vatican of up to 95 per cent of **annates**. Henry hoped that this financial penalty would encourage the Pope to reconsider his position in regard to the annulment or risk losing the payment of annates entirely.

Ways in which Cromwell was important within Henry's government

How had Parliament grown in importance during this time?

Forcing the Church to submit to royal authority

To get to this point the Church had been browbeaten into submission. Parliament could only do so much without the consent of the senior clerics in the Church, so Cromwell, with the king's active encouragement, set about ensuring a clerical acceptance of the 'reforms' proposed. Growing anticlericalism was exaggerated by Cromwell and used as an excuse to justify reform of the Church. For those within the Church who resisted, Cromwell responded by charging the entire clerical class with *praemunire*. The indictment was phrased in such a way – acknowledging Wolsey's authority as papal legate without seeking the king's permission – that it was virtually impossible for any cleric to escape punishment under the law. A precedent had been set in the toppling of Wolsey when he, too, had been charged and found guilty of *praemunire*. Henry reasoned that what had succeeded against one cleric, especially one so mighty, could also be applied to them all.

The relentless pressure applied by Henry finally took its toll and the Church caved in. When Convocation met in January 1531 the majority of its members were eager to compromise. The price of their pliancy was high. They were informed that the king would withdraw the indictment of *praemunire* in return for the following:

- a grant of £118,000
- the awarding to him of the title of 'sole Protector and supreme Head of the English Church and clergy'.

The Pardon of the Clergy

After some hard bargaining both sides managed to reach a compromise. Negotiating on behalf of Convocation, Bishop John Fisher (see pages 110–11) failed to achieve a reduction in the huge sum demanded but he did persuade the king to accept payment over five years. Arguably Fisher's most significant achievement was in amending the title Henry had claimed for himself. Convocation agreed to accept the king as their 'supreme head' but only on condition that a qualifying clause was added to the title, namely 'as far as the law of Christ allows'. This concession made it possible for each cleric to interpret for himself what (if anything) the king's new title meant in practice.

The agreement between the Crown and the Church was enshrined in an Act of Parliament passed in January 1531. The Pardon of the Clergy absolved the church of any wrongdoing and the indictment was withdrawn. Despite Fisher's concessions, there was only one winner in this contest and that was the king.

Supplication against the Ordinaries

If the clergy thought that the king's pardon had ended the conflict between Church and Crown, they were mistaken. A year later, early in 1532, it seems that Parliament took the lead in attacking the Church when the House of Commons presented the king with a petition known as the Supplication against the Ordinaries (senior clergy such as bishops). The petition's attack on the Church was two-fold:

- it claimed that the Church was riddled with corruption
- it challenged the Church's right to have its own courts and laws independent of the Crown and State.

The petitioners urged the king to root out this corruption and end the legal and legislative independence of the Church by bringing it firmly under the control of the State. There is some dispute among historians regarding the origin of the Supplication but the majority believe that it was probably engineered by Thomas Cromwell and pushed through

Ways in which Cromwell was important within Henry's government

Ways in which the Church was brought on side

How had Parliament grown in importance during this time?

Parliament in order to give the impression that the king had the support of his people.

Henry agreed to consider the petition and passed a copy to Convocation requesting them to respond to the complaints. Henry was cynically manipulating events by pretending, in the opinion of historian Keith Randell (1993), 'to be the impartial judge in a dispute between two groups of his subjects'. Convocation responded by rejecting completely the complaints and countered by asserting the Church's ancient right to enact and enforce canon law. The defiant tone of the reply angered the king, who abandoned the pretence of impartiality and aligned himself with the Commons. Henry demanded that Convocation agree to respect his kingly authority and to acknowledge his right to govern the Church as he did the State. With the legislative independence of the Church under threat, the more militant bishops in Convocation urged their fellow clerics to resist the king's demands. Unfortunately for them, the Archbishop of Canterbury, William Warham, was weak and indecisive, and he failed to provide the kind of leadership required to resist the Crown.

Submission of the clergy

Henry pressed home the attack by demanding the submission of the clergy. Unable to resist the pressure any longer, in May 1532 Convocation reluctantly agreed to the terms of the submission. The Church did the following:

- surrendered its right to make ecclesiastical laws independently of the king
- promised not to issue new laws currently being drafted without royal licence
- agreed to submit existing laws to a royally appointed committee for revision.

The terms of the submission were confirmed in an Act of Parliament. The clergy's will to resist had been crushed. At this point, Sir Thomas More, a defender of the Church's right to autonomy, resigned as Lord Chancellor.

A new Archbishop of Canterbury: Thomas Cranmer

Not content to browbeat the clergy into submission, Henry decided that the next head of the Church would be his personal appointment and a man who would do as he was told. The aged Archbishop of Canterbury, William Warham, had proved awkward and less pliant than Henry would have wished so, when he died in 1532, the king chose Thomas Cranmer to take his place.

Cranmer appeared to have all the right attributes to lead the Church. He had shown a marked lack of personal ambition, was intellectually very able and had shown himself to be strongly in favour of the annulment. He had already been useful to the king, carrying out his instructions to the letter, whether it was in writing a book supporting Henry's case (in 1529), acting as an agent buying support in European universities (in 1530), or, as now, serving as England's ambassador at the court of Charles V.

Cranmer studied at Cambridge University where he joined the 'White Horse' group, radical Protestants who met at the tavern of the same name to discuss the new ideas coming from Europe such as Lutheranism. He supported Henry VIII's divorce. While in Europe on royal business he secretly married the niece of the Lutheran Church leader of Nuremberg in Germany.

What was Henry's role within the Reformation?

Why do you think Sir Thomas More resigned?

Why does Thomas Cranmer seem a more useful Archbishop of Canterbury?

Cranmer presided over Henry VIII's divorce from Catherine of Aragon, promoted the marriage with Anne Boleyn and declared Henry VIII to be head of the Church in England. He presided over Henry VIII's divorce from Anne Boleyn and promoted his marriage with Jane Seymour. He worked with Cromwell in government and in turning England towards Protestantism; for example, he was responsible for *The Bishops' Book* of 1537. Cranmer unsuccessfully opposed the conservative Act of Six Articles, he was forced to separate from his wife but refused to resign his office. He took no part in the destruction of Cromwell. He became one of the leading members of the reformist party at court. Henry VIII's support enabled him to survive conservative attempts to destroy him in the early 1540s. His contribution to religious reform during Edward's reign was the high point of his career. When Mary came to the throne he was arrested, stripped of his title as Archbishop of Canterbury and imprisoned for heresy.

Arguably, Cranmer played a greater role than any other single churchman in establishing and shaping the Church of England. He was not as timid as some historians believe but was willing to accept gradual change in the Church. He was fiercely loyal to the Crown and he proved to be an able government minister and churchman. His greatest strength lay in his refusal to support religious extremism; he advocated toleration and preached against persecution.

Cranmer's 'reformist views' had led to his becoming a junior member of the Boleyn faction, thus making him acceptable to the queen-in-waiting. Once the Act in Restraint of Appeals had become law there was a need for rapid action. Anne Boleyn, convinced that the annulment would soon be achieved, had finally consented to share her monarch's bed at some time in 1532. By January 1533 she knew that she was pregnant, and Cranmer was instructed to perform a secret marriage ceremony. It was now important that the annulment be finalised and the new marriage declared legal before the baby was born in the early autumn. The king's 'great matter' had now become the king's 'private matter'. Cranmer acted with speed, tact and efficiency. A hearing of the case was arranged for late May and, when Catherine refused to attend, a swift judgement was delivered against her. It was announced that the papal dispensation had been invalid, that Henry and Catherine had therefore never been legally married, and that the secret marriage of Henry and Anne was legal. The king was well satisfied and pleased that six years of endeavour on his 'great matter' had ended in victory.

The break with Rome and the royal supremacy

It is to Cromwell that historians turn to explain why the decision to break completely with Rome was eventually taken. Cromwell may well have used the argument that this was the only way of being sure that the annulment would be granted. Cromwell's first success was in persuading Cranmer to support him so that the two of them might better influence the king. The royal supremacy asserted that the King of England had a God-given right of **cure of souls** of his subjects, was head of the national Church and owed no obedience to the 'Bishop of Rome'. This was based on the premise, expounded in the Act in Restraint of Appeals, that 'this realm of England is an empire ... governed by one Supreme head and King'. It claimed this had always been so and that the papacy had usurped jurisdiction over the English Church.

Ways in which Cranmer was important within the Reformation

Cromwell's importance within Henry's government.

Thus, the Act of Supremacy sought to re-establish the king's territories as a 'sovereign empire' within which no other ruler could exercise any control. Much of the force of the argument underpinning this policy lay in the word 're-establish'. Those who urged the king in this direction believed that the rulers of England had enjoyed sole power in their kingdoms until some time in the early Middle Ages, when the Pope had established a variety of legal and financial claims because of his headship of the western Church. These, it was argued, should be rejected out of hand.

When Cromwell finally prevailed on Henry to assent to the passing of the Act in November, a complete break with Rome was achieved. Cromwell's success was only possible because the Pope was not prepared to bow to any threat, thus enabling Henry to be persuaded that it was only by throwing off allegiance to Rome that his annulment could be achieved. Once it had been accepted by the king that there could be no going back, the task of those who wished to see an end to papal power in England for reasons unconnected to Anne Boleyn became much more straightforward.

Supremacy and vicegerent (vicar-general)

The terms of the Act of Supremacy empowered the king 'to reform and redress all errors, heresies and abuses' in the Church. This was significant because the routine management of the Church in spiritual as well as temporal matters passed from clerical into lay hands. Henceforth, it would be the king and his representatives rather than the Archbishop of Canterbury and the clerical hierarchy who would direct the nation's religious affairs.

Henry wasted little time in exercising his new powers and one of his first acts as supreme head was to appoint his representative to oversee the Church. In January 1535 Cromwell was appointed as the king's **vicegerent** in spiritual matters. This gave him enormous power since it meant that he was in a position to exercise the authority that legally belonged to the king. Much to their dismay, the senior clergy found Cromwell to be an energetic and intrusive vicegerent. Any hopes that they had that the royal supremacy would be a distant, light-touch affair were soon dispelled when Cromwell involved himself in day-to-day matters. Even Cranmer, as Archbishop of Canterbury, found himself subject to the forceful opinion of the vicegerent on such matters as clerical appointments.

Act Extinguishing the Authority of the Bishop of Rome

Cromwell sought to eradicate every vestige of papal authority in England. Through his careful management of the Reformation Parliament, a number of Acts were passed that, collectively, led to the enhancement of royal authority and the extinction of papal power. The most important of these Acts was the aptly named 'Act Extinguishing the Authority of the Bishop of Rome' (1536), under the terms of which the Pope was denied:

- access to and collection of clerical taxes
- the power of appointment to Church offices
- the authority to determine matters of religious doctrine
- the right to grant dispensations and personal exemptions
- the use of his title in England, being known, henceforth, as the Bishop of Rome.

Cromwell's importance within Henry's government.

Henry's own role within government?

Who might start becoming cross with Cromwell? Why?

Any clerics who persisted in recognising or defending papal authority were deemed to be traitors and were dealt with by means of the Treason Act (see page 109). Drawn up by Cromwell immediately after the Act of Supremacy, the Act made it treason to deny or question the validity of the king's supremacy. For those who broke the law by daring 'to slanderously and maliciously publish and pronounce, by express writing or words, that the king should be heretic, schismatic, tyrant, infidel or usurper', there was only one punishment: death.

In the opinion of historian W.J. Sheils (writing in 1989), the significance of the royal supremacy is that it 'came to be exercised by the King in Parliament, rather than by the King in his own right'. It was, he continued, 'essentially a personal supremacy' that involved 'Parliament not only in matters of jurisdiction but also in matters of doctrine'. To some historians such as G.R. Elton, this amounted to a constitutional revolution because it redefined the Crown's relationship not just with the Church but with Parliament also. The Church became subject to the power of the State and the king's authority over the Church was expressed through legislation enacted in Parliament.

The royal supremacy in action: the dissolution of the monasteries 1536–40

As early as 1533 there had been talk of the Crown assuming control of Church property and estates, both monastic and secular, and of employing bishops as salaried officials. There was a generally held perception that the monasteries no longer commanded enough respect to justify the great wealth with which they were endowed. The fact that Wolsey met with no opposition when he dissolved some 29 houses in the 1520s might be cited as proof of this. However, it was not until 1535, after Henry had become head of the Church, that a plan was put forward to survey the wealth and possessions of the monasteries before any subsequent action was taken. That action would be taken against the monasteries was inevitable, given the cutting remark by Ambassador Chapuys that Cromwell's rise to power was due to a promise he made Henry that he would make him 'the richest king in Christendom'.

There is no doubt that Cromwell played a pivotal role in the Henrician Reformation. As the king's vicegerent in religious affairs, he exerted the most significant influence of any individual (with the possible exception of Thomas Cranmer) on the life of the Church. As a reflection of Cromwell's powerful influence in royal circles, he was described by his enemy, Cardinal Reginald Pole, as 'an agent of Satan sent by the devil to lure King Henry to damnation'. Denying that Cromwell held genuine evangelical convictions, Cardinal Pole claimed that he was moved instead by greed and a **Machiavellian** desire to serve the king. Indeed, Cromwell may even have agreed in part with Pole's assessment, for he maintained to the end that his beliefs always took second place to his loyalty to his master, and that he would have followed whatever religion he had been instructed to. Within months of his minister's death, a regretful Henry VIII was convinced of the truth of this claim, and most historians have subsequently come to the same conclusion.

How did the Reformation change the role of Parliament?

Cromwell's importance within Henry's government.

Was Cromwell more important than Cranmer?

This is not to suggest that Cromwell had no religious beliefs. Cromwell, like Cranmer, was a religious reformist who favoured some aspects of the Lutheran faith. Nor can he be accused of being uninterested in religious issues because – from his letters – it is evident that he was. It is just that his first priority was always to prove his unswerving loyalty to Henry. Unlike Sir Thomas More, Cromwell was prepared to carry out whatever instructions he was given by the king, even if these ran counter to either his policy objectives or his personal beliefs. Indeed, in the opinion of More, Cromwell's biggest error was in telling the king what he could do rather than what he ought to do. Nevertheless, it is clear that Cromwell sometimes took risks by pursuing a reformist agenda and passing measures through Parliament of which Henry might not necessarily approve, such as the Ten Articles.

Role and power as vicegerent

Cromwell used his authority as Henry's ecclesiastical deputy to the full. He was helped in this regard by a willing Cranmer who, as Archbishop of Canterbury and thus the leading churchman in England, brought the authority of the Church to his aid. Aware of the delicate balance that existed in Convocation between the reforming and conservative bishops, Cromwell followed a policy of divide and rule. He enlisted the help of the reformers, who included Cranmer, to devise statements on religious doctrine that could be issued in the king's name and enforced throughout the Church.

Cromwell justified his actions by declaring that he was simply following the king's instructions and that those who proposed to do otherwise might be guilty of treason. Thus, Cromwell demanded that an episcopal consensus be reached so that a measure of uniformity in religious beliefs and practices could be achieved. To counter the opposition of the more militant conservatives, he pursued a policy of threat and intimidation. In this way, Cromwell was able to secure a working majority in Convocation, which became a useful tool in his quest to control the Church. Thus, he was able to persuade the bishops to agree to more radical measures, such as the publication of a Bible in English and its distribution across the kingdom.

To ensure that his measures and instructions were followed, Cromwell issued several sets of highly detailed injunctions or orders. Traditionally, injunctions had been issued either by individual bishops to deal with issues within a diocese or collectively in Convocation if the need was more national than local. Under the authority vested in him as vicegerent, Cromwell decided to bypass the episcopacy and to issue the injunctions himself. The first set of Royal Injunctions, issued in the summer of 1536, was used to enforce the Crown's doctrinal and anti-papal measures, such as the following:

- erasing any reference to the Pope in religious services
- defending the royal supremacy in sermons
- removing superstitious images in churches
- encouraging the preaching of scripture
- discouraging pilgrimages.

Cromwell's greatest success: the Ten Articles

Cromwell's greatest success in securing a movement away from the existing beliefs and practices of the Church came with the passing of the Act of Ten Articles in 1536. In a clear move towards Protestantism, the central doctrine of the Catholic Church – the Seven Sacraments – was rejected, leaving only three – baptism, penance and the Eucharist. Cromwell was able to do this mainly because the king was distracted by the turmoil of his domestic life. At times of personal crisis Henry was more susceptible to Cromwell's persuasion because he wanted his chief minister to prepare a case for his divorce from Anne Boleyn. For some time the king had been reflecting on the biblical prohibitions of marriage, and having cast one wife (Catherine) aside via the annulment he wished to rid himself of another (Anne) by divorce. Cromwell's doctrinal arguments might suggest a way of justifying his actions.

What evidence was there that Cromwell was attempting to turn England into a Protestant country?

What evidence is there that Cromwell was working on what he wanted to happen, rather than what Henry wanted to happen?

What evidence is there that Cromwell was only loyal to the King?

Cromwell intended to follow up the Ten Articles with a much fuller explanation of what was permissible, in a revised doctrine. He planned to enlist a dedicated group of bishops and theologians who would work under his authority but follow the guidelines set out by Cranmer and Edward Foxe. After six months' work, a draft text had been completed, the details of which showed a distinct shift towards a more strongly Lutheran position. The text was entitled *The Godly and Pious Institution of the Christian Man* (also known as *The Bishops' Book*), and Cromwell ordered that a copy be given to the king.

The Bishops' Book

According to Cranmer, it was usual for Henry to rely on others to read books for him, so he tended to get his ideas second hand. However, on this occasion the king was too busy even to employ a reader so the book went unread for some months. Pressed for a decision by Cromwell, the king agreed to its publication but only on condition that the book be clearly marked as carrying only the bishops' authority. He was willing to write a short introduction but he made plain to the readership that he had only 'taken as it were a taste of this your book'. *The Bishops' Book*, as it was popularly known, appeared in July 1537 and although it was not the definitive doctrinal statement that Cromwell had sought – there was evidence of conservative influence – he was satisfied with the results. In the opinion of historian Keith Randell, 'the publication bore all the signs of being a step in the "softening up" process that was such a typical and successful strategy of Cromwell's'. It took Henry until 1543 before he was ready to consent to the publication bearing his name, resulting in the *King's Book*.

The Injunctions

In 1538 the vicegerent published his second set of Royal Injunctions. To ensure that these were not ignored, as some bishops had chosen to do with the first set in 1536, Cromwell enlisted the help of justices of the peace (JPs) to police the process of compliance. Any bishop who refused to implement the instructions was to be reported to Cromwell. These injunctions were more specific and reformist in tone than those of 1536. Instead of merely stipulating that superstitious practices should be discouraged, they stated that objects of dubious veneration, such as the relics of saints, should be removed from churches and that people should be actively discouraged from undertaking pilgrimages. To assist this process, Cromwell ordered the destruction of Thomas Becket's shrine in Canterbury Cathedral.

Although many bishops dragged their feet in putting these policies into effect, not all did. Among the most active in implementing Cromwell's Royal Injunctions was William Barlow, bishop of St David's. Barlow ordered that the bones of Saint David, the patron saint of Wales, should be removed from public view to discourage pilgrimage and then quietly buried. His enthusiasm for religious reform caused a rift with his clergy and he was advised, for his own safety, to stay away from his diocese. This so-called 'Protestant experiment' in St David's contrasts with the truculence displayed by Barlow's neighbour, the strongly conservative bishop of Llandaff, George de Athequa. Although an absentee bishop, Athequa's reluctance to enforce Cromwell's injunctions in his diocese is more fully understood when we consider the fact that he had been the loyal chaplain to his fellow Spaniard, Queen Catherine.

Arguably the most significant of Cromwell's Royal Injunctions was that a register of births, marriages and deaths should be kept in every parish. The unintended consequence has been the accumulation of one of the richest sources of evidence for the study of family history.

Use page 27 as well as 26 to complete this box.

What evidence was there that Cromwell was attempting to turn England into a Protestant country?

What evidence is there that Cromwell was working on what he wanted to happen, rather than what Henry wanted to happen?

What evidence is there that Cromwell was only loyal to the King?

Reversing the drift towards Protestantism

If Cromwell thought he had secured the future direction of the nation's religion he was mistaken. The drift towards Protestantism was brought to an abrupt end in 1539 when Parliament passed the Act of Six Articles.

This marked the beginning of a conservative ascendancy in both Church and State as the Duke of Norfolk, supported by Stephen Gardiner, Bishop of Winchester, and Cuthbert Tunstall, Bishop of Durham, sought to undermine Cromwell's reformist agenda. They were helped by the deteriorating international situation which witnessed an alliance between Francis I and Charles V. Henry feared that they might respond to Pope Paul III's call for a Catholic crusade against the recently excommunicated king of England. In addition, an ageing Henry began to think of his mortality and was persuaded that the process of religious reform had gone too far.

The Act of Six Articles

Referred to by Protestants as 'the bloody whip with six strings', the Act was a step back towards conservative Catholicism. Formally titled 'An Act Abolishing Diversity in Opinions', the Six Articles reinforced existing heresy laws and reasserted traditional Catholic doctrine as the basis of faith for the English Church. For example:

- **consubstantiation** was rejected and **transubstantiation** reintroduced
- clerical celibacy was enforced
- private masses were allowed
- **confession** was reintroduced.

It has been suggested that the Act of Six Articles was a 'panic measure' by a king reacting to international pressures. His excommunication in 1538 by Clement's successor, Pope Paul III (Henry snubbed the new Pope and refused to repeal the Act of Supremacy), was followed by the threat of invasion made possible by the conclusion of peace between Francis I of France and Charles V of Spain and the Holy Roman Empire. There is a further suggestion that the Act was inspired by Henry's declining health and increasing fear of death, which contributed to his desire to confirm his standing as a 'good Catholic'.

Conclusion: Considering all the religious changes within the English Church, how likely do you think it is that Henry's Reformation was due to religious beliefs?

The extent of Henry VIII's role in government in the 1540s

Section 5: How effectively did Henry rule England in the 1540s?

Task 1: Henry's wives and Cromwell's fall from power

a) The fall of Anne Boleyn

Read the History Today Article about Anne Boleyn (on the History website, or you will be given a hard copy)



Annotate the image below with why she was executed.



b) Henry's marriage to Jane Seymour (for information).

Henry VIII was betrothed to Jane on 20 May 1536, just one day after Anne Boleyn's execution. The couple married at the Palace of Whitehall, Whitehall, London, in the Queen's closet by Bishop Gardiner on 30 May 1536. She was publicly proclaimed as queen consort on 4 June 1536. Jane's well-publicized sympathy for the late Queen Catherine and the Lady Mary showed her to be compassionate and made her a popular figure with the common people and most of the courtiers. She was never crowned because of plague in London, where the coronation was to take place. Henry may have been reluctant to crown Jane before she had fulfilled her duty as a queen consort by bearing him a son and a male heir. Jane formed a very close relationship with Mary Tudor. The lavish entertainments, gaiety, and extravagance of the Queen's household, which had reached its peak during the time of Anne Boleyn, was replaced by a strict enforcement of decorum.

Jane put forth much effort to restore Henry's first child, Princess Mary, to court and to the royal succession, behind any children that Jane might have with Henry. Jane brought up the issue of Mary's restoration both before and after she became Queen. While Jane was unable to restore Mary to the line of succession, she was able to reconcile her with Henry. While it was Jane who first pushed for the restoration, Mary and Elizabeth were not reinstated to the succession until Henry's sixth wife, Queen Catherine Parr, convinced him to do so.

In late 1536, Jane became pregnant. During her pregnancy, she developed a craving for quail, which Henry ordered for her from Calais and Flanders. During the summer, she took no public engagements and led a relatively quiet life, being attended by the royal physicians and the best midwives in the kingdom. She went into confinement in September 1537 and gave birth to the coveted male heir, the future King Edward VI, at two o'clock in the morning on 12 October 1537 at Hampton Court Palace. Edward was christened on 15 October 1537, without his mother in attendance, as was the custom. Both of the King's daughters, Mary and Elizabeth, were present and carried the infant's train during the ceremony.

Jane Seymour's labour had been difficult, lasting two nights and three days, probably because the baby was not well positioned. After the christening, it became clear that she was seriously ill. Jane Seymour died on 24 October 1537 at Hampton Court Palace at Kingston upon Thames. Within a few weeks of the death of Queen Jane there existed conflicting testimonies concerning the cause of her demise. According to King Edward's biographer, Jennifer Loach, Jane Seymour's death may have been due to an infection from a retained placenta. According to Alison Weir, death could have also been caused by puerperal fever due to a bacterial infection contracted during the birth or a tear in her perineum which became infected.

After her death, she received a queen's funeral and was the only one of his wives to do so. Henry wore black for the next three months and did not remarry for three years, although marriage negotiations were tentatively begun soon after her death. Moreover, he put on weight during his long widowerhood, becoming obese and swollen and developing diabetes and gout. Historians have speculated she was Henry's favourite wife because she gave birth to a male heir. When he died in 1547, Henry was buried beside her, on his request, in the grave he had made for her.

c) Henry's marriage to Anne of Cleves

In order to build an alliance with the German Protestant princes (as England was becoming very isolated in Europe) Cromwell convinced Henry to marry Anne of Cleves. The artist Hans Holbein the Younger was dispatched to paint portraits of Anne and her younger sister, Amalia, each of whom Henry was considering as his fourth wife. Henry required the artist to be as accurate as possible, not to flatter the sisters. Negotiations with Cleves were in full swing by March 1539. Cromwell oversaw the talks, and a marriage treaty was signed on 4 October of that year.

Henry valued education and cultural sophistication in women, but Anne lacked these: She had received no formal education but was skilled in needlework and liked playing card games. She could read and write, but only in German. Nevertheless, Anne was considered gentle, virtuous, and docile, qualities that recommended her as a suitable candidate for Henry.

Anne was described by the French ambassador, Charles de Marillac, as tall and slim, "of middling beauty, and of very assured and resolute countenance". She was fair haired and was said to have had a lovely face. In the words of the chronicler Edward Hall, "Her hair hanging down, which was fair, yellow and long ... she was apparelled after the English fashion, with a French hood, which so set forth her beauty and good visage, that every creature rejoiced to behold her". She appeared rather solemn by English standards, and looked old for her age. Holbein painted her with high

forehead, heavy-lidded eyes and a pointed chin. Henry met her privately on New Year's Day 1540 at Rochester on her journey from Dover. Henry and some of his courtiers, following a courtly-love tradition, went disguised into the room where Anne was staying, and Henry boldly kissed her. According to the testimony of his companions, he was disappointed with Anne, feeling she was not as described. Most historians believe that he later used Anne's alleged 'bad' appearance and failure to inspire him to consummate the marriage as excuses, saying how he felt he had been misled, for everyone had praised Anne's attractions: "She is nothing so fair as she hath been reported," he complained, although it seems unlikely that he referred to her as a "Flanders mare" as has been reported. Henry urged Cromwell to find a legal way to avoid the marriage but, by this point, doing so was impossible without endangering the vital alliance with the Germans. In his anger and frustration the King finally turned on Cromwell, to his subsequent regret. Cromwell's enemies, who had long waited for him to make his first false step, began to close in.

QUESTION: How have the seeds of Cromwell's downfall been sown? Does it seem to be Cromwell's fault?



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Despite Henry's very vocal misgivings, the two were married on 6 January 1540 at the royal Palace of Placentia in Greenwich, London by Archbishop Thomas Cranmer. Immediately after arriving in England, Anne conformed to the Anglican form of worship, which Henry expected. The couple's first night as husband and wife was not a successful one. Henry confided to Cromwell that he had not consummated the marriage, saying, "I liked her before not well, but now I like her much worse." He described her as having unpleasant body odour and sagging breasts, among other complaints. In February 1540, Anne praised the King as a kind husband to the Countess of Rutland, saying: "When he comes to bed he kisseth me, and he taketh me by the hand, and biddeth me 'Good night, sweetheart'; and in the morning kisseth me and biddeth 'Farewell, darling.'" Lady Rutland responded: "Madam, there must be more than this, or it will be long ere we have a duke of York, which all this realm most desireth."

Anne was commanded to leave the Court on 24 June, and on 6 July she was informed of her husband's decision to reconsider the marriage. Witness statements were taken from a number of courtiers and two physicians which register the king's disappointment at her appearance. Shortly afterwards, Anne was asked for her consent to an annulment, to which she agreed. Cromwell, the moving force behind the marriage, was attainted for treason. The marriage was annulled on 9 July 1540, on the grounds of non-consummation and her pre-contract to Francis of Lorraine. On 28 July Henry married his fifth wife, Catherine Howard: on the same day Thomas Cromwell was executed, in theory for treason, but in practice as a scapegoat for the doomed German marriage. Anne was given a generous settlement by the king and referred to from that point on as "the King's beloved sister".

d) The Fall of Thomas Cromwell

Use page 90-91 of your textbook to explain why Cromwell fell from power.

Cromwell fell from power because of his religious beliefs.	Cromwell fell from power because of the Cleves marriage.	Cromwell fell from power because of faction.
Conclusion: The most important reason for the fall of Cromwell is;		

Task 2: Was Henry manipulated by faction in the 1540s?

a) As you work through the following tasks, add evidence to support these two interpretations in the table below.

Henry was increasingly tyrannical as he became increasingly out of touch with reality. His ill health resulted in him losing control and faction took over.	Henry remained in control, was aware of the attempts to manipulate him and used the factional struggles to strengthen his position.

b) Henry's marriage to Catherine Howard

Why did it happen?



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Why did it fail?



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c) The attacks on Thomas Cranmer

What happened?



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Why did it happen?



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d) The arrest of Catherine Parr

What happened?



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Why did it happen?



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e) The fall of Gardiner and Norfolk

What happened?




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Why did it happen?



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Task 3: How effectively did Henry rule England in the 1540s?

a) Who were Sir Anthony Denny and Sir William Paget and what power did they have in Henry's court?

Sir Anthony Denny	Sir William Paget
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b) How did they undermine Henry's ability to leave behind a balanced Regency Council, with neither the reformists or the Catholic faction dominant?



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c) Does this indicate that Henry had lost control?



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The Dry Stamp: a 'forged' King's signature only ever given to three men at any one time. All uses were listed in a book and Henry VIII initialled each page monthly.