

Barnes and all the Protestants then in Cambridge, and helped many religious persons out of their cowles," and "was also a great favourer of those that suffered for religion;"* who had Hugh Latimer and Parker (afterwards Archbishop) for her chaplains; to whose daughter Elizabeth, at her baptism, Archbishop Cranmer stood godfather.† It was to the influence of Queen Anne Boleyn, (in connection with Archbishop Cranmer), that we are indebted for most of the real Protestant reforms which were adopted by Henry VIII. On this account the death of Queen Anne was a matter of rejoicing to the Papists. Cardinal Pole, in a letter to the King, two months after her death, called her the King's "domestic evil, which God had rid him of; and that she was thought to be the cause of all his errors; and that with her head (cut off) he trusted God had cut away all occasion of such offences as had separated the King from the light of God; and that from her descended all disorders;" as he had styled the orders made for correcting the corruptions of religion.‡

Such was the mother of Queen Elizabeth; such her connection with the Protestant Reformation in its earliest stage; such the machinations of the Papists to get her put out of the way, and such their joy at her untimely and cruel death. Her almoner, Skyp, (afterwards Bishop of Hereford), wrote to Parker at Cambridge, to come to Hampton Court, as the Queen wished to make him her chaplain, in place of the excellent Betts, recently deceased; but Parker declined to leave his beloved University life until he received a second letter, carrying the Queen's commands in stronger tones. Strype says, "Mr. Parker soon came into great favour with his mistress, the Queen liking him for his learning, and for his prudent and godly behaviour. Insomuch that, not long before her death, he being with her, she gave him a particular charge to take care of her daughter Elizabeth, (after-

* Ecclesiastical Memorials, Vol. I., chap. xxxvi., p. 430.

† Strype's Cranmer, Book I., chap. iv.

‡ Strype's Ecclesiastical Memorials, Vol. I., chap. xxxvi., p. 440. Strype adds,—“When, therefore, the Papists got this good queen out of the way, they made account that the doctrine of the Gospel would decline and languish with her. Hereupon they began to bestir themselves, and to accuse and depress all inclined to reformation.”