

easily explained. It would account for his steady refusal to take priest's orders, which he adhered to even when made a cardinal, for so long as he was not a priest he remained free to marry if he should choose to do so. It would account also for his warm defence of Queen Catharine against her monstrously cruel husband in his "De Unitate," for in that defence he used the strongest, and even vilest, language to heap contumely and villainy upon the head of the English king.

At all events, Pole now found himself in a position of power, for Paul III. made him not only a cardinal, but appointed him his legate. Visions of great things that he might do for England now came before him. He would visit his native land as the pope's legate, and there restore, if possible, the papal power. But he had not gone far on his journey before he found that he had been proscribed in England through the wrath of Henry VIII., and that a reward had been offered for his head. That meant great danger for him. In the most secret hiding place he was subject at any time to the blow of an assassin. In 1538 tidings were brought to him that his enraged sovereign had avenged himself upon the members of Pole's family in England, and that his own noble mother had been put to death. What more deadly wound could any tyrant inflict than that?

At this time religion was in a terrible state all over Europe. The Church of Rome was trying to assert herself against the waves of the Reformation which were sweeping in upon her from every side. With a view to this the now famous Council of Trent was called, where the distinctive Roman doctrines were formulated, and regulations passed to guard them and propagate them at any cost. The Inquisition was re-established, and through it a reign of terror was set up.

Cardinal Pole, as papal legate, attended this council, but he found himself out of place there, for though he was a strong papist—a strong upholder of papal authority—he was in doctrine more of a Protestant than a Romanist. He was even accused of being a Lutheran, but this he denied. Still he declared that he held firmly the doctrine of justification by faith.

When Henry VIII. died, Pole entertained the hope that he might be allowed to visit England. But the temper of the country was such as to preclude the visit of any one who should appear as a legate of the pope. In the meantime Paul III. died, and Pole, as cardinal, assisted in the election of his successor. It was thought at one time the choice of the conclave would have fallen upon Pole himself, but in the end an Italian named Del Monte was elected. He took the title of Julius III. With enemies at home and abroad, the somewhat disappointed English cardinal lived in retirement until the

news arrived of the death of Edward VI., and of the accession to power of the Princess Mary. Thoughts of days gone by came into his head—thoughts of the little princess that he was led to believe might some day be his wife. Now she was Queen of England, and as yet unmarried. But time had wrought a great change in both of them. Mary was now approaching forty years of age. She was nervous, pale, and delicate. Pole, close upon fifty-six, was older far in appearance than his age warranted. He was in fact a broken down, shattered old man.

Yet the prospect of revisiting his native land, of meeting the princess, advanced in life though she was, and of assisting her, perhaps, in the government of the country, put new life within him. There was much for him to do yet before his days on earth should end. It would have been a romantic climax to this interesting history if Mary had seen fit to claim the cardinal for her husband, and we know that she seriously entertained the thought of doing so and went so far as to find out that a dispensation in favor of such a marriage could easily be obtained, as Pole was not in priest's orders. But the project was quickly dropped. Pole arrived in England as papal legate to find that his first duty was to arrange for the marriage of Mary with Philip, King of Spain, a man many years younger than herself.

Then followed the rapid changes in the religion of the country—the repeal of the Acts of Parliament relating to the Reformation. Papal supremacy was re-established in England, and Cardinal Pole found himself so great a man that the Queen herself, and her royal husband, knelt at his feet. Then began the burnings which forever disgrace the reign of Mary. Cranmer, the Archbishop of Canterbury, was in prison. Pole, as papal legate, had to sentence the unfortunate Primate to his dreadful death. He saw what would follow—that he himself would be made Archbishop. For this he began to prepare. He was not yet a priest. This was remedied by his ordination on the 20th of March, 1556. On the 21st poor Cranmer died at the stake, bemoaning his "unworthy hand"—and on the day after, Cardinal Pole, the papal legate, was consecrated the sixty-seventh Archbishop of Canterbury—and for two years he reigned supreme, the most terrible two years that England had ever seen.

The attitude of Pole is a puzzle to historians. In doctrine he favored Protestantism, and in disposition he was kind and merciful, yet he sent men and women in crowds to the stake to be burned, and a sickly glare of fire gleamed incessantly over a persecuted land. Nor were these burnings confined to the living. They invaded even the quiet abodes of the dead, and the bodies of men and women were exhumed, tried for heresy, convicted, and burned at the