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BISHOP C. F. MACKENZIE.

(See page 181.)

One of these laws prohibited the payment of taxes of any kind to Rome, and powers hitherto granted to the pope were placed in the hands of the Archbishop of Canterbury.

And what about the pope in all this matter? Was he to be shorn of all his power in England without an effort being made on his part to retain it? Efforts he did make in the spirit of conciliation, and when these failed he became wrathful and hurled at the King of England the threat of excommunication unless he should separate from his new queen.

This aroused the nation, and the king left his unhallowed pleasures to help the final act of separation from Rome, which an indignant people now demanded.

Everything was ripe for reformation, but the absorbing topic connected with it now was separation from Rome. The Bishop of Rome was to have no more power in England. To this Cranmer gave his hearty consent. His allegiance to his own king, notwithstanding his crimes, is an unhappy characteristic of this celebrated man. It seemed to form the main-spring of all his actions. The king had called him from comparative obscurity to help him through a disagreeable crisis. He did so, and, in doing it, a great friendship was formed, which seemed to take no account of cruelties or wrongs. On principle, however, he sup-

ported the king as against the pope. And he did it well. The anti-papal movement was national. As yet it had nothing to do with doctrines. It was simply a question of independence. The Church of England, with her oishops and ministry complete, saw no reason why she should continue subservient to a foreign Church. Thus she stood upon her own rights and gained them.

Yet other influences were at work as well. The German Reformers had their influence upon the world, and England felt it. Cranmer studied their doctrines and was much attracted to the "new learning," as it was called. He withdrew to the quietude of his own home; for the worldliness and wickedness of King Henry's court, as presided over by his new queen, was distasteful to him.

The court also did not want him, and he was beginning to think that his political days were over, when, most unexpectedly, he received a summons from the king to come to London.

His royal master wanted him again in the matter of his queen. Anne had offended him. History

is confused as to the exact cause of it, but Henry was exasperated against her. Charges, to some extent, it may be, true, were laid against the giddy creature for whom he had sacrificed so much, and now to the question of divorce was to be added that of death. Anne Boleyn, raised to such a high pitch of grandeur, must suddenly leave it all and die. She was already a prisoner in the Tower when the Archbishop arrived. Guilty or not, the poor creature moves our pity as, with her little infant Elizabeth (afterwards queen) in her arms, she pleads with the king for her life. And she pleaded in vain. Cranmer felt great grief for her, but, as usual, he adhered firmly to the king's side, and Anne Boleyn, whom he had labored so hard to give to the king, must now be not only sentenced to death, but her marriage must be pronounced illegal, null, and void, for charges laid against her that have never been made clear.

This the king expected Cranmer to do, and he did it. In a short space of time it was all over. The head of Anne Boleyn rolled from the block, and Henry was free to choose another wife. Human life in the days of Henry VIII. was held at a low value. Like silver in the days of Solomon, it was "nothing accounted of."

"Duty makes us do things well," said Phillips Brooks; "but love makes us do them beautifully."