

one in his kingdom felt the force of his sway. At his death this force suddenly ceased. His son was but a child nine years old, and therefore could have no hand whatever in the affairs of state. Hence, others had to rise to that proud position. By the will of Henry, the duty of governing the country devolved upon Cranmer, but the Archbishop shrank from such a responsibility, and readily consented that the Duke of Somerset—a leading statesman of the day—should occupy the post of regent.

The Duke was a pronounced and aggressive Protestant, and did not scruple to enrich himself at the expense of ruined monasteries and time-honored buildings. It is said that bishops' houses had to be torn down in order to make room for his own pleasure grounds.

Cranmer's principles were not so rabid. Indeed, he never was what is usually understood by the word Protestant. On the death of the king, for instance, he said masses for the dead man's soul. Yet he was a Reformer, and desired to introduce and strengthen anything that would improve the spiritual condition of the people. The whole nation had become ripe for a change in this respect, and therefore ready for new measures, among which was the repeal of the "Six Articles," and of the acts passed against Lollards.

Yet to this there were some exceptions, and among them Dr. Gardiner, Bishop of Winchester, who stoutly maintained that all things in religion should remain as they were under Henry VIII., until the child Edward VI. should grow to be a man. Such a slow policy, however, did not suit the progressive feelings of the age, and Gardiner found that a man like himself, who could only be an obstructionist, could have no place in the English Church of the day. Commissioners were appointed to enquire into the religious condition of the country, but before visiting Winchester it was found advisable to have the bishop removed. He was, therefore, committed to the Fleet prison till the visitation of Winchester was completed. Subsequently, on a charge of unsoundness in doctrinal teaching, he was committed to the Tower, where he remained for several years. Poynt, his successor in the see of Winchester, was by no means an ornament to the new doctrines, his immorality being notorious.

Another man who resisted the progressive features of the age was Dr. Bonner, Bishop of London. He, like Gardiner, was confined to the Fleet prison, but, less honorable than his brother of Winchester, he procured his release by abjuring his principles. Subsequently, however, he was accused of refusing to preach in accordance with the new doctrines, and was deposed and sent as a prisoner to Marshalsea. Cranmer's friend Ridley was made Bishop of London in his place. Thus was the way being paved for greater events soon to follow.

As Edward VI. grew he sometimes showed a cruel disposition. His motto for those who opposed his way of thinking was, "Let them be burned." This family characteristic showed itself afterwards to an alarming extent in his sister Mary. Was there no kindlier stuff to be found of which to make kings and queens, but must they needs threaten or burn those who cannot think as they think?

In the meantime, Archbishop Cranmer watched the progress of events. The repeal of the "Six Articles" permitted a measure to be introduced which should allow the clergy to marry, and when this was carried Cranmer sent for his wife, and once more enjoyed the happiness of domestic life. He pushed forward the revision and rearrangement of the different uses and forms of prayer in vogue throughout the country until a prayer book was produced which for all time is connected with the reign of Edward VI. It was the foundation of our present Prayer Book, for though some things that were in it were afterwards omitted, and other things added, still its form throughout was that of the Book of Common Prayer.

The work of Reformation led to this result. The question of the Eucharist was discussed in both Houses of Convocation, and a decision at last arrived at by which "the Holy Communion was to be administered in the English tongue, under both kinds, of bread and wine." Hence the Prayer Book was compiled.

But there were many minds in the England of the day that showed great dissatisfaction with this book, and never rested till the Archbishop made certain alterations and additions in accordance with their demands. The result was the book well known in history as the Second Book of Edward VI.—a book which was not regarded as a success even by those on whose account it had been drawn up.

The character of Edward VI. has been variously estimated. The impartial investigators of history find that the gentle disposition usually assigned him does not give a true picture of the lad. The self-will derived from his father became evident in him, even though a boy; but he was never physically strong, and before six years were up Cranmer was called upon to be present at his dying bed. The Archbishop saw the grave situation that threatened the nation. There was no male heir to the crown, and as yet no queen had ever sat on the English throne. And far more serious than all was the fact that Mary, the king's eldest sister, was a papist. Cranmer trembled for the Church; he trembled for the Reformation; he trembled for himself. And yet he, along with the other members of the council, was bound in honor to respect the last will and testament of Henry VIII., which provided that Mary should be the