



REV. E. A. WELCH, M.A.,\*  
Provost of Trinity College, Toronto.

his time well economized, that he might give himself to business. The light of the Reformation was beginning to throw faint streaks across the land, as of the dawn of a new and ever-orienting day, and Archbishop Warham felt a little of its welcome touch. This showed itself in his desire that, to some extent, the Bible should be more extensively read and studied. He also recognized the supremacy of his own sovereign in Church matters in the realm over which he was king. As Lord High Chancellor of Henry VII. he had not an easy post, for the king was penurious, and required his chancellor to get money for him from the people—an ungracious task, and one which made him unpopular. This, however, soon came to an end by the death of the king.

When Henry VIII. came to the throne, Warham begged to be relieved of the chancellorship, but it was not till 1515, six years afterwards, that the young king allowed him to go. It is at this time that we first hear of Thomas Wolsey as a chief adviser of the king. Archbishop Warham officiated at the wedding of Henry VIII. and Katharine of Aragon. This young princess had been previously married to Arthur, the elder brother of Henry. His death left her free to marry again, but why did she marry her husband's brother? And why did the king wish to marry her who had been his brother's wife? Why, indeed? The young princess alleged that, though there had been an outward marriage, yet it was not a real one, inasmuch as she and Prince Arthur had never lived together as man and wife. On this, many years afterwards, hinged a gigantic lawsuit. The Archbishop was over-hasty in performing this ceremony.

Katharine, bright, witty, accomplished, devoted herself to her husband, blinding herself, even to his acts of infidelity towards herself, and made his court brilliant, and such as she thought the court of England ought to be. The Archbishop stood sponsor to her firstborn child—a little girl.

\*See our June number, p. 127.

It might be easy to find an abler man than Warham, and very easy to find a firmer one, but he seems to have excelled as a speaker. At the opening of parliament in January, 1510, his eloquence attracted attention, but it was more in words than in weight of matter. The same may be said of subsequent openings of parliament at which he officiated.

The rise of Wolsey in the high favor of the king, at the expense even of the dignity due to the primate of all England, and the tame submission of Warham, whose policy seems to have been that he did not mind being humiliated provided he might be left alone in the quiet pursuit of leisure, is surprising. Warham seems to have been as devoid of ambition as Wolsey appears to have been fired by it. Thus the two Archbishops (for Wolsey was now Archbishop of York) managed to accommodate one another in their respective designs. Wolsey was a man whom the king delighted to honor. By his own personal influence, he procured for him from the Pope an appointment as papal legate in England. This placed him above the Archbishop of Canterbury, who found himself primate only in name, yet Warham made no complaint and offered no resistance. In fact, his letters to Wolsey were of the most courteous and respectful character, giving every possible prominence to the titles which Wolsey dearly loved. Thus, for instance, would he address him: "To the Most Reverend Father in God and my very singular good Lord, my Lord Cardinal of York, and legate de latere, his good Grace"!

It would seem as if the Archbishop of Canterbury was trying to live a godly and quiet life in an age noted for its wickedness and worldly pomp. At Rome the papal court was most scandalously wicked, and the courts of Italy, France, and England, as secular courts, could not be expected to be better. Perhaps the most that could be said of them was that they could not well have been worse. There was wisdom, then, in the quiet life that Archbishop Warham thought it best to live. In this respect he proved himself wiser than his brilliant and ambitious brother of York, who was simply running a career, to end soon in a pitiful wail of "Farewell, a long farewell, to all my greatness!"

In his quiet abode at Oxford, Warham was pleased to receive men of learning and to encourage them in their pursuit of letters. To him more than once came Erasmus, a man well known in Europe for his learning, seeking patronage for his works, and the kind-hearted Archbishop gave him such substantial aid that he felt the benefit of it throughout the whole of his life. A spirit of inquiry was abroad. It was the age of Martin Luther, but the king was no friend to Martin Luther. He had written a book against him which procured for him