

was deposed by Henry VIII. only that he might mount the tiara on his own crown. Reform was as impossible under Henry as it had been under Leo, and the English Pope would as speedily have consigned to the flames any *heretic* who should dare to question his infallibility, or act without his mandate, as could be done by his 'Cousin' of Rome. At the death of Henry, therefore, the Church of England was reformed just so far as suited his caprice, his bigotry, or superstition: and how far that was, may be inferred from the fact that Henry, who became a *non papist*, (for he never was a Protestant) only from his lusts, when he saw death approaching, made his peace with Rome and died in her communion; a prodigal son, of whom certainly she has great cause to be proud.

"The short reign of Edward VI. with the adverse influence of the popish hierarchy, and the factions that distracted the court, and disturbed the kingdom, rendered it impossible to complete an extensive and complicated reformation, or consolidate the Protestant interest on a firm basis. What had been effected, however, was valuable as laying a foundation for more extensive reforms, on which Cranmer and his associates were most zealously engaged, when the English Josias, as he was fondly termed, departed this life and was succeeded by his sister, the bloody popish Mary. All the reforms which had been accomplished since the time that her father first quarrelled with Rome, it was the primary and unceasing care of this bigot to overturn. She seemed to live for no other purpose than to make England once more a fief of Rome, its sovereign a vassal of the pope, and she was most zealously and efficiently supported in all her measures by her cousin, cardinal Pole, and bishops Gardiner and Bonner.

"Elizabeth, on her accession, found Popery established by law, and entrenched behind every barrier which ingenuity could invent, or power rear for its protection. The maxims of policy on which she acted all her life, without making any allusion to her own personal faith, rendered it imperative on Elizabeth that she should overturn Popery, as the great enemy of her rights, and re-establish Protestantism, as the great charter of her own prerogatives, and the right hand of her power. But it was as inconsistent with her will, as it would have been incompatible with her creed, and incongruous with her policy and maxims of government, to permit her subjects to act, either in church or state, except as the mere instruments of her pleasure. Elizabeth was suspicious by nature, by education, and by necessity; and despotic by temperament, by habit, and by policy. She imperiously exacted, and from all quarters obsequiously received the most implicit obedience to her every mandate; and nothing can more demonstrably exhibit the extent of her authority, than the mastery she exercised over her ministry, and the terror she inspired into the greatest men that England has ever produced.

"Popery, then, was ostensibly expelled from

the Church of England by Elizabeth. But it did not consist with her views to extend the Reformation farther than to remove the most glaring corruptions in doctrine—to abjure the temporal claims of Rome—to subject the church to the state, and wield the crozier in the same hand which bore the sceptre. The unscriptural order of bishop, with all the unscriptural state ceremony and circumstance connected with it, was retained. The Popish mass-book was translated, some prayers being left out, and constituted, by act of parliament, the liturgy of the Church of England; yet, even thus altered, still retaining so many of its former properties, that James VI. (while king of Scotland, before he became sufficiently enlightened to be aware of the heresy of the declaration) declared openly that the English Service was an 'ill said Mass.' The vestments, the ceremonies, the church furniture of the old regime, were most religiously preserved, and most despotically imposed.—The former incumbents, especially in remote country parishes, remained undisturbed in their cures, and under the name of Protestants, were as much Papists in heart, and almost as much in their ministrations, as they had ever been.—The more sincere Roman Catholics either were deprived of their stations, because they would not conform to the new order of things, or voluntarily relinquished them; while the hypocritical and the unprincipled retained their livings by taking the newly required oaths, but all the while remained confirmed Papists. The more enlightened of the Protestant bishops and clergy, whose consciences had not been very gently taxed to conform to the established order, lived in the hope that circumstances would soon enable them to bring the Church of England into a closer conformity to the Church of Scotland, and to the Protestant churches of the continent of Europe. But during the life of Elizabeth, it would have been death for any one to make the attempt, and she outlived the most of those great and good men whom she summoned to the administration of affairs at her accession to the throne. She had so thoroughly instilled her own spirit into those whom she admitted into her councils, and had modelled the church so firmly according to her own views, that it must have been more difficult to have made any further reforms at the period of her demise, than it had been at the death of her father. The pure spirit which had been so widely diffused at the outburst of the Reformation, had by this time evaporated; the fermentation had subsided. The grosser errors, corruptions, and abominations of the Papacy had been removed, and could not now rouse popular indignation, nor so clearly justify the demand for farther reforms. Besides, there was still in existence a powerful faction of Papists, whom, supported as they were known to be, by foreign powers, it would be more the policy of Elizabeth to conciliate by concessions, than exasperate by unnecessary or avoidable demands. In addition to all this, many new rights had been