

THE REFORMATION IN GREAT BRITAIN

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649488322

The Reformation in Great Britain by H. O. Wakeman & Leighton Pullan

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

H. O. WAKEMAN & LEIGHTON PULLAN

THE REFORMATION IN GREAT BRITAIN

Oxford Church Text Books

The Reformation
in Great Britain

BY

H. O. WAKEMAN, M.A.

LATE FELLOW OF ALL SOULS' COLLEGE, OXFORD

AND

THE REV. LEIGHTON PULLAN, M.A.

FELLOW AND LECTURER OF ST. JOHN BAPTIST COLLEGE, OXFORD
LECTURER IN THEOLOGY AT ORIEL COLLEGE AND QUEEN'S COLLEGE

NEW YORK

EDWIN S. GORHAM

CHURCH MISSIONS HOUSE, FOURTH AVENUE, AND 22ND STREET

1900

941.45
W1497e
1900

P R E F A C E

THE gifted writer who began this book died on April 27, 1899, before the work was completed, and I have endeavoured to finish it to the best of my ability. In losing Henry Offley Wakeman, Oxford has lost a true Christian, a true gentleman, and a true scholar, 'not slothful in business, fervent in spirit, serving the Lord.'

This is an effort to provide educated Englishmen and Scotsmen with a brief but trustworthy account of the Reformation in their respective countries. Special attention has been given throughout to doctrine, that the thought as well as the action of the Reformers may be understood. Partly in order to show by contrast the real character of the English Reformation settlement, and partly on account of its own intrinsic importance, it has been necessary to give a somewhat detailed account of Calvinism, especially in its Scottish and Presbyterian form.

For the sake of thorough clearness, it is best to mention that the word 'Catholic' is here applied to the teaching and practice of the primitive and undivided Church; the words 'Roman Catholic' or 'Romanist,' to Christians who accept as infallible the decisions of the Council of Trent or later Roman definitions; the word

vi THE REFORMATION IN GREAT BRITAIN

'Protestant,' which has greatly varied in meaning at different periods, is used in its modern sense, and is applied only to the denominations which took their rise in or after the sixteenth century. The terms 'High Church' and 'Low Church,' which originated as terms of opprobrium, have been scrupulously avoided.

LEIGHTON PULLAN.

CONTENTS

CHAP.	PAGE
i. The Meaning of the Reformation,	1
ii. The Breach with Rome,	14
iii. Religious Changes in England,	23
iv. The Reigns of Edward vi. and Mary,	31
v. The Reign of Elizabeth,	52
vi. Religious Changes in Scotland,	70
vii. From James i. to Charles ii.,	101
List of Kings and Primates in England and Scot- land,	130
CHRONOLOGICAL TABLE,	131
APPENDIX—Selections from old Anglican divines,	133
INDEX,	138

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

THE REFORMATION IN GREAT BRITAIN

CHAPTER I

THE MEANING OF THE REFORMATION

The Reformation Movement.—The Reformation movement of the sixteenth century in England was undoubtedly part of the greater movement which was agitating Europe at the same time. In common with that movement, it owed much of its strength to the desire of the human mind to assert the claims of independent thought against those of authority and tradition. Like that movement, its success was largely due to the failure of the existing Church system to meet the moral and religious needs of mankind. The Church in earlier ages had taken upon itself to govern the Christian world and to teach it not merely in the things of religion, but in every department and in every detail of human life and action. For this purpose it had organised itself in the West by slow degrees into a great universal State, with its sovereign, its law, its systems of education and administration, superior in theory and claim to those of secular States. Under the great Popes, assisted by the great teachers of the Middle Ages, the theory was almost translated into fact; the claim was almost admitted; and Innocent III. and Honorius III. stood forth before mankind as the most powerful of the rulers of Europe, asserting an authority and accepting a responsibility greater than that of any other Western potentate. But the house of the Popes

2 THE REFORMATION IN GREAT BRITAIN

was builded upon sand, and when the storm came it fell. Luther and Zwingli and Henry VIII. were not the authors of the Reformation. They were merely generals who took a lead in a war which had become inevitable, if not as yet publicly declared. The sixteenth century merely registered what the fifteenth century had decreed, but the exact term of the decree was left, as is usually the case, to the registrars to determine; and in different places in different countries the terms varied a good deal. Common to all was the determination never again to permit the establishment of a system which imposed by Divine sanction rules and practices of religion and morals which were repugnant to the conscience of mankind, and were plainly due to worldly, if not sinful, motives. In France, Spain, Italy, and parts of Germany this determination eventually took shape in a tacit surrender of the Papal claim to interfere with secular governments, and a closer concentration round the Pope and the Church of the city of Rome in religious matters, which gave to all those who still acknowledged the spiritual supremacy of the Pope a new creed, a new rule of faith, and an administrative uniformity, the effect of which is aptly described in the official title adopted by that branch of the Church—*sancta Romana ecclesia Catholica*. This movement, to which the name of the Counter-Reformation is generally given, had, no doubt, great defects and limitations. It clung too tenaciously to the theory of the Church as a State. It emphasised the crying defect of the mediæval Church in securing for the Pope the position of a despot over the Church of God, which was both unscriptural and uncatholic in principle, and has proved itself ineffective in practice. It developed some unwholesome tendencies in religious belief and devotion. But, in spite of these drawbacks, it remains one of the greatest of the many religious revivals which the Church has experienced. It purified conduct, raised the standard of duty, fostered the spirit of self-sacrifice, developed an ardent missionary zeal, cleared away many old-standing abuses, produced not only great ecclesiastics, great theologians, and great historians, but also great saints.

Protestant Forms of Reformation.—In northern Europe