

and his many wives. As a baby she had been promised to the Dauphin of France and later to the Emperor himself. Due to the political climate she did not come to either of these positions and in 1533 she was publicly declared illegitimate. Under force she was compelled, shortly thereafter, to admit publicly that the marriage of her mother and Henry was improper and she had a harassed life for a bit although during the final years of her father's life she came into a better setting. She seemed to be a person of morality and courage and was strongly Catholic. But circumstances in England had made her a lot of enemies and forgiveness never seemed to run high in the Tudor family. Mary was not popular in England, resented to some degree for her Spanish descent. But Parliament declared her to be the legal ruler. In 1553 it repealed the ecclesiastical moves of Edward's day and in 1554 witnessed Mary wedded to Philip II of Spain, the powerful ruler through whom the English and Spanish throne were symbolically united. The English resented this even more than Mary's birth-right and Philip hated the climate of England. As with much of Mary's life, this wedding ideal would not work well.

The new queen was determined to return England to the Pope and Parliament restored papal authority in 1554. Cardinal Reginald Pole, living abroad as a result of his resentment of Henry and Henry's persecution of him, returned to govern the church as papal legate. Pole, incidentally, is an interesting study: in Europe he was regarded by the Roman See with suspicion as leaning too much towards protestantism; in England he was thought to be the epitome of a Romanist. The church conditions were returned to pre-1530 conditions with the exception that the present owners of former church property would not have to give it up --an act that placated the nobility and kept the powers equalized. This expedient decision also allowed the crown to keep the monastic properties it had seized and, in some cases, sold to private parties.

Next came a vigorous persecution of protestants and other "rebels". There was a great protestant purge from 1555 on...Bishops Latimer, Ridley, Hooper, etc., became martyrs at the stake. Eventually Cranmer was burned after a series of trials and indignities. Mary remembered him for much of her own unhappiness and forced a recantation from him before he was purged. We are told that when he realized death was inescapable he renounced the recantation and the weakness in him that had allowed it