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*English Schools At The Reformation [Arthur F. Leach] on blog.quintoapp.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Life[edit] Leach was born in , the son of Thomas Leach, barrister. He found that, contrary to common belief, there had been many such schools in the medieval period that were independent of the monasteries, founded long before the independent schools of the Renaissance and Reformation such as Winchester, Eton College and Warwick School. The exploration of this subject became his life study, and he published many books on his findings while continuing to work at the Charity Commission , where he rose to a senior position before his death in He was, however, sometimes slapdash with dates, opinionated and inclined to ignore aspects that did not interest him, which undermined his reputation. He downplayed the contributions of monastic schools, overestimated the role of chantry schools and failed to explore the curricula of the non-monastic schools. Several of his works related to Beverley Minster in Yorkshire, of which he said there is no more beautiful building in England. He said it "dominates the landscape with an impressiveness of grandeur that the mother-church of York cannot surpass". He said "Never probably since the 9th century was the condition of the public schools of England worse than in the years to However, the same scholar goes on to say that his claims "were not always sufficiently supported by his sources". Arthur Francis Leach Digest of the law relating to probate duty: The English land question. School of the Cathedral Church of St. Peter of York, or St. Spottiswoode for Charity Commission of Great Britain. A clerical strike at Beverley Minster in the fourteenth century. English schools at the Reformation, Memorials of Beverley minster: John of Beverley, A. John of Beverley A. Early Yorkshire schools, Volume 1. Printed for the Society. Archibald Constable and Co. Some results of research in the history of education in England with suggestions for its continuance and extension. Schools of Medieval England. Southwell Cathedral, Arthur Francis Leach. Visitations and Menorials of Southwell Minster. Educational charters and documents to Milton as schoolboy and schoolmaster. A History of Bradfield College. The Schools of Medieval England. A History of Winchester College. Report on the Manuscripts of the Corporation of Beverley. Royal Commission On History, Beverley.

Chapter 2 : Reformation | Definition of Reformation by Merriam-Webster

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C N Trueman "The Reformation" historylearningsite. The History Learning Site, 17 Mar The English Reformation was to have far reaching consequences in Tudor England. Henry VIII decided to rid himself of his first wife, Catherine of Aragon, after she had failed to produce a male heir to the throne. He had already decided who his next wife would be – Anne Boleyn. By , Catherine was considered too old to have anymore children. However, a divorce was not a simple issue. In fact, it was a very complicated one. The Roman Catholic faith believed in marriage for life. It did not recognise, let alone support, divorce. Those who were widowed were free to re-marry; this was an entirely different issue. But husbands could not simply decide that their marriage was not working, divorce their wife and re-marry. The Roman Catholic Church simply did not allow it. If he went ahead and announced that as king of England he was allowing himself a divorce, the pope could excommunicate him. This meant that under Catholic Church law, your soul could never get to Heaven. To someone living at the time of Henry, this was a very real fear, and a threat which the Catholic Church used to keep people under its control. The pope refused to grant Henry this and by his anger was such that he ordered the Archbishop of Canterbury to grant him a divorce so that he could marry Anne Boleyn. The Archbishop granted Henry his divorce – against the wishes of the pope. But what else could the archbishop do if he wanted to remain on good terms with Henry? Henry placed himself as head of the church and in that sense, in his eyes, his divorce was perfectly legal. In , few were brave enough to tell him otherwise! How did the people of England react to this? In fact, the vast bulk of the population were very angry at the way the Roman Catholic Church had used them as a source of money. To get married you had to pay; to get a child baptised which you needed to be if you were to go to Heaven – so the Catholic Church preached you had to pay; you even had to pay the Church to bury someone on their land which you had to do as your soul could only go to Heaven if you were buried on Holy Ground. Therefore, the Catholic Church was very wealthy while many poor remained just that – poor. Their money was going to the Catholic Church. Therefore, there were no great protests throughout the land as many felt that Henry would ease up on taking money from them. The most wealthy Catholics in England were the monasteries where monks lived. They were also the most loyal supporters of the pope. This made them a threat to Henry. By the time of Henry, many monks had grown fat and were lazy. They did not help the community as they were meant to do. All they seemed to do was take money from the poor. Also some monasteries were huge and owned vast areas of land. So here were monks not loyal to Henry who were also very wealthy. Henry decided to shut down the monasteries of England. The monasteries were to disappear like sugar dissolves in hot liquid. Henry wanted to make the Dissolution appear to be backed by law. He sent round government officials to check up on what the monks were doing. This was organised by his chief minister, Thomas Cromwell. The officials knew what the king wanted in their reports – information that the monks were not working, were not saying their prayers etc. Anything to discredit the monks was considered useful. Sometimes, the monks were asked trick questions. If they refused to answer because of their vow of silence, they would be accused of failing to help the king. Or worse, were they trying to hide something? The report claimed that the monks had eight to ten girl friends each. This was all that Cromwell needed to shut down the monastery. At Bradley monastic house, the prior was accused of fathering six children; at Lampley Convent, Mariana Wryte had given birth to three children and Johanna Standen to six; at Lichfield Convent, two nuns were found to be pregnant and at Pershore Monastic House, monks were found to be drunk at Mass. The smaller monasteries were shut down by while the larger and more valuable ones were shut by Few people in England were sorry to see them go. Few monks protested as they were given pensions or jobs where their monastery was. Some chief monks – abbots – were hanged but this was a rarity. Some monastery buildings were reduced to ruin as the local population was allowed to take what they wanted as long as the silver and gold in the monastery went to the Crown. This meant that expensive building bricks etc. This alone made the Dissolution popular with the majority of the people who tended to dislike lazy monks anyhow. The ruined abbey at Battle – a victim of the Reformation However, the vast bulk of the

wealth of the monasteries went to Henry. Some was spent building defences against France on the south coast around Portsmouth; a small amount went on paying pensions to monks and abbots. The only real protest in England to what Henry was doing came in with the Pilgrimage of Grace. This was led by Robert Aske, a lawyer. He wanted the monasteries left alone. Aske, along with several thousands of others, marched to London. Henry promised to look into their complaints and many of the protesters went home satisfied with this. Their complaints were never looked into. Aske was arrested and hung from a church tower in chains until he died of starvation. When Henry became king in 1509, the church in England was as follows: Head of the Church: To reform means to change. This is why this event is called the English Reformation as it did change the way the church was run throughout England. However, the death of Henry in 1547 did not see an end of the religious problems of England.

Chapter 3 : Reformation: Definition and History | blog.quintoapp.com - HISTORY

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Lutheran ideas reached England quickly. Lutheran books were soon brought to England by merchants and travellers, and a Lutheran group began to meet in Cambridge at the White Horse Tavern. Tyndale translated the New Testament into English while living abroad in the years . In October , he died for his views at the hands of the Imperial authorities in Vilvorde, Belgium. On the eve of the Reformation in , the Imperial ambassador to England noted that "nearly all the people here hate the priests". There had always been tension between the secular and the ecclesiastical powers in England. By the late 15th century, the main disputes revolved around rights of sanctuary and benefit of clergy. Luther believed in depriving the clergy of much of their power and placing it in the hands of secular authorities, and some Swiss urban Protestants - particularly Thomas Erastus - denied that the church should exercise anything but persuasive power. Anti-clerical sentiments existed even amongst those who had neither Protestant nor Erastian beliefs. Yet as the modern historians, J. Scarisbrick and Eamon Duffy have shown, many people willingly supported their local priests, and had to be pressurized by central government into "reform". The Protestant enthusiasm of Richard Rich and Thomas Audley came a poor second to self-serving ambition. Three Bishops were also inclined to the Protestant cause: Latimer and Shaxton were tactless radicals who alienated moderates by their unwillingness to compromise. In the Ten Articles were issued - these were sufficiently indefinite and ambiguous to be acceptable to the Lutherans. The Thirteen Articles of were similarly unclear. The Bishops Book included seven sacraments like the Catholic Church but failed to endorse transubstantiation an important Catholic doctrine. The Injunctions of not only urged priest to educate their flocks and to keep efficient parish registers, but also commanded the destruction of "superstitious" images. He ensured that Parliament passed the Act of Six Articles, a conservative document that endorsed transubstantiation and clerical celibacy. On the same day, three Catholic priests Abel, Featherstone, and Powel - who had denied the Royal Supremacy were hanged, drawn and quartered. Henry showed a real fear of the social change that Protestant notions might provoke, and in tried to prevent those below the rank of gentry from reading the Bible. Despite the swerve back to Catholicism, Henry continued to protect Protestants such as Archbishop Cranmer.

Chapter 4 : The causes of the English reformation

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Execution of Jan Hus in Konstanz Utraquist Hussitism was allowed there alongside the Roman Catholic confession. By the time the Reformation arrived, the Kingdom of Bohemia and the Margraviate of Moravia both had majority Hussite populations for decades now. Unrest due to the Great Schism of Western Christianity " excited wars between princes, uprisings among the peasants, and widespread concern over corruption in the Church. Hus objected to some of the practices of the Catholic Church and wanted to return the church in Bohemia and Moravia to earlier practices: Czech , having lay people receive communion in both kinds bread and wine " that is, in Latin, *communio sub utraque specie* , married priests, and eliminating indulgences and the concept of Purgatory. Some of these, like the use of local language as the liturgical language, were approved by the pope as early as in the 9th century. The council did not address the national tensions or the theological tensions stirred up during the previous century and could not prevent schism and the Hussite Wars in Bohemia. He was the father of seven children, including Lucrezia and Cesare Borgia. Martin Luther and the beginning[edit] See also: The theses debated and criticised the Church and the papacy, but concentrated upon the selling of indulgences and doctrinal policies about purgatory , particular judgment , and the authority of the pope. He would later in the period " write works on the Catholic devotion to Virgin Mary , the intercession of and devotion to the saints, the sacraments, mandatory clerical celibacy, monasticism, further on the authority of the pope, the ecclesiastical law, censure and excommunication, the role of secular rulers in religious matters, the relationship between Christianity and the law, and good works. Magisterial Reformation Parallel to events in Germany, a movement began in Switzerland under the leadership of Huldrych Zwingli. These two movements quickly agreed on most issues, but some unresolved differences kept them separate. Some followers of Zwingli believed that the Reformation was too conservative, and moved independently toward more radical positions, some of which survive among modern day Anabaptists. Other Protestant movements grew up along lines of mysticism or humanism , sometimes breaking from Rome or from the Protestants, or forming outside of the churches. After this first stage of the Reformation, following the excommunication of Luther and condemnation of the Reformation by the Pope, the work and writings of John Calvin were influential in establishing a loose consensus among various groups in Switzerland, Scotland , Hungary, Germany and elsewhere. The Reformation foundations engaged with Augustinianism ; both Luther and Calvin thought along lines linked with the theological teachings of Augustine of Hippo. Radical Reformation The Radical Reformation was the response to what was believed to be the corruption in the Catholic Church and the expanding Magisterial Protestant movement led by Martin Luther and many others. Beginning in Germany and Switzerland in the 16th century, the Radical Reformation gave birth to many radical Protestant groups throughout Europe. In parts of Germany, Switzerland and Austria, a majority sympathized with the Radical Reformation despite intense persecution. The Reformation was a triumph of literacy and the new printing press. From onward, religious pamphlets flooded Germany and much of Europe. The Reformation was thus a media revolution. Luther strengthened his attacks on Rome by depicting a "good" against "bad" church. From there, it became clear that print could be used for propaganda in the Reformation for particular agendas. June Click [show] for important translation instructions. Machine translation like Deepl or Google Translate is a useful starting point for translations, but translators must revise errors as necessary and confirm that the translation is accurate, rather than simply copy-pasting machine-translated text into the English Wikipedia. Do not translate text that appears unreliable or low-quality. If possible, verify the text with references provided in the foreign-language article. You must provide copyright attribution in the edit summary by providing an interlanguage link to the source of your translation. A model attribution edit summary using German: Content in this edit is translated from the existing German Wikipedia article at [[: Exact name of German article]]; see its history for attribution. For more guidance, see Wikipedia: This section needs expansion. You can help by adding to it. June Political situation in Germany about Religious situation in Germany and Europe about Officially, Protestantism

remained an exclusively German phenomenon that concerned only the Holy Roman Empire through the late 1500s and the 1600s. It did not become an international issue until the 1700s. In 1517, the Reformation began with Luther and caught on instantly. Different reformers arose independently of Luther in for example Andreas Karlstadt, Philip Melanchthon.

Chapter 5 : Arthur Francis Leach - Wikipedia

*English Schools at the Reformation (Hardback) - Common [By (author) Arthur F Leach] on blog.quintoapp.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

It is rated PG for mild language and some scenes of violence. There are 4 episodes that each cover different periods of the Inquisition. I show parts of the episodes on the Spanish inquisition and the inquisition during the Renaissance. These probably could be used as full episodes. The information is solid and they are entertaining enough to hold interest. There is a scene where Columbus is taken to the Inquisition and another where the Jewish expulsion in Spain is announced and later carried out. It is rather dryly presented. Still, I watch it yearly to refresh my own mind. David Bowie - "Changes" CD I use the chorus of this song in a few places throughout the year including the title slide of my Reformation notes. Lesson Plan Guide I. The Christian Church a. Provides a brief history of Christianity. I go out of my way in this section to explain the concept of religious denominations. My students rarely understand that a Catholic is a Christian. This opening section is design to help cover that. It helps, but it is still a fight to get them to accept it. Reformation Culture Shock II. Problems in the Church a. Explores the 3 major problems in the Catholic church prior to the Reformation money, corruption, and discrimination. The Inquisition is introduced here but not heavily covered. Martin Luther and the Reformation a. Luther, no doubt, was a character and therefore this section focuses on him. It uses multiple clips from the movie "Luther" to help tell the story. This section also includes the Counterreformation and the birth of the Jesuits. Reformation Stations - This lab consists of 9 stations of random little details about the Reformation. Each has different activities most short answer questions to go along with a visual.

Chapter 6 : Knightbridge Family | Member

English schools at the Reformation, by Leach, Arthur Francis. Publication date Topics England -- Education. Language English. 26 Bookplateleaf

Introduction At the beginning of the 16th Century, England was an entirely Christian country. The church governed how people lived their lives and how they understood the world. All major life occasions – birth, marriage and death – happened in the church. Changes in the church had a political, economic and social impact as well as a religious one. This was led by the Pope, based in Rome. The Church was extremely rich and powerful. People travelled for miles to places of pilgrimage, to pray to saints for help in their lives. People believed visiting these relics and praying to saints would lead to miracles or heal them from illness. For many years historians believed that lots of people in England and Wales were unhappy with the Catholic church before the Reformation. However, now they believe that although there were some problems, the church was very popular. The church was extremely wealthy. For centuries people had donated land and money to it. With this money it built religious houses for example, monasteries and convents. They were not just homes for monks and nuns, but also schools and hospitals. They gave charity to the poor. Some were important centres of learning with large libraries. Protestant challenge There had always been people who had complained about the Catholic Church. But in the early 16th century, the criticism became stronger. There were reports that priests, monks and nuns did not behave as well as they should. Some felt that the Catholic Church was more interested in money and power than in saving souls. For a fine, paid to the church, your sin would be forgiven and when you died, the Church said that you would go to heaven. Even sins like murder could be forgiven, and the church made plenty of money through this. In 1517, the German priest Martin Luther attacked this practice as corrupt – nothing in the Bible said that you could buy forgiveness and it was wrong to let rich people buy their way into heaven. Around the same time, the development of the printing press meant that books and pamphlets could be produced quickly and cheaply. Protestants and Catholics There were many differences between Protestants and Catholics. These are three major ones: They felt that the church was corrupt. They believed that the Catholic Church simply used them to make money. They were supporters of mystery plays and entertainment, for religious celebration. The Protestants especially the later Puritans were opposed to all forms of religious entertainment and religious celebration. This meant that only a few people could read the Bible or understand fully what happened in church. Protestants believed that everyone should have the chance to read the Bible, and everyone should understand religious services. They called for Bibles to be printed in the languages of ordinary people, like English or Welsh, and for services in these languages. The first English Bibles began to appear. However, Henry condemned Protestant beliefs and, where he could, destroyed copies of the English Bible. Everything changed in the late 1520s when Henry wanted a divorce. They had many children but only one child survived. That was their daughter, Mary. Henry was desperate to have a son to inherit his throne, and unfortunately Catherine could no longer have children. Henry was also in love with an English courtier, Anne Boleyn. He was determined to divorce Catherine, marry Anne, and have a son with her. Henry had to ask the Pope to give him a divorce, and sent his chief minister, Cardinal Thomas Wolsey, to arrange it. Unfortunately, Catherine had no intention of being divorced. The Pope dithered and refused to make a decision. Henry decided to take matters into his own hands. Using laws passed in the Reformation Parliament, he declared himself Supreme Head of the church in England, and granted his own divorce. He also needed money. With his new chief minister, Thomas Cromwell, he decided that the church was corrupt and decided to dissolve close down the religious houses monasteries, convents etc. Their riches were given to Henry. The church lost most of its wealth in England and all of its independence. Some Protestant ideas arrived – Henry approved the first official English Bible. However, he did not agree with many Protestant beliefs other than the ones which made him rich and Supreme Head of the church! Very little changed in how religion was practiced in most churches. He was a committed Protestant, and changed many practices in the English church – for example, all services were held in English, and images were removed from churches. Many historians now believe this was popular in many parts of England and Wales. She is

remembered for burning hundreds of Protestant martyrs at the stake for their beliefs. Her religious settlement created a church which had services in English, but kept some Catholic practices like church music. Elizabeth was the Supreme Governor, and the Pope had no say. It was during her long reign over forty years that most people in England and Wales became Protestants. However, Elizabeth faced pressure from people who thought her church was too Protestant, but also from those who thought it was not Protestant enough! In the Parliament section, you will find information about the religious laws passed by these monarchs. In the MPs section, there are biographies of MPs with different religious beliefs to see the Reformation from different viewpoints. In the Constituencies section, you can learn how these new laws, ideas and beliefs changed ordinary communities. The Reformation was a complicated and long process, but it changed England and Wales forever. The History of Parliament runs annual competitions in the spring and summer for and year olds.

Chapter 7 : BBC - History - The English Reformation

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Strange turn of events For much of the sixteenth century England and Scotland hated each other with all the passion of warring neighbours. Yet in a Scottish king would ascend the English throne with the connivance and general approval of the English ruling elite. This unlikely turn of events owed much to the eccentricities of the Welsh Tudor dynasty that had occupied the English for almost precisely that century: But it also owed a great deal to Protestantism. There was little that bound together the English aristocracy and the Scottish king, for whom they developed a profound distaste, than a shared commitment to Protestantism. It was a determination to preserve England as a Protestant nation that gave James VI and I his opportunity and which would doom his son Charles when his actions threatened to undermine this cherished identity. A remarkably smooth transition For all the glories of hindsight, there are many ironies in this unlikely turn of events. The prevailing mood among historians has been to regard the translation of England to Protestantism as largely accidental, and certainly grudging. If England became a Protestant country, it is argued, it did so largely at the behest of its rulers and against its better judgement. If this was so, the transformation was indeed profound, for by the end of the century England and Scotland were rightly regarded as the cornerstones of Protestant Europe. The faith would become so deeply ingrained that in the seventeenth century both nations would defend their religious affinity with a passion that verged on bigotry. Yet the adoption of Protestantism had been, by the standards of the turmoil that had gripped much of Europe in this period, remarkably smooth. Much less urban than either Germany or the Netherlands, it nevertheless possessed a thriving international trade centre in London and in Oxford and Cambridge, two universities of outstanding reputation. The universities, in fact, would play a significant role in the early campaigns against Luther. Henry VIII turned to their finest theologians for arguments allowing him to enter the lists against the growing threat of Lutheran heresy. This initiative would earn him from a grateful Pope the coveted title, Defender of the Faith. His increasing desperation to secure release from his marriage to Catherine of Aragon forced him to contemplate radical steps that went very much against the grain of his own instinctive theological conservatism. In this respect the Reformation in England would follow a model much closer to that of Scandinavia than Germany or Switzerland. In rapid succession from , legislation was passed through Parliament curbing the influence of the papacy in England and appointing the King as Supreme Head of the Church. The political nation was, for the most part, obediently compliant rather than enthusiastic. There is no evidence of any great hostility towards the church and its institutions before the Reformation; on the contrary, both the English episcopate and parish clergy seem to have been, by the standards of other European lands, both well-trained and living without scandal. Cardinal Wolsey, who fathered an illegitimate son, was very much the exception. On the other hand, few were prepared to defy the King to defend the threatened institutions of the old church. Many benefited from the windfall of church property that followed the confiscation of monastic lands. On his death in they moved quickly to establish their supremacy in the regency government made necessary by the youth of the new king, Edward VI So, the short reign of Edward VI saw a determined attempt to introduce a full Protestant church polity into England, modelled on that of the Swiss and German Reformed churches and driven on by a powerful alliance of Archbishop Cranmer and the Lord Protector, the Duke of Somerset. But time was too short to put down roots. English Protestantism was reduced once again to a persecuted remnant; many of its ablest figures taking refuge abroad, to avoid martyrdom - the fate of those whom remained behind. From Mary to Elizabeth English Protestantism was reduced once again to a persecuted remnant So, in Elizabeth acceded to a troubled throne, after a five-year period in which Catholicism had been re-established in England with little apparent difficulty. Top The new, insecure regime For the first decades those who opposed the religious policies of the Elizabethan government could take comfort from the evident insecurity of a regime embodied by a mature, childless Queen who obstinately refused to marry and whose nearest heir

was the Catholic Mary Queen of Scots. Had Elizabeth died early as she nearly did in , from smallpox , England too might have plunged into the same religious civil war convulsing neighbouring lands on the Continent. Given this evident insecurity, it was with remarkable confidence that Elizabeth and her advisors addressed those complicated problems of domestic and foreign policy arising from a new restoration of Protestantism. The English church retained Bishops and ecclesiastical vestments, which many of the hotter Protestants regarded as an unacceptable Popish survival. When in Elizabeth insisted upon uniformity in clerical attire, a substantial proportion of the English clergy up to ten per cent in London refused to submit and was deprived. Further attempts to move the Queen to a more perfect Reformation, whether by Parliamentary statute or subtle pressure from the bench of bishops, proved equally unavailing. The frustration of reform measures in the Parliaments of and led some into formal separation. But the numbers involved in such open dissidence were small, the vast majority of the godly preferring to remain in communion and to seek consolation in voluntary associations which provided an appropriate context for the puritan lifestyle. Even from the beginning of the reign there were evident proofs of this in an ambitious foreign policy which led swiftly to confrontation with the leading Catholic powers. By the last quarter of the century England was destined to play a pivotal role in the survival of Calvinist powers on the Continent, as they faced the most profound threat to their survival from a resurgent Catholicism. By , English people had come to esteem their Church. Through a generation of conflict in which the enemy had been foreign, Catholic and dangerous, English people had come to identify their Church and Protestantism, as a cornerstone of their identity. This was not manifested, necessarily, in any very profound grasp of the theological tenets of faith. While English readers seem to have been avid consumers of catechisms and other cheap volumes of religious instruction, their clergy, as elsewhere in Europe, continued to lament how shallow was their grasp of doctrine. Yet the identification could be more subtle and oblique, but still very real. The Catholic festival year, for instance, had been gradually superseded by a calendar of new, largely unofficial and profoundly Protestant patriotic festivals: In they would be joined by 5 November, the date of the discovery of the Gunpowder Plot, proof, if proof were needed that Catholicism was still considered perfidious, deadly and deeply un-English.

Chapter 8 : KS3 > The Reformation | History of Parliament Online

English Schools at the Reformation, , which appeared in , was the author's first attempt to survey for the reading public his research into the schools of pre-Reformation England.

It has for many years been known, or at least suspected, that a considerable proportion of the schools reputed to have been established by King Edward VI. It has been left for Mr. Leach to set out in print the chantry certificates and warrants issued under 37 Hen. These extracts show conclusively that all King Edward did in the way of foundation was to be occasionally content with confiscating a part only, and not the whole, of an existing endowment. The original documents of this kind, which form the second part of Mr. Leach himself in his official capacity and his colleagues at the Charity Commission a practical question of considerable nicety to decide. Leach has on a previous occasion insisted in his memorandum in the fifth volume of the Report of the Secondary Education Commission that no pre-Reformation school can legally be considered a Church of England school under the Endowed Schools Acts. How will this affect schools now for the first time discovered to be of pre-Reformation origin? The first part of the book consists of twenty-three sections or essays, some of an explanatory, some of a controversial nature. Such portions as have a direct historical bearing on the documents included in Part II. With his death the Act expired, but in the first year of Edward VI. This measure in order to suppress "vain opinions of purgatory and masses satisfactory," and the like vested in the Crown by mere operation of the law all Colleges in the Kingdom except those in the Universities, with Winchester and Eton, and Cathedral Chapters, all Free Chapels except Chapels of Ease, St. Then finally, when the reports had been made, land was not settled, as the Act directed, but the Crown charged itself with a fixed annual payment. Then indeed Sedburgh, Sherborne, Shrewsbury, and a few lesser schools were re-endowed, in some cases with their own property, in others with that of other suppressed institutions. It is almost a pity that the author did not confine himself more particularly to such topics as these. The deductions which he draws in other parts of the book are very disputable. At the outset, for instance, we find Mr. Leach has no doubt proved that there were numerically more schools in England before the Reformation than afterwards. To use his own words: It will appear, however, that these records are defective. They are only the survivors of a much larger host which have been lost in the storms of the past, and drowned in the seas of destruction. They do not give, they could not from their nature give, a complete account of all the Grammar Schools then existing in England. Such an account is probably irrecoverable. The materials for it do not exist. Enough, however, can be gathered from other sources of information to permit the assertion to be confidently made that these Schools do not represent anything like all the Grammar Schools which existed in, or shortly before, the reign of Edward VI. Three hundred is a moderate estimate of the number in the year, when the floods of the great revolution, which is called the Reformation, were let loose. Most of them were swept away either under Henry " [we do not think Mr. Leach means by Henry, but by unauthorised private depredators in his reign] " or his son; or if not swept away, plundered and damaged. In the section on " Free Schools," the conclusions arrived at seem doubtful. If " free" means "gratuitous," how are we to explain the entry under Banbury Part II. Thus we read p. Leach has weighed neither his words nor his evidence. Thus he writes p. Austin on the same level with them. Leach goes on to complain that Colet prescribed for school use the works of Sedulins, Juvencus, "and even save the mark! Baptista Mantuanus, a Carmelite friar, who died in, and composed Eclogues. Leach in falling foul of Colet about him falls foul of Shakespeare also: I may speak of thee as the traveller doth of Venice: Vinegia, Vinegia, chi non to vede, ei non to pregia. Who understandeth thee not, loves thee not.

Chapter 9 : Tudors - Henry VIII - The Reformation - History Learning Site

Excerpt. Never was a great reputation more easily gained and less deserved than that of King Edward VI. As a founder of schools. If the ordinary educated person were asked to whom our system of secondary education was mainly due, and who was the founder of most of the Grammar Schools on which it chiefly rests, he would answer, without hesitation,

Edward VI.