



HISTORY OF ENGLAND, WINTER QUARTER WEEK SIXTEEN KING EDWARD VI

Institute for the Study of Western Civilization

Thomas Cranmer (1489-1556)



Cranmer and Luther



What did Cranmer know about Lutherans?
His trip to Europe includes Ger where meets Lutherans
and marries one.

1532 Appoint Thomas Cranmer Archbishop of Canterbury



THOMAS CROMWELL 1479-1540

King Henry's Principal Secretary 1530-1540



1530 THE EMERGING PARTNERSHIP



1534: Parliament, Act of Supremacy and Oath



CROMWELL HANDLES PARLIAMENTARY MATTERS

The Act of Supremacy of November 1534 was an Act of the Parliament of England under King Henry VIII declaring that he was **"the only supreme head on Earth of the Church of England"** and that the English crown shall enjoy "all honors, dignities, preeminences, jurisdictions, privileges, authorities, immunities, profits, and commodities to the said dignity." The wording of the Act made clear that Parliament was not granting the King the title (thereby suggesting that they had the right to withdraw it later); rather, it was acknowledging an established fact. In the Act of Supremacy, Henry **abandoned Rome completely**. He thereby asserted the independence of the *Ecclesia Anglicana*. He appointed himself and his successors as the supreme rulers of the English church. Henry had been declared "Defender of the Faith" (*Fidei Defensor*) in 1521 by Pope Leo X for his pamphlet accusing Martin Luther of heresy. Parliament later conferred this title upon Henry in 1544.

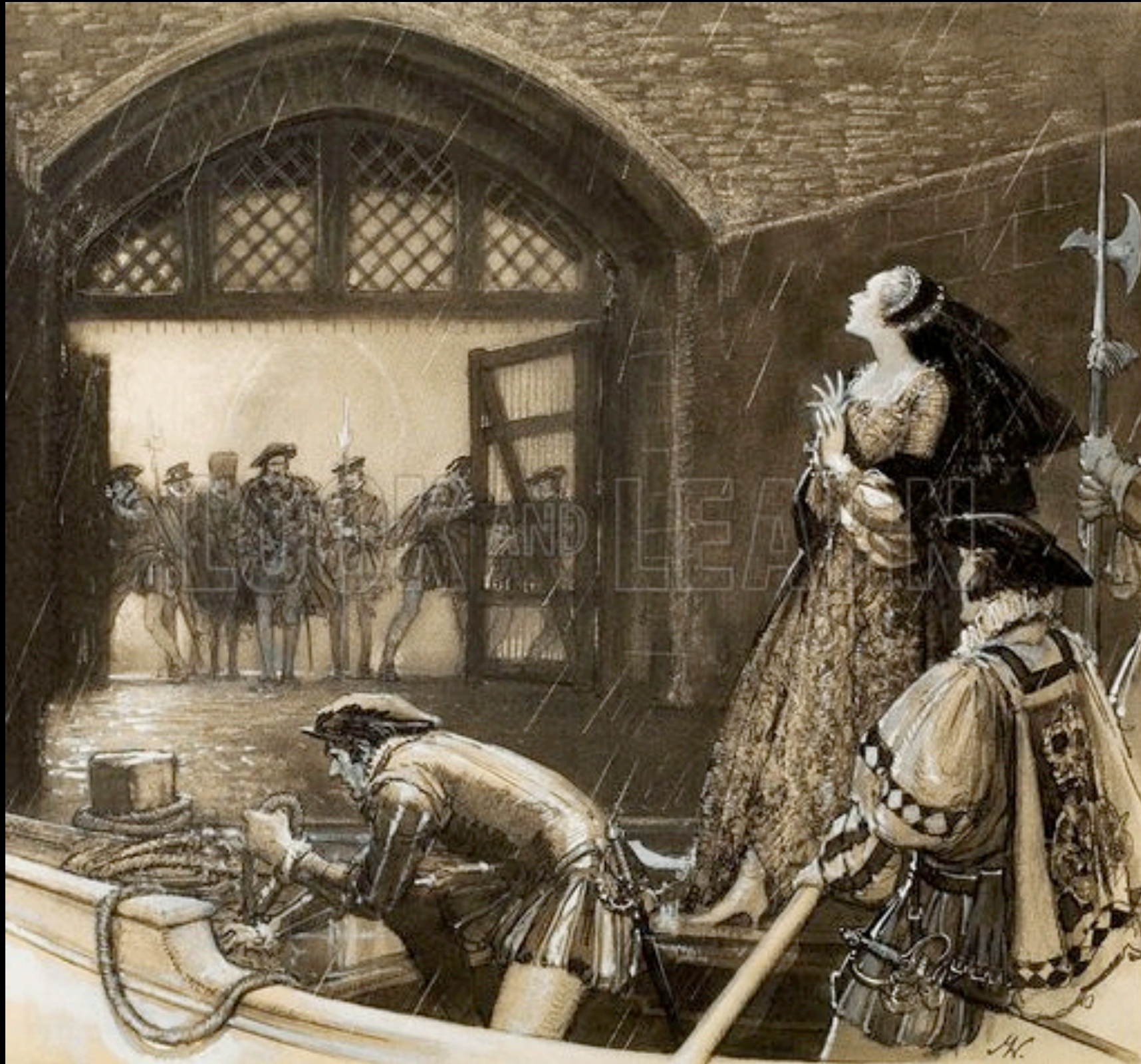
Jan 7, 1536: death of Catherine of Aragon of cancer



The death of Catherine made Anne vulnerable;
With her alive Hen could not touch Anne (2 Ex wives?)



April 1536: Anne arrested sent to Tower CROMWELL HANDLES THE WHOLE THING



Execution of Anne Boleyn from “Anne of a Thousand Days”



A photograph of the Church of St Peter ad Vincula, a historic stone building with large arched windows and a crenellated tower. The church is situated behind a green lawn. Two large trees stand in the foreground. A person with a red and blue umbrella is visible near the church entrance. In the lower right, a person is taking a photo of the church. A black metal railing and a circular stone path are in the foreground. The sky is overcast.

Church of St Peter ad Vincula St Peter in Chains



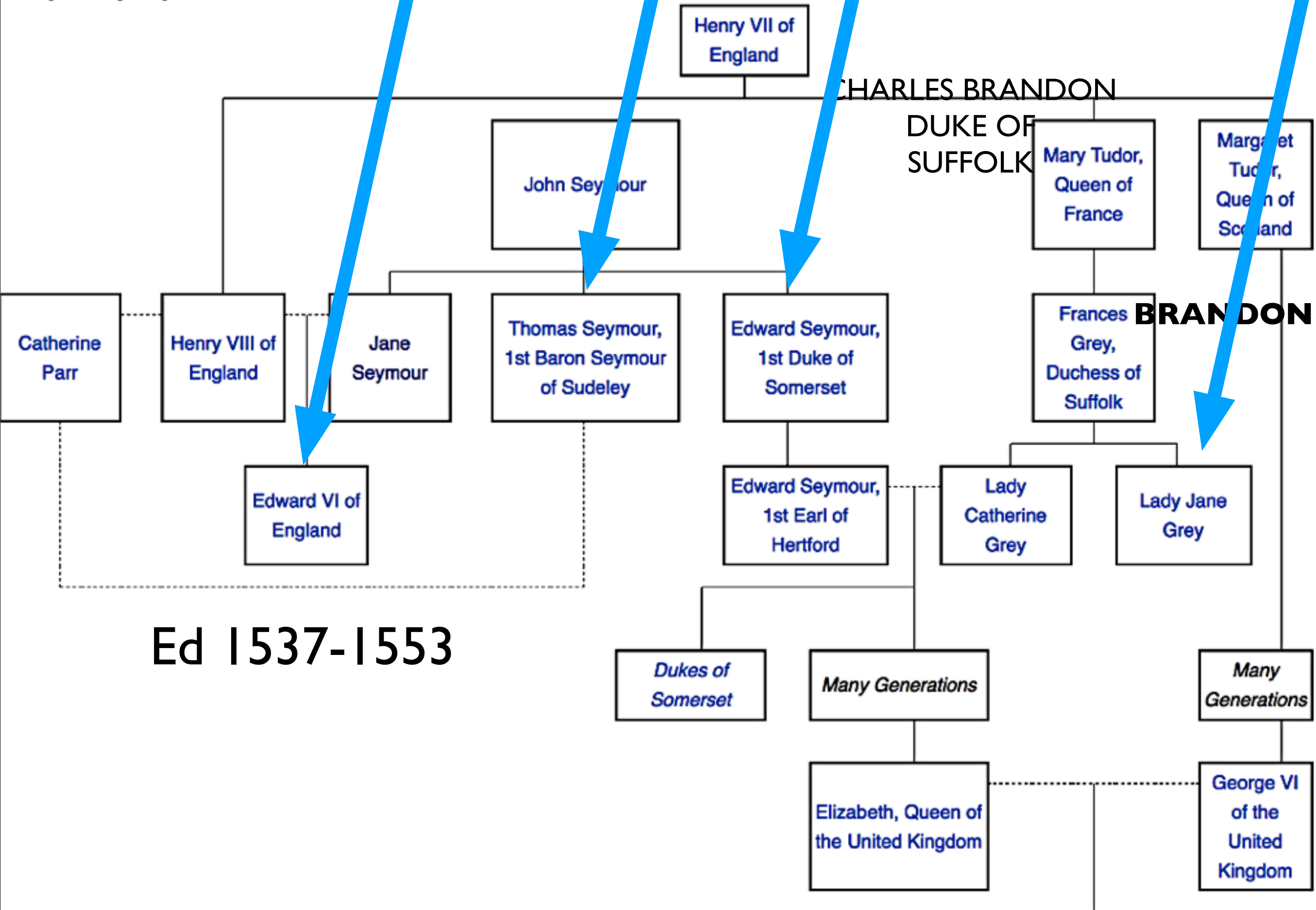
JANE SEYMOUR



THE SEYMOURS OF WOLFHALL

Jane Seymour
Edward Seymour-brother
Thomas Seymour-brother

Wolfhall Rd







EDWARD VI
Oct 12, 1537
to
July 6, 1553



PARVULE PATRISSA, PATRIÆ VIRTVTIS ET HÆRES
ESTO, NIHIL MAIUS MAXIMVS ORBIS HABET.
GNATVM VIX POSSVNT COELVM ET NATVRA DEDISSE,
HVIVS QVEM PATRIS, VICTVS HONORET HONOS.
ÆQVATO TANTVM, TANTI TV FACTA PARENTIS,
VOTA HOMINVM, VIX QVO PROGREDIANTVR, HABENT
VINCITO, VICISTI, QVOT REGES PRISCVS ADORAT
ORBIS, NEC TE QVI VINCERE POSSIT, ERIT.

André Le Vray del.

Jane dies on October 24, only 12 days after birth of Edward















Anne
of
Cleves
1515-
1557
married
to
Henry
Jan 1540

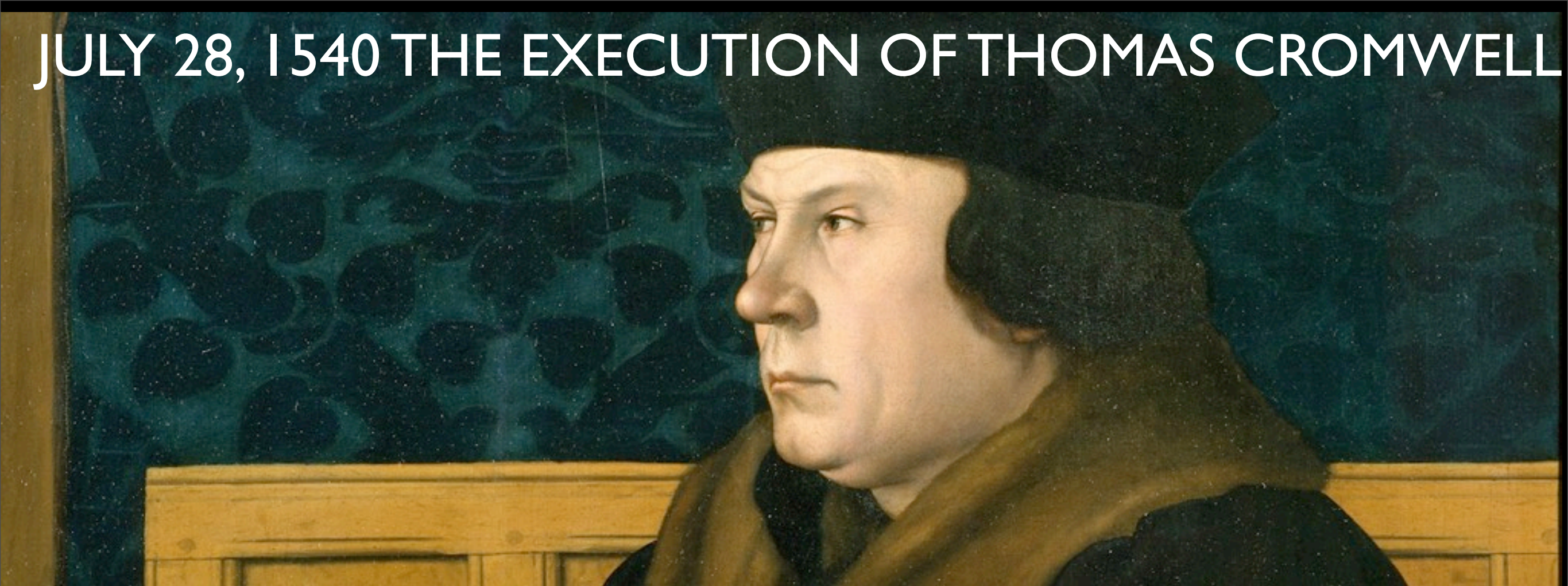
Henry and Anne married Jan 6, 1540



Henry and Anne marriage annulled on July 9, 1540



JULY 28, 1540 THE EXECUTION OF THOMAS CROMWELL



July 30, 1540, Burn Robert Barnes
Most prominent Lutheran in England
Had been Henry's envoy to Luther
Had been Henry's envoy to Cleves
Now Henry turns on the Protestants.



THE TRIUMPH OF THE ROMAN CATHOLIC FACTION AT THE COURT OF HENRY VII "STOP THE REFORMATION"

THOMAS
HOWARD
DUKE OF
NORFOLK
1473-1554



Death of Henry VIII, Jan 28, 1547



THE REIGN OF KING EDWARD VI, 1547-1553



11 Edward VI: Policies & Reign

Edward was staunchly Protestant and solidified Henry VIII's Reformation by essentially making Catholicism illegal through the First Act of Uniformity.

Edward VI was heavily influenced by his favorites, Edward Seymour and later John Dudley in his life, most likely due to his young age.

1547-1553

1547: Edward takes the throne on his father's death at the age of 9.

1547: Edward Seymour, Edward VI's uncle, is named Lord Protector of England.

1549: The Roman Catholic mass is made illegal through the First Act of Uniformity.

1549: Services are changed from Latin to English.

1549: The "First Book of Common Prayer" is issued.

1550: John Dudley, Earl of Warwick becomes Lord Protector of England.

1553: Edward VI names the Protestant Lady Jane Grey heir to the throne.

1553: Edward VI dies of an unknown illness at the age of 15.

State of England at the death of Henry VIII, Jan, 1547



RELIGIOUSLY
DIVIDED

Protestants
now led by
Cranmer

Henry
maintains
the

Roman Catholics
of Norfolk, &
North counties

balance



Lutherans now
out of the closet

And don't forget
Princess Mary

Henry's sixth wife: Katherine Parr (1512-1548)



Hen married to Katherine
1542-1547

Henry's sixth wife: Katherine Parr



In 1547, did Henry understand the direction the country was moving?



Hen married to Katherine
1542-1547

Who was in favor of reformation in 1550?

In city, most city people approved. But in towns, people said, “I think it’s terrible.”

1. Young people thought it was a great idea
2. Most of continent in big cities knew about Luther. They traveled and thought it was time we got on with it. In London. London is an echo of everybody else. Education, universities, law schools, Protestantism, parliament.
3. The South and East were pro reformation. But the far North was opposed. The far North was Roman Catholic country.

Reformers are all in favor of change. Optimistic, continental connections, travel, pro education, Educate at universities.

Opposed were the international Roman Catholic coalition. Rome, Madrid that are by trying to stop the English

THE REIGN OF THE LORD PROTECTOR 1547-1549

EDWARD SEYMOUR DUKE OF SOMERSET

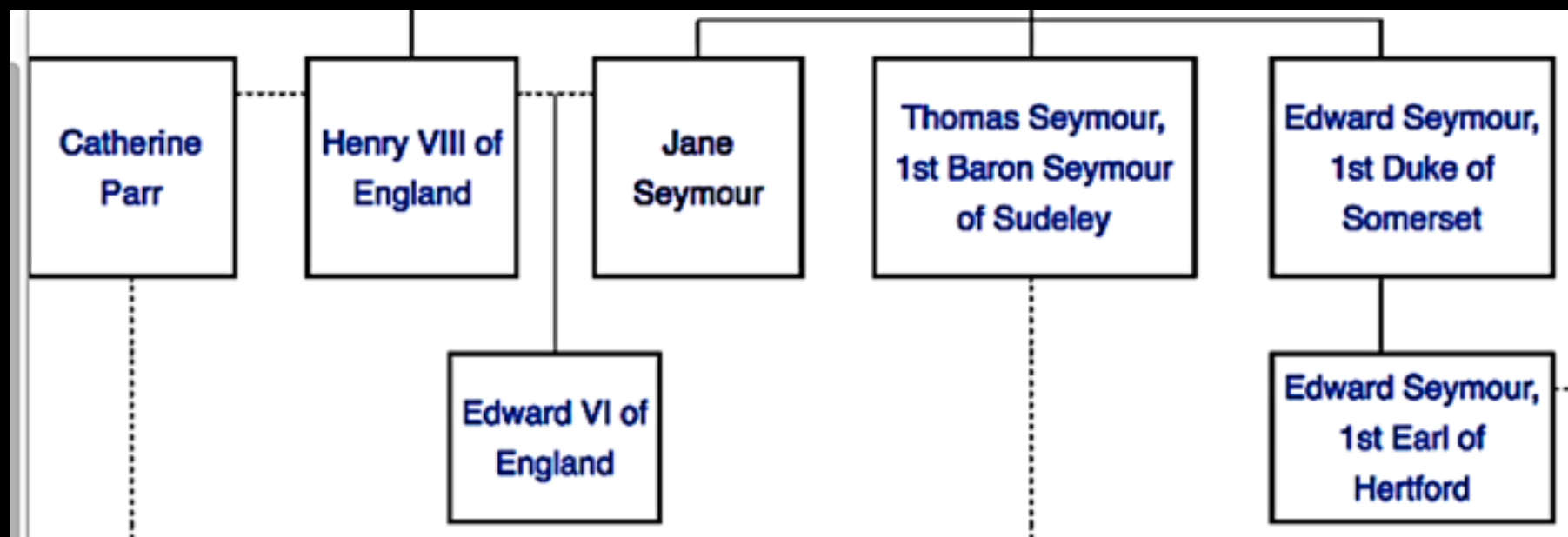


THE REIGN OF THE LORD PROTECTOR 1547-1549

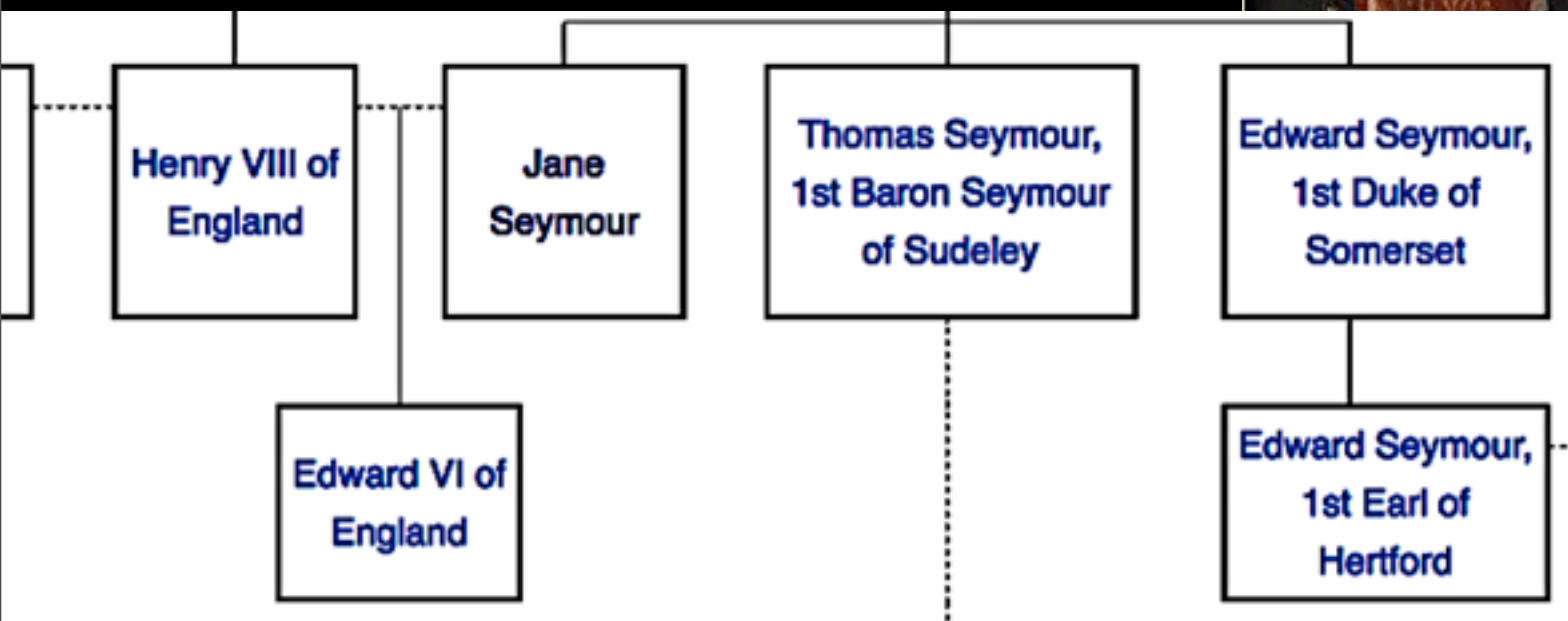
EDWARD SEYMOUR DUKE OF SOMERSET



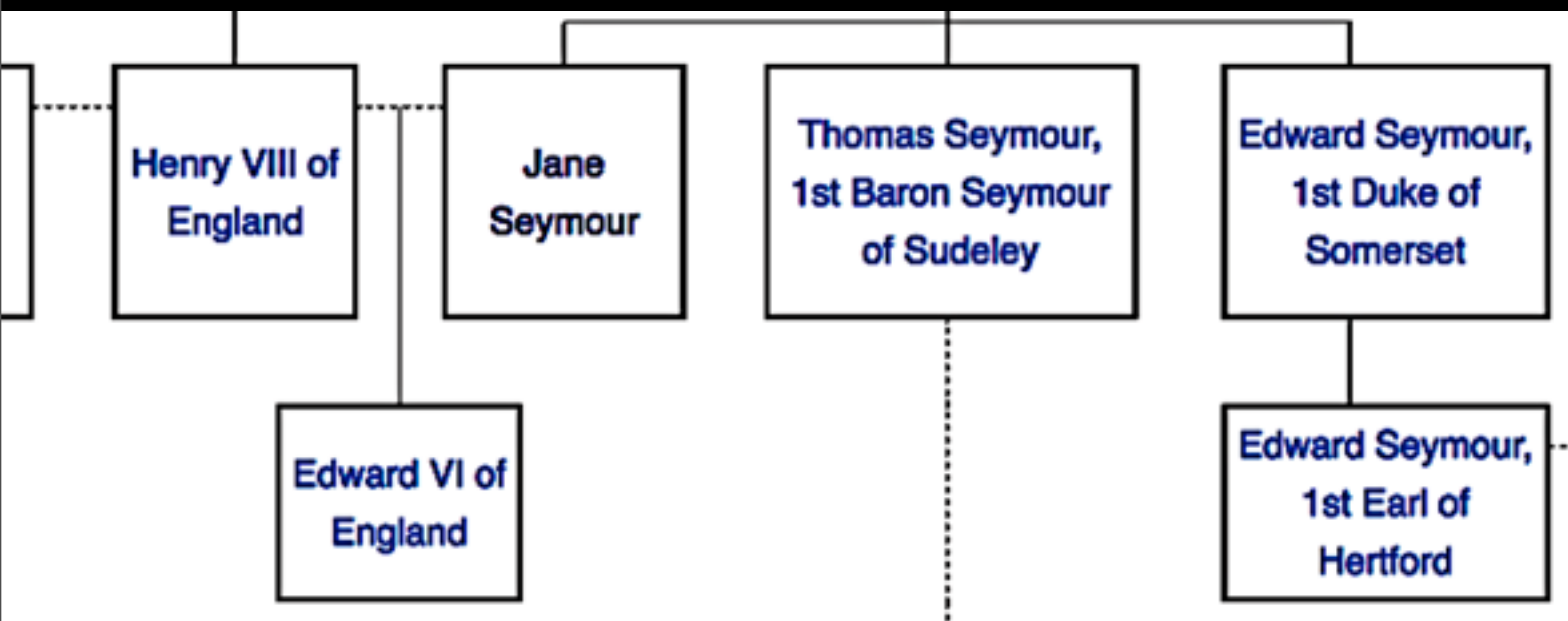
Edward Seymour,
1500-1552



Edward Seymour, Duke of Somerset, 1500-1552

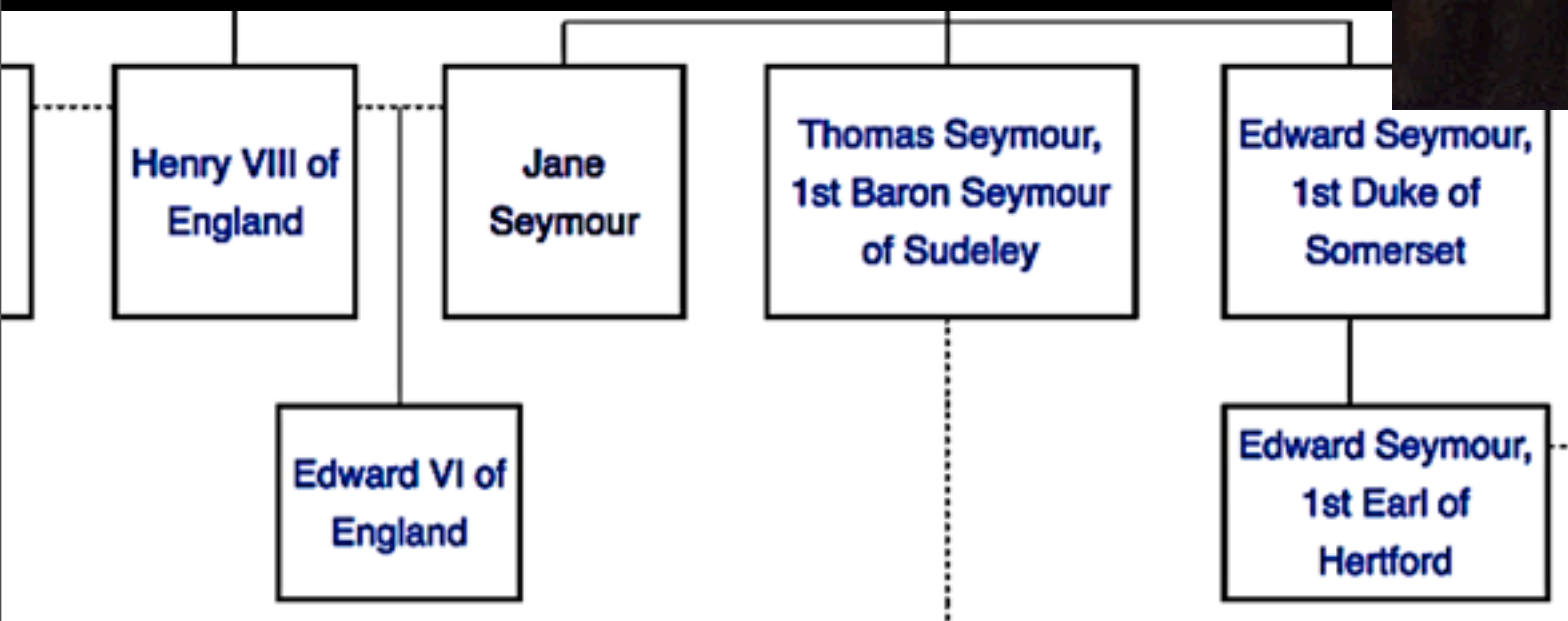


Edward Seymour, Duke of Somerset, 1500-1552



Anne Stanhope Seymour
Duchess of Somerset
1510-1587

Edward Seymour, Duke of Somerset, 1500-1552

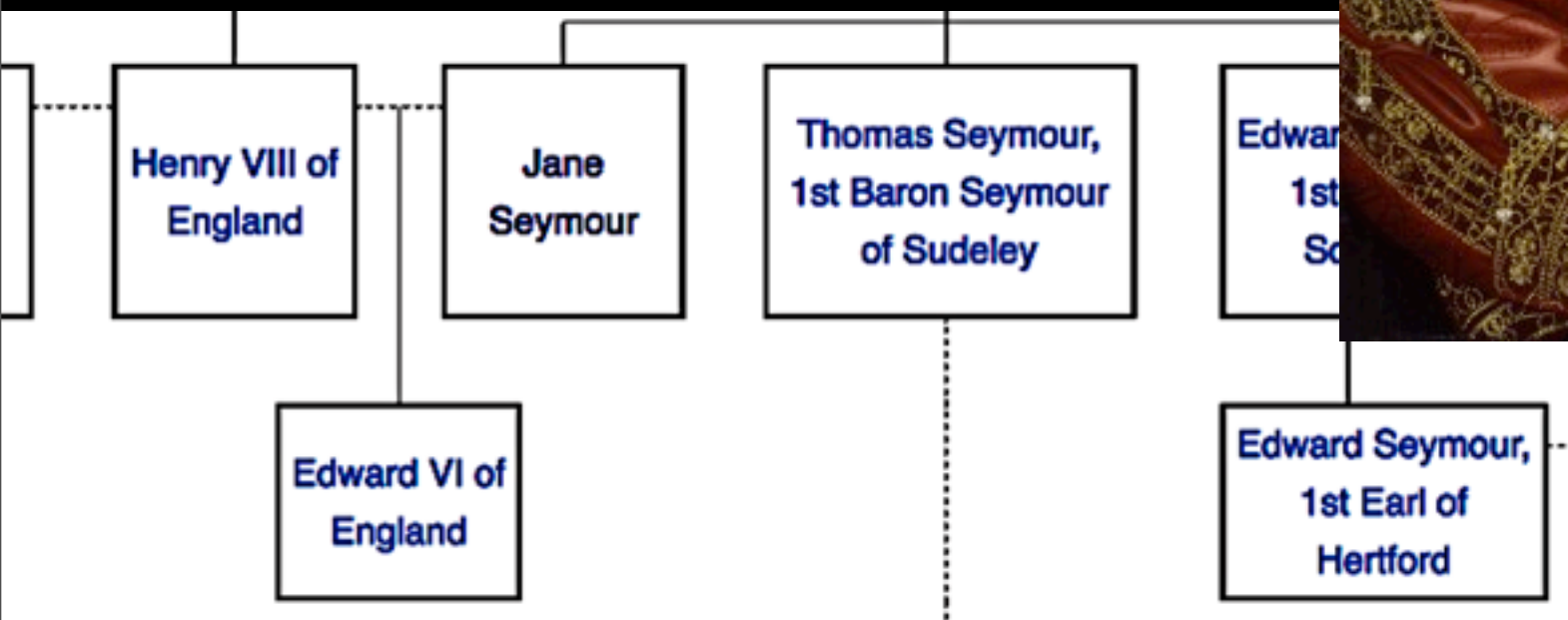


Thomas Seymour
1508-1549

King Edward and his Uncles: Edward and Thomas



Edward Seymour, Duke of Somerset, 1500-1552



Katherine Parr
Wife #6 of Hen

Jan 1547 Katherine moves to Chelsea Manor London



KATHARINE PARRE

Jan 1547 Katherine moves to Chelsea Manor London



Kate
invites
Eliz to
move
in.



Queen Katherine falls in love with Thomas Seymour

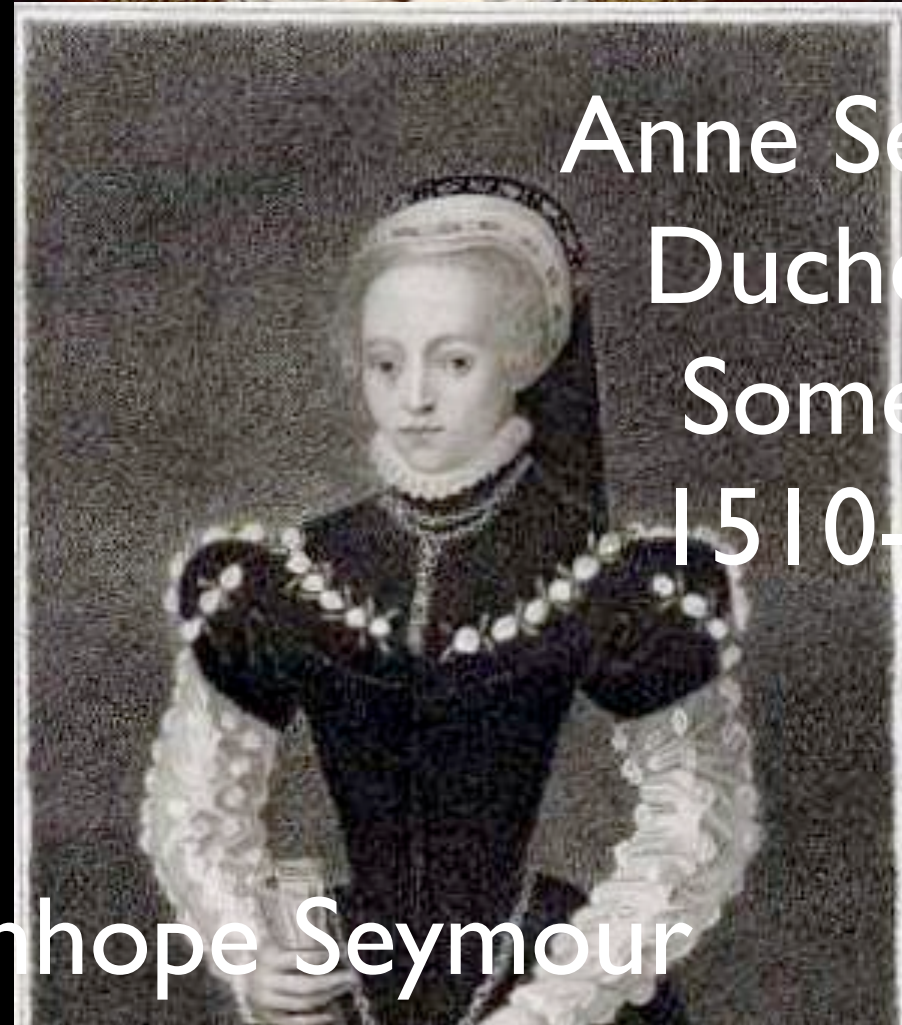
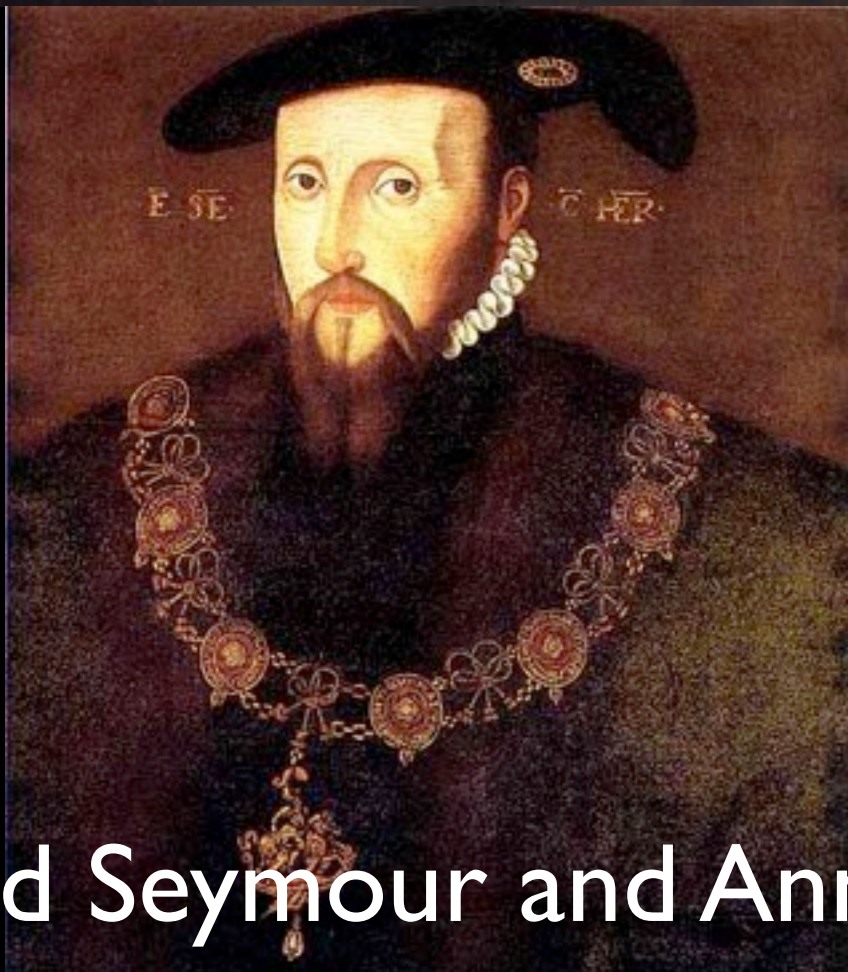


Secretly marry in June 1547

Thomas Seymour and Katherine Parr



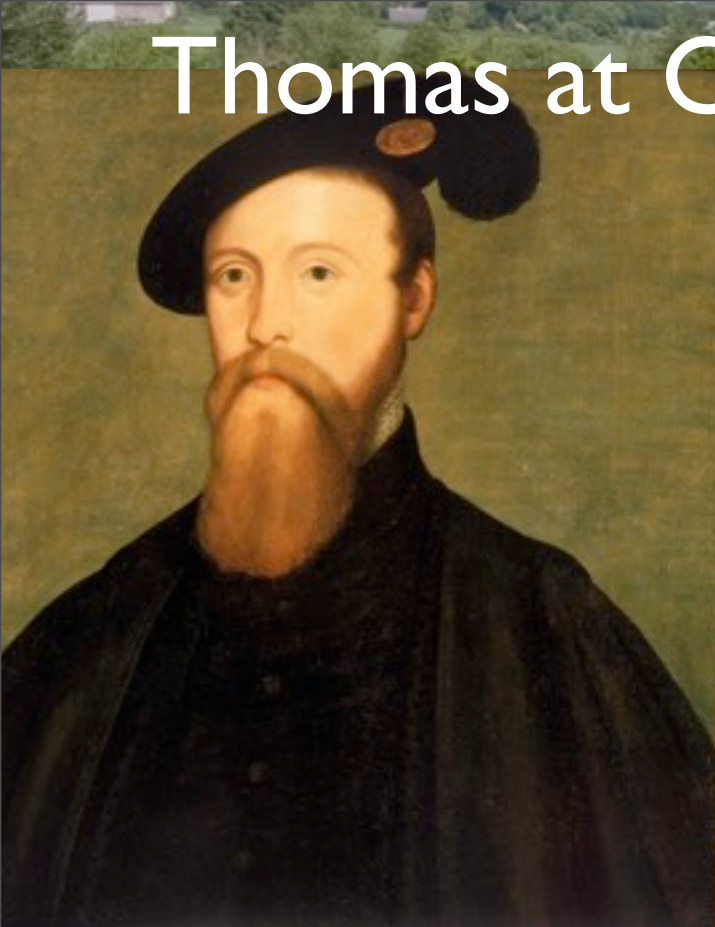
Trouble



Anne Seymour
Duchess of
Somerset
1510-1587

Edward Seymour and Anne Stanhope Seymour

Thomas at Chelsea (secret husband) spends lot of time with his wife's stepdaughter



March 1548 Katherine is pregnant



1548 Elizabeth, Thomas Seymour, and Katherine Parr



Scandal: will come back to haunt them all.

Katherine Ashley "Kat" 1502-1565



Arrested Jan 1548, makes confession, details Seymour-Eliz

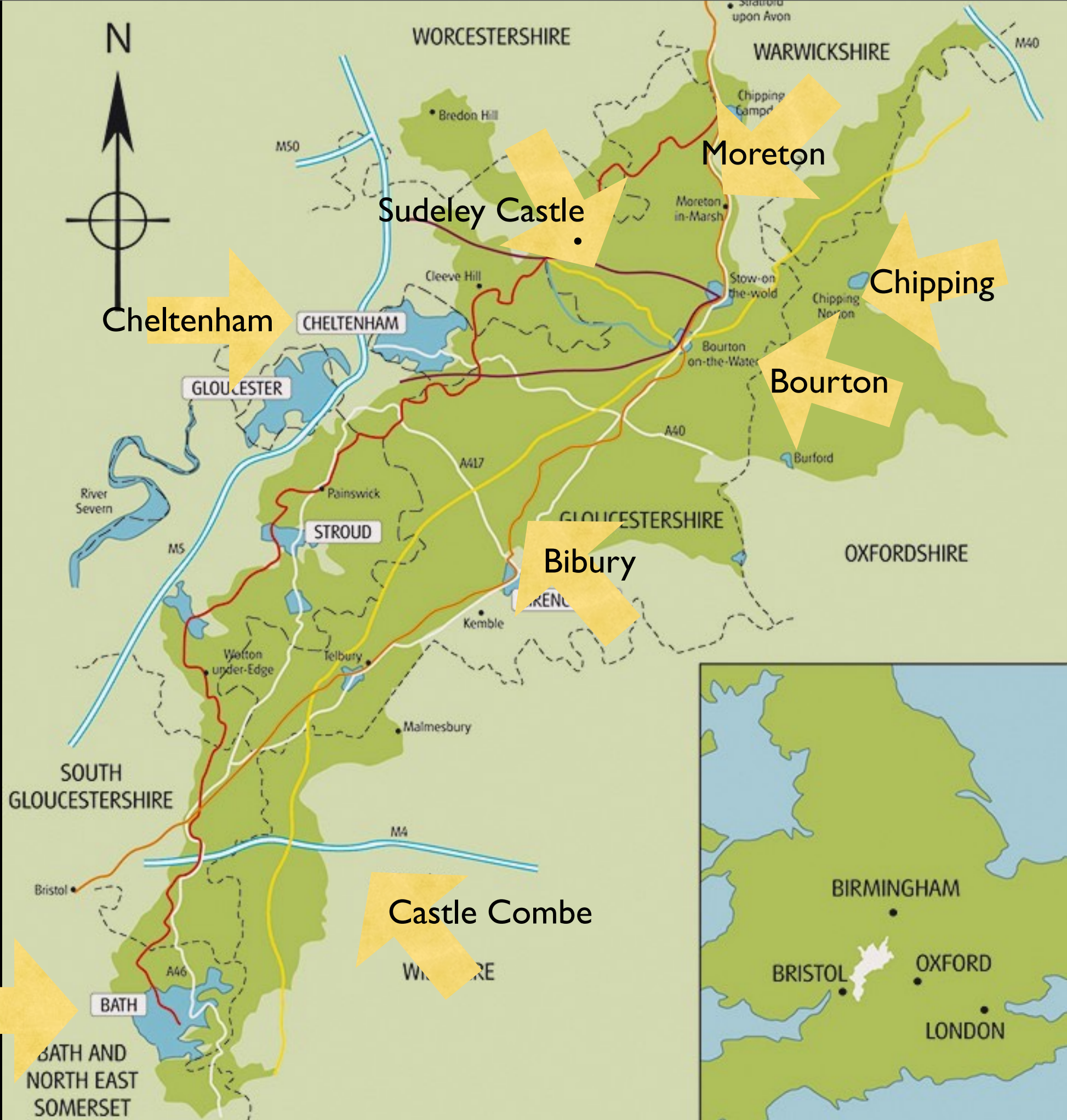
Katherine comes upon Seymour & Eliz in an embrace



Katherine sends Elizabeth away; their relationship ruined

Queen Katherine and Thomas Seymour move to Sudeley





SUDELEY CASTLE



Ralph Boteler who was created Baron Sudeley by Henry VI of England in 1442, built the current castle on its present site using what he had earned fighting in the Hundred Years' War.



1469, Edward IV of England confiscated the castle from Boteler and gave it to his brother, the Duke of Gloucester, who later became Richard III of England. Richard used the castle as a base for the Battle of Tewkesbury.



THE GATEHOUSE



SUDELEY CASTLE GARDENS

14 acres of some of the most beautiful gardens in England.









© Mulberry Cottages







© Chris J Russell

ThursdayFebruary 13, 2020



Queen Katherine gives birth to Mary Seymour July 1548



KATHARINE PARRE

Oct 1548,
Death of Katherine Parr



Catherine Parr, 1512- 1548

SUDELEY CASTLE, ST MARY'S CHURCH







Tomb of Queen Katherine Parr, Sixth wife of Henry VIII



Katherine Parr Exhibition: Rare copies of original books written by Katherine Parr, the first queen to have her own work published, are displayed in an exhibition to celebrate this remarkable queen. The exhibition also features her love letters to Thomas Seymour and the eye-witness account of the discovery of her body at Sudeley in 1782. Dr David Starkey's film 'The Life and Loves of Katherine Parr, Queen of England and Mistress of Sudeley', is shown alongside the exhibition. Visitors can also visit Katherine Parr's tomb in St Mary's Church – Sudeley is notable for being the only private castle to have a queen buried in its grounds.













SUDELEY CASTLE COTTAGES

Can rent cottage for one week: 800\$







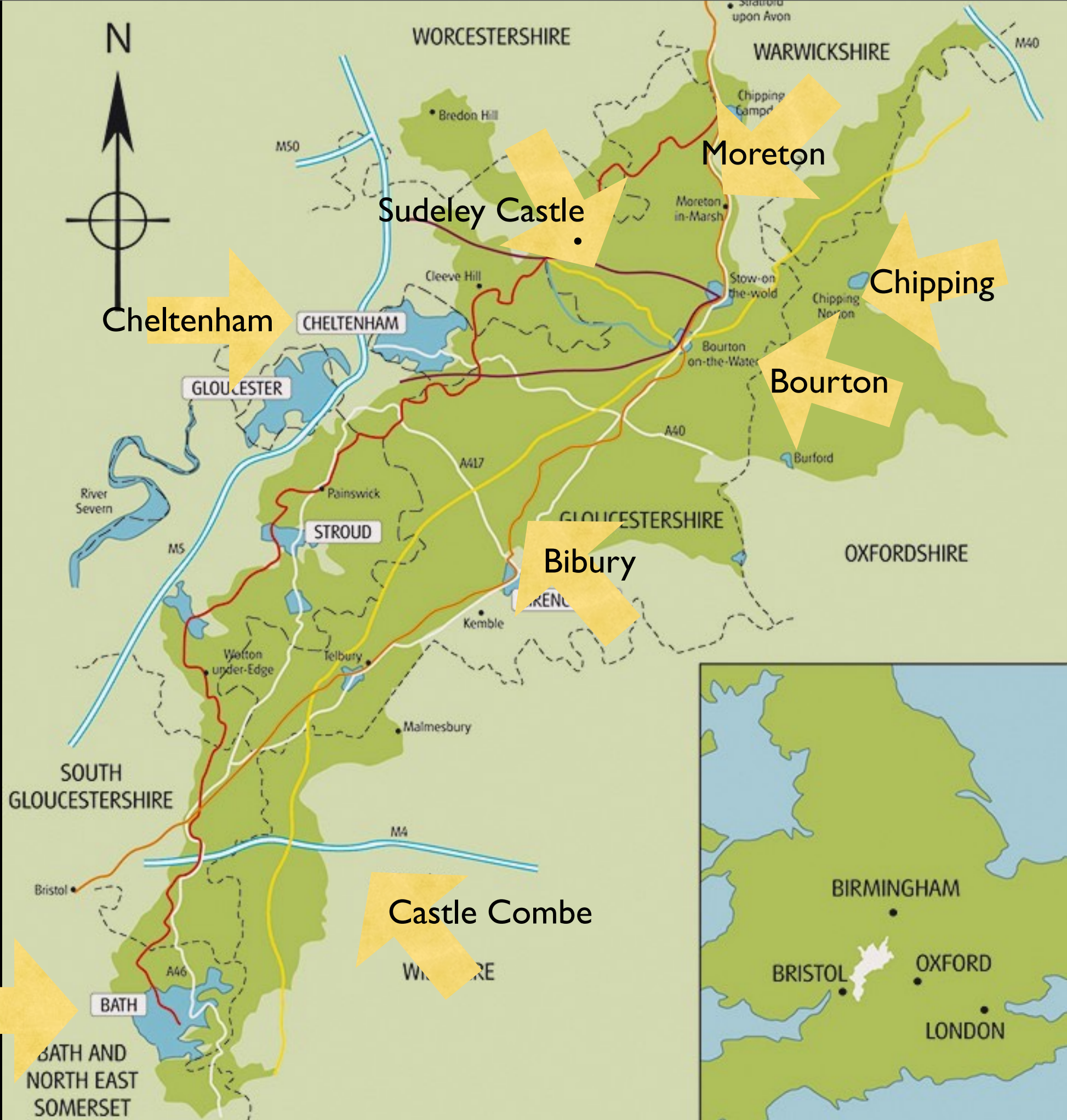


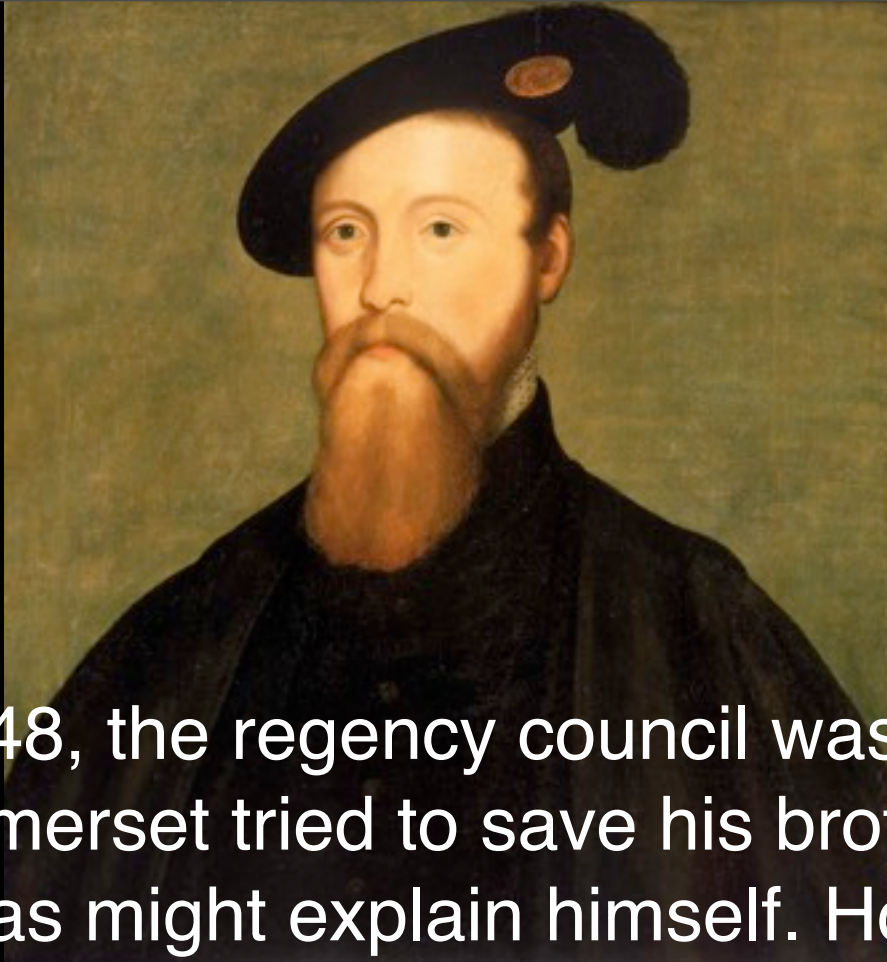




SUDELEY CASTLE







Late 1548-Jan 1549 Seymour's Treason

By late 1548, the regency council was becoming aware of Thomas's bid for power. Somerset tried to save his brother from ruin, calling a council meeting so that Thomas might explain himself. However, Thomas did not appear. On the night of 16 January 1549, for reasons that are not clear (perhaps to take the young king away in his own custody), Seymour was caught trying to break into the King's apartments at Hampton Court Palace. He entered the privy garden and awoke one of the King's pet spaniels. In response to the dog's barking, he shot and killed it. The next day, he was arrested and sent to the Tower of London. The incident, being caught outside the king's bedroom, at night, with a loaded pistol, was interpreted in the most menacing light, even casting suspicion on Elizabeth's involvement with Thomas. On 18 January, the council sent agents to question everyone associated with Thomas, including Elizabeth. On 22 February, the council officially accused him of thirty-three charges of treason. He was convicted of treason, and condemned to death and executed on 20 March 1549.

March 20, 1549, Thomas Seymour executed and buried in same chapel as Anne Boleyn



On 18 January, the council sent agents to question everyone associated with Thomas, including Elizabeth. On 22 February, the council officially accused him of thirty-three charges of treason. He was convicted of treason, and condemned to death and executed on 20 March 1549.

1549 ENGLAND TURNS AGAINST SEYMOUR

1. economic disaster...
2. Court near bankruptcy
3. religious chaos
4. personal arrogance



Thomas Cranmer (1489-1556) and religious reform



1547 Triumph of the Religious Reformers



Cranmer

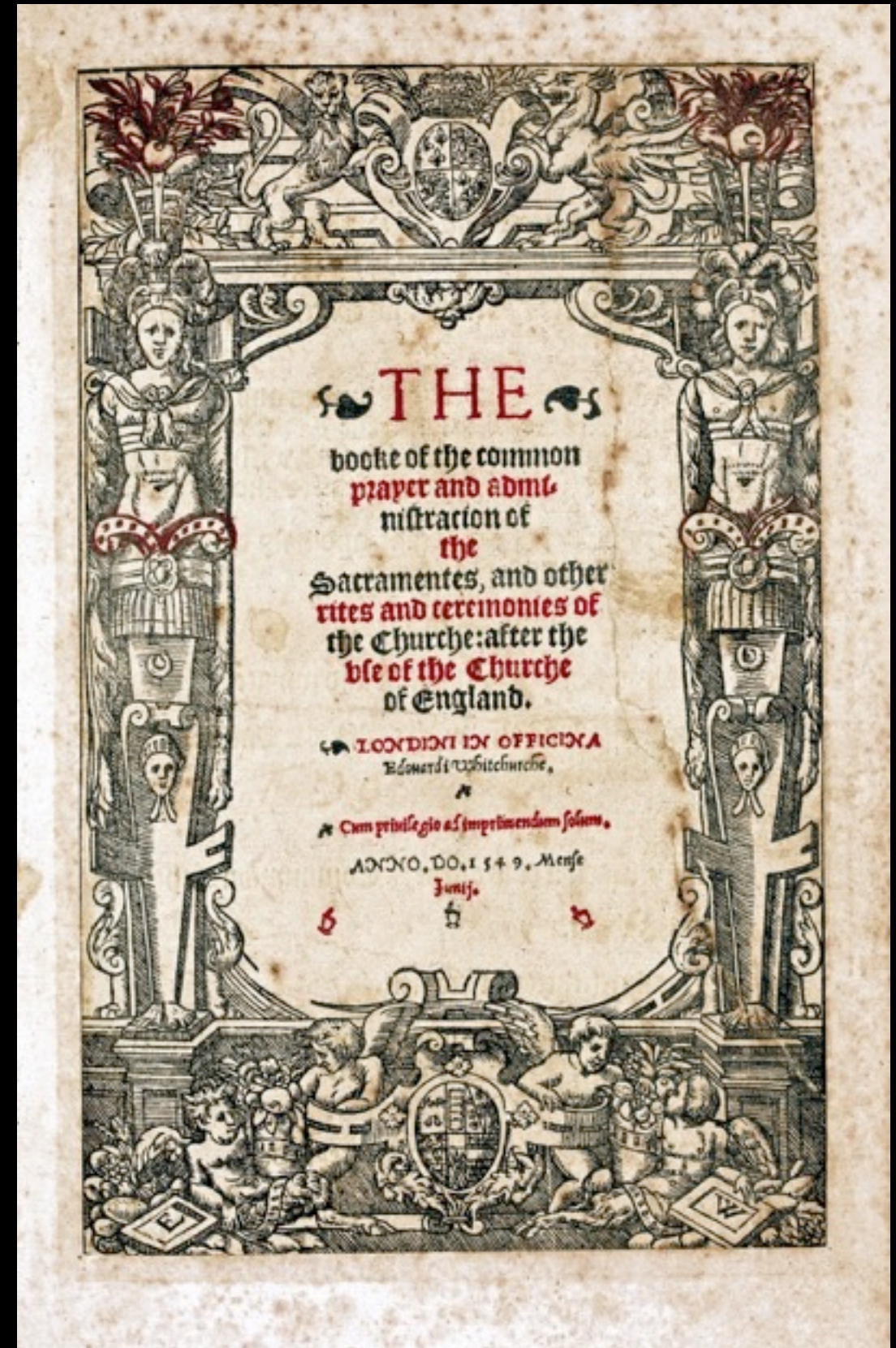


Seymour



Queen Katherine

Book of Common Prayer



**THE
BOOKE OF THE COMMON
PRAYER AND ADMI-
NISTRACION OF
THE
SACRAMENTES, AND OTHER
RITES AND CEREMONIES OF
THE CHURCHE AFTER THE
USE OF THE CHURCHE
OF ENGLAND.**

Londini in Officina

Edouardi Whitchurche.

Cum privilegio ad imprimendum solum

Anno Do. 1549, Mense Martii.

THE PREFACE

THERE was neuer any thing by the wit of man so well deuised, or so surely established, which (in continuāce of time) hath not been corrupted: as (emong other thinges) it may plainly appere by the common prayers in the Churchē, commonlye called diuine seruice: the firste originall and groundē whereof, if a manne woulde searche out by the auncient fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduauncement of godlines; For they so ordred the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intending thereby, that the Cleargie, and specially suche as were Ministers of the congregacion, should (by often readyng and meditacion of Gods worde) be stirred up to godlines themselves, and be more able also to exhorte other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Churchē) should continuallye profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true religion. But these many yeares passed this Godly and decent ordre of the auncient fathers, hath bee so altered, broken, and neglected, by planting in uncertein stories, Legēdes, Responses, Verses, vaine repetitions, Commemoracions, and Synodalles, that commonly when any boke of the Bible was begon: before three or foure Chapiters were read out, all the rest were unread. And in this sorte the boke of Esaie was begon in Aduent, and the booke

of Genesis in Septuagesima: but they were onely begon, and neuer read thorow. After a like sorte wer other bokes of holy scripture used. And moreouer, whereas s. Paule would haue suche language spoken to the people in the churche, as they mighte understande and haue profite by hearyng the same; the seruice in this Church of England (these many yeares) hath been read in Latin to the people, whiche they understoode not; so that they haue heard with theyr eares onely; and their hartes, spirite, and minde, haue not been edified thereby. And furthermore, notwithstanding that the auncient fathers had deuised the psalmes into seuen porcions, wherof eueryone was called a nocturne, now of late tyme a fewe of them haue been dailye sayed (and ofte repeated) and the rest utterly omitted. Moreouer the nōbre and hardnes of the rules called the pie, and the manifold chaunginges of the seruice, was the cause, y^t to turne the boke onlye, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.

These inconueniences therfore considered: here is set furth suche an ordre, whereby the same shalbe redressed. And for a readines in this matter, here is drawen out a Kalendar for that purpose, whiche is plaine and easy to be understood, wherin (so muche as maie be) the readyng of holy scripture is so set furthe, that all thynges shall bee doen in ordre, without breakyng one piece therof from another. For this cause be cut of Anthemes, Respondes, Inuitatories, and suche like thynges, as did breake the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules: therfore certein rules are here set furth,

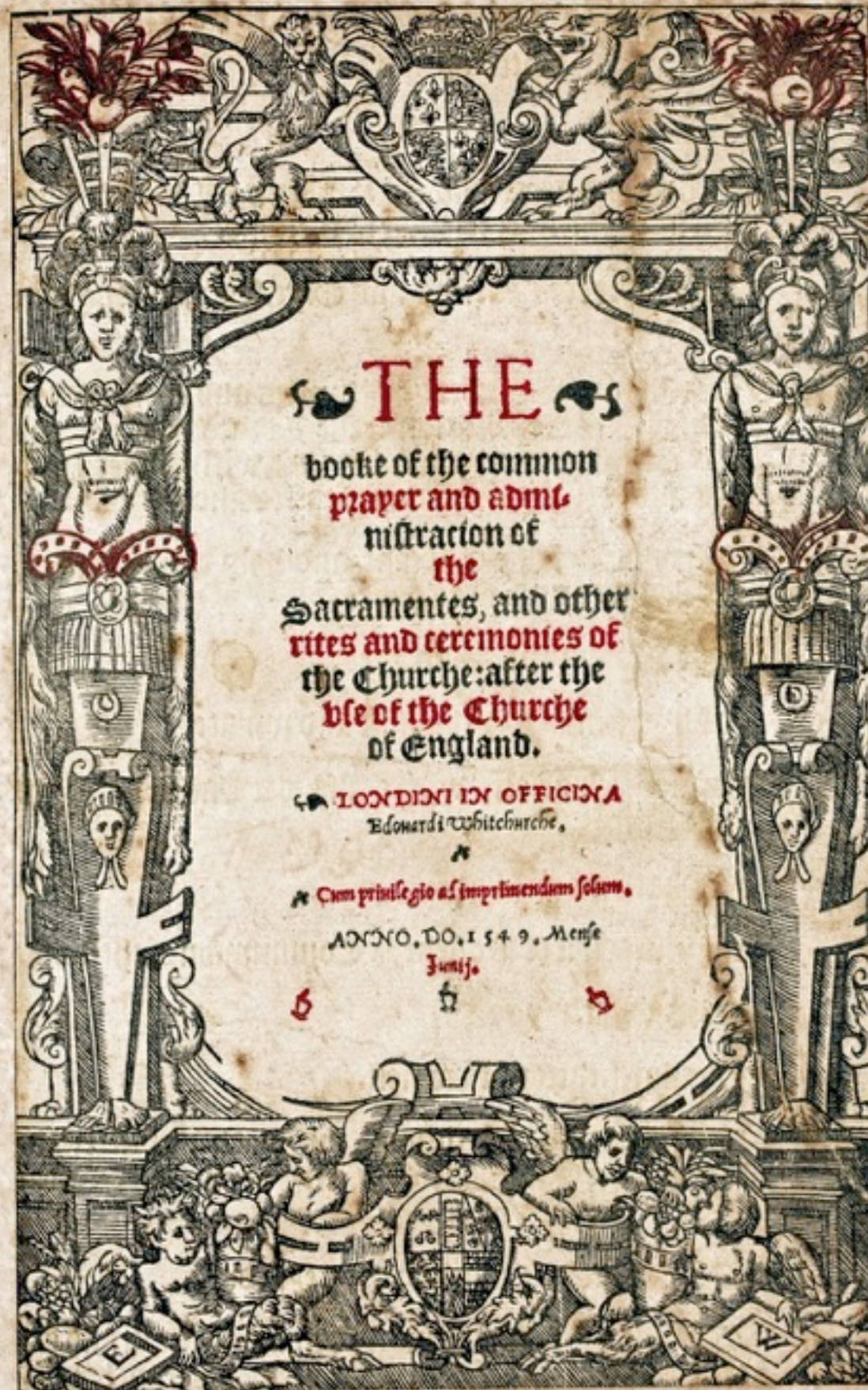
whiche as they be fewe in nōbre; so they be plain and easy to be understood. So y^t here you haue an ordre for praier (as touchyng the readyng of holy scripture) muche agreable to the mynde and purpose of the olde fathers, and a greate deale more profitable and commodious, than that whiche of late was used. It is more profitable, because here are left out many thynges, whereof some be untrue, some uncertein, some vain and superstitious: and is ordeyned nothyng to be read, but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded upon the same; and that in suche a language and ordre, as is moste easy and plain for the understandyng, bothe of the readers and hearers. It is also more cōmodious, bothe for the shortnes thereof, and for the plaines of the ordre, and for that the rules be fewe and easy. Furthermore by this ordre, the curates shal nede none other bookes for their publique seruice, but this boke and the Bible: by the meanes wherof, the people shall not be at so great charge for bookes, as in tyme past they haue been.

And where heretofore, there hath been great diuersitie in saying and synging in churches within this realme: some folowyng Salsbury use, some Herford use, some the use of Bangor, some of Yorke, and some of Lincolne: Now from hēcefurth, all the whole realme shall haue but one use. And if any would iudge this waye more painfull, because that all thynges must be read upō the boke, whereas before, by the reason of so often repeticion, they could saye many thinges by heart: if those men will waye their labor, with the profite in knowlege, whiche dayely they shal obtain by readyng upon the boke, they will not refuse the payn, in consideracion of the greate profite that shall

ensue therof.

And forsomuche as nothyng can, almoste, be so plainly set furth, but doubtles maie rise in the use and practisyng of the same: to appease all suche diuersitie (if any arise), and for the resolucion of all doubtles, concernyng the maner how to understande, do, and execute the thynges conteygned in this booke: the parties that so doubt, or diuersly take any thyng, shall alwaye resorte to the Bishop of the Diocese, who by his discrecion shall take ordre for the quietyng and appeasyng of the same: so that the same ordre be not contrary to any thyng conteigned in this boke.

¶ Though it be appointed in the afore written preface, that al thinges shalbe read and sōg in the churche, in the Englishe tongue, to thende y^t the congregacion maie be therby edified: yet it is not meant, but when men saye Matins and Euensong priuatelye, they maye saie the same in any language that they themselues do understande. Neither that anye man shalbe bound to the saying of them, but suche as from tyme to tyme, in Cathedrall and Collegiate Churches, Parishe Churches, and Chapelles to the same annexed, shall serue the congregacion.



THE
booke of the common
prayer and admin-
istration of
the
Sacramentes, and other
rites and ceremonies of
the Church: after the
use of the Church
of England.

LONDON: IN OFFICINA
Edmardi Whitchurchi,

Cum privilegio a^uth^o imp^orimendi solum.

ANNO. DO. 1549. Mense
Junij.

6

h

6

ALMIGHTIE God, unto whom all hartes bee open, and all desyres knowen, and from whom no secretes are hid: clense the thoughtes of our hartes, by the inspiracion of thy holy spirite: that we may perfectly loue thee, and worthely magnifie thy holy name: through Christ our Lorde. Amen.

I BELEUE in one God.

Nicene Creed

The clerkes shall syng the rest.

The father almightie, maker of heauen and yearth, and of all thinges visible, and inuisible: And in one Lorde Jesu Christ, the onely begotten sonne of GOD, begotten of his father before all worldes, God of GOD, light of light, very God of very God, begotten, not made, beeyng of one substaunce with the father, by whom all thinges were made, who for us men, and for our saluacion, came doune from heauen, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was Crucified also for us under Poncius Pilate, he suffered and was buried, and the thirde daye he arose again according to the scriptures, and ascended into heauen, and sitteth at the right hande of the father: and he shall come again with glory, to iudge both the quicke and the dead.

And I beleue in the holy ghost, the Lorde and geuer of life, who procedeth from the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the

Prophetes. And I beleue one Catholike and Apostolike Church. I acknowlege one Baptisme, for the remission of synnes. And I loke for the resurreccion of the deade: and the lyfe of the worlde to come. Amen.

Confession

ALMIGHTIE GOD father of oure Lord Jesus Christ, maker of all thynges, iudge of all men, we knowlege and bewaile our manyfold synnes and wyckednes, which we from tyme to tyme, most greuously haue committed, by thought, word and dede, agaynst thy diuine maiestie, prouokying moste iustely thy wrath and indignacion against us, we do earnestly repent and be hartely sorry for these our misdoinges, the remembraunce of them is greuous unto us, the burthen of them is intolerable: haue mercye upon us, haue mercie upon us, moste mercyfull father, for thy sonne our Lorde Jesus Christes sake, forgeue us all that is past, and graunt that we may euer hereafter, serue and please thee in neunes of life, to the honor and glory of thy name: Through Jesus Christe our Lorde.

Communion

O God heauenly father, which of thy tender mercie diddest geue
thine only sonne Jesu Christ to suffre death upon the crosse for our
redempcion, who made there (by his one oblacion once offered) a full,
perfect, and sufficient sacrifyce, oblacion, and satysfaccyon, for the
sinnes of the whole worlde, and did institute, and in his holy Gospell
commaund us, to celebrate a perpetuall memory of that his precious
death, untyll his comming again: Heare us (o merciful father) we
besech thee; and with thy holy spirite and worde, vouchsafe to bl^{esse}
esse and sanc^{tify}tifie these thy gyftes, and creatures of bread and wyne,
that they maie be unto us the bodye and bloude of thy moste derely
beloued sonne Jesus Christe. Who in the same
nyght that he was betrayed: tooke breade, and
when he had blessed, and geuen thankes: he
brake it, and gaue it to his disciples, sayng: Take, eate, this is my bodye
which is geuen for you, do this in remembraunce of me.

Here the prieste
must take the
bread into his hādes

WHEREFORE, O Lorde and heauenly father, accordyng to the Instytucyon of thy derely beloued sonne, our sauour Jesu Christ, we thy humble seruauntes do celebrate, and make here before thy diuine Maiestie, with these thy holy giftes, the memoryall whyche thy Sonne hath wylled us to make, hauyng in remembraunce his blessed passion, mightie resurreccyon, and glorious ascencion, renderyng unto thee most hartie thanks, for the innumerable benefites procured unto us by the same, entierely desiryng thy fatherly goodnes, mercifully to accepte this our Sacrifice of praise and thanks geuing: most humbly beseching thee to graunt, that by the merites and death of thy sone Jesus Christ, and through faith in his bloud, we and al thy whole church, may obteigne remission of our sinnes, and all other benefites of hys passyon. And here wee offre and present unto thee (O Lorde) oure selfe, oure soules, and bodies, to be a reasonable, holy, and liuely sacrifice unto thee: humbly besechyng thee, that whosoeuer shalbee partakers of thys holy Communion, maye worthely receiue the most precious body and bloude of thy sonne Jesus Christe: and bee fulfilled with thy grace and heauenly benediccion, and made one bodye with thy Sonne Jesu Christe, that he maye dwell in them, and they in hym. And although we be unworthy (through our manyfolde synnes) to offre unto thee any Sacryfice: Yet we besече thee to accepte thys our bounden duetie and seruice, and commaunde these our prayers and supplicacions, by the Ministry of thy holy Angels, to be brought up

Then shall the Priest also say,

Heare what coumfortable woordes our sauour Christ sayeth, to all that truely turne to him.

Come unto me all that trauell, and bee heauy laden, and I shall refreshe you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that al that beleue in hym, shoulde not perishe, but haue lyfe euerlasting.

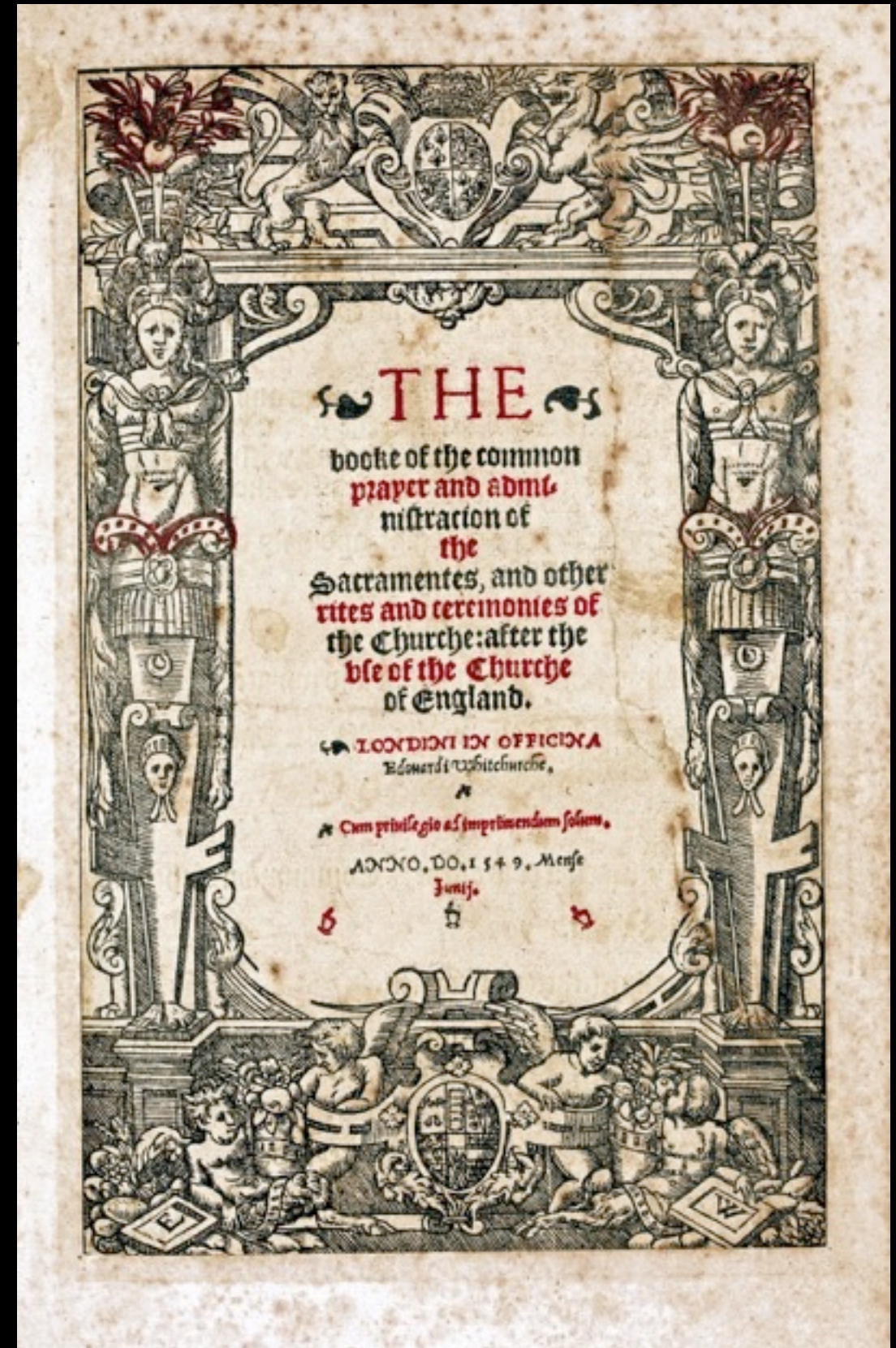
Heare also what saint Paul sayeth.

This is a true saying, and woorthie of all men to bee receiued, that Jesus Christe came into thys worlde to saue sinners.

Heare also what saint John sayeth.

If any man sinne, we haue an aduocate with the father, Jesus Christ the righteous, and he is the propiciacion for our sinnes.

Book of Common Prayer



Act of Uniformity 1549

From Wikipedia, the free encyclopedia

The Act of Uniformity 1548 (2 & 3 Edw 6 c 1), also referred to as the **Act of Uniformity 1549**,^[3] was an Act of the Parliament of England.

It was the logical successor of the Edwardian Injunctions of 1547 and the Sacrament Act of the same year which had taken piecemeal steps towards the official introduction of Protestant doctrine and practice into England and Wales.^[4] It established The Book of Common Prayer (*The Book of the*

Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church after the use of the Church of England) as the sole legal form of worship in England. Before 1549, the churches of England used various different versions of the Latin-language Missal.^[5]

The Act of Uniformity 1548^[1]



Parliament of England

Long title An Acte for the unyformytie of Service and Admynistracion of the Sacramentes throughout the Realme.^[2]

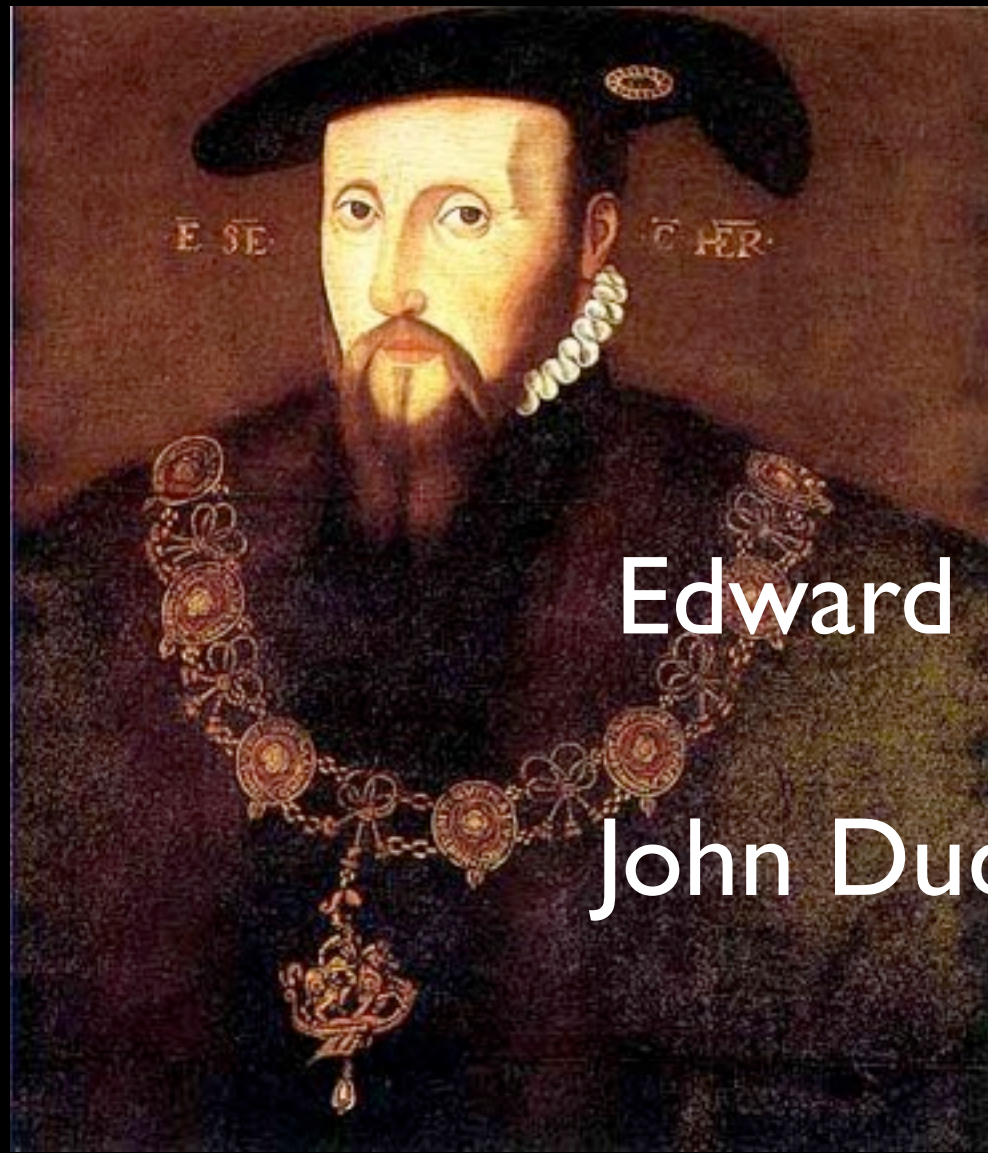
Chapter 2 & 3 Edw 6 c 1

Status: Repealed

1549 ENGLAND TURNS AGAINST SEYMOUR

1. economic disaster...
2. Court near bankruptcy
3. religious chaos
4. personal arrogance





Edward Seymour falls from Power, Oct 1549 Lose confidence of Council John Dudley plotting from within the Council

By 1 October 1549, Seymour had been alerted that his rule faced a serious threat. He issued a proclamation calling for assistance, took possession of the king's person, and withdrew for safety to the fortified Windsor Castle, where Edward wrote, "Me thinks I am in prison". Meanwhile, a united Council published details of Seymour's government mismanagement. They made clear that the Protector's power came from them, not from Henry VIII's will. On 11 October, the Council had Seymour arrested and brought the king to Richmond. Edward summarized the charges against Somerset in his *Chronicle*: "ambition, vainglory, entering into rash wars in mine youth, negligent looking on Newhaven, enriching himself of my treasure, following his own opinion, and doing all by his own authority, etc."

John Dudley Coup against Somerset
Somerset at Hampton Court
Dudley against Somerset
Ed VI now hates Somerset
Somerset & Ed at Windsor, Ed furious
London organizes against Somerset
Council demands the King
Somerset gives in, King at London
Council arrests Somerset

John Dudley, Duke of Northampton 1504-1553



Reign of John Dudley
President of the Council
1550-1553



John Dudley

In February 1550, John Dudley, Earl of Warwick, emerged as the leader of the Council and, in effect, as Seymour's successor. Although Seymour was released from the Tower and restored to the Council in early 1550, in October 1551 he was sent to the Tower on an exaggerated charge of treason.^[4] Instead, he was executed for felony (that of seeking a change of government) in January 1552 after scheming to overthrow Dudley's regime.^[50] Edward noted his uncle's death in his *Chronicle*: "the duke of Somerset had his head cut off upon Tower Hill between eight and nine o'clock in the morning".^[51] Edward Seymour, Duke of Somerset was interred at St. Peter ad Vincula, Tower of London.

John Dudley and Edward VI









HISTORY OF ENGLAND, WINTER QUARTER WEEK SIXTEEN KING EDWARD VI

Institute for the Study of Western Civilization

