
Source

“From a historical distance it looks as though Mary had an easy victory, but contemporary outsiders were flabbergasted, and in fact it had been a close call. If the radical Protestants had not been so alienated by his ‘worldliness’, if he had stayed in London after 13th July, or if he had had a couple of thousand reliable men, the outcome might have been very different. It is misleading to speak simply of the ‘legitimism’ of the English, or their religious conservatism, or even of Northumberland’s unpopularity as being the main causes of Mary’s success. The actual outcome was determined by human courage and human error. Northumberland’s most serious error had been to rely on offices and money rather than men. Apart from his own family, there was hardly anyone who was prepared to stand with him in adversity and no ‘country’ for him to retreat into or appeal to once he had lost his grip over the crown and the machinery of central government.”

D. Loades, John Dudley, Duke of Northumberland, 1996, p.75
“Alas my good Lord, is my crime so heinous as no redemption but by blood can wash away the spots thereof?... And if my life be lengthened by your medication and my good Lord Chancellors... I will vow it to be spent at your honourable feet.”

Letter from Northumberland to the Ear of Arundel, 12th August 1553

“We will that, immediately after our departure out of this present life, our said son Edward shall have and enjoy the said imperial crown and realm of England and Ireland, our title to France. And for lack of such issues and heirs, the said imperial crown and all other premises shall wholly remain and come to our said daughter Mary and the heirs of her body lawfully begotten; upon condition that our said daughter Mary, after our decease, shall not marry nor take any person to be her husband without the assent and consent of the privy councillors. We will that, after our decease, and for default of issue of our daughter Mary, the said imperial crown shall wholly remain and come to our said daughter Elizabeth and to the heirs of her body lawfully begotten.

An extract from Henry VIII’s will, December 1546

“He [in his private diary Edward always referred to himself as ‘he’] was suddenly proclaimed King on the day his father’s death was announced in London, where there was great lamentation. He spent three weeks in the Tower while the Council enforced the late King’s will. They thought best to choose the Duke of Somerset as Lord Protector of the Realm and Governor of the King’s person during his minority, being then but nine years old. Lord Lisle became Earl of Warwick and the Protector’s brother Admiral of England. He was anointed, took the coronation oath and gave a general pardon. He sat at dinner with the crown on his head and the Lords in the hall beneath.”

From Edward VI’s chronicle, 1547

“Immediately I heard of King Edward’s death, I sorrowfully left Greenwich and went to our family home in London. My brother guessed by my depressed mood that the King was dead and I told them this was so. I revealed to them the cover-up that had taken place and how the Council intended to proclaim Queen Jane. I did not love Catholicism but detested the wicked plan to exclude rightful heirs. I was looking for a solution; there was no need to injure Mary in this way.”

From Poetical Autobiography of Sir Nicholas Throckmorton, written before 1571.
“Grant us therefore Gracious Lord so to east the flesh of your dear Son Jesus Christ, and to drink his blood, that we may continually dwell in him, and his in us, Amen.

And the minister, delivering the Sacrament of the body of Christ, shall say:

The body of our Lord Jesus Christ which is given for you, preserve your body and soul unto everlasting life.

And the minister delivering the Sacrament of the blood, and giving it to everyone to drink, shall say:

The blood of our Lord Jesus Christ which was shed for you, preserve your body and soul unto everlasting life.”

The Book of Common Prayer, 1549

“Look well whether you have law or religion at home, and I fear you shall find neither. The use of the old religion is forbidden by a law, and the use of the new is not yet printed in the stomachs of eleven out of twelve parts of the realm.”

William Paget, letter, summer 1549

“You must condemn the doctrines of Anabaptists, who deny the christening of infants, who believe that goods should be held in common, and who state that lay rulers have no power in the Church of God.

You must teach that the salvation of people results from faith in Jesus Christ, not by the merit of good works.

You must condemn the idea of prayers for the dead and worshipping of saints and images.

You must teach that at communion there is no changing of the bread and wine into the body and blood of Christ.”

J. Hooper, Injunctions, 1552, Chapter 6.