

6 RELIGION, COLONISING AND TRADE

Queen Elizabeth, a sense of wishing to gain something for, and give something to, their king or queen, which was wholly wanting in the next century. It was a very different matter when the Tudors were replaced by the Stuarts, when a Scottish king sat upon the throne of England, and when the pretensions of James I in his capacity of sovereign challenged contrast with the real greatness of Elizabeth. Among the immense majority of Englishmen the personal feeling for a personal sovereign either ceased to exist or existed in the form of dislike rather than affection.

The first of the Tudors, Henry VII, who, before the sixteenth century began, licensed John Cabot to make his memorable voyage of discovery, by his solicitude for the trading interests of England and for her strength at sea, deserved well of the future empire. So also, in two respects very especially, did his son, Henry VIII, to whom Robert Thorne wrote his letter. His naval and his ecclesiastical policy, both alike, were most fruitful for the coming time. He made a long and lasting move onward towards the creation of a royal navy, and gave every encouragement to English sea-craft and study of the sea. The main outcome of his Church policy as embodied in the Reformation and the total severance of England from the Papacy, was that religion became to Englishmen a most powerful motive of empire. A subsidiary result was that, owing to the dissolution of the monasteries, pauperism and unemployment were greatly increased in England and, as has been seen, it was proposed to provide for the paupers by sending them over the seas.

From the days of Columbus onward the lure of gold