



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation



signes . . . 1 . . . 1
P₃
C
26

THE BRITISH MARTYRS

A COMPLETE HISTORY
OF THE
BRITISH MARTYRS,
FROM THE ROMAN OCCUPATION
TO
ELIZABETH'S REIGN.



A COMPLETE HISTORY
OF THE
BRITISH MARTYRS
FROM THE ROMAN OCCUPATION
TO
ELIZABETH'S REIGN



W/S

A COMPLETE HISTORY
OF
THE BRITISH MARTYRS,

From the Roman Occupation to
Elizabeth's Reign.

BY WILLIAM CANON FLEMING,
Rector of St. Mary's, Moorfields, London.

PUBLISHED BY THE
PROPRIETORS OF THE CATHOLIC REPOSITORY,
LITTLE BRITAIN, LONDON.

1902.

IMPRIMATUR:

✠ Herbertus Card. Vaughan.

NIHIL OBSTAT:

Gulielmus Canonicus Gildea, D.D.,

Censor Dep.

OCT 02 1991

LIBRARY

Pontifical Institute of Mediaeval Studies

113 ST. JOSEPH STREET

TORONTO ONT. CANADA M5S 1J4

IN MEMORY OF
THIRTY YEARS' UNBROKEN FRIENDSHIP
THIS BOOK
IS DEDICATED BY THE AUTHOR
TO THE
REV. DEAN NORRIS,
RECTOR OF ST. HELEN'S, BRENTWOOD,
ESSEX.

IN MEMORY OF
THIRTY YEARS' UNIVERSITY TEACHING
DEDICATED BY THE AUTHOR
TO THE
REV. J. H. HARRIS
BY H. H. HARRIS, BOSTON
1885.

1885

LIBRARY

OF THE
UNIVERSITY OF
CHICAGO

PREFACE.

Britain's Title : " Primogenita Ecclesiæ."

THE voices of the Apostles announcing the Gospel of Jesus Christ our Lord were heard in every land, and their words re-echoed from the utmost confines of the known world. Such is the claim which the church makes in behalf of the Galilean fishermen whom Our Saviour sent to teach all nations.

Gildas, Britain's most ancient historian, whilst lamenting the subjugation of his country by the Romans during the reign of Tiberius Cæsar, finds consolation in the thought that during those dark days the light of the Gospel was spread throughout Britain. His words cannot be otherwise interpreted : they are as follows :—"In the meantime, whilst these things lasted, there appeared and imparted itself to this cold Island, removed farther from the visible sun than any other country, that true and invisible Sun, which, in the time of Tiberius Cæsar, showed itself to the whole world—I mean Christ vouchsafed to impart His precepts to the Britons." (*De excidio Brit.*, cap. 6.)

The Roman Army under Claudius, which did not set out for Britain until some time after the Prince of the Apostles entered the gates of the Eternal City, and was being constantly recruited from Rome during the long and tedious war that followed, must have numbered multitudes of Catholics in its ranks. It may well be supposed, then, that Christianity marched into Britain with the Roman Army.

Eusebius (A.D. 259), in his Ecclesiastical History, narrates that "some of the Apostles" passed over the ocean "to the British Isles." The names of SS. Peter and Paul, Saints Simon Zelotes and Joseph of Arimathea are mentioned as having preached in Britain by one or other of the following historians :—Gildas, Capgrave, Harpsfeld, Polydor Virgil, the Magdeburg Centuriators, Eysengranius in his "History of the First Century," Simeon Metaphrastes, and Baronius in his famous Annals.

It will be interesting to dwell on the reasons suggested for believing that St. Peter himself was one of Britain's Apostles. There are many reasons which lead to that conclusion. The presence of so many Christians in the Roman Army occupying Britain, the greater number of whom were possibly his own converts, may well have inspired the Prince of the Apostles with a great desire of visiting Britain. Other circumstances also contributed to excite his active interest in native Britons. In the year of our Lord 52 Claudius made a triumphal entry into Rome, leading captive Bran, Prince of the Silures, and his brave son Caractacus. Bran and Caractacus were detained as captives in Rome for seven years, during which time Bran was instructed and baptized a Christian, most probably by St. Peter himself. On their release from captivity in the year 59 St. Peter, at Bran's request, sent Aristobalus, his own disciple, as bishop, with two priests named Ilid and Cynvan, to preach the Gospel to the Cymry, who inhabited the province governed by Bran, now called Wales. It is stated in the "Triads" that "Bran, the son of Lear the Stammerer, was that Bran that first brought the Christian Faith to this Island from Rome, where he was detained a captive through the treachery of Cartismandrúa, the daughter of Avarny, the son of Lud."

This statement is confirmed by the "Genealogy of the British Saints," which relates that "Bran, the son of Lear

the Stammerer, was the first of the nation of the Cymry that embraced the Christian faith." The same "Genealogy" informs us that Bran brought with him three missionaries, Ilid and Cynvan, Israelites, and Aristobalus, a native of Italy and a disciple of St. Peter. It is added that Aristobalus was the first Christian Bishop of this Island. These facts are at least sufficient to prove that St. Peter must have taken a deep interest in the welfare of the Early British Church, and prepare us to believe that he may himself have visited Britain. That he actually did visit Britain and preach the Gospel there is distinctly stated by authorities of repute.

Eysengranius, in his "History of the First Century" (part 7, d. 8) affirms that the first churches in Britain were founded by St. Peter during Nero's reign. Simeon Metaphrastes (*Apud Surium*, 23 Junii, p. 362) directly, and Gildas indirectly confirm this statement (*De excidio Brit. Epistola Secunda*). Gildas calls Britain "The see of Peter," for when alluding to the fearful massacre of the British priests and to the desecration of the churches in Britain by the Saxons under Hengist, he charges them with "trampling on the see of Peter with shameless feet:" "quod sedem Petri Apostoli invericundis pedibus usurpassant."

Baronius (*Annales ecclae* A.D. 58) is of opinion that St. Peter visited Britain in the year 58, when the Emperor Claudius banished all the Jews from Rome. He fairly urges that St. Paul would not have written his Epistle to the Romans unless St. Peter were absent at the time, or, if he had written it whilst the Prince of the Apostles was still there, he would have sent his salutations to him as he did to St. Peter's disciple Aristobalus. (Rom. xvi., 10.)

Assuming the truth of Baronius's conjecture, it is clear that St. Peter visited Britain whilst his disciple was still in Rome, the year before Bran with Aristobalus, Ilid, and Cynvan, returned to spread the Gospel among the Cymry in Wales.

This theory may seem at first sight inconsistent with the statement already quoted from the “Triads,” viz., “that Bran, the son of Lear the Stammerer, was that Bran that first brought the Christian faith to this Island.” It must be noticed, however, that this declaration is considerably modified by what is stated further on, in the same ancient book, viz., that “Bran was the first person who introduced the Christian religion among the Cymry from Rome.”

The “Genealogy of the British Saints” leaves this disputed question perfectly open, as it confines its statement to Welsh Cymry: “Bran, the son of Lear the Stammerer, was the first of the nation of the Cymry that embraced the Christian Faith.” Any other of the British nation, the Brigantes for instance, might have the Gospel preached to them by St. Peter in the year 58 without infringing this statement. The exact date, however, of St. Peter’s visit to Britain, though interesting in itself, is a matter of secondary importance. The really important point is that historians of credit declare that St. Peter preached the Gospel in this country.

As all the Christians in Britain at the time were altogether exempt from persecution, even during Nero’s reign, the sacred writers would be no doubt prudently silent concerning the progress of Christianity in that country, and it is for this reason, perhaps, that no mention is made in the Sacred Scriptures of St. Peter’s missionary labours there.

The whole controversy on this point is well summed up by Doctor Richard Smith, second Vicar-Apostolic of England and Scotland, in his “Prudential Ballance of Religion,” published in 1609. The first chapter of this book commences with the question:—“What religion was in this land before the coming of St. Austin?”

“The ancient inhabitants of this Island were the Britons, whom we now call Welsh men. The faith of Christ was planted amongst them by the glorious Apostles

Saints Peter and Paul and Simon, by the Apostolic man St. Joseph of Arimathea (who buried our Saviour) and by St. Aristobalus, of whom St. Paul maketh mention in his Epistle to the Romans. All these, Protestants grant to have preached Christ's faith in this Island, except St. Peter, to whom some of them will not have this land beholden, which question, because it is beside my purpose, I will not stand to discuss; only I assure the indifferent reader that St. Peter's preaching to the Ancient Britons is on the one side affirmed by Greeks and Latins, by ancient, by foreign and domestic, by Catholic writers—such as Protestants themselves account most excellent, learned, and great historians; by Protestant antiquaries—such as Protestant Divines term most excellent antiquaries; and, on the other side, denied by no ancient writer, Greek or Latin, foreign or domestic, Catholic or otherwise. And what better proof shall we require to believe a thing done so long ago than the assertion of many learned men of such different ages, of such different countries, and of such different religions, who have not been gainsaid by one single ancient writer.

“To argue against so various and grave testimonies without any writer's testimony to the contrary, is rather to cavil than to reason, and to show a mind more opposed to St. Peter and his successors than desirous of truth and honour.

“This faith, implanted amongst the Britons by the Apostles and Apostolic men, perished not after their departure but remained, as Gildas (*De excidio Brit.*, c. 7) writes: ‘Apud quosdam integre,’ amongst some entire; which, about the year of Christ 158 was marvellously increased and confirmed by Pope Eleutherius, who, sending hither at the request of King Lucius his two legates, St. Fugatius and St. Damienus, the King and the Queen and almost all the people were baptized, and this land was the first that publicly professed the faith of Christ and justly

deserved the title of ‘*Primogenita Ecclesiæ*’—‘the first begotten of the Church.’”

St. Bede, in his *British Chronicle*, informs us that in the year 156 Lucius, King of the Britons, sent messengers to Pope Eleutherius begging him to send missionaries to Britain in order that he and those of his subjects who were still pagans might be baptized Christians. Acceding at once to the King’s request St. Eleutherius sent two good bishops named Fugatius and Damienus, who converted multitudes and abolished idolatry throughout the whole of Britain. Soon afterwards a regular ecclesiastical Hierarchy, consisting of three Archbishoprics, viz., London, York, and Caerleon, and twenty-five bishoprics, was established in Britain.

Although this revival of Christianity in Britain is confirmed by the Roman Martyrology and Breviary, and mentioned by Platina, an enemy of the Church, in his “*History of the Popes*,” superficial modern critics reject the whole narrative as a fable on the ground that as Britain long before the period in question was reduced to the condition of a Roman province it is futile to suppose that a Lucius, King of Britain, could be alive and flourishing in the year of our Lord 156. Now as it would take about a thousand modern antiquarians to make an Usher or a Camden it will be very interesting to listen to what these two of the greatest antiquarians have to say in behalf of King Lucius of Britain.

Quoting from an old Saxon Chronicle, Archbishop Usher proves that Lucius was King of the Britons of Wales, beloved by his people and friendly to the Romans. In the history of the British Saints his pedigree is as follows:—“Lleirog, son of Coil, the son of Cyllin the saint, who was the son of Caractacus.” In the Triads he is named one of the “three Blessed Princes” on account of his building a church at Llandaff. Camden, commenting on the position of those

who deny the story of King Lucius, makes the following instructive observations :—“I would have them remember that the Romans, by an old custom, had kings as their tools of servitude in the provinces ; that the Britons at the time denied submission to Commodus ; that all the rest of the Island beyond the wall belonged to them ; and that they had their kings. Moreover, that Antoninus Pius, some years afterwards, having ended the war, left the kingdom to be ruled by its own kings, and the provinces to be governed by their own counts, so that nothing hinders that King Lucius might be king of those parts of the Island which was never subject to the Roman. For certainly that passage of Tertullian—who wrote about the time—refers to the conversion of the Britons to the Christian religion, and that very aptly, if we consider the words and the time :—“Some countries of the Britons that proved impregnable to the Romans are yet subjected to Christ,” and a little after : “Britain lies surrounded by the ocean. The Mauri and the barbarous Gentulians are blocked up by the Romans for fear they should extend the limits of their countries. And what shall we say of the Romans themselves who secure their empire by the power of their armies ? Neither are they able with all their force to extend that empire beyond these nations, whereas the Kingdom of Christ and His Name reach much farther. He is everywhere believed in and worshipped by all the nations above mentioned.” (Tertullian, *Contra Judeos*, cap. 7.)

Again quoting Usher, Camden continues :—“That there was such a King in Britain as Lucius is proved by so many authors that no dispute can be made about it, and a learned writer (Usher, *Primod*, p. 39) tells us that he has seen ‘two coins with a Christian image on them’—as he conjectures by the crosses, and the letters Luc (that could be clearly deciphered) which probably denote the same Lucius.” (Camden, *Britannia*, vol. i., pp. 45, 46.)

The existence of Christianity in Britain before and up to the time when St. Augustine converted the great enemies of the Britons, the Anglo-Saxons, to the faith, is clearly testified by ancient writers. Origen (A.D. 200) suggests this in his Homily on Ezekiel :—"The miserable Jews acknowledge that this is spoken of the presence of Christ, but are stupidly ignorant of the person, though they see the words fulfilled, when, before the Advent of Christ did the land of Britain agree to the worship of one God?" Arnobius (A.D. 306) commenting on the 147th Psalm, contributes his testimony :—"Whereas for so many ages the true God was known among the inhabitants of Judea alone, he is now known to the Indians in the East and the Britons in the West."

The presence of three British Archbishops, representing London, York, and Caerleon, at the Council of Arles, A.D. 314, shows the vigorous vitality of the British Church at that early period. Theodoret (A.D. 423) makes mention of the Church in Britain in his triumphant observations about the spread of the Christian religion :—"These our fishermen and our tentmakers have propagated the Gospel amongst all nations; not only among the Romans and those who are subject to the Roman Empire, but the Scythians and the Sauromatæ, the Indians, also the Ethiopians, the Persians, the Hyrcani, the Britons, the Cimmerii, and the Germans; so also it may be said in one word that all the different nations of the earth have received the laws of the Crucified."

It is pleasant to reflect that Britain always received the Christian faith direct from Rome, its fountain head; first, from St. Peter and his disciples; and secondly, from Pope Eleutherius through his messengers Damienus and Fugatius in the days of good King Lucius; whilst the Anglo-Saxon robbers, to whom the Britons absolutely refused to preach the Gospel, were converted into honest and robust Chris-

tians by St. Augustine—whom St. Gregory sent to convert the fathers of the fair-haired Anglo-Saxon youths whom he saw sold as slaves in the Roman market place.

Sufficient has been written to prove the unbroken Apostolicity of the Catholic Church in Britain. The light of Divine faith diffused throughout Britain at the early dawn of Christianity has never been extinguished, and it has outlived the Roman, Saxon, and Danish persecutions before the “Reformation,” and since that national act of apostasy three hundred years of cruel and diabolical persecution have utterly failed to suppress the chosen few, who still survived to pay homage to the successor of St. Peter, St. Eleutherius, and St. Gregory—the Roman Pontiffs to whom the English nation, representing as it does the Britons, the Anglo-Saxons, the Danes, and the Normans, are indebted for the priceless pearl of Divine faith still in their midst, handed down to them by their British, Saxon, and Norman forefathers.

The history of what English Catholics have suffered, both before and since the “Reformation,” to preserve their Apostolic faith, is faithfully recorded in the lives of the glorious multitude of British martyrs. The sufferings of the martyrs before the sixteenth century are briefly alluded to in the British Martyrology, and more fully treated in the writings of the pre-Reformation historians, and by Cressy, whose “History of the Church of Brittany” merited the praises of Wood, the celebrated historian of Oxford.

This book endeavours to give a Complete History of the English Martyrs from the Roman Occupation until the beginning of Queen Elizabeth’s reign, when Doctor Challoner’s Memoirs begin.

WILLIAM CANON FLEMING.

A COMPLETE HISTORY OF THE BRITISH MARTYRS:

From the Roman Occupation to Elizabeth's Reign.

SAINT GEORGE, Patron of England.

MARTYRED UNDER DIOCLETIAN, IN NICOMEDIA, ON GOOD FRIDAY,
APRIL 23rd, A.D. 290.

St. George, Martyr, and Patron of England, was born of noble parents at Cappadocia in the year 269. His father was a Cappadocian, and his mother a native of Palestine. After his father's death he entered the Roman army, in which, on account of his valour and military skill, he obtained the rank of tribune, and was afterwards advanced to a place of high dignity in the Imperial Court of Diocletian. When the Emperor published an edict threatening death to all who would not abandon the Christian faith, the youthful tribune publicly tore down the edict. Foreseeing the consequence of his open confession of faith, he immediately divested himself of his military uniform, and having distributed his wealth amongst the poor he entered the senate, which was about to lend its sanction to the Imperial decree. Then addressing himself to the Emperor and the senators, he spoke as follows:—"How long, most noble Emperor, and you, Conscript Fathers, will you continue to increase your tyrannies against Christians? How long will you persevere in enacting cruel and unjust laws against them, endeavouring to compel those who are properly instructed in the faith to follow a religion of the truth of which you yourselves are doubtful? Your idols are not gods: I repeat it, they are

not! Be no longer deceived by your errors. Our Christ alone is God, He alone is Lord in the glory of the Father. Either acknowledge that religion which is true, or, at least, disturb not by your furious folly those who would willingly embrace it."

Diocletian ordered that the fearless tribune, manacled, and laden with chains, should be imprisoned for the night with a heavy weight upon his chest. When questioned by Diocletian on the following day as to whether he still persisted in believing in Christ, St. George resolutely answered: "You will sooner grow tired of tormenting me than I of enduring your tortures." The tyrant then ordered that the saint should be put on a wheel barbed with sharp knives, but though his body was covered with wounds his faith remained unshaken.

He was afterwards placed for three continuous days close to the burning heat in a lime kiln, and then forced to wear a pair of heated iron shoes, with the nails turned inwards. They next scourged and buffeted him before leading him back to prison. On the following day, after being sentenced to death, he was permitted to see his faithful servant Pasicrates, whom he earnestly besought to procure that after his martyrdom his body should be interred in Lydda in Palestine, where he had formerly dwelt with his mother.

This glorious martyr was beheaded in the imperial city of Nicomedia on Good Friday, April 23rd, in the year of our Lord 290, when he had just reached the twenty-first year of his age.

(Facts taken from the *Life of St. George* by his servant Pasicrates, a copy of which is preserved in the University of Oxford.)

SAINT ALBAN.

MARTYRED AT VERULAM, JUNE 22nd, 303.

St. Alban, who holds the honoured title of England's Proto-Martyr, was born of pagan parents at Verulam, a flourishing Roman town which once stood quite close to the present site of St. Alban's, Hertfordshire. Wishing to serve in the Imperial army, young Alban journeyed to Rome, accompanied by

Amphibalus, a British nobleman, who had the same object in view, and by Bassianus, son of Severus, Viceroy of the Britons.

Soon after their arrival in Rome, Amphibalus renounced paganism and became a Christian. Having been consecrated Bishop by St. Zepherinus, Pope, he was sent back as a missionary to his own countrymen.

Having served with great distinction in the army of Diocletian, Alban returned to his own native town, where, doubtlessly, on account of his service in the army, he was appointed High Steward of the Roman Emperor.

Alban, although still a pagan, when the first edicts against Christians were issued in Britain, generously offered hospitality and shelter to his old friend Amphibalus, who was then preaching the gospel at Verulam. Deeply moved by the saintly life of his guest, Alban renounced paganism and embraced Christianity. Rumours having reached the President that a priest was hiding in the High Steward's house, Arciepodatus, the Roman Governor, sent a file of soldiers to arrest Amphibalus. Acting on the spur of the moment with equal generosity and presence of mind, Alban placed on his own shoulders the clerical cloak of his guest and presented himself to the soldiers, who, taking him for the priest, hurried him before the judge. It so happened that Arciepodatus was standing before an altar sacrificing to the Roman gods when the prisoner was brought in.

Enraged that the High Steward should have incurred such a risk for a fugitive Christian, the Roman Governor, addressing Alban, said :—" Because thou hast chosen to conceal a rebellious and sacrilegious man, rather than deliver him up to suffer the just penalty of his blasphemy, the punishment due to him shall be inflicted on you if you refuse to conform with the ceremonies of our religion."

Undaunted by these threats, Alban boldly declared that he would not obey the command. In reply to the judge's formal enquiry :—

" Of what family and nation are you ? "

" Why should it concern you to know my pedigree ? " the prisoner made answer. " If you would know my religion I am a Christian."

“Tell me your name,” was the next formal question.

“My name is Alban,” was the reply, “and I worship the only true and living God, who created all things.”

“If you would enjoy eternal happiness, delay not to sacrifice to the gods,” was the threatening command.

“Your sacrifices are offered to devils; they can neither help the needy nor grant the prayers of those who invoke them,” was the fearless answer of the destined martyr.

Incensed beyond control, Arciepodatus commanded Alban to be scourged, but finding that ineffectual to reduce him to submission, he sentenced him to immediate death.

As the procession advanced to the place of execution, a very large crowd, anxious to see the destined martyr as he passed, so densely thronged the bridge spanning the river Colne, which it was necessary to cross to reach the place of execution, that the procession, unable to proceed further, came to a halt. Impatient of martyrdom, Alban, standing by the river's bank, uttered a fervent prayer, and in answer to his petition the Colne suddenly ceased to flow, thus affording an opportunity to the martyr and those who accompanied him of crossing the bed of the river on foot. Startling as this miracle undoubtedly is, it is vouched for by St. Bede in the first book and seventh chapter of his *History of the English Nation*.

Overcome by this heavenly manifestation of the sanctity of St. Alban and of the truth of the Christian religion, Heraclius, the deputed executioner, casting down the sword of his office, and falling down at St. Alban's feet, prayed that he might be permitted to die with him or for him. The refusal of Heraclius to perform his accustomed task, and the necessity of appointing another executioner, caused considerable delay, during which St. Alban, followed by a crowd, ascended the hill side, searching in vain for water to quench his thirst. Again he prayed, and a fountain welled up immediately under his feet. Close to that well, if it still exists, the martyrdom of St. Alban took place on June 22nd, 303. St. Bede, from whom all these facts have been taken, further testifies that the executioner who beheaded St. Alban was immediately after the deed stricken with sudden blindness.

The miracles wrought on this occasion, accompanied by the conversion and martyrdom of Heraclius, the public executioner, on the same day, led to the conversion of great numbers to Christianity. One of the spectators, according to Harpsfeld, made the following speech to a large number of his fellow-townsmen, who were witnesses of all that happened:—

“If Alban had proved his belief by mere rhetoric, I should not have wondered if his countrymen had paid no regard to his discourse; for why should they listen to the doctrine of a persuasion which stood condemned by the constitutions and religious customs of their ancestors? But since he wrought miracles in attestation of his doctrine, not to submit to such irresistible evidence was, in effect, to stand out against the omnipotence of God; for that God was the cause of such effects is beyond dispute. With what show of reason, then, can we dispute the truth of these doctrines, thus supernaturally attested? For whenever was it recorded, or even mentioned, in our religion, that our deities performed any wonders of this kind?”

“Besides all this, the whole bearing of the man was admirable; his patience and constancy, his good temper and devotion were particularly remarkable, insomuch as that, considering all things, his behaviour during his sufferings forms almost as great a miracle as any of the rest. When he was insulted, he neither showed uneasiness nor manifested any feeling but that of pity for his persecutors. And when he was brought to the place of execution, his countenance beamed with so much pleasure as if he were going to an entertainment. Who, then, upon reflection, will not fail to perceive that Alban was supported by more than human assistance? If such greatness and constancy be the peculiar marks of Divine favour, we may certainly conclude that such blessings are given only to the virtuous and devout. The best service, therefore, that we can render ourselves and our country is to embrace Alban’s principles and imitate his example.” (Harpsfeld, *History of the English Church*, ch. 10.)

Moved by this exhortation, no less than one thousand inhabitants of Verulam resolved on becoming Christians, and as there was no priest to receive them in the locality, they went in a

body to Caerleon, whither Amphibalus had fled, and by him were all baptized. Their fate will be seen later on.

St. Alban was canonised on May 16th, 794, and a year after his relics were translated by King Offa, the pious king of the Mercians, who had at that date completed the building of St. Alban's Cathedral in honour of the saint. Before that time the martyr's relics were laid in a small chapel, situated in the very place where St. German once stood when addressing the people, as may be gathered, according to Camden, from ancient records still preserved in St. Alban's Cathedral. In the life of St. German it is also stated that Constantinus, probably at the suggestion of St. Helen, his wife, caused the sepulchre of St. Alban to be opened, and placed therein the relics of certain other saints, in order that "they whom one heaven had received might also rest in one sepulchre."

Camden further adds that "Verulam was ruined by the wars when, in 795, Offa, the most potent king of the Mercians, founded over against it, in a place called Holmehurst, a very large and stately monastery in memory of the martyr," or, as the charter expresses it, "unto the memory of our Lord Jesus Christ, and to St. Alban the Martyr, whose relics the Divine grace hath discovered, as a hopeful pledge both of our present prosperity and of our future happiness."

St. Alban's Cathedral was built out of the ruins of Old Verulam; for though time and weather have made the outside look like stone, yet if you break them or ascend the tower the redness of the bricks will appear.

When King Offa granted Pope Hadrian I the Romescot or Peter Pence of the whole kingdom, he obtained from the Sovereign Pontiff this singular privilege for the Monastery of St. Alban's: that the monks should be allowed to collect, and retain for their own support, all the Romescot collected in Hertfordshire.

Pope Hadrian IV, who was born near Verulam, granted to the abbots of this monastery "that as St. Alban is well known to be the proto-martyr of the British nation, so the abbot of his monastery should be, at all times, reputed first in dignity of all the abbots in England."

When the Abbey of St. Alban's was suppressed by Henry VIII the Cathedral was redeemed by the citizens for £400, a sum equal to about £4,000 in the present day.

Nothing remains of the martyr's famous shrine but the white slab covering the place where the sacred relics remain.

(Camden, *Britannia*, vol. I., p. 221 to p. 323. Weaver's *Monuments*, p. 655.)

THE THOUSAND MARTYRS OF VERULAM.

JANUARY 2nd, 304.

On January 2nd, at Lichfield, in Staffordshire, is commemorated the Feast of a Thousand Martyrs of the British nation. They were newly converted to the faith by witnessing the fortitude displayed by St. Alban during his martyrdom, and afterwards baptized by St Amphibalus at Caerleon in Wales.

Whilst returning again to Verulam, they were met and massacred at Lichfield, or the Field of Corpses, by soldiers acting under the orders of Arciepodatus, Roman President of Britain, about the year of Christ 304.

The place where they suffered was afterwards called by the Romans Cadavorum Campus, and by the British Lichfield, where that city is now said to be built, and to take its name and denomination.

(Cressy's *Church History of Brittany*, and the *British Martyrology*.)

SAINT AMPHIBALUS, Bishop and Martyr.

MARTYRED AT REDBURN, ON JUNE 25th, 304.

"On June 25th, at St. Alban's, in Hertfordshire, occurs the Passion of St. Amphibalus, Bishop and Martyr. Born of noble parents in Britain, he went to Rome with Bassianus, son of Severus, Viceroy of the Britons" (Leland adds, "With St. Alban also") and whilst there was baptized and ordained priest by St. Zepherinus, Pope, and sent back to preach the Christian faith in Britain. There he converted St. Alban, High Steward then of the Roman Emperor, with many other noble Britons, and was

constantly engaged in the same pious work until he was taken and accused of being a Christian priest.

The executioners opened his side, and, tying one of his bowels to a stake, forced him to walk until all his bowels were withdrawn, when he fell down and expired.

Many thousands who witnessed his agony were converted to the Christian faith." (*British Martyrology*, June 25th, 304.)

Harpsfeld, in the 10th chapter of his "History of the Sixth Century," supplies us with the name of the place where St. Amphibalus was martyred:—"That holy man of God was put to death at Redburn, a village three miles distant from Verulam, where, as Thomas Redburn relates, there were reserved at his time two large knives with which he was killed." This Thomas Redburn lived about the year 1480.

"In the village," Harpsfeld continues, "there may be seen unto this day some marks of the martyrdom; for on the road between Redburn and Verulam there is shown a certain tree—of late enclosed with walls—where, it is believed, was fixed the post where the body of the martyr was tied, and where his bowels were torn out."

SAINTS JULIUS and AARON, Martyrs.

MARTYRED AT CAERLEON, UPON THE USK, JULY 1st, 304.

July 1st, at Caerleon, upon the Usk, in South Wales, is the Feast of the Passion of Saints Julius and Aaron. They were two noble citizens of that city who, during the persecution of Diocletian and under the President of Britain, were put to death for confessing Christ in the year of our Lord 304.

They were buried at Caerleon, where a fine church was afterwards built in their honour, and their bodies are kept in great veneration. (*British Martyrology*, July 1st.)

Although the names of Saints Julius and Aaron, like those of Saints Alban and Amphibalus, and later on Saints Ursula's, do not sound very British, it must be remembered, as Cressy observes, that it was quite customary for the ancient British Christians to assume Latin, Greek, and even Hebrew names at their baptism.

Camden (vol. 2, p. 11), in describing Caerleon, remarks that “two very eminent—and, next to Saints Alban and Amphibalus, the chief—proto-martyrs of Britain lie entombed here, where they were crowned with martyrdom, viz., Julius and Aaron, each of whom had a church dedicated to him in this city, for in ancient times there were three noble churches there, one of Julius the Martyr, graced with a choir of nuns; another dedicated to St. Aaron, his companion, ennobled with a famous order of canons; and the third honoured by being the Metropolitan See of Wales. Amphibalus also, the instructor of St. Alban, was born here.”

SAINTS STEPHEN and SOCRATES, Martyrs.

MARTYRED IN MONMOUTHSHIRE, ON SEPTEMBER 17th, 304.

September 17th, in South Wales, is the Feast of the Passion of Saints Stephen and Socrates, Martyrs.

They were by birth noble Britons, who, being converted by Amphibalus, Bishop and Martyr, were put to death in Britain, in the persecution of Diocletian the Emperor, by the most exquisite torments, about the year of Christ 304.

Their memory is famous in South Wales, especially in Monmouthshire, where several monuments are yet remaining to their name and honour.

(*Roman Martyrology. Martyrology of Usuardus. British Martyrology, September 17th.*)

SAINT ANGULUS, Bishop of London, and Martyr.

MARTYRED IN LONDON, ON FEBRUARY 7th, 305.

February 7th is the Feast of the Deposition of St. Angulus, Bishop of London, martyred during the Diocletian persecution in Britain. According to the *British Martyrology* he was put to death “for preaching the Christian faith in our Island, by the command of the Governor of Britain,” in the year of our Lord 305.

(*Roman Martyrology. Joannes Molanus hac die. British Martyrology, February 7th.*)

SAINT DECUMAN, Hermit and Martyr.

MARTYRED DURING THE ROMAN OCCUPATION, ON AUGUST 27th, 320.

On August 27th, in Somersetshire, the Passion of St. Decuman, Hermit and Martyr, is celebrated. He was born in South Wales of a noble and ancient British parentage. In his youth he stole secretly away from his friends, and with a fagot of wood, instead of a boat, miraculously passed over the Severn, and came into Somersetshire. Leading there the austere life of a hermit for many years, he was slain at length by a pagan soldier in hatred of the Christian religion, about the year of Christ 320. After his decapitation he himself took up his head from the ground and carried it to a fountain at which he was wont to wash. On this spot a church was afterwards built to his honour, where his holy body for a long time remained. There was also another church erected in his honour in the city of Wells, commonly called St. Decomb's. Both these churches are still extant.

(Broughton, *Hist. Ecclesiae*, 361. Capgrave, quoted by the *British Martyrology*.)

SAINT LUCIUS, Bishop and Martyr.

MARTYRED IN CHUR, IN GERMANY, DECEMBER 3rd, A.D. 330.

On December 3rd, at Chur, in Germany, is the Feast of the Passion of St. Lucius, Bishop and Martyr. He was a most noble Briton by birth, being the son of Constantius Chlorus and of his wife St. Helen. Having incurred the displeasure of his father he was banished into France, where he built a goodly monastery at Luxon, in Poitiers, where he lived many years a penitential life. Being afterwards made a bishop, he went into Germany and preached the Christian faith to the Helvetians or Switzers.

He was finally stoned to death by the incredulous people of that country about the year of Christ 330, and was buried at Chur, where his feast is celebrated solemnly on this day with an octave.

(*British Martyrology*, which quotes Bouchet, *Annales Ecclesiae*, l. 1, cap 5, Schedel's *Chronica Chronicorum*, and Broughton, *Hist. Ecclesiae*, sec. 3, cap 12, as its authorities.)

SAINT EMERITA, Virgin and Martyr.

MARTYRED IN HELVETIA, IN GERMANY, ON DECEMBER 4th, 330.

December 4th, at Chur, in Germany is the Feast of the Passion of St. Emerita, Virgin and Martyr. She was the daughter of Constantius Chlorus and St. Helen. Having left Britain with her brother Lucius, they went to France, and from thence to Germany. She was martyred by the pagans of Helvetia, about the year of Christ 330, and buried near her brother St. Lucius at Chur, where her feast is duly celebrated.

(Eysengranius, third cent. *Hist. Ecclesia Brit. Saecula tertia*, quoted by the *British Martyrology*, Dec. 4th.)

SAINT MELIORUS, a British Prince and Martyr.

MARTYRED IN CORNWALL, ON OCTOBER 1st, 411.

“On October 21st, in Cornwall, is celebrated the Martyrdom of St. Meliorus. He was the son of Meliorus, Duke of Cornwall, who, being secretly made a Christian, was, by Rinaldus, his brother-in-law, a pagan, cruelly murdered in hatred of the Christian religion, about the year of Christ 411.

His body was buried in an old church in Cornwall but afterwards translated to the Abbey of Ambury, where his relics were preserved until the destruction of that fair monument.”

(Capgrave, *Catalogue English Saints*, anno 411. *Antiquities of Cornwall*. *British Martyrology*, October 1st.)

SAINT VODINE, Bishop and Martyr.

MARTYRED BY THE SAXONS, IN LONDON, ON JULY 23rd, 436.

On July 23rd, in London, the Feast of the Passion of St. Vodine, Archbishop and Martyr, is celebrated. He was the fifteenth Archbishop of that See in our primitive British Church. Being a man of great sanctity of life he reprov'd King Vortigern of

Britain for putting away his lawful wife, and taking another woman, whose father was a great enemy to the Christian religion—wherefore King Hengist of Kent, the woman's father, incensed with rage against the holy man, caused him to be forthwith slain, like another John the Baptist, together with many British priests and other religious men, and so he received the crown of martyrdom in the year of Christ 436.

(*William of Malmesbury. Godwin's Bishops of London. British Martyrology, July 23rd.*)

SAINT URSULA AND HER COMPANIONS, Virgins.

MARTYRED BY THE HUNS, AT COLOGNE, ON OCTOBER 21ST, 453.

The facts of St. Ursula's history are taken from Cressy's *History of Brittany*. During the reign of the impious Vortigern, whilst the Britons, rendered effeminate by vice, yielded almost without resistance to the tyranny of their neighbours, and called to their aid far more barbarous enemies to tyrannise over themselves, God raised up another army of Britons, destined to efface the shame and the cowardice of the former—the Army of Holy Virgins, under the command of St. Ursula.

The whole circumstances of their history prove, in a convincing manner, that their martyrdom took place in the year 453. Those authors who hold that the holy virgins were put to death A.D. 238 fall into grievous error; for they make mention of the Huns as the murderers, at a time when the Huns were unheard of either in Italy or Germany. A Pope named Cyriacus is also quoted, whereas no Pope of that name can be discovered in the whole catalogue of Sovereign Pontiffs.

Other historians relate that the martyrdom took place in 383, the year when Maximus crossed over from Britain to Gaul, with a large army of British soldiers, with which he is said to have colonized Armorica. Although this opinion is supported by Baronius, who quotes the Sarum Breviary, and Polydore Virgil as his authorities, it is rejected by Cressy on the following convincing grounds.

The very short time that Maximus reigned after passing from Britain into Gaul, together with his continual occupation during

the war that followed when he usurped the Imperial Crown, would not allow him sufficient time for indulging in the peaceful policy of colonizing Armorica with 30,000 British soldiers, and at the very time when he was collecting all the troops he could find to fight under his standard. Sozoman, moreover clearly states in his *Ecclesiastical History* (b. 7, c. 13) that "Maximus quitted Britain with the design of usurping the Imperial power," and that when he landed in Gaul "he raised a large army of Britons, Gauls, Celts, and other nations and marched into Italy." Having this object in view, the ambitious Roman General would not be disposed to waste his time in colonizing Armorica.

It may be further added that no historian maintains that the Huns, who are admitted to have massacred St. Ursula and her Companions, invaded Germany at that early date. French writers, on the contrary, declare that the colonization of Armorica by Britons took place about the middle of the fifth century, during the reign of Moravius, King of the Franks.

The martyrdom of St. Ursula and her Companions took place when Attila, King of the Huns, at the head of a huge army of barbarians numbering 700,000 soldiers, devastated Italy and all the Western Provinces of the Roman Empire. Gregory, Bishop of Tours, narrates that Attila devastated Germany, burnt the city of Metz, and everywhere throughout the country massacred the priests before the very altars in the churches.

A brief examination into the state of Britain at this period will greatly help us to solve the difficulty surrounding the exact date of the martyrdom of the holy virgins. Vortigern, King of the Britons, very unwisely hired some Saxon mercenaries to repel the frequent invasions of his northern enemies—the Picts and Scots.

The Saxon chiefs, Hengist and Horsa, at the head of some veteran warriors, successfully undertook the defence of the whole country. Despising the Britons on account of their effeminacy and vices, the Saxons, having been reinforced by many more of their own countrymen, practically took possession of the whole country. Persuaded by Hengist, Vortigern married Rowena, daughter of the Saxon chief, and as a reward for the

alliance the rich Province of Kent became the property of her father. Having soon after made a friendly treaty with the Picts and Scots, the Saxons, on the pretext of not receiving their proper pay and maintenance, made open war against the unfortunate Britons. During these troubles, according to Huntingdon (b. 1, c. 2) great numbers of Britons, forsaking their own country, fled to foreign parts, whilst those who remained in the country were converted by the Saxons into slaves.

Gildas, alluding to this same period, tells us that "Very many Britons passed over the sea into foreign countries, with grievous cries and lamentations, and in their voyage by sea they, uniting together, repeated with mournful voices the words of the Psalmist, "Thou hast, O Lord, given us up as sheep to be devoured, and hast dispersed us among the nations."

Taking advantage of an offer made to them by the Emperor Maximus the Younger, who usurped the throne after Valentinian's death, 30,000 British soldiers and 100,000 labourers, under the leadership of Captain Conanus, settled down in Armorica, which was afterwards called Brittany, (Trithemius b. 1, p. 387). All the settlers were single men, and, as they had no wish to marry the pagan Gauls, their leader Conanus petitioned his friend Prince Dionatus, to whom the younger Maximus had committed the care of Britain, to send over a number of British maidens for marriage with his followers in Armorica. Conanus moreover asked his friend for the hand of his daughter Ursula, whom he deeply loved and who reciprocated his affections.

Dionatus having granted both petitions, collected throughout Britain 11,000 maidens of noble descent, and having assembled them in London and chartered vessels for their conveyance to Gaul, preparations were at once made for the voyage.

These virgins were converted into a nominal army of which Princess Ursula was the leader. Four virgins, viz., Pinosa, Cordula, Eleutheria, and Florentia, were each appointed to command one of the four divisions of the army. Under these were eleven others, each commanding a thousand virgins. Their names were Benedicta, Benigna, Carphophora, Celinda, Clementia, Columba, Leta, Lucia, Odilia, Sapientia, and Sybilla. Other virgins are mentioned as acting under these, viz., Agnes,

Antonina, Areophila, Babcaria, Baldina, Caradumea, Christina, Columbina, Corona, Cunera, Deodata, Flora, Florina, Florentina, Grata, Honorata, Honoria, Hostia, Langusta, Margarita, Oliva, Pampeta, Panefrides, Pavia, Paulina, Pharanina, Pinoso, Sambarta, Sancta, Sominbaria, Terentia, and Valaria.

In the year of our Lord 453, a fleet of ships, having on board the eleven thousand virgins, sailed for Armorica. Carried out of their course by contrary winds, succeeded by a raging storm, they were compelled to take haven at the mouth of the Rhine. There the vessels were seized and the virgins taken prisoners by a piratical fleet of the Huns. Having been taken in boats by their captors up the Rhine as far as Cologne, they were threatened with death if they refused to sacrifice their chastity.

The holy virgins eagerly listened at this terrible moment to the fervent exhortation of St. Ursula, who told them that death itself was far preferable to the degrading alternative offered as the price of their lives. They all resolved to die; not one of that multitude of noble virgins wavered in her resolution, and all but one were beheaded on that day, October 1st, 453. Cordula, in the confusion of the general massacre, managed to effect her escape. Returning, however, on the following day to visit the scene of the slaughter, on beholding the lifeless bodies of her numerous companions she was moved by a generous impulse to follow their example. Openly, and in the presence of the Huns, she proclaimed her determination to abide by the resolution of her martyred sisters, and was consequently put to death in the same ruthless manner on October 2nd.

Ten years after the martyrdom of St. Ursula and her companions, Hermanus Florien, one of the canons of Cologne Cathedral, left a written statement on record that Solinas, Archbishop of that city, built four walls around the ground where the eleven thousand virgin martyrs were buried in stone coffins. These walls were afterwards replaced by the walls of that magnificent cathedral, which has been dedicated to St. Ursula and her companion martyrs.

The body of St. Ursula and all the relics of the eleven thousand virgin martyrs are still preserved in Cologne Cathedral, with the following exceptions :—

The relics of Saints Penefridis, Secunda, Somibaria, Florina, and Valaria rest in the Church of St. Denis outside Paris; St. Cordula's at the Monastery of St. Marcian, Flanders; St. Odilia's at Hay, in Germany; St. Tarentia's, Margarita's, Baldina's, Samburia's, and Margarita's in the Monastery of Good Hope; Saints Honorata's and Florina's at the Monastery of St. Martin, Tournay; Saints Grata's, Hostia's, and Areophila's at the Monastery of St. Armand, in Pabula; St. Languida's at the Hospital in Tournay; Saints Beata's and Sancta's at the Cathedral of Arras; Saints Pavia's and Caradumea's at the Church of St. Salvinas; Saints Corona's, Pharaminea's, Babcaria's, Magara's, Benedicta's, Margarita's, Cordula's, Sambaria's, Deodata's, Panphela's, and Christina's at the Norbertine's in Vicoine; Saints Pinosa's and Oliva's with the Canons at Tongres; Saints Paulina's and Florentina's at St. Mary's Convent; St. Canaria's at Phenan, in the Diocese of Utrecht; St. Honoria's at the Convent of St. Belian; St. Columbina's at Pobetum, in Catalonia; St. Candida's at Poseda; and St. Ursula's head at the College of the Sorbonne, Paris.

Serenus Cressy, in his history, very truly observes that such a sacrifice as that of St. Ursula and her companions has never been offered up to God neither before nor since by such a number of tender virgins in the very spring time of their lives. Even amongst men a parallel can only be discovered in the massacre of the Theban Legion, but these were men, who were daily accustomed to look death in the face.

This history of St. Ursula and her companions is in perfect harmony with the *English Martyrology*, Oct. 1st, which is as follows:—

“At Cologne, in Upper Germany, is celebrated the Passion of St. Ursula, Virgin and Martyr, daughter of Dionatus, King of Cornwall, who, together with eleven thousand virgins, being sent over to be married to two legions of British soldiers, unto whom Maximus the Emperor had given the country of Armorica, were by contrary winds and tempests driven down to the mouth of the Rhine, and there, near Cologne, were all slain in defence of their virginity by the barbarous Huns and Picts.”

SAINT JUSTINIAN, Monk and Martyr.

MARTYRED BY HIS BRETHREN AT MENEVIA, ON AUGUST 23rd, 486.

August 23rd, at Menevia—now called St. David's, in Pembrokeshire, Wales—the Passion of St. Justinian, Monk and Martyr, is celebrated. He was a noble Briton by birth, and out of his own inheritance built a monastery at Ramsey, where he gathered together many servants of God, with whom he lived many years under monastic discipline until, at the instigation of the devil, he was slain by three of his brethren in his own monastery. They were struck by God with the worst form of leprosy as a punishment for so foul a deed. His body was brought into Menevia, where it was interred with great solemnity and veneration by St. David, then Bishop of Menevia, about the year of Christ 486.

(Taken from Capgrave's *Catalogue of the British Saints* by the author of the *British Martyrology*, August 23rd.)

SAINT SOPHIAS, Bishop and Martyr.

MARTYRED AT BENOVENTUM, IN ITALY, ON JANUARY 24th, 490.

“January 24th, at Benoventum, in Italy, is the Feast of the Passion of St. Sophias, or Cadock, Bishop and Martyr. A prince by birth, being the son of Gundeley, King of North Wales, he first became a monk, and then abbot of a famous monastery which he, with his own patrimony, had built in a place in Glamorganshire called Lancarvan; and, lastly, having been three times on a pilgrimage to Jerusalem and seven times to Rome, he was, on account of his virtues and innocence of life, ordained Bishop of Benoventum. Whilst one day celebrating Holy Mass he was pierced through the body by a miscreant with a lance, and so he received the crown of martyrdom about the year of Christ 490.

“The memory of this saint has been very famous until these our days in many places in Wales and in Gloucestershire, where there is yet remaining a fair church dedicated to his name and honour.”

(Capgrave's *Catalogue of British Saints*. Broughton's *History of Britain*, fourth century. *British Martyrology*, January 24th.)

SAINT ALMEDHA, Virgin and Martyr.

MARTYRED IN BRECKNOCKSHIRE, ON AUGUST 1st, 490.

August 1st, in Brecknockshire, is the Feast of the Passion of St. Almedha, Virgin and Martyr. She was daughter to Bragan, who gave that country its name, and sister to Saints Canocus and Keyna. Geraldus Cambrensis mentions (Itin., l. 1, cap. 2) that a church was built in her honour on a hill near Brecknock, where many miracles were wrought annually on the feast of her martyrdom.

(*Menology of England and Wales. British Martyrology, August 1st.*)

SAINT CLITANE, King.

MARTYRED AT BRECKNOCK, IN WALES, ON AUGUST 19th, 492.

August 19th, in South Wales, is the Feast of the Passion of St. Clitane, King of Brecknock, and Martyr.

He was a zealous and godly prince in our primitive Christian Church, who was slain by a pagan soldier, in hatred of the Christian faith, as he was one day out hunting, in the year of Christ 492.

There was afterwards a fine church erected in his honour in South Wales, near the place where he was slain. In this church his holy relics are kept in great honour and veneration by all the country round about.

(*Capgrave's Catalogue of British Saints. British Martyrology, August 19th.*)

SAINT THEODERICK, King and Martyr.

MARTYRED BY THE SAXONS, NEAR MATHERN, MONMOUTHSHIRE, ON
JANUARY 3rd, 540.

On January 3rd, at Mathern, Monmouthshire, in the Diocese of Llandaff, Wales, the Passion of St. Theoderick, King and Martyr, is celebrated. Having left the care of his kingdom to his son he became a hermit, leading a strict kind of monastic

life until the Saxons invaded that province. His subjects compelled him by force to fight against the invaders, whom he victoriously defeated and put to flight. Having, however, received a mortal wound in battle, he hastened back towards his hermitage, but died on the way at Mathern. His son Manrick built a goodly church in his honour, and placed his holy body there. The church was held in great esteem by all the country round about even until this last age, when the Bishop of Llandaff found the martyr's body whole and incorrupt after it had lain there a thousand years, the mark of his deadly wound still remaining in his skull. He is called in the British tongue St. Thewdrick. He suffered about the year of Christ 540.

(Godwin in *Antiq. Provinciae Glamorgan. British Martyrology*, January 3rd.)

SAINT CONSTANTINE, Prince and Priest.

MARTYRED AT CANTYRE, IN SCOTLAND, ON MARCH 11th, 590.

“The Scottish Breviaries commemorate on March 11th the Feast of Saint Constantine, Martyr. He is said to have been a prince who, after the death of his princess, retired from the world, and, having resigned his kingdom to his son, became a monk in the Monastery of Saint David's.

Going afterwards to Ireland, he entered a religious house at St. Carthag at Rathene, where, unknown to any, he served for four years at a mill, until his name was discovered. He was then fully instructed, ordained priest, and sent as a missionary to the Picts in Scotland.

Having for many years laboured with Saint Columba for their conversion, he established a religious community of men at Govan, and converted the inhabitants of Cantyre to Christianity. At length the happiness he so long desired came to him in his advanced age; he was slain by infidels, actuated by hatred of the Christian religion.”

(Challoner's *Britannia Sancta*).

SAINT ERPENWALD, King.

MARTYRED (DATE NOT MENTIONED) A.D. 633.

In the year 632, Erpenwald, King of the East Angles, renounced idolatry, and became a zealous Christian.

Endeavouring afterwards to persuade his subjects to follow his good example, he was slain by a pagan named Richerts, instigated by Penda, King of the Mercians, who hated the Christian religion.

St. Erpenwald, therefore, is justly entitled to the martyr's crown.
(Taken from St. Bede, Book 2, cap. 15.)

SAINT EDWIN, King.

MARTYRED AT HETHFIELD, IN NORTHUMBERLAND, OCTOBER 4th, 633.

“October 4th, in Northumberland, is the Feast of the Passion of St. Edwin, King of the Northumbrians, and Martyr. He was the first Christian King of that Province, having been converted to the faith by the preaching of Saint Paulinus, Bishop of York. He was afterwards, through hatred of Christianity, slain by Cadwalla, the impious King of the Britons, and Penda, King of the Mercians, who made war against him in the seventeenth year of his reign and of Christ 633.

“His holy body was magnificently buried in Saint Peter's Church at Strenshal, now commonly called Whitby.”

(St Bede's *Hist.*, B. 2, cap. 16, 17, and 20. *British Martyrology*, October 4th.)

SAINT OSWALD, King of the Northumbrians.

MARTYRED AT OSWESTRY, IN WALES, ON AUGUST 5th, 635.

St. Oswald, King of the Northumbrians, on account of his great love for God and charity to the poor, endeared himself to all his subjects. Capgrave, in his life of the saint, tells us “that he never sent the poor away empty-handed; but observed exactly that precept of our Lord: ‘Give to every one that

asks thee.' Yea, his liberality was so great, that he almost impoverished himself in supplying the wants of the poor."

A bright example of the good King's charity is given by St. Bede (B. 3, c. 3.) The holy Bishop Aidan and King Oswald were dining together on one Easter Sunday, when one of the royal servants announced that a great number of beggars in distress stood waiting at the palace gate. Welcoming the occasion for exercising his charity, the King, taking up a large silver dish full of meat, commanded his servants not only to give the meat, but also the dish, broken up into pieces, to the poor.

St. Oswald, although a man of constant prayer, was especially distinguished as a wise king in the ruling of his province and a brave general on the battle-field. With a small army he obtained a great victory at Hilston, near Hexham, in Northumberland, over a large army commanded by the impious pagan Cadwalla, which was utterly routed, leaving their leader dead on the battle-field. In addition to this, he subjected to his sway all the nations—Britons, Picts, Scots, and English—inhabiting the different provinces of Britain, and induced them to embrace the Christian faith.

Having reigned nine years, he was at length slain in battle, whilst fighting in defence of his country and Christianity, against Penda, a declared enemy of the faith, at Oswestry, in Wales, on August 5th, 635.

St. Bede testifies to the wonderful cures wrought at the place where St. Oswald was killed, in the 38th year of his age. His body was buried at Bardney, in Lincolnshire, and from thence translated to Gloucester.

During the Danish persecutions his holy relics were saved from destruction by being translated to Flanders, and placed in the Abbey of St. Winoc, at Berg, where they are still preserved in great veneration.

(*British Martyrology*, June 20th and August 5th.)

SAINT LIEPHARD, Bishop.

MARTYRED AT CAMBRAY, ON FEBRUARY 4th, 642.

February 4th, at Huncourt, in the territory of Cambray, is the Feast Day of St. Liephard, Bishop and Martyr.

He was born in our Island of Britain, and there made Bishop in the primitive Church. On returning from a pilgrimage which he had made to Rome, he was slain by pagan robbers, four miles from Cambray, where his feast is celebrated in that church with an Office of three lessons.

(*Molanus in addit ad Usuardum.* Broughton, *Hist. of the Church*, third century. *British Martyrology*, February 4th.)

SAINT OSWIN, King and Martyr.

MARTYRED NEAR TINMOUTH, ON AUGUST 20th, A.D. 650.

On August 20th, in Northumberland, the Passion of St. Oswin, King and Martyr, is celebrated. Being a zealous Christian Prince, he was slain by Osway, King of the Bernicians, about the year of Christ 650. His body, being cast into an obscure place, was miraculously discovered and brought with great veneration into Tinmouth, and there placed in the Church of Our Blessed Lady. St. Aidan, Bishop of Lindisfarn, whilst preaching to the people had a revelation of St. Oswin's death, and said to them:—"This nation of ours is not worthy to have so good a prince and ruler over them."

(*British Martyrology*, August 20th.)

SAINT SIGEBERT, King.

MARTYRED NEAR BURGE CASTLE, SUFFOLK, ON SEPTEMBER 27th, 652.

September 27th, at Burge Castle, in Suffolk, the Feast Day of St. Sigebert, King of the East Angles, and Martyr. Inflamed by the love of God, he left the administration of the kingdom to his cousin Eric, and became a monk in a monastery which he

had lately built near the River Yare in the same province, now called Burge Castle. Soon afterwards Penda, the pagan King of the Mercians, having invaded the kingdom, St. Sigebert was by his own subjects drawn out of his cloister to fight against the invader, when the saint and his cousin Eric were slain, in the year of Christ 652.

St. Sigebert was afterwards declared a martyr.

He first founded the University of Cambridge, in his own province, for the education of youth in all good learning, and in liberal sciences.

(St. Bede, B. 3, c. 18. Polydor Virgil, *Hist. Westm.*, anno 652. *British Martyrology*, September 27th.)

SAINT OSITH, Queen.

MARTYRED AT ST. OSITH'S, NEAR COLCHESTER, ON
OCTOBER 7th, 653.

“October 7th, at Chick (now called St. Osith's, near Colchester), in Essex, is the Feast of St. Osith, Queen and Martyr. She was the wife of Ethelred, the last King of the East Saxons. With his consent she entered the Convent at Alisbury, where she became a religious; and then, having built one of her own at Chick, in Essex, gathered around her many noble virgins, over whom she ruled as abbess until the Danes made an incursion into that province.

They beheaded her in hatred of the Christian religion. She stooped down, and, taking up her head, carried it three furlongs to a Church of Saints Peter and Paul, and standing at the church door, imbrued in her own innocent blood, she fell down, and so ended her martyrdom on October 7th, 653. Her body was buried at Alisbury, in Buckinghamshire, but afterwards, by a revelation from heaven, it was translated to Chick, near Colchester, which now in her memory is called St. Osith's, and there kept in great veneration until our days.

(Capgrave, *Catalogue of British Saints*. Polydor Virgil, *Hist.*, lib. 3, *in fastis sanctorum*. *British Martyrology*, October 7th.)

SAINT MONO, Hermit and Martyr.

MARTYRED IN GERMANY, ON OCTOBER 18th, 660.

On October 18th, at Nassau, in the territory of Liege, in Lower Germany, the Passion of St. Mono, Hermit and Martyr, is celebrated. Descended from a noble family in Scotland, in the flower of his youth he forsook the world, and passing over to Lower Germany he became a hermit in the forest of Ardens. Having led a most strict and austere life for many continuous years he was at length slain by certain pagan robbers in hatred of his religion and sanctity, and so happily obtained the crown of martyrdom about the year of Christ 660. His body was buried at Nassau, a village belonging to the Abbey of St. Hubert, in a church which he himself had built, and where his holy relics are preserved unto this day with great veneration.

(*Usuardus*, October 18th. *British Martyrology*, October 18th.)

SAINT WINEFRID, Virgin.

MARTYRED AT ST. WINEFRID'S WELL, ON NOVEMBER 3rd, 660.

November 3rd, in North Wales, is the Feast of the Deposition of St. Winefrid, Virgin and Martyr. She was the daughter of Trebuth, a noble Briton, and was beheaded by Cradocus, son of Alan, King of North Wales. Her head was set on again by St. Beuno, and she, to the great astonishment of the whole world, survived fifteen years afterwards.

In the place where she was beheaded sprang up a miraculous fountain of water, very sovereign for curing many diseases, which even at present is a place of pilgrimage, resorted to by people from all parts of England, commonly called St. Winefrid's Well.

Her body was afterwards translated to Shrewsbury A.D. 1138. Her feast was, by a Provincial Constitution, under Henry Chichelcy, Archbishop of Canterbury, ordered to be celebrated, with a double Office, according to the use of Sarum, throughout England.

(*Mart. Rom. Novae Legis. SS. Angliae*, fol. 296. *Breviarum Sarum hac die*. *British Martyrology*, November 3rd.)

SAINT CLARE, Priest.

MARTYRED IN FRANCE, ON NOVEMBER 4th, 666.

November 4th, in France, is the Feast of St. Clare, Priest and Martyr, who was born in Rochester, Kent.

After crossing over to Normandy, when travelling through France he was put to death by assassins, sent by a noble woman of that country, who was enraged because he would not yield his chastity to her ; and thus, in defence of that virtue, he obtained the crown of martyrdom on November 4th, 666.

His body was buried in a village called Ville Caffin, where it pleased God to work many miracles.

(*Roman Martyrology. Martyrology of Usuardus, this day. British Martyrology, November 4th.*)

SAINTS RUFIN and ULFADE, Princes.

MARTYRED NEAR STONE, STAFFORDSHIRE, ON JULY 24th, 668.

"July 24th, at Stone, Staffordshire, is the Feast of Saints Rufin and Ulfade, brothers and Martyrs. They were sons of Wolfere, pagan King of the Mercians, who having heard that his sons, having been baptized by Saint Chad, had become Christians, put them to death, through hatred of Christianity, as they were praying at St. Chad's Oratory on July 24th, 668. Their bodies were, by their pious mother, Queen Ermeneld, a Christian, and afterwards a saint, conveyed to Stone, and kept there with due veneration.

Afterwards a fine church and priory were erected in their honour. Their father, the King, being converted afterwards to the Christian faith, destroyed all the temples of the false gods in his dominions, and in their place built churches and monasteries, to the increase of religion and piety in his kingdom."

(*Registers of Lichfield and Peterborough. British Martyrology, July 24th.*)

SAINTS ETHELBRIGHT and ETHELRED, Princes.

MARTYRED NEAR WAKERING, HUNTINGDONSHIRE, ON
OCTOBER 17th, 668.

“October 17th, at Wakering, in Huntingdonshire, is the Feast of the Translation of Saints Ethelbright and Ethelred, brothers and Martyrs, nephews to Ercombert, King of Kent. They were slain during their minority by Egbert, their cousin german, and their bodies cast into an obscure place, where, by a miraculous light from heaven, they were discovered, and brought to Wakering for interment.

Afterwards, in the reign of King Edgar of England, they were on this day, October 17th, solemnly translated to the Abbey of Ramsey, where it pleased God to work many miracles through them. There was a fine church and convent (of which she was abbess) erected in their honour at Estry, in Kent, by St. Ermenburge, their sister, about the year of our Lord 670.

(*Mart. Novae Legis. SS. Angliae*, fol. 142. *Annals of Westminster*, 654. *British Martyrology*.)

SAINT ALNOTH, Anchoret and Martyr.

MARTYRED IN THE DIOCESE OF ELY, ON NOVEMBER 25th, 670.

On November 25th, at Ely, in Cambridge, the Deposition of St. Alnoth, Martyr, is celebrated. He was herdman to St. Werburg, abbess of the same place. He afterwards became an anchoret and led the austere life of a recluse in the Diocese of Ely, until at length, in hatred of his sanctity, he was slain by robbers who infested the place where the holy man lived, and thus he received the crown of martyrdom about the year of Christ 670.

(Buckland's *Life of St. Werburg. British Martyrology*, November 25th.)

SAINT LEWINA, Virgin and Martyr.

MARTYRED NEAR SEAFORD, SUSSEX, ON JULY 22nd, 687.

In the year 687, our ancient records mention the martyrdom of a British Virgin named Lewina, whose memory is celebrated in our Martyrology on the 22nd of July.

She is said to have been slain in our Island by a certain Saxon, through hatred of the Christian faith.

She was martyred in the Province of the South Saxons, whom St. Wilfrid had lately converted to the faith, and buried at a place called Seaford, in Sussex, not far from the town of Lewes, which probably was named after this virgin.

During the Danish persecutions, when they threatened destruction to all the monuments of the saints, St. Lewina's relics were translated to Berg, in Flanders, where now lies the town of Winoc. This fact is mentioned by the Belgic calendar:—July 22nd. On this day is celebrated the memory of St. Lewina, an English Virgin, who flourished during the reign of Egbert, the father of Alfred, King of the English nation.

(British Martyrology, June 22nd.)

She suffered martyrdom in the days of Theodore, the seventh Archbishop of Canterbury. Her sacred body was taken from her tomb by Edilin, a bishop, and translated to Berg of St. Winoc, together with the relics of St. Oswald, King and Martyr, and St. Idalberga, a Virgin.

There is a book by Drago, Bishop of Morini, which treats of the miracles of St. Lewina.

(Cressy's Church History of Britain.)

The British Martyrology contains the following notice of St. Lewina:—

“July 22nd, at Berg, in Flanders, is the Feast of the Translation of St. Lewina, Virgin and Martyr.

Descended from a noble British family she was, during the time of Theodore, Archbishop of Canterbury, slain for confessing Christ in the year 687.

Her body was kept in an old Monastery of St. Andrew, near Seaford-haven, in Surrey, until the second Danish persecution, when it was translated to Berg, in Flanders, in 1058, and placed in the Abbey of St. Winoc, where it is honoured with due veneration by the inhabitants. They celebrated her feast on August 5th, the day of the saint's translation."

SAINTS ARVALD, Princes.

MARTYRED IN THE ISLE OF WIGHT, ON AUGUST 21st, 687.

"August 21st, in the Isle of Wight, is the Feast of the Martyrdom of the brothers and Saints named Arvald.

They were two noble youths, descended from the royal family of the South Saxons. Having lately been converted to the faith by St. Cymbert, Bishop, they were slain by Cadwalla, King of the West Saxons, through hatred of the Christian religion, before his own conversion, at the time when he made conquest of the Isle of Wight, in the year of Christ 687.

Their bodies were becomingly interred at Readford in a church of the same province (Hampshire) by St. Cymbert, by whom they were baptized. As a sign of their innocence God was pleased to work many miracles in this place."

(Bede's *History of England*, B. 4, cap. 16. *Annals of Westminster*, anno 689. *British Martyrology*, August 21st.)

SAINT WIGBERT, Priest and Martyr.

MARTYRED IN FRIESLAND, ON AUGUST 13th, 694.

In Friesland, on August 13th, the Passion of St. Wigbert, Priest and Martyr, is commemorated. He was born in England, and went over to Ireland in order to lead there a solitary life. Acting afterwards under a special inspiration he went to Friesland, and preached the Christian faith to the infidels in that

country. Having served there for many years he was at length put to a cruel death by Radbod, King of Friesland, in the year of Christ 694, for persuading the people, whom he converted, to break down a statue to Jupiter which the King had set up to be worshipped.

(St. Bede, Lib. 5, cap. 10 and 11. *British Martyrology*, August 13th.)

SAINTS EWALD, Brothers and Priests.

MARTYRED IN WESTPHALIA, ON OCTOBER 3rd, 695.

October 3rd, in Westphalia, is the Feast of the Martyrdom of Saints Ewald, commonly called Niger and Albus (the dark and the fair). They were both priests and monks of Ripon, in Yorkshire, who went over to Friesland to preach the Christian faith to that nation. Having done so for a long time with great advantage and success, they went to Westphalia, where they were slain for their confession of Christ by the old Saxon pagans in the year of Christ 695.

Their bodies were afterwards miraculously found in the Rhine and honourably placed in the Church of St. Cunibert, at Cologne, by Duke Pepin of Brabant, in the year 1004, and are still preserved with due veneration.

(*Roman Martyrology*. Bede, B. 5, cap. 11. *British Martyrology*, October 3rd.)

SAINT FREMUND, Prince and Hermit.

MARTYRED AT HESAGE, IN WALES, ON MAY 11th, 700.

May 11th, at Offchurch, in Warwickshire, is the Feast of the Passion of St. Fremund, Martyr. He was the son of Offa, King of the Mercians. Despising the vanities of the world, he became a hermit in a little island called, in the British tongue, Hesage, in the marshes of Wales.

There, together with two virtuous monks, he lived a most holy and contemplative life, until, through envy of his happiness, he was traitorously slain on May 11th, in the year 700, by Osway his kinsman, who had apostatized from the Christian faith.

He was afterwards canonized in 1257, during the reign of Henry III.

(Capgrave, *Catalogue of English Saints*. *Molanus in addit ad Usuardum*. *British Martyrology*, May 11th.)

SAINT ENGLEMUND, Priest and Martyr.

MARTYRED IN FRIESLAND, BY KING RADBOD, ON JUNE 21ST, 720.

On June 21st, at Beverwick, in Holland, in the Diocese of Harlem, the Festivity of St. Englemund, Martyr, is celebrated.

He was descended from a noble family in our island of Great Britain. Going first to Holland, and thence to Friesland to propagate the Christian faith, he was put to a cruel death by Radbod, the pagan King of Friesland, about the year of Christ 720. His body was brought to Holland, and there used to be kept in great veneration in an oratory at Beverwick, even until the last age of schisms and heresies in those parts.

(*Albinus Flaccus invita Willebrordi*. *British Martyrology*.)

SAINT ITHWARE, Virgin.

MARTYRED IN SOUTH WALES, ON DECEMBER 23RD, 740.

“December 23rd, in South Wales, is the Feast of the Deposition of St. Ithware, Martyr. Descended from a noble British family, she led a holy and virtuous life in her father’s house, wholly employing herself in entertaining the pilgrims and strangers who called there.

On account of her sanctity and goodness she was envied by her mother-in-law, who accused her to her brother Bona of being a sinful woman.

He, in his rage, slew her with his own hand as she was one day coming out of church.

God, however, testified to her innocence by miracles after her head had been cut off. She instantly took it up from the ground and carried it to the church from whence she came, and a clear fountain sprang up in the place where she was beheaded, which afterwards proved to be a sovereign remedy for many diseases." She suffered about the year of Christ 740.

(*Nov. Leg. SS. Angliae*, fol. 203. *British Martyrology*, December 23rd.)

SAINT GERMAN, Bishop and Martyr.

MARTYRED IN FRIESLAND, ON MAY 2nd, 750.

On May 2nd, in Lower Germany, the Deposition of St. German, Bishop and Martyr, is celebrated. An Englishman by birth, he went over to Brabant and Friesland to preach the Christian faith. He received the crown of martyrdom about the year of Christ 750.

(*British Martyrology*, May 2nd.)

SAINT BONIFACE, Archbishop, Primate, and Apostle of Germany.

MARTYRED AT DOCKUM, IN GERMANY, ON JUNE 5th, 754.

The Apostle of Germany was, according to Camden (vol. i., p. 162) born at a town in Roman times called Cridiantum, now contracted into Kirton, in Devonshire. At baptism he received the name of Wilfrid, a name which Pope Gregory changed to that of Boniface when, in 723, he consecrated him Bishop of Mayence. The following history of the Apostle of Germany is taken substantially from Alban Butler's "Lives of the Saints":—

When Wilfrid was only a child, his chief delight was listening to holy men speaking about God and heavenly things. This gave him a strong desire of embracing the religious state. When only thirteen years of age he commenced a course of classical education in the Monastery of Exeter, under the Abbot Wolphard. With his studies he devoted himself to continuous prayer and meditation, accompanied by faithful observance of monastic discipline.

After he had spent some years studying in Exeter he went to the Monastery of Nutcell, in the Diocese of Winchester, to complete his studies under the Abbot Wimbert.

At thirty years of age he was ordained priest, and after that he spent some time in preaching, and in the cure of souls. So great was his reputation that he was entrusted by his superiors with an important commission to Brithwald, Archbishop of Canterbury, when his great merits became known both to that prelate and to good King Ina. Conscious of his holiness and learning, the Bishops of the Province invited him afterwards to be present at their synods and take part in their deliberations.

Burning with zeal for the conversion of those nations who had not yet received the light of faith, and having obtained permission from his Abbot, Wilfrid passed over to Friesland, to preach the Gospel to the pagans in that country. Radbod, King of Friesland, put so many difficulties in his way, however, that he was obliged unwillingly to return again to England. The Abbot Wimbert dying soon after, Wilfrid was unanimously chosen to take his place, although he did all in his power to decline the promotion.

Through the influence of the pious Bishop of Winchester, Wilfrid's resignation of the office thus thrust upon him was accepted. Free now to devote himself to the work of a missionary, Wilfrid set out for Rome, and presented himself to Pope Gregory II, begging his Apostolic blessing and authority for preaching to the infidels.

Satisfied with the credentials given by the Bishop of Winchester to Wilfrid, the Pope, having treated him with great kindness, gave him formal permission to preach the Gospel to the German nation.

The holy missionary lost no time in crossing the Lower Alps and passing through Bavaria into Thuringia, where he began his Apostolic labours. He not only baptized great numbers of infidels, but also induced the Christians whom he found in Bavaria and in the provinces adjoining France to reform many irregularities, and live in a manner more agreeable to the Canons of the Church.

The death of Radbod, King of Friesland, and the accession of Martel to the throne, presented an opportunity to Wilfrid of preaching the Gospel in that country, of which he availed himself, in conjunction with St. Willebrord, with great success. Having heard, however, that the latter intended making him his successor in the Episcopal See, he left that mission, alleging, in excuse, that the Pope had appointed him to preach the Gospel to the pagans in Germany.

From Friesland he went into Hesse and a part of Saxony, baptising thousands of idolaters, destroying temples, and building churches everywhere he visited.

Sending to Rome one of the priests labouring with him in his glorious work, Wilfrid informed Pope Gregory of the wonderful success of his mission, asking his Holiness, at the same time, to solve several difficulties which had arisen. In obedience to the command of the Pope, Wilfrid at once journeyed to Rome and arrived there in the year 723.

After he had made the necessary confession of faith, he was, much to his own reluctance, consecrated Bishop; and it was on this occasion that his name was changed by Pope Gregory from Wilfrid to that of Boniface; after this the saint returned again to Hesse to take up his missionary work with renewed fervour, and soon after, the missionary work becoming heavy, he obtained a number of zealous priests from England, whom he stationed at Hesse and Thuringia.

When in 732 Pope Gregory III became Sovereign Pontiff, he appointed St. Boniface Archbishop and Primate of Germany, giving him at the same time full power to create new bishoprics wherever the needs of the Gospel required them. In 738 St. Boniface for the third time visited Rome to confer with the Sovereign Pontiff, and on this occasion he was appointed

Legate of the Apostolic See in Germany. On returning to Germany he established three new bishoprics in Bavaria—at Salzburg, Freisingen, and Ratisbon; and one at Erford for Thuringia; another at Barasburg for Hesse; a third at Wurtzburg for Franconia; and the last at Achstat, in the Palatinate of Bavaria.

Political events, at this juncture, greatly favoured the missionary labours of the Apostle of Germany. On the death of Charles Martel, Prince of France and Mayor of the Palace, his son Charles, afterwards called Charlemagne, succeeded to his titles and power as Mayor of France, and Prince of Burgundy, Aquitaine, and Lorraine, and that part of Germany which was then subject to France. He added to the conquests of his father by subduing Bavaria and Saxony, and converting the princes of these two countries into his tributaries. The spread of Christianity, the cultivation of useful arts, and the happiness of his subjects, were his chief aims as an Emperor.

Finding in St. Boniface a man deeply learned in the science of the saints, and full of the Spirit of God, Charlemagne both consulted him as his spiritual director and followed his advice, by resigning his kingdom in the zenith of his glory. Having entrusted all his dominions to his brother Pepin, he went to Rome, and having dismissed all his attendants, he received the monastic habit from Pope Zachary, and entered the monastery of St. Sylvester, on Mount Saracte. Distracted, however, by too many visitors, he afterwards retired to Monte Cassino, and finally to Vienne, where he died A.D. 755.

Pepin, who succeeded him, was chosen King by the general consent of the whole nation; and all historians unite in praising the princely virtues and religious zeal of the new monarch. He was solemnly crowned at Soissons by St. Boniface, the prelate whom he especially selected for that function.

St. Boniface in 745 established the Metropolitan See of Germany at Mayence, and Pope Zachary subjected to it the bishoprics of Tongres, Cologne, Worms, Utrecht, and also the new bishoprics already mentioned founded by the saint, together with the bishoprics of Strasburg, Augsburg, Constance,

and Coire, which were formerly subject to the See of Worms. Thus Mayence was constituted the Metropolitan See of Germany.

To assist him in gathering the great spiritual harvest in Germany, St. Boniface invited over from England many good priests and nuns. Amongst these will be found the names of St. Wigbert; St. Burchard, Bishop of Wurtzburg; St. Willebald, Bishop Eichstadd, and St. Lullus; whilst St. Thecla, St. Walburga, St. Lioba, Birgita, and Contruda are names of the holy nuns to whom he entrusted the spiritual care and supervision of all the convents which he had erected in Thuringia, Bavaria, and other places.

In 746 he laid the foundation of the great Abbey of Fulda, which long remained the most famous seminary of piety and learning in that part of the world. Several years before this, the Apostle of Germany had founded a Monastery at Fridislar, in honour of St. Peter; another at Hamenburgh, in honour of St. Michael; and a third at Ordorfe in honour of the same archangel, in all of which the monks gained their livelihood by the labour of their hands.

Craving still to go further afield in order to spread the light of the Gospel amongst the infidels, St. Boniface, using the privilege of choosing his successor granted to him by Pope Zachary, consecrated his fellow-countryman St. Lullus Archbishop of Mayence in 754, at the same time instructing him to complete the churches which he himself had begun in Thuringia and Fulda, and imploring him to labour zealously for the conversion of the remaining idolaters within the region of his jurisdiction. He likewise wrote a touching letter to King Pepin, begging him to extend his protection to the English priests, monks, and nuns dispersed throughout Germany, who were all employed in gathering in the spiritual harvest which he himself had reaped.

He pointed out to the King also that very many poor and destitute priests had established missions on the pagan frontiers, who, indeed, were able to get food, but not clothing unless assisted by the royal bounty.

Pepin granted the saint's requests; and Pope Stephen II not only confirmed the nomination of St. Lullus to the See of Mayence, but also gave the Apostle of Germany per-

mission to preach the Gospel to the unconverted nations in that country. The saint then, without delay, accompanied by several zealous companions, went to preach the Gospel to the pagan inhabitants of East Friesland.

Having converted and baptized many thousands, he appointed the following Whitsunday Eve as the date of their confirmation, which was to take place in the open fields, in the Plains of Dockum. There he pitched his camp, and whilst awaiting the arrival of the new converts suddenly a band of savage infidels appeared in arms on the plain, and brandishing their weapons, they rushed into his tent. The servants surrounding St. Boniface wished to offer armed resistance to these savages; but he would not permit it, declaring that the day he so longed for had come, which would usher him into the eternal rest of the Lord. He then exhorted them all to meet with cheerfulness and constancy the death of martyrdom, which would open to them the gates of everlasting life. The pagans then falling on them put them all to the sword on June 5th, 755.

St. Boniface was martyred in the seventy-fifth year of his age, and with him died no less than fifty-two companions, the principal of whom were Eoban, bishop; Winstrung, Walter, and Adelhere, priests; Hamund and Rosa, deacons; Waccar, Gunderhar, Williker, and Hadulph, monks; the rest were laymen.

The barbarians expected to capture a great amount of gold and silver in the baggage of the martyrs, but finding nothing except relics or books, they either contemptuously scattered them in the fields or hid them in the marshes.

Some were afterwards found, and amongst them are three books, which are still preserved in the Monastery of Fulda: one, a Book of the Gospels, written in St. Boniface's own hand; the second, a copy of a harmony of the Canons of the New Testament; and the third, which is stained by the martyr's blood, contains a letter from St. Leo to Theodorus, Bishop of Frejus, and the discourses of St. Ambrose on the Holy Ghost, with his treatise "De Bono Mortis."

The body of St. Boniface was first carried to Utrecht, then to Mayence, and lastly to Fulda, where, in fulfilment of the martyr's wishes, it was finally deposited by St. Lullus.

The Centuriators of Magdeburg of Bollandus have given us, under the title of *Analecta Bollanda*, a long history of the vast number of miracles, down to the present, which have been wrought by God at the relics of the Apostle of Germany, St. Boniface.

The *British Martyrology* contains the following:—June 5th is the Feast of the Passion of St. Boniface, Bishop and Martyr. He was an Englishman, who was born in Devonshire, and went over to Germany to preach the Christian faith, and was there consecrated Bishop of Mayence. He laboured incessantly, gaining so many souls to God, and founding such a number of churches and monasteries that he gained for himself the title of “The Apostle of Germany.”

Afterwards he entered Friesland to preach to that people, when he was slain by the enemies of Christ, at Dockum, A.D. 754, together with many others, both priests, deacons, and monks, to the number of fifty.

His body was afterwards translated to Mayence, but the bodies of the other martyrs are preserved at Mastrick, in Brabant, with due veneration. (*British Martyrology*, June 5th.)

SAINT ALFWOLD, King of Northumbria and Martyr.

MARTYRED AT CITHLECESTER, ON SEPTEMBER 23rd, 788.

On September 23rd, at Cithlecester, near the Roman Wall in Northumberland, the Passion of St. Alfwold, King and Martyr, is commemorated. After he had most laudably governed his kingdom for twelve years, he was, through the enmity of a nobleman named Lega, of that province, slain in a rebellion by his own subjects about the year 788. His body was brought to Hexham. God testified to the royal martyr's sanctity by the many miracles wrought at his shrine. (William of Malmesbury's *English Kings*, L. I. *British Martyrology*, September 23rd.)

SAINT ETHELBERT, King.

MARTYRED AT SUTTON WALLIS, HEREFORDSHIRE, MAY 20th, 793.

May 20th, in Herefordshire, is the Feast of St. Ethelbert, King of the East Angles, and Martyr. Whilst on a visit to Offa, King of Mercia, with the object of entering into a treaty of marriage with Elfred, his daughter, he was, by the malicious machinations of Quandred, King Offa's wife, traitorously slain at Sutton Wallis.

Having been brought to Hereford, his body was there interred, and as a sign of his innocence it pleased God forthwith to work miracles. A goodly church, dedicated to his honour, was afterwards erected by Kenulphus, successor to King Offa. Kenulphus also raised Hereford to the dignity of an Episcopal See, and St. Ethelbert's is now the Cathedral Church of that city.

He was martyred in the year of Christ 793.

(*Annals of Westminster*, 393. Capgrave's *Catalogue* and Geraldus *Cambrensis in historia*. *British Martyrology*, May 20th.)

SAINT TANCON, Bishop and Martyr.

MARTYRED AT WERTH, IN GERMANY, ON FEBRUARY 16th, 800.

On February 16th, at Werth, in Germany, the Deposition of Saint Tancon, Bishop and Martyr, is commemorated. He was first the abbot of Amarbarick, in Scotland, but afterwards went over to Germany to preach the Christian faith. Whilst there he was consecrated Bishop of Werth, and preached incessantly to the barbarous people of that country. At length he was martyred by them in hatred of the Christian religion about the year of Christ 800, and was buried at Werth.

(Leslie's *Hist. of Scotland*, B. 5. Cranzuis in *Metrop. Werdensis*, L. I, c. 22, quoted by the *British Martyrology*.)

SAINT ALKMUND, Prince.

MARTYRED NEAR DERBY, ON MARCH 19th, 800.

March 19th is, at Derby, the Feast of St. Alkmund, the son of Alured, King of Northumbria. He was impiously slain by the Danes in a battle waged against Walstan, Duke of Wilton. As many miracles were wrought through his intercession after his death, his body was translated to Derby and interred there with great solemnity.

A fine church, which still remains to this day, is commonly called St. Alkmund's, in his honour. On account of the great number of miracles which took place in this edifice, many pilgrimages are made to it.

St. Alkmund suffered about the year of Christ 800.

In Shrewsbury another church built in honour of this holy martyr is still to be seen.

(Sped. in *Chron. Regum Northumbriae. British Martyrology*, March 19th.)

SAINT KENELM, King of the Mercians.

MARTYRED AT WINCHELCOMB, GLOUCESTERSHIRE, ON JULY 17th,
820.

July 17th, in Gloucestershire, is the Feast of St. Kenelm, King of the Mercians, and Martyr. In the third year of his age he was committed to his sister Quandred for his education, but she herself afterwards, wishing to reign, caused him to be secretly murdered by one of his own guards, who cast the young King's body into an obscure place, full of brambles and thorns.

An angel having miraculously revealed the spot, the body was brought into the Church of Winchelcomb, where it was solemnly interred.

It pleased God to work many miracles at the grave of the martyr in testimony of his innocence.

His martyrdom took place in the year of Christ 820.

(*Rom. Mart. Nov. Legis SS. Angliæ*, for 206. Matthew of Westminster. *Flores SS. Britannicæ. British Martyrology*, July 17th.)

SAINT WINSTAN, Prince.

MARTYRED NEAR REPTON, DERBYSHIRE, ON JUNE 1st, 849.

June 1st, at Evesham, in Worcestershire, is the Feast of St. Winstan, Martyr, nephew to Coelwolf, King of Mercia, who through envy was secretly slain by one of his kinsmen named Barefred. A great light was seen shining for thirty days together over the place where St. Winstan was murdered. Through this his body was discovered.

It was first interred in the Monastery of Rependune (now Repton) in Derbyshire, where afterwards it was the occasion of many miracles.

It was, with great solemnity, later on translated to the Abbey of Evesham, and there preserved with due honour until our days.

St. Winstan was martyred on the Vigil of Pentecost, about the year of Christ 849.

(Matthew of Westminster, 849. *Huntingdon Hist.*, L. 4. *British Martyrology*.)

THE FEAST OF MANY HOLY MARTYRED MONKS AND NUNS.

COMMEMORATED AT LINCOLN, ON MARCH 22nd, 870.

On March 22nd, at Bardney, in Lincolnshire, the Feast of Many Holy Monks and Nuns, martyred during the Danish persecution, is celebrated. They were slain by those pagans in hatred of the Christian religion in their own monasteries. During that time the Danes, infesting the whole country, slew the Abbot of the Monastery of Croyland, and set fire to all the churches and dwellings. At Peterborough they slaughtered all the religious whom they found, and on arriving at the Convent of Ely they mercilessly put all the nuns to the sword about the year of Christ 870.

(Ingulph's *Hist. of Croyland*. *British Martyrology*, March 22nd.)

SAINT EDMUND, King and Martyr.

MARTYRED AT ST. EDMUNDS BURY, ON NOVEMBER 20th, 870.

November 20th, at Henglesdon, now called Hoxon, in Suffolk, is the Feast of St. Edmund, King of the East Angles, and Martyr. After he had most laudably ruled his kingdom for fifteen years, he was, during the first Danish persecution under Captains Hinguar and Hubba, put to a cruel death. He was first tied to a tree and brutally scourged; then transfixed with arrows; and, lastly, beheaded. They cast his head amongst the briars and bushes in a wood hard by. It was afterwards sought for by the Christians, who, having lost themselves in the wood, began calling to one another: "Where art thou?" The blessed martyr's head answered "Here." Thus it was discovered by this miraculous voice and buried with his body.

Doctor Challoner, in his *Britannia Sancta*, states that the Royal Martyr's body and head were buried at Bedricksworth, now called, on account of that event, St. Edmunds Bury. Over his grave a small wooden church was built, which afterwards became famous for numerous miracles.

Fifty-seven years after the saint's burial, his relics were reverently raised by Theodore, Bishop of London, surnamed the Good. To the great astonishment of all who were present, St. Edmund's body appeared incorrupt; his wounds were all found closed up, the only mark remaining being a red circle around the neck.

Theodore built a spacious church over the saint's monument. King Canute, who had a great devotion to St. Edmund, founded a grand abbey of Benedictine monks at Edmunds Bury in the year 1020.

(*Mart. Rom.* Osbertus de Stokes' *Life of St. Edmund. British Martyrology*, November 20th.)

SAINT HUMBERT, Bishop and Martyr.

MARTYRED BY THE DANES, ON NOVEMBER 20th, 870.

On November 20th, at Hoxon, in Suffolk, the Passion of St. Humbert, Bishop and Martyr, is commemorated. He acted as counsellor to King Edmund, Martyr, in the administration of

his kingdom, and deserved on the same day and in the same place to be also partaker with him in his martyrdom in the year of our Lord 870.

(Baronius, tom. 10, an. 870. *West. Annales*, quoted by the *British Martyrology*, November 20th.)

SAINT HAMUND, Bishop and Martyr.

MARTYRED AT MERDEN, IN WILTSHIRE, ON MARCH 22nd, 872.

On March 22nd, at Sherborne, in Dorsetshire, the Feast of St. Hamund, Bishop and Martyr, is commemorated. In the Danish persecution under Captains Hinguar and Hubba, he was barbarously slain at Merden, in Wiltshire, for confessing Christ, during the reign of Alfred, King of the West Saxons, about the year of Christ 872.

(Matthew of Westminster, anno 872, quoted by the *British Martyrology*, March 22nd.)

SAINT ETHELRED, King of the West Saxons.

MARTYRED NEAR WHITTINGHAM, DORSETSHIRE, ON APRIL 23rd, 872.

The Danes having subdued the East Angles after St. Edmund's death in so short a time, assured themselves that no real resistance could be offered to their complete conquest of Britain. Marching boldly into the Kingdom of the West Saxons they beseiged Redigan, now called Reading, a town situated on the south bank of the Thames.

Three days afterwards a large force of their infantry and most of their cavalry, under specially chosen leaders, went into the country in search of forage and plunder; but the rest of their army employed itself in fortifying the camp, which was pitched between the rivers Thames and Cynetan, now called the Kennet, on the right side of the town.

In the meantime the valiant Ethelwolf, Count of Hampshire, with an army of countrymen, opposed them at a village called Inglesfields, when a fierce battle was fought, till at length the Danes wavered and fled, leaving most of their army and one of their great leaders dead on the battle-field.

Four days after this battle, King Ethelred and his brother Alfred, uniting their forces with Count Ethelwolf's, advanced on Reading, where they routed the Danes guarding the outworks, and even advanced to the very entrance of the camp. Furious at this unexpected onslaught on the part of their despised enemies, the Danes, with all their forces, marched outside their entrenchments to meet the British. A long and terrific battle took place, which cost the lives of the undaunted Count Ethelwolf and of many of his bravest followers before the Danes gained the victory.

Overcome by feelings of grief and shame at their defeat, the English army, under the command of King Ethelred, risked another battle at Ashendum, where the Danes were utterly routed. Before the fight King Ethelred had Mass celebrated in the open plain to implore the help of the great God of Battles to aid them in fighting for Christianity against paganism.

Fourteen years after their defeat at Ashendum, the Danes, reinforced by their fellow-countrymen who had settled in East Anglia and Mercia, advanced on Besang, in Hampshire, where they were again met and defeated by the pious King Ethelred's army. Unsubdued by this signal defeat they again tried their fortune in another battle, which took place at Merton, in Surrey. Although the Danes at first wavered and fled, rallying again they faced and defeated the British Army now scattered in pursuit.

The gallant and saintly King Ethelred fell in this battle, leaving to his brother Alfred the Great the task of breaking down the Danish power in England, a work which he himself had so well commenced. The body of St. Ethelred, carried in state by his mourning followers, was buried at Wimborne in Dorsetshire.

Camden, in his *Britannia*, has the following notice of the church in that village:—

King Ethelred, a most pious Prince, brother of King Alfred, being slain in a combat against the Danes, was buried in this church, on whose tomb, not long repaired, is read this inscription:—

“In this place rests the body of Ethelred, King of the West Saxons, and Martyr, who, in the year 872, was slain by the hands of the Pagan Danes.”

This agrees with the *British Martyrology*.

“April 23rd is the Feast of the Martyrdom of St. Ethelred, King of the West Saxons, and Martyr, who, during the Danish persecution, was slain by the tyrannical invaders, in hatred of the Christian religion, at an old town called Whittingham, in the year of Christ 872.

His body was brought to Wimborne, and there interred in that monastery with due veneration, as beseems so precious a relic.”

SAINT EBBA AND HER COMPANIONS, Virgins.

MARTYRED AT COLDINGHAM, IN SCOTLAND, ON APRIL 2nd, 880.

April 2nd, at Coldingham, in the Marshes of Scotland, is the Feast of St. Ebba, Abbess and Martyr. Descended from the Royal family of the Kings of Northumbria, she, together with her sisters in the convent, cut off their noses and upper lips, and so deformed themselves during the first Danish invasion to avoid the barbarous lust of those Pagan persecutors.

When the Danes beheld them so mangled and hideous they set fire to the convent, which was, with the whole community, consumed in the fire, thus completing their martyrdom in the year of Christ 880.

(*Chron. Brit. West.*, anno 880. Baronius, tom. 10. *British Martyrology*, April 2nd.)

SAINT EDWARD, King.

MARTYRED NEAR CORFE CASTLE, IN DORSETSHIRE, ON
MARCH 18th, 880.

March 18th, in Wareham, Dorsetshire, is the Feast of St. Edward, King and Martyr. He—through the treachery of his step-mother, desirous that her own son should be made King—was slain by a miscreant, hired for that purpose, at Corfe Castle, as he was out hunting about the year of Christ 880.

His body was first interred at Wareham, then at Shaftesbury, and lastly at Glastonbury in 1001.

(*Surius in ejus vita. Westminster, anno 978. British Martyrology, March 18th.*)

St. Edward, writes Alban Butler, “followed in all things the counsels of St. Dunstan ; and his ardour in the pursuit of virtue cannot be expressed in words.

His love of purity of mind and body, and his fervent devotion rendered him a miracle of princes ; whilst his modesty, clemency, prudence, charity, and sympathy for the poor made him both the blessing and delight of his subjects.”

SAINT MENIGOLD, Hermit and Martyr.

MARTYRED IN LOWER GERMANY, ON FEBRUARY 9th, 900.

On February 9th, at Hue, in Lower Germany, the Feast of St. Menigold, Martyr, is commemorated. He was a noble Briton, who first attained the rank of captain in the French and German wars, but afterwards became a hermit. The Emperor Arnulph gave him a small plot of land on the banks of the river Mosa, there he built an oratory and began a life of continual mortification and prayer. As he was one day going to church he was slain, in hatred of his sanctity, by some wicked soldiers about the year of Christ 900. His body was afterwards translated to Hue, and is kept until this day with due honour and veneration by the inhabitants.

(*Sancte Belgie in addit ad Usuardum. British Martyrology, February 9th.*)

SAINTS WIAMAN, UNAMAN, and SUNAMAN, Priests.

MARTYRED AT WEXIOW, IN GOTLAND, ON JULY 25th, 1000.

“July 25th, in Gotland, is the Feast of Saints Wiaman, Unaman, and Sunaman, nephews to St. Sigfrid of York, and Apostles of Gotland. On going to that country with their uncle, to preach the Christian faith, they were slain in hatred thereof, by the barbarous people of Gotland about the year of Christ 1000.

Their bodies were afterwards thrown into a river, and their heads were placed in a large jar, to which a stone was tied, and

then cast into a pool near the place of their martyrdom. They were, however, discovered by miraculous lights, which appeared burning every night over the pool, and consequently taken out and decently interred by St. Sigfrid, as became such precious treasures."

(Joannes Magnus, *Hist. Goth.*, D. 17, cap. 20. *British Martyrology*, July 25th.)

SAINT LEFRONA, Abbess and Martyr, and her Companions.

MARTYRED BY THE DANES, ON SEPTEMBER 23rd, 1010.

On September 23rd, in Northumberland, the Feast of St. Lefrona, Abbess and Martyr, is celebrated. She was martyred during the second Danish persecution in hatred of the Christian religion. The brutal Danes coming to her monastery, after they had treated the holy nuns with barbarous violence decimated the whole community, putting nine to death and sparing the tenth. This massacre took place about the year of Christ 1010.

(Matt. West., anno 1010, quoted by the *British Martyrology*, September 23rd.)

SAINT ELPHEGE, Archbishop of Canterbury.

MARTYRED AT GREENWICH, ON APRIL 19th, 1012.

April 19th, at Greenwich, in Kent, is the Feast of St. Elphege, Bishop and Martyr. He was first Prior of Glastonbury, then Bishop of Winchester, and lastly Archbishop of Canterbury.

When the Danes invaded his cathedral demanding 3,000 marks of money, he, like a good pastor, manfully refused to give the same from his church funds. After seven months' imprisonment and divers torments he was finally stoned to death at Greenwich, by those wicked men, about the year of Christ 1012.

About this time also were slain about thirty monks of St. Augustine's Monastery, Canterbury, and eight thousand lay people in other places of England.

(*Mart. Rom.*, *Surius hac die*. Polydor Virgil, L. 7. *British Martyrology*, April 19th.)

SAINT ESKELL, Bishop and Martyr.

MARTYRED IN SWEDEN, ON APRIL 10th, 1016.

On April 10th, in Sweden, the Passion of St. Eskell, Bishop and Martyr, is commemorated. Having left England he went with St. Sigifrid to preach the Christian faith in Sweden, where he was stoned to death by the pagan inhabitants of the country whilst he was preaching to them on Good Friday, in the year of Christ 1016.

(Magdeburg, *Hist. Goth.*, L. 18, cap. 2. *Annales Brev. Sueciae*. *British Martyrology*, April 10th.)

SAINT ULFRIDE, Bishop.

MARTYRED IN SWEDEN, JANUARY 17th, 1036.

January 17th, in Sweden, is the Feast of St. Ulfride, Bishop and Martyr. An Englishman by birth, and learned in the Holy Scriptures, he went over to Sweden to preach the Christian faith. Having done so with great success for about four years, he was put to death by the enemies of truth in the year of our Lord 1034.

(Adam Bremenses, *Hist. Sueciae*, L. 2, cap. 22. Baronius, *Annales Ecclesia*, 1036. *British Martyrology*, January 17th.)

SAINT WILLIAM, Martyr.

MARTYRED NEAR ROCHESTER, ON MAY 23rd, 1150.

On May 23rd, at Rochester, in Kent, the Feast of St. William, Martyr, is celebrated. He was born at Perth, in Scotland, and, whilst on his way on a pilgrimage to Jerusalem through England, he was slain by his own servant, in the main road, a short distance from Rochester. When his dead body was brought to the city it pleased God to work many miracles there in testimony of his saintly and spotless life. His relics were, on that account, interred in St. Andrew's Cathedral Church, and there preserved with due honour and veneration until our days. The whole history of his life is written in full by Thomas Monmouth, a Benedictine monk, about the year of Christ 1150.

(Capgrave, in his *Catalogue of the English Saints*, and Molanus in *addit at Usuardum*, quoted by the *English Martyrology*, May 23rd, 1150.)

SAINT LEOFGAR, Bishop of Hereford.

MARTYRED AT HEREFORD, ON JUNE 16th, 1056.

On June 16th, in Hereford, the Passion of Leofgar, Bishop and Martyr, is commemorated. Having faithfully exercised the office of a good pastor, he and seven of his canons were slain by Griffith, King of Wales, because they refused him entrance into the church, which he had plundered and despoiled of all its treasure. He burnt the church, together with the whole city of Hereford, in the year of Christ 1056.

(*Westm. An.* 1036. Godwin, *De Episcopis Herefordiensis*. *British Martyrology*, June 16th.)

SAINT HENRY, Bishop.

MARTYRED IN FINLAND, ON JANUARY 19th, IN THE YEAR 1151.

January 19th, at Upsal, in Sweden, is the Feast of the Passion of St. Henry, Bishop and Martyr. He left England to preach the Christian faith in Sweden, and was there honourably entertained by the King himself and was consecrated Bishop of Upsal. By his advice and direction the King waged war against the Finlanders and completely conquered them, whereby Finland also received the Christian faith and St. Henry became their Apostle.

He was afterwards stoned to death by the pagan people of that country in the year of Christ 1151.

His body was brought to Upsal, and there was accustomed to be kept with due veneration in his own cathedral even until these late years of schisms and heresies in those parts.

(Joannes Magnus, *Hist. Goth.*, L. 19, cap. 3. *Breviarum Sueciae hac die*. *British Martyrology*.)

SAINT THOMAS A'BECKET, Archbishop of Canterbury.

MARTYRED IN CANTERBURY CATHEDRAL, ON DECEMBER 29th, 1170.

Singularly enough, two of England's most honoured martyrs, namely, St. Thomas A'Becket and Blessed Thomas More, were both born in the City of London and in or off the same street : St. Thomas A'Becket in a house which stood on the present site of the Mercers' Hall, Cheapside, and Blessed Thomas More in Milk Street, Cheapside, not more than one hundred yards distant from the Mercers' Hall. The parallel of their lives does not end here ; St. Thomas A'Becket once filled the office of Sheriff's clerk, and Blessed Thomas More that of Sub-Sheriff in the city. Each enjoyed the distinguished but dangerous honour of being a royal favourite and Lord Chancellor of England, and each was doomed to martyrdom by two kings of the same Christian name.

The author of the "Legend of St. Thomas of Acon," a book written for and dedicated to the Honourable Mercers' Company, informs us, in his introduction, "that during the reign of King Stephen Gilbert A'Becket was appointed by His Majesty Port Reeve of London," which was an office equivalent to that of Lord Mayor at the present time. This fact alone the writer contends would bespeak a high position in the respect of the King and of his fellow-citizens. His erection of the mortuary chapel adjoining St. Paul's Cathedral indicates his possession of considerable wealth. It cannot, therefore, be a matter of much surprise that one in his position should indulge in the luxury of a pilgrimage to the Holy Land.

That such was the case is recorded by Bampton in his *Chronicon* (1167). Gilbert A'Becket, accompanied by his servant Richard, made a pilgrimage to Jerusalem. Whilst one day they were at their devotions in one of the churches a party of infidels seized and carried them away captive.

A'Becket during his captivity seems to have won the esteem of his master, who often invited him to table, when they spoke together about the manners and customs of different nations.

This noble Saracen's daughter, struck by A'Becket's appearance and conversation, found opportunities of conversing with him privately about his religion, country, and the history of his life. To his great astonishment, this lady one day informed him that she had determined on leaving her father and country, and becoming a Christian, and she asked him to marry her, so that with propriety they might escape together. The proposal was so unexpected and astounding that Gilbert was careful to give a very guarded reply. A little later on A'Becket succeeded in effecting his escape into Christian territory, and from thence sailed to England.

The fair Saracen no sooner discovered the captive's flight, than she resolved on following him. Leaving secretly her father's house at night she made her way to the sea coast, and sailed to England. Arrived in London, and knowing no English words except "A'Becket" and "London," her condition would have been a very precarious one had not A'Becket's servant, Richard, met her by chance, and informed his master of her arrival. Greatly touched by her zeal for Christianity and affection for himself, Gilbert ordered his servant to conduct her to a gentlewoman of his acquaintance, where she was kindly received and treated.

However anxious A'Becket might be for the lady's conversion he had no desire for marriage, as his wish was to depart again soon for the Crusades. However he decided to seek the Bishop of London's advice, and that prelate, considering the whole circumstances of the case, and seeing the hand of God in them, persuaded Gilbert to marry the Saracen lady.

Soon afterwards she was solemnly baptised, and married on the same day, at St. Paul's Cathedral. Thomas, the son of Gilbert A'Becket and Matilda his wife, was born in Cheapside, London, on December 21st, 1118, and after Vespers on the same day baptised at St. Mary's Colechurch. In honour of the Apostle whose feast occurs on that day, he was called Thomas. As the child grew, his good mother was accustomed every morning to put him on one side of the scales and alms for the poor, in food or clothing, on the other, and her son was never liberated from his temporary imprisonment until the balance

unquestionably inclined in favour of charity. Devotion to the Blessed Mother of God and charity to the poor were the great lessons impressed on the mind of young Thomas by his saintly mother.

In his early youth young A'Becket frequented one of the city schools; later on he entered Merton Abbey College; from thence he passed on to Oxford and Paris, and was just completing the course of his studies in the latter university when he was summoned home to bid a last farewell to his dear mother, who was on her death-bed. Owing to losses through fire and other causes, his father, who did not long survive his beloved wife, left only a moderate inheritance to Thomas and his sister Agnes.

After his father's death the future martyr went to live with one of his relatives named Osbern Wildeniers, who, being a man of means and of influence in the city, obtained for his young relative the post of "Clerk to the Sheriff," an office which he filled for three years, while keeping at the same time Wildeniers' accounts, thus acquiring those business habits so useful to him later when he was appointed Lord Chancellor of England.

During his off days he indulged in his favourite pastimes of hunting and hawking, which on one occasion nearly cost him his life. In the eagerness of the chase he fell into a stream which rapidly flowed onwards to a mill, and, carried away by the current, he was on the point of being crushed by the mill wheels when the man in charge of the mill, knowing nothing of the accident which had happened, providentially turned off the water and saved Thomas A'Becket's life. There is a tradition in St. Edmund's College that Wade's Mill—a village midway between Ware and Old Hall Green—was the scene of this accident. In curious confirmation of this pious belief, Knight, in his *History of London*, informs us that the citizens of London enjoyed the right of hunting and hawking in Hertfordshire in those days.

The position of "Clerk of the Sheriffs" did not wholly satisfy A'Becket; he longed to fill some post which would enable him to do something for religion, and in consequence applied to Theobald, Archbishop of Canterbury, one of his father's friends, for some employment at the Archiepiscopal Court. Pleased with his address and talents, the primate

of England sent young A'Becket to complete his education in Bononia in Italy. After going through a course of studies in civil law, on his return to England he was ordained deacon, and appointed archdeacon of Canterbury.

King Henry II, who was now reigning, was surrounded by a number of favourites who were constantly urging him to undermine the rights and influence of the Church in England. Archbishop Theobald resolved on opposing the remarkable talents, ability, and sterling virtue of the new archdeacon to the false counsels and perfidious influence of the King's flatterers. Accordingly he sent his archdeacon with strong letters of recommendation to His Majesty. Thomas A'Becket was indeed just the man to win respect and esteem. He was six feet two in height, splendidly proportioned, in the prime of life, and good looking, and of a manly countenance. His intellect, naturally of a very high order, had been assiduously cultivated by both study and travel. He was a capable man of business, well suited for handling large affairs, yet, at the same time, a keen sportsman, delighting in falconry and in the chase. He at once won the King's favour, and his promotion was rapid.

In the year 1158, A'Becket was made High Chancellor. Overcome by the glamour of his new office, or else taking an exaggerated view of the lavish hospitality expected of one in his exalted position, A'Becket seemed to affect, for the moment, all the manners of the courtiers by whom he was surrounded. Nevertheless, according to Fitz Stephen, a contemporary biographer, in spite of the general laxity of the Court he passed through the trying ordeal of his life with an unblemished character. When on one occasion the King and his Chancellor were entertained at Stafford by a rich gentleman named Vivien, the latter, who suspected the purity of A'Becket, arose at midnight, and, stealing into his guest's bed-room, found the High Chancellor of England not resting in a luxurious bed, but lying asleep on the bare boards.

Whilst enjoying the semi-regal power, Thomas A'Becket was accustomed when in London to be disciplined by Ralph, Prior of the Holy Trinity, and when at Canterbury by Thomas, a priest of St. Martin's. (Morris's *Life of St. Thomas*, pp. 31 and 32).

No one has ever called in question the ability with which he discharged his high office. Whilst carefully increasing the royal revenue, he diminished the most oppressive burdens of taxation, and caused all the money-lenders and extortioners, mostly foreigners, to relinquish their grasp over the estates of the nobility and gentry and quit the kingdom.

On the death of Theobald, Archbishop of Canterbury, Henry, who with the Chancellor was then in Normandy, offered the vacant see to his astonished favourite. The latter laughingly replied, "Truly, Sire, you have pitched upon a very reformed and holy person to govern the first church in England." Perceiving, however, that the King was in real earnest, he pleaded: "I assuredly know, Sire, that if God permits me to be Archbishop of Canterbury, I shall soon lose your Majesty's good grace, and that the love you now bear me will be changed into extreme hatred, for permit me to tell your Majesty, that the attempts you have already made against the rights of the Church give me cause to fear that your Majesty will require some things of me which I cannot, in honour and conscience, comply with, and my enemies will take occasion from thence to animate and incense your Majesty against me."

Henry, so far from being offended with his Chancellor's freedom of speech, ordered some courtiers to accompany him to England and acquaint the chapter of Canterbury that it was His Majesty's earnest desire that his Chancellor should be elected to the vacant see. A'Becket, however, remained obstinate in his refusal to accept the proffered dignity until the Papal Legate, Cardinal de Pisa, persuaded him that the good of the Church in England required his compliance with the King's wishes. (*Biog. Brit.*, 1747, *A'Becket.*)

After his election, the archdeacon was ordained priest on Whit-Sunday, 1162, by Walter, Bishop of Rochester, and, on the Trinity Sunday following, consecrated Bishop by Henry, Bishop of Winchester, the young Prince Henry and a great number of the nobility being present on the occasion. The new Archbishop of Canterbury received the Pallium from Pope Alexander III, who was then in France, after which, to the King's great indignation, he resigned the seal and office of Lord Chancellor. This

act, with his admitted unwillingness to accept the Primacy of England, is the most effectual answer to the statement that Thomas A'Becket was an ambitious man.

On assuming the office, he fully undertook the responsibility of defending the rights and privileges of the see over which he was placed. This he accomplished in the most fearless manner : he not only prosecuted several of the nobility who were endeavouring to appropriate estates belonging to the archdiocese, but also laid claim to the custody of Rochester Castle, which the crown had quietly assumed. Insisting on his right of presentation to all the vacant livings within his episcopal charge, he promptly excommunicated William de Ainford, Lord of the Manor, for expelling by force of arms the rector whom he (the primate) had appointed to a vacant living at Ainford, Kent. It was only at the urgent entreaties of Henry and in the interests of peace that the archbishop absolved the penitent knight from the censure. Acts of upright justice like these, accompanied by the manifest determination of the primate to guard the interests of his diocese, created a swarm of enemies amongst the avaricious knights, who were forced to restore their ill-gotten estates to the Church of Canterbury.

Unfortunately, about this time, some grave clerical scandals presented an opportunity to the Court for making an open attack on the liberties of the Church in England, which the King, at the commencement of his reign, had solemnly sworn to respect and defend. Ignoring altogether his Coronation oath, Henry called a meeting of the bishops at Westminster, nominally to declare the Archbishop of Canterbury's right to the primacy, which was disputed by Roger, Archbishop of York, but really to obtain representative control over the ecclesiastical tribunals. On finding the latter proposal unacceptable to the assembled prelates, Henry, addressing himself personally to the primate, demanded that all clerical delinquents found guilty and degraded by the Ecclesiastical Courts should be handed over to the civil authority. As this would evidently be equivalent to trying and punishing the culprits over again for the same offence, the bishops, acting on the advice of the Archbishop of Canterbury, declined to accede to the King's request. Discovering that he

could not prevail by fair means, Henry resorted to a stratagem : he requested that they should all, at least, agree to observe the "Royal Customs." Not knowing what these Royal Customs really were, the primate, speaking cautiously on behalf of his bewildered brethren, answered that they were all willing to be bound by the ancient laws, as far as the privileges of their order, the honour of God, and Holy Church would permit. These Royal Customs were, as a matter of fact, mere fictions, which his Majesty endeavoured to manufacture into facts at the Council of Clarendon. (Collier, vol. 2, p. 271.) Exasperated by the complete failure of his plot to entrap the prelates, the King indignantly left the Council Chamber.

Though baffled at the time, Henry did not, however, abandon all hope of ultimate success. Taking advantage of unscrupulous offers made by Arnulph, Bishop of Lesieux, to sow dissensions amongst the prelates, and of the assistance volunteered by Philip, the Cistercian Abbot of Eleemoysna, just returned from Rome, Henry, with ill-concealed impatience, waited for the turn of events. The abbot so succeeded in persuading the primate, without, however, producing any letters, that Pope Alexander earnestly recommended the archbishop to yield in the interests of peace. The abbot, it is true, produced at this interview letters from the cardinals, who declared that the King had assured them that he sought the bishops' submission more for the sake of saving his own dignity in the eyes of his subjects than for gaining any advantage over the Church. The Bishop of Lesieux in the meantime succeeded, by means of similar arguments, in inducing most of the bishops to agree to the omission of the obnoxious condition. Believing in the assurances thus given, and acting in behalf of his brethren, the primate visited Henry, who was then at Woodstock, and agreed to withdraw the clause, which would nullify their promise to observe the Royal Customs. (Morris's *Life of St. Thomas*, pp. 119 to 130).

Taking full advantage of the primate's submission, Henry summoned the famous Council of Clarendon to meet on January 29th, 1164, on the ground that as the opposition of the prelates to the "Royal Customs" had been public, their promise to observe them also should be publicly made. Trusting implicitly

in the honour of the King and in the assurance of his agents, the primate and all the suffragan bishops took a leap in the darkness and promised to observe the so-called "Royal Customs," the nature of which had not yet been explained to them. Having received the promises of all the bishops, including the primate, on the first day of the meeting, the King spoke as follows:—

"I suppose everyone has heard the promise which the archbishops and bishops have made, that the laws and customs of my kingdom may be better kept and observed. In order that, for the future, there may be no more contention on the subject, let my grandfather Henry's laws be committed to writing."

Carefully and deliberately prepared, the "Constitutions of Clarendon" were read to the astonished bishops on the following day. It is necessary to refer to the drastic nature of some.

By the first Constitution it was enacted that the custody of all the archbishoprics, bishoprics, abbeys, and priories should be given, together with the revenues collected during the vacancy, to the King, and that the election of the new incumbents should not take place before the issue of the King's writ by the clergy of the Church assembled in the Royal Chapel with the assent of the King, and with the advice of such prelates as the King might call to his assistance. By the second and seventh Constitutions it was provided that, in almost every suit, civil or ecclesiastical, in which each or either of the parties was a clergyman, the proceedings should commence before the King's High Justices, who should determine whether the case ought to be tried in the Secular or Episcopal Courts; that in the latter case a civil officer should be present to report the proceedings, and the defendant, if he were convicted in a criminal action, should lose the benefit of the clergy.

In the third Constitution it was ordered "that no tenant in chief to the King, no officer of his household, or of his demesne, should be excommunicated or his lands put under an interdict until application had been made to the King, or, in his absence, to the High Judiciary, who ought to take care that what belongs to the King's Courts shall be there determined, and what belongs to the Ecclesiastical Courts shall be determined by them."

In the fourth Constitution it was laid down that "no arch-

bishop, bishop, or clerical dignitaries could lawfully go beyond the seas without the King's permission."

By the fifth Constitution it was enacted that "appeals should proceed regularly from the archdeacon to the bishop; and from bishop to archbishop. If the archbishop failed to do justice the cause ought to be carried before the King, that by his precept the suit might be terminated in the Archbishop's Court, so as not to proceed further without the Royal consent."

The fourth and fifth Constitutions aimed at preventing all appeals to or intercourse with Rome, except through the King; and in the first and third and seventh practically took away all jurisdiction from the Ecclesiastical Courts. In comparison with these the other Constitutions are of minor importance. (Lingard, Henry II.)

Having carefully read these manufactured "Royal Customs," the bishops, when called to subscribe their names, fully realized how completely they had been duped by the King and his agents.

Now the King's grandfather, Henry I, had sworn at his coronation to preserve the liberties of the Church, and never to appropriate the revenues of any episcopal see pending the filling up of the vacancy. This oath, carefully worded, had been required of him with a view to preventing a repetition of the scandals which had arisen during the reign of William Rufus, who, for his own profit, refused on many occasions to fill the vacant benefices, and on others offered them to the highest bidder. (Lingard, vol. 2, 8). Flagrantly violating his oath, Henry I kept the bishoprics of Norwich and Ely vacant for three years, and those of Canterbury, Durham, and Hereford for five years, appropriating all their revenues in the meantime.

He was also guilty of selling the Bishopric of Winchester to an unworthy prelate for 800 marks.

King Stephen had likewise sworn to respect the liberties of the Church and to entrust the vacant sees to the clergy, pending the appointment of new bishops, but soon afterwards broke his coronation oath in the most shameless manner.

Henry II, at his accession to the throne, confirmed all the privileges and liberties granted to the Church (Stat. I, 45), and,

for the greater solemnity, subscribed the charter himself, placing it on the altar. Finding, however, the custody of the vacant sees too profitable to be surrendered without a struggle, Henry, in his sixteenth year, as appears from the records of the exchequer, had in his hands one archbishopric, six bishoprics, and six abbeys; and, in his thirty-first year, one archbishopric, six bishoprics, and seven abbeys. (*Madox*, 209, 212.)

St. Thomas, after the rupture with Henry, declared in one of his letters that the King had possession of seven bishoprics in England and Normandy; and in another epistle that he held the temporalities of Canterbury, Lincoln, Bath, Hereford, and Ely, and several abbeys, and had divided among his knights the temporalities of Llandaff. (*Ep. St. Thomas*, 23, 123.) Judging by the acts of William Rufus, Henry I, Stephen, and Henry II, the only Royal custom which rested on a strong foundation was that of swearing at their coronation to confirm the liberties of the Church in England and never to appropriate the revenues of the vacant sees, and immediately afterwards breaking their solemn oaths.

By the imperial laws of the Emperors Constantine and Charlemagne, delinquent clerics were left to be dealt with by Ecclesiastical Courts. King Alfred of Britain caused a judge to be executed who had tried and condemned a cleric. In the contest between William Rufus and St. Anselm, it was taken for granted that the Pope alone had a right to try the archbishop. That these precedents were supported by the constitution can be gathered from old law books, especially from Bracton and Fleta. (*Biog. Brit. St. Thomas*.)

It is no wonder, then, that the Archbishop of Canterbury, when asked to fix his seal to the "Constitutions of Clarendon," thus suddenly sprung upon the bishops, indignantly exclaimed:—"During my life-time no seal of mine shall ever touch them."

When the assembly had broken up in confusion the primate retired to Canterbury and, considering himself suspended on account of his jeopardising through want of vigilance the interests of the Church, abstained from officiating in his Cathedral until the Pope absolved him from censure.

Despairing of any successful issue in his contest with the King,

A'Becket endeavoured to escape to France, but the captain of the vessel on learning the name of the passenger, and fearing the royal displeasure, tacked about again and returned to the coast of England.

The King summoned Parliament to assemble at Northampton in October, 1165. He called upon the archbishop to answer the charges made against him by the King's Marshal, whose claims to some estates in Canterbury St. Thomas had refused to recognize. The defence made by the archbishop was, of course, not accepted, and he was sentenced to a privation of all his goods.

St. Thomas soon after made his escape to St. Bertin, in Flanders. Having received intelligence of this Henry dispatched emissaries with the object of inducing the Earl of Flanders and the King of France to refuse protection to the fugitive prelate. Disappointed at their refusal to meet his wishes, the King sent an embassy to the Pope asking his Holiness to settle the dispute between himself and the archbishop.

The primate, in the meantime, went from St. Bertin to Soissons, where he was visited and offered maintenance, suitable to his rank, by the King of France. This kind offer was gratefully declined by the exiled primate, who shortly afterwards repaired to Sens, where he was honourably received by the Pope. At a private audience he resigned the Archbishopric of Canterbury into the Pope's hands, but was immediately afterwards reinstated in his former dignity by the Holy Father, who promised to guard his interests.

From Sens, the archbishop, like his distinguished successor, St. Edmund, retired to Pontigny, in Normandy, where, spending most of his time in religious exercises, he lived two years. From there he wrote an expostulatory letter to King Henry, and another to the suffragan bishops of England, informing them that the Pope had annulled the Constitutions of Clarendon and released them from any obligation of observing them. He likewise from the same place issued sentences of excommunication against various persons who had lately violated the rights of the Church.

Provoked beyond measure at the excommunication of some of his own personal attendants by the primate, the King, as a

counter-blow, ordered all the archbishop's relations, under circumstances of great cruelty, to quit the kingdom, sparing neither age nor sex. Children in the cradle, and even women in childbed were involved in the sentence, and exiled beyond the seas. The unfortunate exiles were, before leaving, forced to swear that they would travel directly to Pontigny and show themselves to the archbishop.

A royal order was at the same time published throughout England forbidding everyone either to correspond with the archbishop or send him money. (Matthew Paris, 498-499). Henry next wrote to the General of the Cistercians, expressing his anger at their hospitable reception of the prelate, and threatening to confiscate all their estates in England unless they expelled him from the Abbey of Pontigny. In order to save the Order which so kindly befriended him from disaster, St. Thomas retired to the Abbey of St. Columba at Sens, where he remained four years, edifying the whole community by his holiness and piety.

After that time two ineffectual attempts were made by Papal Legates to bring about a friendly arrangement between the King and the archbishop, but the obstinacy of the former in insisting on the observance of the "Constitutions of Clarendon," and the firm determination of the archbishop to do nothing that would prejudice the rights of the Church, made reconciliation impossible.

After the failure of a similar attempt in 1169, Henry, fearing that the primate would induce the Pope to put England under an interdict, ordered all his subjects over fifteen years of age to take an oath renouncing the authority of the archbishop and the Pope; but although the laity, generally speaking, complied with his request, few or none of the clergy could be induced to take the required oath.

In the following year the King caused his son Prince Henry to be crowned at Westminster Abbey by Roger, Archbishop of York, who was assisted by other bishops, without even asking the formal sanction of the exiled Archbishop of Canterbury, to whom the right of performing this ceremony belonged. The primate, very naturally, complained of this insult to the Pope, who

promptly suspended the Archbishop of York and excommunicated the assistant bishops. Henry seemed convinced by the severity of this step that some kind of reconciliation was necessary, and consequently an accommodation was at last brought about between him and the primate, the King granting the archbishop full possession of his see with all the rights and privileges of his predecessors, and likewise permission to deal with the case of the Archbishop of York and the other delinquent prelates.

The fearless exile, on his return to Canterbury, was received with great joy and acclamation. Almost as soon as he arrived, he received an express order from the King to absolve the incriminated prelates; but the archbishop reminded him, in his reply, that he could not set aside the sentence of a superior court, and that Papal censures could only be removed by the Soverign Pontiff himself. When the King, who was in Normandy, read this answer he exclaimed, in the presence of his personal attendants:—"I am an unhappy prince, who maintain a great number of lazy, insignificant persons about me, none of whom have gratitude or spirit enough to revenge me on a single insolent prelate, who gives me such disturbance."

These words were heard by four knights of the court, viz.:—Reginald Fitz Urse, William Tracy, Richard Britton, and Hugh Morvill, who immediately conspired against the archbishop's life.

Crossing over the channel, they landed at Dover, and on the following day, December 29th, they arrived at Canterbury, and having forced their way into the archbishop's presence, they told him that they had come from the King with orders that he should absolve the bishops under censure. His reply was practically the same as that which he had already written to Henry. Unsatisfied with this answer, they charged the monks of Canterbury in the King's name to keep the archbishop in safe custody until their return. The destined martyr told them plainly that he would not be intimidated by their threats, and that he had not returned to England to fly away again. The assassins returned again in the evening to the palace, and, leaving a body of soldiers in the courtyard, rushed into the cloister with drawn swords, and from thence to the church, where the archbishop was presiding at Vespers. They cried aloud, "Where is the

traitor?" No answer was returned. Again they cried, "Where is the archbishop?" Stepping forth, the primate made answer: "I am the archbishop, but no traitor." "Thou must die," they cried out, "thou canst not escape from our hands." "I am ready to die," said the saint, "for the cause of God, and in defence of the rights of the Church, but if you must have my life, I charge you, in the name of Almighty God, not to hurt any other person here, either priest or layman, for none of these have any concern in the late transactions." Then, laying hands on him, they tried to drag him out of the church, but finding it impossible, on account of the powerful resistance of the archbishop, they determined to murder him where he stood. Kneeling down, the holy martyr commended himself and the cause of the Church to the Blessed Virgin and to all the saints, especially to St. Denis the Martyr, to whom he had a great devotion, and then, like his Divine Master and St. Stephen, prayed for his murderers.

Fitz Urse began the tragedy by aiming a terrific blow at the martyr, which completely severed the arm of Edward Grimfere, one of the Cathedral clergy, who tried to ward it off. Two others, with equal violence, attacked St. Thomas with their broad-swords. Though wounded in several places St. Thomas neither gave a groan nor tried to avoid a blow. The fatal stroke was a furious blow which severed the crown of his head and strewed his brains on the pavement, in the fifty-second year of his age, on December 29th, 1170.

During the night St. Thomas was privately buried by the monks, who, upon divesting the body of the Pontifical robes, discovered the rough hair shirt which the saint had always worn.

Assured of their exemption from punishment, the brutal assassins went leisurely to Knaresboro, Yorkshire, where Hugh Morvill had a residence. They remained there undisguised for a considerable time, in perfect security from arrest. It is feebly argued by some that there was no civil law in England at the time to warrant the punishment of any layman who murdered a cleric, and it is added that no one was more answerable for this state of things than St. Thomas himself. If this be true, it is difficult to discover how the good King Alfred

ordered a judge to be executed for condemning a cleric. Henry evidently discovered a law which warranted him in exiling all St. Thomas A'Becket's relatives when it suited his own revenge, but he was blind to its existence when justice cried out that the men who murdered his saintly opponent should at least be banished from the kingdom. One word from the King would have effected their expulsion, but that word was never spoken.

The horror and indignation with which the whole of Christendom regarded the brutal murder of St. Thomas A'Becket found expression in an appeal made to the Pope by the King of France in his own name, and in the name of Stephen of Blois, begging his Holiness "to unsheath St. Peter's sword" and inflict condign and exemplary punishment on the instigator of the murderers, Henry, King of England.

To ward off the evils which now threatened himself, Henry dispatched ambassadors to Rome to deny on oath the general imputation that he was the cause of St. Thomas's murder. Presenting themselves before the Consistory, they, in their master's name, made a solemn affirmation that he was willing to submit to the judgment of the church on the question of his personal responsibility for the martyr's death, which he indignantly disowned. By taking this oath they induced the Pope neither to excommunicate the King nor put his dominions under an interdict.

Secure from all danger of arrest, the assassins lived for a considerable time in Knaresboro, making a bold attempt to face and survive the storm of popular horror and indignation which their act had raised. Pretending at length, if they did not feel genuine remorse for their crime, they journeyed to Rome in order to receive any penance Alexander III might impose upon them. The penance was that they should go to Jerusalem to spend the rest of their lives in penitential austerities. They afterwards died in the Black Mountains, and were buried outside the Templar's Church in Jerusalem. The epitaph written over their graves was as follows:—

"Hic jacent miseri, qui martyriazaverunt Beatum Thomam, Archiepiscopum Cantuariensis." "Here lie the wretches who martyred Blessed Thomas, Archbishop of Canterbury."

Having waited in France for about a year after the martyrdom, Henry returned to England, landing at Dover. Thinking it wise to make an attempt to soften down the odium and contempt with which he, in common with the actual murderers, was regarded by all his subjects, dressed in a pilgrim's habit he journeyed to Canterbury. As soon as he sighted the Cathedral, alighting from his horse he walked barefooted to the martyr's tomb, where he spent a long time in prayer. Submitting himself to be disciplined afterwards by the monks, he passed a whole day and night without food, kneeling on the bare stones.

Prior Odo testifies to the numerous miracles which were wrought during his time at the Shrine of St. Thomas of Canterbury.

Two years after his martyrdom, St. Thomas A'Becket was solemnly canonised by Pope Alexander III in a Bull dated March 13th, 1173.

In the year 1221 the martyr's body was translated to a rich shrine in the presence of King Henry III and a great number of the nobility, the sermon on the occasion being preached by Cardinal Stephen Langton, Archbishop of Canterbury.

In the general desecration which took place during the reign of Henry VIII, that monarch, having arraigned and sentenced St. Thomas A'Becket as a traitor, plundered his shrine and consigned his sacred relics to the flames.

Returning again to Cheapside after a long lapse of years, we find, according to the information given in the "Legend of St. Thomas of Acon," that St. Thomas A'Becket's sister, Agnes, the wife of Thomas FitzTheobald, a Norman knight to whom Henry granted estates in Tipperary, made over the house in which the martyr was born to the brethren of St. Thomas of Acon, by whom it was converted into a hospice. The objects of the Brotherhood of St. Thomas of Acon were:—1st, the succouring of poor pilgrims on the way to Palestine; 2nd, the relief of the indigent and infirm poor; and 3rd, the collecting money for the redemption of Christian captives.

Agnes A'Becket was doubtlessly influenced by the history of her father, Gilbert A'Becket, in making over the house where St. Thomas was born to a brotherhood whose work principally lay

in helping pilgrims on their way to Jerusalem, and on the redemption of Christian captives.

On the suppression of the Hospice of St. Thomas of Acon the whole site became the property of the Mercers' Company; and the present Mercers' Hall, in Cheapside, is built over the site of the house where St. Thomas of Canterbury was born.

Concerning the descendants of Fitz-Theobald and his wife Agnes, Carte's History of the Earls of Ormond contains the following information:—

“Theobald de Heily is believed, on good authority, to have inherited from his grandfather, Herveus Walter, the post of King's butler, and to have been installed in that office in Ireland in 1177. His emoluments were to consist in the prisage of wines, and he was to bear on his shield three cups, and gules, in token of his office. His only son, by his first wife, is believed to have been the husband of Agnes A'Becket, and, as the signature of 'Theobald de Heily,' nephew to St. Thomas of Canterbury, is affixed to a deed of gift made later by Agnes to the Abbey of Bermondsey, we may conclude that this lady had one son, and was herself the immediate ancestress of the Butlers in Ireland.”

The *British Martyrology*, December 29th, has the following record of the martyrdom of St. Thomas A'Becket:—

“December 29th is at Canterbury the Feast of the Passion of St. Thomas, Archbishop of that See, and Primate of England. He died in defence of the liberties of the Church, which were being in many ways injured by King Henry II. Having been seized by some of the King's servants, viz.:—Sir William Tracy, Sir Reginald Fitz-Urse, Sir Hugh Morvill, and others, he was slain, in his own Cathedral Church of Canterbury, during Vespers, before the High Altar, in the year of Christ 1170. His body was, shortly after, put into a costly shrine beset with jewels and precious stones; whereunto all England went on pilgrimage, on account of the many miracles wrought at it until the days of Henry VIII, who, falling into schism, commanded that the shrine should be utterly abolished, in the year of Christ 1538. The martyr's relics were then burned to ashes, the King appropriating all the riches of the shrine to his own use.”

There is also a record of the translation of the martyr's relics in the *Martyrology*, July 7th :—

“July 7th at Canterbury is the Feast of the Translation of St. Thomas, Archbishop of the same See, and Martyr. His body was on this day taken up and enclosed in a costly shrine set with precious stones, and solemnly translated to the most eminent place of his Cathedral Church of Canterbury, whereunto all England went on pilgrimage on account of the frequent miracles wrought therein. This Feast was afterwards commanded to be kept a Holy Day, in his Memory, by a Provincial Decree of Stephen Langton, Archbishop of Canterbury, about the year of Christ 1352.”

ORIGIN OF THE LORD MAYOR'S SHOW.

It may be of interest to know that respect for the memory of the A'Becket family occasioned the annual procession on the Lord Mayor of London's day. This may be gathered from Stow's account of the Mercers' Chapel, called St. Thomas of Acon :—
“Next to great Conduit is the Mercers' Chapel, some time an Hospital, entituled of St. Thomas of Acon . . . for a master and brethren, *Malitiae Hospitalis*, &c., saith the record of Edward III the 14th year. It was founded by Thomas Fitz-Theobald de Heily and Agnes his wife, sister to Thomas A'Becket, in the reign of Henry II. They gave to the master and brethren the lands with the appurtenances that sometime were Gilbert A'Becket's, father of the said Thomas, in which he was born; there to make a church. There was a charnel, and a chapel over it, of St. Nicholas and St. Stephen.

“From this St. Thomas anciently was a solemn procession used by the new Mayor, who, the afternoon of the day he was sworn at the Exchequer, met with the Aldermen here. Whence they repaired together to St. Paul's, and there they prayed for the soul of Bishop William, who was Bishop of London in the time of William the Conqueror. Then they went to the churchyard, to a place where Thomas A'Becket's parents lay, and there they prayed for all the faithful souls departed. And then they went all

back to St. Thomas of Acon's again, and both Mayor and Aldermen offered each a penny."

(Stow's *Survey of London*, b. 3, p. 37.)

**VENERABLE HENRY PLANTAGENET;
KING HENRY VI of England, Martyr.**

MARTYRED IN THE TOWER OF LONDON ON MAY 22nd, 1471.

On May 22nd, at Windsor, the deposition of King Henry VI is commemorated. He was a virtuous and innocent Prince, who was wrongfully deposed by Edward IV and imprisoned in the Tower of London, where he was soon afterwards barbarously murdered by Richard, Duke of Gloucester, in the year of Christ 1471. His body was buried in the Abbey of Chertsey in Surrey, where it was the immediate occasion of miracles. It was afterwards translated to Windsor with great solemnity and veneration, and interred in the Chapel of St. Gregory. There it pleased God as a sign of the martyr's innocence again to work miracles. It is recorded that when a velvet cap which he used to wear was placed on the head of anyone suffering from headache, an immediate cure was effected through his intercession. He founded the famous school of Eton, and King's College in Cambridge. King Henry VII was interceding with Pope Julius II in order to bring about the martyr's canonization, but on account of both their deaths shortly afterwards the negotiations were broken off.

(*Calend. Secundum usum Sarum hac die*. Polydor Virgil, L 1, 24. *Registrar Ecclesiæ Windsor*. *British Martyrology*, May 22).

CATHOLIC MARTYRS DURING THE REIGN OF HENRY VIII.

BLESSED JOHN HOUGHTON, Prior of Charterhouse, London ;

BLESSED ROBERT LAWRENCE, Prior of Beauvaile, Nottinghamshire ;

BLESSED AUGUSTINE WEBSTER, Prior of Axholme, Lincolnshire ;

BLESSED RICHARD REYNOLDS, Prior of the Brigittine Monastery of Sion, on the Thames; and

BLESSED JOHN HAILE, Vicar of Isleworth, a Secular Priest.

MARTYRED UNDER HENRY VIII, AT TYBURN, ON MAY 4th, 1535.

Blessed John Houghton was a native of Essex. For four years after his ordination he served on the mission as a secular priest, but in his twenty-eighth year he joined the Carthusian Order. His piety, humility, and modesty soon obtained for him the high esteem of his superiors. After being promoted to various offices of trust in the community, he was at length Prior of the Charterhouse, London, an office which he filled until called upon to solemnly acknowledge Henry VIII to be supreme head on earth of the Catholic Church in England. It just happened that Blessed Robert, Prior of Beauvaile, and Blessed Augustine Webster, two distinguished, learned, and faithful priors of the same order, were then in London on business, and residing at the Charterhouse at the same critical moment. The three were called upon, and absolutely refused, to subscribe to the infamous declaration. It is not clear how the singularly pious and learned Prior of the Brigittine Monastery of Sion, Richard Reynolds, came to be included in the same indictment ; or how the saintly Blessed John Haile, proto-martyr of secular priests during the so-called Reformation of England, was tried for the same holy offence at the same time, but the fact that the five martyrs were arraigned, tried, and condemned

to die the death of traitors on the same day is beyond dispute. When Blessed Thomas More and his favourite daughter, Margaret Roper, who was visiting him, were looking out of the prison window at the Tower of London on the bright morning of May 4th, 1535, about 8 o'clock, they beheld these five Catholic martyrs walking fearlessly from their prison cells to the hurdles on which they were to be dragged to the place of execution, with the bright sun of heaven shedding a halo of glory over each martyr's head. Blessed Thomas More, regarding them with a holy envy, pointed out to his daughter how singularly they were about to be rewarded by God for the sanctity of their lives. "But," said he, "thy silly father, Meg, who, like a wicked caitiff, hath passed the whole course most sinfully—God thinking him not worthy so soon to come to that eternal felicity, leaveth him here yet in this world to be plagued and turmoiled with misery."

On arriving at Tyburn, the five martyrs were one by one half hanged, then cut down whilst still alive, and, groaning with agony, disembowelled, and then quartered in the presence of their surviving brethren in order to terrorize those who still survived into taking the oath of supremacy. Not one of those Christian heroes showed the faintest signs of yielding, although perfectly conscious that their lives would be spared if they consented to acknowledge the King to be the supreme head on earth of the Church in England.

**BLESSED HUMPHREY MIDDLEMORE,
BLESSED WILLIAM EXMEW and SEBASTIAN
NEWDIGATE, Carthusian Monks.**

MARTYRED UNDER HENRY VIII, AT TYBURN, ON JUNE 18th, 1535.

Blessed Humphrey Middlemore was a gentleman by birth. Wishing to devote his life entirely to God he entered the Charterhouse, London, where he was greatly esteemed both by his superiors and brethren.

Blessed William Exmew was distinguished when a student at Cambridge on account of his piety, amiability, and learning. In his twenty-fifth year he became a Carthusian.

Blessed Sebastian Newdigate, although brought up in the midst of every luxury, even in the Royal Palace, contemned everything that the world holds dear, and forsaking home and friends he entered the Monastery of the Carthusians in London. He is described in the *Menology* as a man "of great natural talents and influence, which made him a marked man in the eyes of those who sought to overthrow the Catholic religion."

These three martyrs on their absolute refusal to take the oath of supremacy were cast into the Marshalsea Prison, where they were subjected to most barbarous treatment in order to bend them to submission. For a whole fortnight, day and night without intermission, they were each tied in an upright position by the neck and feet to a post. When it was thought that this treatment had effectually cowed their zeal for the true faith, they were summoned before the Council and commanded to take the oath. They each without a moment's hesitation absolutely refused to obey. They were then, according to Bargrave (*State Trials*, vol. ix., p. 23), indicted for having said that "they neither could nor would consent to be obedient to the King's Highness, as true and obedient subjects, to take him to be the supreme head on earth of the Church in England." They were, as a matter of course, found guilty by the jury, and condemned to be hanged, drawn, and quartered as traitors.

After condemnation they desired that they might be permitted to receive Holy Communion before death, but the Court refused permission, since that never was granted, except by the King's order. Bargrave states that the three holy monks were executed on May 27th, two days after their condemnation, but the *Menology* holds that they were not martyred until June 18th.

BLESSED JOHN CARDINAL FISHER.

MARTYRED UNDER HENRY VIII, ON TOWER HILL, JUNE 22nd, 1535.

Blessed John Cardinal Fisher was born in Beverley, Yorkshire, A.D. 1469. The town derives its name from St. John de Beverley, the pious and celebrated Bishop of York who A.D. 718 surrendered his bishopric, retired from the world, and ended his days in that neighbourhood A.D. 721.

The parents of the blessed martyr, Robert and Agnes Fisher, lived in very affluent circumstances. His father was a much respected merchant in that town, who, dying whilst his sons, John and Thomas, were still in their tender years, the whole responsibility of their training and education rested on their mother. Although Mrs. Fisher married again, she never neglected the devoted care and attention that she owed to her two sons.

They were both sent to the celebrated college attached to the church at Beverley, and John, who displayed remarkable talents, was sent in his fourteenth year to St. Michael's House, now incorporated with Trinity College, Cambridge. There young Fisher remained pursuing the even course of his studies until the thirty-second year of his age. He took the degree of B.A. 1487, and was soon afterwards elected Fellow and one of the Proctors of the University. His piety and learning were so great, and his prudence so conspicuous, that when, in 1497, William de Melton was made Chancellor of York Cathedral, the governing authorities of Cambridge could find no one more worthy than John Fisher to fill the place left vacant by the great master. Soon after this he was duly ordained priest, and his position as a theologian of great ability and piety was recognized throughout England. Lady Margaret, Countess of Richmond, mother of Henry VII, having heard of his illustrious virtues, selected him as her confessor and administrator of her household. Guided by his deep love for his *Alma Mater*, he advised the Queen Mother to spend a portion of her great wealth in founding and endowing two colleges in the university—one dedicated to Our Saviour, Christ's College, and the other to St. John the Evangelist, John's College. On the completion of Christ's College, Lady Margaret had determined on devoting the rest of her spare

money to beautifying and endowing the chantry of the chapel lately erected by her son, Henry VII, in Westminster Abbey; but, readily yielding to Fisher's expressed wish, changed her intention, and at her death, which soon afterwards took place, she left her confessor and executor money sufficient for building and endowing St. John's College.

In his thirty-second year he became Doctor of Divinity, and in the same year was appointed Vice-Chancellor of the University.

DR. JOHN FISHER APPOINTED BISHOP OF ROCHESTER.

A man so illustrious for his sanctity and learning could not be passed over when higher honours became vacant. In his thirty-fifth year Dr. Fisher was nominated to the vacant Bishopric of Rochester by King Henry VII, and his nomination was confirmed by Pope Julius II in a Bull dated October 14th, A.D. 1504.

It is quite evident, from the following letter, that neither his nomination nor election was due to the influence of the Lady Margaret. King Henry VII, in writing to her, said:—

“Madam, as I thought that I should not offend you, which I will never do willingly, I intend to promote Master Fisher, your confessor, to a bishopric; and I assure you, madam, for no other cause but the great and singular virtues I see in him, for shrewd and natural wisdom, and especially for his good and virtuous living and conversation. By the promotion of such a man I know that it could encourage many others to live virtuously and follow his example. Howbeit, without your sanction I will not move him or induce him to it.”

Whilst the Bishop-elect, carrying out the wishes of the deceased Lady Margaret, was superintending the completion of St. John's College, Cambridge, the Master, Dr. Wilkinson, died, and Fisher was unanimously elected to fill his place. The following year he was appointed life visitor, and commissioned to draw up statutes for the better government of the two colleges that he was instrumental in founding.

Not content with merely carrying out the wishes of Lady Margaret, Bishop Fisher by deed of gift enriched the college with endowments sufficient for four fellowships, four examiners,

and one Greek and Hebrew lecturer. He also bequeathed his household furniture, plate, and private library, supposed at the time to be the best in Europe, and, to show his undying love for the university, he built a mortuary chapel, and placed a white marble monument over the spot where he wished his remains to rest after death.

When once Dr. John Fisher became Bishop of Rochester he could never be induced to exchange it for any other diocese, although offered Lincoln and Ely. The reasons why he refused both are highly creditable to himself.

“Others (said he) have larger revenues, but I have fewer souls under my charge, so that when I have to give an account, which must be very soon, I would not desire my position to be other than it is.”

THE REAL ORIGIN OF THE SO-CALLED REFORMATION IN ENGLAND.

When King Henry VII died in 1509 he was succeeded by his son, King Henry VIII, then in his eighteenth year. The young monarch possessed, both physically and intellectually, many good qualities which at once made him popular. Physically he was tall, strong, well-proportioned, and powerfully built; an expert in all athletic exercises; of noble presence and commanding mien. Intellectually he had considerable reputation as a scholar, philosopher, and divine. Passionately fond of music, he composed two Masses which were often sung in the royal chapel. His deceased brother, Arthur, had been married to Catherine of Arragon; but, sometime after his death, Henry VIII, when Prince of Wales, was espoused to her, a dispensation having been granted by Pope Julius II, A.D. 1503. For nineteen years they lived happily together, and nothing seemed to disturb the harmony of their lives except the loss of several children.

When, in 1517, Luther, an apostate monk, unfurled the standard of Protestantism, one of the first to enter the lists against him was the youthful King, who wrote a defence of the Seven Sacraments. This was so pleasing to Rome that the Pope wrote him an autograph letter, giving him the title of Defender of the Faith, a title which the sovereigns of England fondly maintain, although they have long since abandoned the

faith that they were entitled to defend. When Luther sent his insolent reply to Henry VIII's book, Bishop Fisher refuted the so-called Reformer in a book, entitled "A Defence of the Priesthood," dedicated to the people of England.

It is generally admitted that the laxity of the clergy and the eager desire of the nobility to divide amongst themselves the broad lands and rich endowments of the Church did more to hasten the advent of Protestantism in England than the tyranny of Henry VIII and false doctrines of Luther. If all the bishops, priests, and people had stood nobly together, like the Bishop of Rochester and Sir Thomas More, or the Pilgrims of Grace, King Henry could never have imposed his will on the nation. To gratify his lust and avarice, the King proclaimed himself supreme head on earth of the Church in England, and his pretended horror of the laxity of the monks served as an excuse for confiscating the monastic estates. As Masses were daily said, confessions heard, and the saints honoured in all the churches of the land during his reign, the people did not realize the act of apostacy that had taken place, and, in the words of the late Cardinal Manning, "England was robbed of its faith." Bishop Fisher saw the evil day coming, and tried to avert it by all the means in his power. He was about to make a journey to Rome to take counsel with the Pope, but, in deference to the wishes of Cardinal Wolsey, he agreed to the alternative of summoning the National Council of the bishops and clergy in England to devise some means of stemming the tide of Lutheranism. The General Council met and ended its sittings without adopting any practical plans, to the great indignation of Bishop Fisher, who expressed his feelings in the following words:—

"I had thought (said he) that where so many learned men, representatives of the clergy, had been assembled at this meeting, that some good suggestions would have been made for the benefit and welfare of the Church—that the disease which has taken hold of these abuses might have been, on this occasion, either removed or remedied. Who has proposed any remedy to rectify the ambition of those men whose pride is so offensive whilst their profession is humility? How are the goods of the Church wasted? The land, the tithes, the offerings of the

devout ancestors of the people are squandered in superfluous and riotous extravagances. How can we expect our flocks to fly from the pomps and vanities of this wicked world when we, who are bishops, covet all that we forbid? If we should teach as we act how absurd would not our sermon sound in the ears of our auditors? If we teach one thing and each act differently who will trust our teaching, which would seem to them like pulling down with one hand all that we have built up with the other? We preach humility, sobriety, contempt of the world, and the people see in these very men who preach this doctrine pride and haughtiness of mind, vanity in dress, and complete attachment to worldly pomps and vanities. The consequence of all this will reduce the people to a state of perplexity, not knowing whether to follow the example of what they see or rely on what they hear."

The pretended scruples of the King as to the validity of his marriage with his deceased brother's wife, which in the beginning he declared to be against the divine law, simply and solely because he fell in love with Anne Boleyn, led to the nation's apostacy. The King maintained that the dispensation granted by Pope Julius II was invalid itself, not only as contrary to the divine law, but also because the reasons stated in the petition for granting the dispensation were falsely misrepresented to Rome. Urged by Henry, the Pope named Cardinals Wolsey and Campeggio commissioners to investigate the whole question. The Commission sat and summoned the King and Queen Catherine to appear before them. The King's proxies were Doctors Sampson, Hall, and Petre; the Queen's, John, Bishop of Rochester, the Bishop of St. Asaph, and Dr. Ridley. When called the King responded; the Queen made no answer, but, walking straight towards the King, and kneeling at his feet, spoke as follows:—

"Sir, I beseech you to have pity on me, a woman and a stranger, without an assured friend, and without an indifferent counsellor. I take God to witness that I have always been to you a true and lawful wife, and I have made it my constant duty to seek your pleasure; that I have loved all whom you have loved, whether I had reason or not, whether they were

friends to me or foes. I have been your wife for nineteen years ; I have brought you many children. God knows that when I came to your bed I was a virgin, and I put it to your conscience to say whether it was not so. If there be any offence that can be alleged against me I consent to depart with infamy ; if not I pray you do me justice."

The Queen having thus expressed herself, walked out, ignoring the Commission. She did injustice to one of her counsel at least—Bishop John Fisher, who rose up and placed a book he had written in defence of the marriage before the Commission, clearly proving that the King's quotation from Leviticus xx., 21 did not constitute an impediment according to the divine law by quoting Deuteronomy xxv., 5, where it is laid down that if a man dies without issue his brother was commanded to marry the widow to raise up children in the family. Queen Catherine sent to Rome, through the Emperor Charles, an exact copy of the original dispensation, which so strengthened her case that the Commission was at once declared at an end. Wolsey, when urged by King Henry, would not pronounce a divorce before the arrival of the brief from the Holy See ; he was disgraced, and died of a broken heart at Leicester. In his last message, addressed to Master Kynaston, he sums up the character of Henry VIII:—

"I pray you have me recommended to His Majesty ; and beseech him on my behalf to call to mind all things that have passed between us, especially between good Queen Catherine and himself, and then shall His Grace's conscience know whether I have offended him or not. He is a prince of most royal courage ; rather than miss any part of his will he will endanger one half of his kingdom ; and I assure you I have often knelt before him, sometimes for three hours together, to persuade him from his appetite, and could not prevail, and, Master Kynaston, had I but served God as diligently as I served the King, He would not have given me over in my grey hairs. This is my just reward for my pains and study, not regarding my service to God but only my duty to my Prince."

John Fisher, Bishop of Rochester, opposed in the House of Lords the Bill making over monasteries £200 per annum valua-

tion and under to the King. On November 3rd, 1529, a Bill to this effect, passed in the House of Commons, was strongly opposed by Bishop Fisher in the House of Lords in the following speech:—

“My Lords, here are certain Bills exhibited against the clergy, wherein certain complaints are made against the idleness, viciousness, rapacity, and cruelty of the bishops, abbots, priests, and other clerics; but, my Lords, are all idle, all ravenous, and cruel priests or bishops? Is there any abuse that we do not seek to rectify, or can there be any such rectification as that there shall be no abuses, or are not the clergy to rectify the abuses of the clergy, or shall men find fault with other men's manners whilst they forget their own, and punish when they have no authority to correct? If we be not executive in our laws, let each man suffer for his own delinquency, or, if we have not the power, aid us with your assistance, and we shall give you thanks. But, my Lords, I hear that there is a motion made that the small monasteries shall be taken into the King's hands, which makes me fear that it is not so much the good as the goods of the Church that is looked after. Truly, my Lords, how this may sound in your ears I cannot tell; but to me it appears no otherwise than as our holy mother the Church were to become a bondmaid, and now brought into servility and thralldom, and by little and little to be banished out of those dwelling-places which the piety and liberality of our forefathers, most bountiful benefactors, have conferred upon her. Otherwise to what tendeth these portentous and curious petitions of the Commons? To no other intent and purpose but to bring the clergy into contempt with the laity that they may seize their patrimony. But, my Lords, beware of yourselves and your country; beware of your holy mother—the Catholic Church. The people are subject unto novelties, and Lutheranism spreads itself amongst us. Remember Germany and Bohemia, what miseries have befallen them already, and let our neighbours' houses that are on fire teach us to beware of our own disasters. Wherefore, my Lords, I tell you plainly that, except ye resist manfully by your authority this violent heap of mischief offered by the Commons, you shall see all obedience, first, drawn from

the clergy, and secondly, from yourselves ; and if you search unto the true causes which reign amongst them you shall find that all arise through want of faith."

Some of the Lords were pleased and others enraged at this speech. The Duke of Norfolk, addressing the Bishop, said :—

"My Lord of Rochester, many of these words might well have been spared, but it is often seen that the greatest clerks are not always the wisest men." To which the dauntless Bishop replied :—"My Lord, I do not remember any fools in my time that ever proved great clerks." (Thos. Baily's *Life of Fisher*, 98, 99, 100.)

The Speaker of the House of Commons, Thomas Audley, went straightway to the King and complained of the Bishop's language. Henry sharply enquired of the Bishop why he had used such language, to which he replied that, being in council, he spoke his mind in defence of the Church, which he saw daily injured and oppressed by the Commons, whose office it was not to judge of her manners, much less conform to them, and therefore he felt bound in conscience to defend her in all that lay in his power. The Bishop afterwards in Parliament successfully resisted the handing over the lesser monasteries to the Crown.

JOHN FISHER, BISHOP OF ROCHESTER, SPEAKS AGAINST THE ROYAL SUPREMACY IN PARLIAMENT.

When the question of making King Henry VIII supreme head on earth of the Church in England was in the year 1531 debated in Parliament, the Bishop of Rochester resisted the motion with all his fervour and learning. This, together with his defence of Queen Catherine and his speech against the handing over the small monasteries to the King, incensed the tyrant, who tried to circumvent him by foul means as he could not by fair. They accused him of having been one of the accomplices of Elizabeth Barton, called the Holy Maid of Kent. The Bishop, when arraigned, defended himself in the following letter :—

"It may please you to remember that I sought not for this woman's coming to me ; nor thought in her any manner of deceit. She was a woman that, by many probable and likely

conjectures, I then considered to be right, honest, religious, and very good and virtuous. I verily supposed that such feigning and craft, compassing of any guile or fraud, had been far from her; and what default was this in me so to think, when I had so many probable testimonies of her virtue? 1st. The rumour of the country, which generally called her the Holy Maid. 2nd. Her entrance into religion upon the report of certain visions which was commonly said that she had. 3rd. On account of the good religious that was said to be her ghostly father, and in other virtuous and learned priests, who then testified to her holiness as it was commonly reported; finally, my Lord of Canterbury, Bishop Wareham, who was then both her ordinary and a man reputed for high wisdom and learning, told me that she had many great visions. But here it will be said that she told me afterwards something to the peril of the Prince and the realm. The words she told me concerning the peril of the King's Highness were these: 'That she had a revelation from God that if the King went forth with the purpose he intended he should not be King in England seven months after.' She told me also that she had been to the King and made known to His Grace the same revelation. But, whereas I never gave her any counsel in this matter, nor knew of any forging or feigning, I trust that your great wisdom will not think any fault in me touching these points. It will be said that I should have revealed the words to the King's Highness. Verily, if I had not undoubtedly thought that she said the same words to His Grace, my duty would have been so to have done. When she herself revealed the same to him, I saw no necessity why I should again tell His Grace. Not only her own words persuaded me, but her Prioress confirmed the same, and their servants told my servants that she had been to the King. Besides this, I knew long afterwards that it was so indeed."

Notwithstanding this clear defence, the poor bishop was condemned to imprisonment during the King's pleasure, but afterwards liberated on paying a fine of £300 for the King's use.

THE BISHOP OF ROCHESTER REFUSES TO TAKE THE OATH OF
SUCCESSION.

During the Bishop's incarceration on the last-mentioned ridiculous charge—taking advantage of his absence—an Act was passed in Parliament annulling King Henry's marriage with Catherine, and confirming his marriage with Anne Boleyn, entailing the crown upon her children—nominally upon Lady Elizabeth, her daughter.

On the day of prorogation, March 30th, 1534, every member of both Houses took an oath as follows:—

“I swear to bear faith, truth, and obedience all only to the King's Majesty, and to the heirs of his body of the most dear and entirely-beloved lawful wife, Queen Anne, begotten or to be begotten, and further to the heirs of the said Sovereign Lord, according to the limitation of the statute made for surety of his succession of the crown of this realm, or any other within this realm, or foreign authority or potentate.”

It was quite evident that the good Bishop of Rochester, when he emerged from prison, refused to take the oath which stated that Queen Anne was the lawful wife of Henry VIII. Subsequently, when summoned before the Archbishop of Canterbury, Cranmer, and asked to take the oath, he said:—

“I have read the oath with as good a deliberation as I could, but as they have framed it I cannot with any safety to my conscience subscribe thereto, except they will give me leave to alter it in some particulars, whereby my own conscience may be better satisfied, the King pleased, and his actions justified or warranted by law.”

Archbishop Cranmer and the Commissioners answered:—“The King will not permit of any exceptions or alterations whatsoever; you must answer directly whether you will or will not subscribe.” Blessed John Fisher, then, with all the fortitude of a holy man, replied:—“If you must needs have my answer directly it is this—that forasmuch as my conscience cannot be satisfied, I absolutely refuse the oath.”

FISHER COMMITTED TO THE TOWER.

He was immediately committed to the Tower, April 13th, 1534. When imprisoned in the Bell Tower every effort was made to induce him to take the oath of supremacy just passed. Lord Chancellor Audley and several of the Privy Council first went to his cell for that purpose, but found him inflexible. His answer to them was as follows:—

“My Lords, you present to me a two-edged sword, for if I should answer you by denying the King’s supremacy that would be my death, and if I acknowledge the same, perhaps contrary to my conscience, that would assuredly be to me worse than death. Wherefore I make it my humble request to you that you bear with my silence, for I shall not make any direct answer to it at all.”

His answer to the Bishops, who afterwards entered to persuade him to apostatize, is remarkable: “My good friends, and some of you my old acquaintances, I know that you wish me no hurt but a great deal of good; and, I do believe, that on the terms you speak of I might have the King’s favour as much as ever. Wherefore, if you can answer me one question I will perform all that you desire.” “What is it?” said they all with one voice. “It is this,” saith the Bishop, ‘What will it profit a man to win the whole world and lose his own soul?’” (Matt. xvi., 26).

Abashed, confused, ashamed, each feeling, Judas-like, treachery in his own heart, they all retired. Cromwell, the King’s secretary, visited him with the like result. As a last resort he sent the newly-elected Bishop of Lichfield, Dr. Lee, to the saintly martyr, but he also found the Bishop inflexible. The Bishop-elect, although a thorough-going partisan of the King, seems to have been possessed of some feeling of humanity, for in his letter to Cromwell he said that

“Bishop Fisher’s body was so that he could scarcely carry the clothes on his back; that he was nigh going, and soon would die, except the King would be more merciful to him.”

He was being slowly starved to death; the only food given him was that supplied by his brother Robert, who was then a very poor man. This is evident from the martyr’s letter to Cromwell:—

“I beseech you be a good master to me in my necessity—I have neither a shirt, nor yet any other clothes for me to wear but those that are ragged and torn shamefully. Notwithstanding this, I could endure this easily if they could keep my body warm. And my diet, too. God knows how slender it is at all times, but now in mine age my stomach can only digest a few kinds of meat, which, if deprived of, I decay forthwith, and fall into crasses and diseases of body, and cannot keep myself in health, and, as the Lord knoweth, I have nothing left unto me to provide any better but such as my brother out of his own purse layeth out for me to his great hindrance. Wherefore, good master, have pity on me and mine age (75), and especially for my health’s sake. And, also, may it please you, by your high wisdom, to move the King’s Highness to take me into his gracious favour again, and restore me to my liberty out of this cold and painful imprisonment, whereby you shall find me your poor bedesman for ever unto Almighty God, who ever has you under His protection and custody. Other twain things I desire of you. The one is that it may please you that you would send a priest unto me in the Tower to hear my confession, by the will of Master Lieutenant, at this holy season, Christmastide. The other is that I may borrow some books to say my devotions effectually these Holy Days for the comfort of my soul. This I beseech you to grant me of your charity, that our Lord may send you a merry Christmas, and one comfortable according to your heart’s desire.

“At the Tower this 22nd day of December, 1534, your poor bedesman, JOHN, Bishop of Rochester.”

The King was relentless; he sent him neither confessor nor Office-books, but on Cromwell informing him of the failure of all negotiations, he exclaimed angrily, “Mother of God! both More and he must take the oath, or I shall know why they should not.” And, turning to the terrified secretary, “You shall make them do it, or I must see better reasons why you could not.”

THE BISHOP OF ROCHESTER MADE CARDINAL.

John, Bishop of Rochester, had now endured all the horrors of imprisonment, accompanied by cold, want of clothing, and

starvation from April 26th, 1534, to May 11th, 1535. All the Catholic world who knew of his sufferings and great fortitude lamented the fall of the English episcopacy and deeply sympathised with the martyr. Paul III created him Cardinal of St. Vitalis. The Cardinal's hat by order of the tyrant was stopped at Calais, and not allowed to enter England.

It would be a triumph, however, if the newly-elected Cardinal should voluntarily refuse the proffered dignity. To effect this Cromwell went to the Tower, and, addressing the Cardinal, unconscious of his new dignity, said: "My Lord of Rochester, what would you say if the Pope should send you a Cardinal's hat? Would you accept it?" "Sir," said the Cardinal, "I know myself to be unworthy of any such dignity; but assure yourself, if any such event should happen, I should improve that favour to the best advantage I could in assisting the Holy Catholic Church of Christ, and in that respect I should receive it on bended knees."

When Cromwell reported the result of this interview to the King he exclaimed indignantly, "Is he so obstinate? Well, let the Pope send him a hat when he will. Mother of God! he shall wear it on his shoulders then, for I will never leave him a head to set it on."

BETRAYAL OF JOHN CARDINAL FISHER.

As the King had now made up his mind to encompass the Bishop's death, the latter, although he refused to take the oath, had never openly denied the royal supremacy, so some difficulty was experienced in bringing about a legal murder. To the great disgrace of his profession, the Solicitor-General at the time, Sir Richard Rich, having secretly arranged the whole plot with the King, visited Blessed John Fisher in the Tower, telling him that he had come from His Majesty to consult him about a case of conscience. Henry VIII, he said, was anxious to get the good Bishop's opinion as to whether he could conscientiously assume the title of supreme head on earth over the Church in England.

"Supremacy?" said the Bishop. "I must tell His Majesty, as I have told him heretofore, and would so tell him if I were to die at the present hour, that it is utterly unlawful, and therefore I

must not wish His Majesty to take any such power or title upon him as he loves his own soul and the good of posterity."

Rich at once indicted the Bishop for felony; offered to act as informer, and arranged the Special Commission appointed to try the case on June 1st, 1535. Poor Fisher was so ill from starvation and destitution that he could not undergo the trial until his health was better restored by more generous treatment and medical advice. The trial had consequently to be deferred until the 15th of June.

TRIAL AND CONDEMNATION OF THE HOLY BISHOP.

On June 15th he was brought to trial, surrounded by a great number of guards carrying bills and halberds, with the Tower axe in front with edge averted, from the Tower to Westminster Hall. He was so weak that he had to be carried by water from the Tower to Westminster landing-stage, and from thence to the court on horseback, upheld by men on either side, lest he should fall from weakness. He was dressed in a black gown, which made his pale and corpse-like face look more ghastly. Having entered the court, he was confronted by the following Commissioners, all creatures of the King:—

Sir Thomas Audley, Lord Chancellor of England; Charles, Duke of Suffolk; Henry, Earl of Cumberland; Thomas, Earl of Wiltshire; Thomas Cromwell, Secretary of State; Sir John Fitzjames, Chief Justice of England; Sir John Baldwin, Chief Justice of Common Pleas; Sir William Powlett; Sir Richard Lyster, Chief Baron of the Exchequer; Sir John Port; Sir John Spilman; Sir Walter Luke, Chief Justice of Common Pleas; Sir Anthony Fitzherbert, one of the Justices of Common Pleas.

Presented before the Commission, he was commanded, by the name of John, late Bishop of Rochester, to hold up his hand, and this he did with a pleased countenance and great constancy. The indictment was then read, viz., "That he maliciously, treacherously, and falsely had said, 'The King, our Sovereign Lord, is not supreme head on earth of the Church in England.'" As he neither maliciously, treacherously, nor falsely said the words, he pleaded not guilty.

The following twelve men, freeholders in Middlesex, composed the jury:—Sir John Vaughan, Sir John Howes, Jasper Leak, John Palmer, Richard Henry Young, Henry Lodisman, John Elrington, Thomas Burbage, John Neudicate, William Brown, George Hevingham, John Hewes. Then came Richard Rich unblushingly forward and solemnly swore that he heard the accused say in the Tower of London “that the King never really was, nor by right could be, the supreme head on earth of the Church in England.

When John Cardinal Fisher heard the testimony of this wretched man, who, contrary to his pledged word not to reveal their secret conversation in the Tower, addressing the informer, he said:—“Mr. Rich, I cannot but marvel to hear you come in and witness against me, knowing in what a secret manner you came to me; but suppose that I said unto you, yet in saying that I committed no treason; for you yourself know full well what occasion and for what cause the statement might be made.” Turning to the judge, he said: “Now, pressed in my defence to explain more fully, I shall request my Lords to have a little patience in listening to what I have to say for myself.” (Pointing to Rich) “This man came to me from the King, as he said, on a secret message, declaring openly to what a good opinion His Majesty had of me, and how sorry he was for my trouble, with many more words tending to my praise than are needful to recite. I was not only ashamed to hear them, but also know right well that I could in no way deserve them.

“At last he opened on the subject of the King’s supremacy, lately granted to him by Parliament, in which he said: ‘Although all the Bishops of the realm, except yourself alone, consented to it, and the whole Court of Parliament, both spiritual and temporal, except very few, yet I tell you that the King, better for his own satisfaction of his own conscience, hath sent me unto you in this secret manner to have your full opinion on the subject, and make satisfaction for the same in case you should so advise him.’ When I heard all this message, and considered a little upon the words, I reminded him of the new Act of Parliament, which, standing in force as it does against all who might directly do anything against the supremacy, might endanger me very

much in case I should utter unto him anything that was offensive against the law. Upon this he told me that the King willed him to assure me on his honour, and on the word of a King, that whatever I should say unto him by his secret messenger I should expose myself to no peril for it, nor should any advantage be taken of me for the same, although my words were directly against the statute, as it would be but a declaration of my mind directly to him, as to himself personally. As for the messenger himself, he gave me his faithful promise that he would never utter my words on this matter to any one living except the King. Now therefore, my Lord," saith the Bishop, "seeing that it pleased the King's Majesty to send to me thus secretly, under pretence of a plain and true understanding, to know my poor advice and opinion on this weighty and grave subject, which I most gladly was, and ever will be, to send him, methinks it is hard injustice to hear this messenger's accusations, and to allow the same as sufficient evidence against me."

Rich impudently answered that he only obeyed the orders of the King, and, turning to Cardinal Fisher, said, "If I spoke to you in the manner you have declared, I would gladly know what privilege this confers upon you in case of so speaking against the statute."

The judges in turn declared that a message or a promise, even a positive command from the King, could not exempt him from treason against the statute.

Having failed in this point, the Cardinal pleaded that "The words were not spoken maliciously, and therefore did not offend against the statute. My Lords, I pray you consider that by all equity, justice, and worldly honesty, and courteous dealing, I cannot, as the case standeth, be directly charged with treason, though I had spoken the words indeed, as they were not spoken maliciously, but by way of advice or counsel when it was requested of me by the King himself. That privilege the very words of the statute gives me, being made only against such as shall maliciously gainsay the King's supremacy, and none other. Although by rigour of the law you may take occasion thus to condemn me, yet I hope you cannot find law, except you add rigour to that law, to cast me down, which I hope I have not deserved."

The judge, who had determined on his death, answered that the word maliciously was but a superfluous and empty word, and could not qualify the interpretation of the statute.

“My Lords,” pleaded Cardinal Fisher, “if the law is so understood it is a hard interpretation, and, as I take it, contrary to the meaning of those who made it. Let me ask this question, Whether a simple witness is sufficient to prove me guilty of treason for speaking these words or no, and whether my denial may not be accepted against his accusation?” Well knowing that Cardinal Fisher was right according to law and justice, they answered thus, “This being a King’s case it was a matter for the jury to decide.” Before they retired the Lord Chief Justice did his utmost to prejudice the case against the accused. He charged Cardinal Fisher with obstinacy and singularity—that he alone stood against the decrees of both Houses of Parliament, and against a doctrine accepted by every other Bishop in England.

To this Cardinal Fisher nobly answered: “As I have on my side the rest of the Bishops of Christendom, far surpassing the number of Bishops in England, I cannot be accused of being singular, and having on my side all the Catholics and Bishops of the world from Christ’s ascension till now, joined with the whole consent of Christ’s Universal Church, I must needs account my own part far more sure than theirs. As for the obstinacy which is likewise objected against me, I have no other way for clearing myself but by giving my solemn word and assurance to the contrary, if you will please believe it, or if that will not serve, I am ready to confirm the same on mine oath.”

By the menacing and threatening looks of the Commissioners the jury saw that their own lives would be no longer safe if they did not bring in a verdict of guilty, which they did after a short formal retirement, but much against their own conscience.

Then the Lord Chancellor, after commanding silence in the court, pronounced the martyr’s doom: “My Lord of Rochester, you have been arraigned for high treason and tried before twelve men, you have pleaded not guilty, but they, notwithstanding, found you guilty. If you have anything more to say you are now to be heard, or else to receive judgment according to the law.”

After a pause, the Cardinal Bishop replied : “ Truly, my Lords, if that which I have before spoken be not sufficient, I have no more to say, but only to pray Almighty God to forgive them who have condemned me, for I think they know not what they have done.”

Then the Lord Chancellor, assuming great solemnity of countenance, pronounced the sentence of death : “ My Lord of Rochester, you shall be led back to the place from whence you came, and from thence shall be drawn through the City to the place of execution at Tyburn, where your body shall be hanged by the neck ; half alive you shall be cut down and thrown to the ground. Your bowels are to be taken out of your body, you being alive your head shall be smitten off, and your body shall be divided into four quarters, and, after, your head and quarters are to be set up where the King shall appoint, and may God have mercy on your soul.” The Lieutenant of the Tower was ready to receive and carry him back to the prison, but the good Bishop obtained permission to say a few words before his departure.

“ My Lords,” he said, “ I am here condemned before you of high treason for denying the King’s supremacy over the Church in England, but by what kind of justice I leave to God, who is the searcher of both the King’s conscience and yours. Nevertheless, being found guilty, as it is termed, I am and I must be contented with all that God shall send, to whose will I wholly defer and submit myself. And, now, to tell you more plainly my mind touching the King’s supremacy, I think, indeed, and have always the thought, and do now lastly affirm that His Grace cannot justly claim any such supremacy over the Church of God as he now taketh it upon himself. It hath never been seen or heard of that any temporal Prince before his days hath presumed to that dignity. Wherefore, if the King will now adventure himself in proceeding in this strange and unwonted cause he will deeply incur the displeasure of Almighty God to the great damage of his own soul and of many others, and to the utter ruin of this realm committed to his charge, whereof will ensue some sharp punishment on his head. I pray God that His Grace may remember himself in time, and hearken to good counsel for the preservation of himself and his realm and the peace of Christendom.”

After having said these words he was taken by a lieutenant and his men to the landing stage near Westminster Bridge on horseback, and then by barge to the Tower drawbridge, where he entered his prison once again. Turning to his escort, he said: "My masters, I thank you for the great labour and pains you have taken with me to-day. Having nothing left, I am unable to recompense you. Wherefore I pray you to accept my heartfelt thanks." These words he spoke with such a joyful countenance and with such a fresh and lovely colour that he seemed rather to have come from some pleasant banquet than from a court where he received his death sentence, for he showed by his outward appearance that nothing remained but joy and gladness in his heart.

JOHN CARDINAL FISHER'S LAST DAYS IN PRISON.

He devoted the remaining four days of his life to continuous and fervent prayer. Deprived of all the consolations of religion which a devout confession and receiving Holy Communion could bring, he offered up to God "a humble and contrite heart" and a spotless soul chastened with affliction. Henry VIII professed to believe in confession, Holy Communion, and the Sacrifice of the Mass. He knew well the consolations they would bring to one so devout as Cardinal Fisher, yet with gross brutality he deprived him of all these spiritual comforts. The prisoner never betrayed, by word or deed, any fear of the certain death that awaited him. His cheerful countenance and joyful manner in the presence of the warders proclaimed that death would be to him a welcome release.

A false rumour was spread amongst the people that the Cardinal was to be executed on a certain day before the 22nd of June. On that day no dinner was prepared. Sending for the cook he inquired the reason. "Sir," said the cook, "it was commonly talked all over the town that you were to be executed to-day, and therefore I thought it would be vain to prepare anything for you." "Well," said the Bishop merrily, "notwithstanding all the rumour, thou seest me yet alive, and, therefore, whatever news thou shalt hear of me hereafter, let me no more lack my dinner, but make it ready as thou art wont to do. If

thou seest me dead when thou comest, then eat it thyself, but I promise thee, if I be alive, I mean by God's grace to eat never a bit the less."

Meanwhile the people throughout England heard with sullen and suppressed indignation that Cardinal John Fisher was to be hanged, drawn, and quartered at Tyburn. The King thought it wiser under these circumstances to issue a writ ordering that he should be beheaded on Tower Hill.

BLESSED JOHN CARDINAL FISHER'S EXECUTION.

Sir Edward Walsingham, Lieutenant of the Tower, received the writ on the evening of the 21st, and at five o'clock on the morning of the 22nd of June, 1535, he, with his assistants, entered the Bell Tower, where the prisoner was confined, and woke him up from a sound sleep, telling him that he had come with a message from the King. The lieutenant, displaying a considerable amount of kindly feeling, endeavoured gradually to break the shock of this sudden announcement of death to the prisoner. He reminded the Cardinal that "he was weak in health, and an old man in his seventy-fifth year who could not, in the ordinary course of nature, expect to live long; that death a short time sooner would not make much difference; finally, he told him that it was the King's pleasure that he should die that very morning."

"Well," said the Bishop, "if this be your errand you bring me no great news, for I have long looked for this message. I most humbly thank His Majesty that it pleaseth him to relieve me of all this worldly care, and I thank you also for your tidings. But I pray you, Mr. Lieutenant, when is the hour that I must go hence?" "Your hour," said the lieutenant, "must be nine o'clock?" "And what hour is it now?" saith the Bishop. "It is just five o'clock," answered the lieutenant. "Well, then, let me then by your patience sleep on an hour or two, for I slept very little this night, and yet, to tell you the truth, not from any fear of death, I thank God, but by reason of my great infirmity and weakness." "The King's further pleasure," said the lieutenant, "is that you should use as little speech as possible, especially anything con-

cerning His Majesty, whereby the people should have any reason to think of him or his proceedings otherwise than well." "As for that," saith the Cardinal, "you shall see me order myself so that by God's grace neither the King nor any other man shall have occasion to mistake my words."

With this assurance the lieutenant departed, and the prisoner, turning over on his side, slept soundly until nearly eight o'clock. Then he woke up and called his attendant to help him to dress. Taking off the hair shirt which he was accustomed to wear, he bade him cast it away secretly. Clad in clean linen and his best apparel, with clothes carefully brushed, he appeared that morning more anxious about his personal appearance than he ever was before. The astonished servant asked the Cardinal Bishop what was the meaning of all this sudden change. "Dost thou not mark," said the holy martyr, "that this is our wedding morn, and that it behoveth us to use more cleanliness for the solemnity of our marriage."

At nine the lieutenant appeared, and, finding him almost ready, said that he had now come for him. "I will wait upon you," said the Cardinal, "as fast as this thin body of mine will give me leave." Then to his attendant, "Reach me my furred tippet to put about my neck." "O my Lord," said the lieutenant, "why need you be so careful for your health for this little time, which, as you know, is not an hour." "I think not otherwise," said the good Bishop, "but yet in the meantime I will keep myself as well as I can till the very time of my execution, for I tell you the truth, though I have, thank our Lord, a very good desire and willing mind to die up to the present, and so trust to His infinite mercy and goodness that he will continue it, yet will I not in the meantime willingly hinder my health one minute of this hour, but still prolong it as long as I can by such reasonable ways and means as the Almighty hath had provided for me."

Taking, then, the New Testament in his hand, and making the sign of the cross on his forehead, he walked out of the door of his prison cell, but his weakness was so great that he could only with great difficulty walk down stairs. At the foot of the stairs the lieutenant had provided two strong men with a sedan chair to receive him. On this he sat down and was carried to

the Tower Gate, surrounded by a great number of soldiers, to be delivered up to the sheriffs of the City for execution. As they came to the precincts of the Liberty of the Tower, a halt was made so that a messenger could be sent to learn if the sheriffs were ready.

At the interval the Cardinal, alighting from the chair, and too weak to stand without assistance, leaned his shoulder against the wall, and, lifting up his eyes towards heaven, said the following prayer: "O Lord, this is the last time that ever I shall open Thy book; let some consoling text be found for me whereby I, thy poor servant, may glorify Thee in this my last hour." Opening the New Testament casually, the following text met his gaze (John xvii., 3-4): "This is life eternal, that they may know Thee, the only true God, and Christ Jesus whom He has sent. I have glorified Thee on earth. I have finished the work Thou gavest me to do." Then he closed the book and said: "Here is learning enough for me to my life's end."

Then the messenger came back saying that the sheriffs were ready. Surrounded by still more soldiers, he was carried to the scaffold, recalling to mind the words he had read, and fervently praying all the way. When he had come to the foot of the scaffold he dismissed the attendants, who wished to help him up the stairs, and said, "Now, my feet, do your office; only a short part of the journey remains," at the same time uttering a fervent prayer to God. Strange to behold, he went up the stairs with activity and without help. As he ascended the south-east sun shone brightly on his face, on which he said to himself these words, "Come ye to Him and be enlightened, and thy face shall not be confounded." It was ten o'clock, and the executioners were ready to do their cruel office. The chief executioner knelt down, according to custom, and asked his Cardinal's forgiveness. "With all my heart," said the holy martyr, "and I trust that you will see me overcome this storm bravely."

Before his imprisonment and starvation John Cardinal Fisher is described as a tall man, six feet high, broad shouldered, strong, good looking, and well proportioned. His complexion was brown, his forehead broad, and his features regular. What

a contrast he formed to his former self in bodily appearance on this morning of his execution. When his large gown and furred tippet were taken off just before the execution, as he stood in his doublet and hose before the assembled multitude his long slender body seemed like a human skeleton covered with skin, so that the people wondered how one so wasted could still live. He seemed the very image of death in a man's shape, using a man's voice. The people freely said that it was a shame for the King to put a dying man to death except it were for pity's sake he put him out of pain. Then this innocent and holy martyr, on the brink of eternity, spoke in a voice that rang out clear as a clarion on Tower Hill: "Christian people, I am come hither to die for the faith of Christ's Holy Catholic Church, and I thank God hitherto my courage hath served me very well, so that I have not feared death. Wherefore I desire you all to help and assist me with your prayers, that at the very point and instant of death's stroke I may in that moment stand steadfast without failing in any point of the Catholic faith, free from any fear; and I beseech Almighty God of His infinite goodness to save the King and the realm, and that it may please Him to hold His hand over it and send the King good counsel."

He spoke these words so plainly and distinctly, and with such vigour, that not a single word failed to reach the outward circle of the assembled crowd, who were astonished at beholding a man who seemed to be more pleased to die than to live. Then kneeling down he recited the hymn of joy, *Te Deum laudamus*, and afterwards the Psalm xxx.: "In thee, O Lord, have I hoped, let me never be confounded; O, deliver me in Thy justice."

After he had recited these prayers the executioner came forward and blindfolded his eyes. Then the Blessed John Fisher said a few short but fervent prayers, and placing his head down on the block, the executioner with one sharp blow of his axe cut off his head, and uplifting it in the sight of the multitude, said, "This is the head of a traitor." The blood-shedding was so profuse that people marvelled how so slender a body could shed so much blood.

Dr. Thomas Baily relates that Anne Boleyn struck and insulted

the head of the glorious martyr just as Herodias treated the head of the saintly St. John the Baptist with indignity. Time, the avenger, soon ran its course. Within a year Anne Boleyn was arraigned for the crimes of adultery and incest and convicted, and that infamous woman laid her guilty head on the same block, and her neck was severed by the same axe. In quick succession Cromwell paid the penalty of his crimes on Tower Hill.

On May 19th, 1536, Cardinal John Fisher's head, after being parboiled, was fixed on a stake and exposed during the hot weather of the ending month of June on London Bridge. His body was carried away and ignominiously buried at All Hallows, Barking, but afterwards removed and interred in a chapel within the Tower, but I know not at whose instigation. His head exposed on London Bridge seemed to retain all its stately beauty, and the eyes appeared to gaze on the multitude with looks of sad reproach. "His crime," says a Protestant writer, "was a denial of the King's supremacy over the Church in England, and the Cardinal Bishop's martyrdom was one of the worst crimes that ever disgraced the infamous reign of Henry VIII."

(*Biographia Britannica*. Dr. Thomas Baily's *Life and Death of John Fisher, Bishop of Rochester*. *Bargrave's State Trials*.)

BLESSED THOMAS MORE.

MARTYRED UNDER HENRY VIII, ON TOWER HILL, JULY 6th, 1535.

BIRTH AND EARLY TRAINING OF THOMAS MORE.

Blessed Thomas More, who was born in Milk Street, Cheapside, in the City of London, A.D. 1480, was the only son of Sir John More, judge of King's Bench. In his early youth he frequented St. Anthony's School, Threadneedle Street; but later on, in his fifteenth year, through the interest of his father, was received into the mansion of Cardinal Morton, Archbishop of Canterbury, who, following an old Roman custom, was surrounded by noble youths as pages-in-waiting, whilst they in return were provided with

board and education suitable to their rank. His Eminence was so greatly pleased with and astonished at the ready wit, ingenuous modesty, and remarkable talents of young More, that when the latter had attained his seventeenth year the Cardinal persuaded Sir John More to send his son to Oxford University.

In the year 1497, More took up his residence at Canterbury College, Oxford. At the University he was soon distinguished amongst all the students as a youth of extraordinary ability, especially for his proficiency in Latin, Greek, logic, and philosophy. He at once attracted the notice, and soon the friendship, of three great professors of Latin, Greek, and English literature, viz., Grocyn, Linacre, and Lilly, who respectively professed these three subjects.

Writing to his old friend, Dean Collet, of St. Paul's, he said, "I pass my time with Grocyn, Linacre, and Lilly; the first being my director in your absence, the second the master of my studies, the third my dear companion."

During the third year that he pursued his studies at Oxford young More was kept on very short allowance, having only sufficient for keeping him in clothing. Far from resenting this treatment of his kind but strict father, the great Chancellor, in after years, mentioned it with feelings of undying gratitude, affirming that owing to it he was preserved from all temptation to vice and association with evil companions. Fearing that he would be led away by devotion to literature, Sir John More removed his son from Oxford, and caused him to enter New Inn to commence his legal studies, when the latter had attained his twentieth year. In due course he passed on to Lincoln's Inn, where he remained until he became an outer barrister.

More's piety and devotion seem to have increased with his years. On Fridays and Embers he not only kept strict fast, but slept on the bare ground with a block of wood for a pillow. At twenty he put on a hair shirt, which he never ceased wearing until the day of his martyrdom.

MORE ELECTED MEMBER OF PARLIAMENT.

At the age of twenty-one the youthful lawyer was elected Member of Parliament for the City, and with that fearless

independence in the cause of justice which distinguished his whole life, successfully resisted the motion of Secretary Tyler that an exorbitant sum of money should be voted as a dowry for Princess Margaret, eldest daughter of Henry VII, who was about to be married to the King of Scotland. Tyler afterwards bitterly complained to the King that "a beardless boy had caused the proposal to be rejected."

Soon after this More was appointed Law Reader at Furnival's Inn, a post which he filled during three successive years with great honour and distinction. In obedience to the earnest advice of his father, he, as soon as he had completed his engagement at Furnival's, devoted four years to the tedious study of Common Law, so that in his twenty-eighth year his eminence as a lawyer was so generally acknowledged that he was retained in every case of importance. His professional income at this period amounted to £400 per annum, which would be equivalent to £4,000 nowadays.

Amidst all his occupations he found time to deliver a series of lectures at St. Lawrence's, Old Jewry, on St. Augustine's *De Civitate Dei*, which were attended by his old friend Doctor "Grocyn, an excellent, cunning man, and all the chief learned men of the city." (Roper, p. 5.)

HIS MARRIAGE.

Notwithstanding his great learning and marvellous success as a lawyer, More, at this time, had very serious thoughts of devoting his whole life to God and becoming a priest of the order of St. Francis. To test his vocation he took lodgings near the Charterhouse, and daily entering the monastery made a long spiritual retreat, at the end of which he opened his mind and heart to the Father Confessor, Dean Collet, who advised him to give up all idea of becoming a religious, and enter the marriage state. The object of his affection was Jane, the eldest daughter of his old friend, John Holt, of New Hall, Essex. "He married," wrote Erasmus (*Epist. ad Ulric Hutton*), "a very young girl of respectable family, who had hitherto lived in the country with her parents and sisters, and was so uneducated that he could mould her to his own tastes and manners. He had her instructed

in letters, and she became a very skilful musician, which greatly pleased him." After this marriage he took a house and settled down in Bucklersbury.

In his thirty-fourth year, More was appointed one of the Under-Sheriffs of the City. This is evident from the City records. On May 8th, 1514, the Common Council passed the following resolution:—"That Thomas More, gentleman, one of the Under-Sheriffs of London, should occupy his office and chamber by a sufficient deputy during his absence as King's ambassador in Flanders." Soon afterwards, he was appointed Judge of the Sheriff's Court. This office, according to Erasmus, "though not laborious, is accounted very honourable. No Judge of that Court ever got through so many cases; none decided more uprightly, often remitting fees to which he was entitled from the suitors. More's deportment in this capacity endeared him greatly to his fellow-citizens."

In the midst of his various occupations he found some time to devote to literature, and wrote *Utopia*, which is dedicated to his friend, Peter Giles: "Whilst I daily plead other men's causes, or hear them, sometimes as an arbitrator, other while as a judge; whilst this man I visit for friendship, and another for business; and whilst I am employed abroad about other men's affairs all the whole day, I leave no time for myself—that is, for study, for, when I come home, I must talk with my wife, chat with my children, and speak with my servants: seeing this must be done, I number it amongst my affairs, and needful it is unless one would be a stranger in his house; for we must endeavour to be affable and pleasing to whom either nature, chance, or choice hath made our companions, but with such measure it must be done that we don't spoil them with affability, or make them from servants our masters by too little entreaty and favour. Whilst these things are doing, a day, a month, a year passeth. When, then, can I find time to write? I have not spoken of the time that is spent in eating and sleeping, which bereave most men of half their lives; as for me, I only get the spare time I steal from my meals and sleep, which, because it is small, I proceed slowly; yet, it being somewhat, I have now at length prevailed so much, that I have finished and sent to you, Peter, my *Utopia*." At this time

he kept up correspondence with all the principal literary men of his day, especially Erasmus. After a long correspondence, Erasmus determined on coming to London to see his friend. They met casually without knowing each other, and sat side by side at the Lord Mayor's dinner. Erasmus commenced speaking against the clergy, but More defended them so well that Erasmus exclaimed, "*Tu es Morus aut nullus.*" More replied, "*Tu es Erasmus aut diabolus.*" The friendship thus begun lasted during their lives.

HENRY VIII ENLISTS MORE IN THE ROYAL SERVICE.

Before entering the Royal service, Thomas More accompanied Tunstal, afterwards Bishop of Durham, and Doctor Knight, who went to Flanders as commissioners for renewing a treaty between Henry VIII and Charles V. When the King heard of More's readiness in solving difficulties whilst abroad, he commanded Cardinal Wolsey to engage him in the service of the Crown. More declined the proffered honour at first, and gave his reasons for so doing in the following characteristic letter to Erasmus: "When I returned from the Embassies in Flanders, the King would have given me a yearly pension, which surely, if one respect honour and profit, was not to be little esteemed. Yet have I hitherto refused it, and think I shall refuse it still, because I should be forced to forsake my present means, which I have already in the City, and I esteem it more than a better; or else I must keep it with some dislike to the citizens, between whom and his Highness, if there should be any controversy, as sometimes doth chance, about their privileges, they might suspect me as not sincere and trusty to them, because I should be bound to the King by an annual stipend." A remarkable case about this time came before the Star Chamber. A ship belonging to the Pope was seized at Southampton as forfeited to the Crown. The Papal Legate, wishing to test the legality of the seizure, requested that the case should be tried in court, selecting More as his counsel. The latter so well performed his part as an advocate that the capture was declared illegal, and the ship restored to his Holiness. The King, after this trial, would take no refusal, and commanded More to enter the Royal

service as Master of Bequests, with a seat in the Privy Council; and, on the death of Weston, Treasurer of the Exchequer, in 1521, appointed him to that post and made him a knight.

SIR THOMAS MORE LEAVES THE CITY TO RESIDE AT CHELSEA.

Much to his regret, Sir Thomas More was obliged to sever his connection with the City, and, that he might be able to attend to his official duties, took up his residence by the river at Chelsea. It would be well here to take a glance at his domestic life. More deeply regretted the loss of his first wife, who died leaving him a son and three daughters. Three years after his bereavement he married Alice Middleton, a widow seven years older than himself, for he was sadly in need of some one to take charge of his young children and manage the household. She was "neither beautiful nor young;" but Erasmus, a confidential friend of the family, describes her as "a keen and watchful manager, with whom More lived on terms of as much respect and kindness as if she had been fair and young. No husband," he added, "ever gained so much obedience from a wife by authority and severity as More won by gentleness and good humour. Though verging on old age, and not of a yielding temper, he prevailed upon her to take lessons on the lute, the zither, the viol, the monochord, which she daily practised to him. With the same gentleness he ruled his whole family, so that it was free from broils and quarrels. He composed all differences, and never parted with anyone on terms of unkindness."

"His custom was daily," according to his son-in-law (Roper, p. 25), "(besides his private prayers with his children), to recite the seven penitential psalms, the litany [of the saints], and the suffrages following; so was his guise with his wife, children, and household, nightly, before he went to bed, to go to his chapel, and there, on his knees, to say certain psalms and collects with them."

"More," wrote Erasmus, "hath built, near London, on the Thames, a commodious house. It is neither mean nor subject to envy, yet magnificent enough. There he converseth daily with his family, his wife, his son and daughter-in-law, his three daughters and their husbands, with eleven grandchildren.

There is not any man living so affectionate to his children as he, and he loveth his old wife as if she were a young maid: and such is the excellence of his temper, that whatever happeneth, that could not be helped, he liveth as though nothing could happen so happily.

“You would say that there was in this place Plato’s academy. But I do the house injury in comparing it to Plato’s academy, where there were only disputations about numbers, geometrical figures, and sometimes moral virtue; I should rather call his house a school or university of Christian religion, for there is none therein but readeth, or studieth the liberal sciences: their special care is piety and virtue; there is no quarrelling or intemperate words heard; none seen idle; which household discipline that worthy gentleman doth not govern by proud and lofty words, but with all kind and courteous benevolence. Everybody performeth his duty, yet is there always alacrity, neither is sober mirth in any way wanting.” (Erasmus’s letter to Hutton.)

More lived like a patriarch at his riverside retreat, with “his children and his children’s children” gathered round him. Nothing was more distasteful to his simple, candid nature than the pomps and ceremonies of the royal palace, and the embarrassing favouritism with which their Majesties treated him, especially in the beginning of his life as a courtier. The King would scarcely suffer him to leave the royal presence. He constantly dined, supped, and joined in the recreations of the King and Queen. His wit, humour, and exhaustless learning charmed and delighted every one with whom he came in contact, and made his companionship indispensable to Henry VIII. Whilst this continued, More could scarcely visit his own family once in the month. By adopting a ruse, which, under the circumstances, was not only excusable but praiseworthy, he extricated himself from this dilemma. “When he perceived,” says Roper (p. 12), “so much in his talk to delight, that he could not once a month get leave to go home to his wife and children, whose company he most desired, he, much misliking this restraint on his liberty, began thereupon somewhat to dissemble his nature, and so by little and little from his former mirth to disuse himself, that he

was by them from thenceforth, at such seasons, no more so ordinarily sent for."

The King frequently visited More at Chelsea, often walking with him in the garden, and showing such signs of great affection that Roper remarked one day to his father-in-law, "Happy must you be, for excepting Cardinal Wolsey, the King does not treat any with the same familiarity as he treats you."

"I thank our Lord, son," replied he, "I find his Grace my very good lord indeed, and I believe he doth as singularly favour me as any subject within this realm; howbeit, son Roper, I must tell thee I have no cause to be proud thereof, for if my head could win him a castle in France, it would not fail to come off."

Uncoveted honours, however, could not change More's spirit of independence in the cause of truth and justice, as is evident from his conduct on a very trying occasion when, in 1523, Cardinal Wolsey entered the House of Commons in state, and endeavoured by his presence and influence to obtain a vote of £80,000 to levy a useless and unpopular war against France. As none of the members stood up to reply to Wolsey's powerful and overbearing speech, as they thought that his whole action was a breach of privilege, the Cardinal, losing patience, said, "Masters, unless it be the manner of your House to deliver your minds by the mouth of the Speaker, whom you have chosen as truly good and wise, as indeed he is, in such cases, here is without doubt a marvellous obstinate silence." Sir Thomas More, in answer to this direct challenge, stood up and excused the silence of the House in the presence of so noble a personage, and then showed by several arguments that it was neither expedient nor agreeable to their ancient liberties to reply; and concluded by saying that though all trusted him with their voices, yet except they could put their wits into his head, he could not make his Eminence a suitable answer on so weighty a subject. The vote was refused, greatly to Wolsey's chagrin, who, when he next met More at Whitehall, sneeringly observed, "Mr. More, would to God that you had been in Rome when I made you Speaker." "So would I," More quietly replied, "for then I should have seen the place I most desire to visit."

After this event More found himself nominated Ambassador to the Court of Spain, but he begged the King not to send him to a country which would be unsuitable to his health. Henry, who suspected Wolsey of jealousy in suggesting this appointment, replied, "It is not our meaning, Mr. More, to do you any hurt, but to do you good we should be glad. We shall therefore employ you otherwise." He soon after appointed his faithful but intrepid servant Chancellor of the Duchy of Lancaster, and afterwards, on October 25th, 1530, when the famous Cardinal was disgraced and degraded, for refusing to pronounce the royal divorce, by the King, Sir Thomas More, in his fiftieth year, was appointed to the very honourable but unenviable position of Chancellor of England.

SIR THOMAS MORE AS LORD CHANCELLOR.

It is an historical fact that Sir Thomas More was the first layman who ever occupied this honourable appointment, and it can be said, without injustice to the memories of the distinguished prelates who filled that honoured post, that none of his predecessors discharged the duties of this high office with greater fidelity, wisdom, and prudence than this eminent layman. He was essentially the poor man's friend, taking care that the cases of the humble should be attended to with the greatest dispatch, and to effect this change sat in his own hall every afternoon, and frequently issued injunctions to delinquent judges to conclude long-standing lawsuits. When Roper informed him that the judges complained of his frequent injunctions, he invited them all to dinner at Westminster Hall. At the banquet he explained the reasons for his action with such force and clearness that their lordships acknowledged that they would have acted in the same manner themselves if placed in a similar position. Then he begged of them to do away with occasions of his interference by not interpreting the penal laws too rigorously, and concluded thus: "Forasmuch as you yourselves drive me to the necessity of using my authority, you cannot hereafter any more blame me."

He next took in hand the solicitors of his Court by ordering that no subpoenas should be issued without notifying the facts to him, declaring at the same time that he would cancel all if

they were founded on frivolous complaints. One of the solicitors, named Tub, one day brought him a subpoena requesting that he should endorse it. Sir Thomas looked at the subpoena, and seeing that it was a trumped-up case, wrote on the back instead of his name, "A tale of a Tub."

His integrity as Chancellor was never seriously doubted, but when questioned the fact was established beyond dispute. A man named Parnel accused him, after he resigned the Chancellorship, of having received a bribe in a lawsuit from his rival Vaughan. On sifting the case it was discovered that Vaughan's wife, after the trial, presented Sir Thomas with a gold cup, and that the Chancellor ordered his butler to fill it with wine. He touched the wine with his lips to the lady's good health, saying, "As freely as your husband hath given this cup to me, even so freely give I the same to you again, to give to your husband as a New Year's gift." A man named Gresham, who had a case for trial, presented him with another gold cup. Sir Thomas took it, but presented him with one still more valuable in return. So all the allegations brought against him only confirmed the high esteem in which he was held by his fellow-countrymen.

For three years he discharged all his duties as Chancellor with great diligence and uprightness; but after the royal divorce, as he would not take the oath of succession, demanded from all holding official positions, that Anne Boleyn was the "only true and lawful wife of Henry VIII," he resigned the great seal of his office on May 16th, 1533. Just before his resignation the Lord Chancellor buried his father, Sir John More, who had reached to his ninetieth year. It is recorded of the Lord Chancellor that he never passed through Westminster Hall to his Court without paying a filial visit to the Court of King's Bench, and asking, on bended knees, for his father's blessing. Reverently and with true filial love and sorrow he buried his father in the graveyard of St. Lawrence's, Old Jewry.

After resigning the Lord Chancellorship for conscience sake, Sir Thomas determined on retiring into private life, and devoting his remaining years to the service of God. With all his professional income taken away, and nothing left but the scanty savings of his generous and conscientious years, his fortune was

so impaired that he resolved on dissolving his large household, so as to reduce the ordinary expenditure. Calling his family circle together, he thus addressed them: "I have been brought up at Oxford, at the Inn of Chancery, at Lincoln's Inn, and also at King's Court, and so from the least degree to the highest, and yet I have yearly revenue left me not amounting to more than £100; so now we must hereafter, if we like to live together, be contented to become joint contributors. But by my counsel it will not be best for us to fall to the lowest fare first. We shall not therefore descend to Oxford fare, nor to the fare of New Inn; but we will begin with Lincoln's Inn diet, where many worshipfuls and of good years so live well together; which if we find ourselves not able to maintain the first year, then will we the next year go one step down to New Inn fare, wherewith many an honest man is well contented. If that exceeds our ability too, then will we descend the next year after to Oxford fare, where many great, learned, and ancient fathers are continually conversant; which if our powers stretch not to maintain neither, then must we get bags and wallets, go begging together, and hoping that for pity some good souls may give us their charity, singing at every man's door the *Salve Regina*."

SIR THOMAS PERSECUTED.

After the dispersion of his family, Sir Thomas determined on retiring into private life, and devoting the rest of his days to God alone. He was now entering his fifty-third year. Cranmer had pronounced the sentence of divorce between Henry and Catherine, and the King's marriage with Anne Boleyn was fixed for May 31st, 1533. Sir Thomas declined the special invitation to be present on the occasion, sent by the Bishops of Durham, Bath, and Winchester. As he could not be won over to the King's side by fair means, it was resolved to break his iron will by annoying persecutions. No sooner had he successfully repelled the charge of being an accomplice of the Maid of Kent, than he was summoned before Cranmer, Audley the chancellor, the Duke of Norfolk, and Cromwell. He was accused of urging the King to vindicate the Pope's authority in the book which his Majesty had written against Luther, thereby putting a sword

into the Pope's hand to fight against the King. To this charge he replied, "My lords, these terrors are arguments for children, not for me; but to answer that wherewith you chiefly charge me, I believe the King's Highness will never lay that to my charge; for none is there that can in that point say more in mine excuse than his Highness himself, who right well knoweth that I never was procurer, nor counsellor of his Majesty thereunto; but after it was finished by his Grace's appointment and consent of the makers of the same, I was only a sorter out and placer of the principal matters therein contained; wherein finding the Pope's authority highly advanced, and, with strong arguments, highly defended, I said unto his Majesty, 'I must put your Highness in remembrance of one thing and that is this: the Pope, as your Grace knoweth, is a Prince as you are, and in league with all the Christian princes. It may after happen that your Grace and he may differ upon some points of the league, whereupon may grow a breach of amity between you both. I think it best that that place be amended, and his authority be more slenderly touched.' 'Nay,' said his Grace, 'that shall not be; we are so much bound to the See of Rome that we cannot do it too much honour.' Then did I put him in mind of the statute *Præmunire*, whereby a good part of the Pope's temporal power was pared away. To this answered his Highness, 'Whatever impediment to the contrary, we will set forth that authority to the utmost, for we received from the See of Rome our Crown Imperial,' which, till his Grace had told me with his own mouth, I never heard of before, so that I trust when his Majesty shall be informed of this, and call to his gracious remembrance my dealing in that behalf, his Highness will never speak of it more, but clear me thoroughly therein himself."

MORE REFUSES TO TAKE THE OATH OF SUPREMACY.

Roper informs us that, when Sir Thomas was summoned by the Commissioners to take the oath of supremacy, they travelled together in a barge to Westminster. On returning, Sir Thomas was very dull and thoughtful for a time, but suddenly regaining his spirits, he whispered in his (Roper's) ear, "Son Roper! I

thank the Lord the field is won." Roper at once inquired whether he was exempted from the bill. "By mỹtroth," quoth he, "I never remembered it." "Never remembered it," said Roper; "a cause that touched yourself so near, and us all for your sake! I am sorry to hear it, for I verily trusted that when I saw you so merry, that all had been well." "Then," said he, "wilt thou know, son Roper, why I was so merry?" "That would I gladly, sir," said Roper. "In good faith I rejoiced, son," said he, "that I had given the devil a bad fall; and that with these lords I had gone so far, as without great shame I could never go back again."

Four days after his second refusal to take the oath, Sir Thomas More was marched off a prisoner to the Tower. It was then customary for the jailor to ask for and appropriate the upper garment of the prisoner. Sir Thomas, with a serio-comic air, presented his cap, rather worse for wear, saying, "I am sorry that it is no better for thee." The jailor indignantly asked for and obtained his gown. At a juncture so critical, much depended on the firmness or weakness of the ex-Lord Chancellor. Cranmer and other important personages tried their utmost to induce him to compliance; but Cromwell, the Secretary of State, assured him, on one of his visits, that the King, his good and gracious lord, did not intend to trouble his conscience any more with anything wherein he should have cause of scruple. As soon as the Secretary was gone, Sir Thomas More took a brand from the fire and wrote on the walls of his cell the following:—

"Ye flattering fortune, loke thou never so fayre,
Or never so pleasantlie began to smile,
As though thou wouldst my ruin all repaire;
During my life thou shalt not me beguile.
Trust shall I God, to enter in a while
His haven of heaven, sure and uniforme;
Even after thy calme, loke I for a storm."

He passed the fifteen months of his prison life in that happiness which God alone can give. One day he whispered to his favourite daughter, Margaret, that "they were mistaken in thinking they could mortify him by imprisonment," and that he

felt as happy there as he did in his own home. He quaintly describes the sweet consolation he received in his solitude from God. "Methinks," he said to his daughter, "God maketh me a wanton, and sitteth me on His lap, and dandleth me." Looking out of his prison window on the morning of May 4th, 1535, he saw John Houghton, prior of Charterhouse, London; Augustine Webster, prior of Axholme; Robert Laurence, prior of Beauvaile; Richard Reynolds, a monk of Sion; and John Haile, secular priest, of Isleworth, walking from their prison cells to the place of execution. Calling his daughter, who was present, to his side, he showed her the joyful countenances of these holy martyrs going cheerfully to their doom, telling her they were specially favoured by God, and that such a glorious death was a reward sent them by God for the sanctity of their lives. "Whereas," said he, "thy silly father, Meg, who, like a wicked caitiff, hath passed the whole course of his miserable life most sinfully—God thinking him not worthy so soon to come to that eternal felicity, leaveth him here yet still in this world to be plagued and troubled with misery."

Although the King wished the day of Blessed John Cardinal Fisher's glorious martyrdom to be kept secret from him, by some means it came to his knowledge, and on the morning of the 22nd of June, 1535, whilst the execution was taking place, More, overcome by a holy envy, knelt down and prayed: "I confess to thee, O Lord, that I am not worthy of so great a crown, for I am not just and holy like Thy servant, the Bishop of Rochester, whom thou hast chosen for Thyself out of the whole kingdom, a man after Thine own heart; nevertheless, O Lord, if it be Thy will, give me a share in Thy chalice." When his wife, Alice, came to his cell, begging him not to sacrifice herself, his children, and his life, which he might yet enjoy many years, her husband turned to her and said, "And how long, my dear Alice, do you think I should live?" "If God wills," she replied, "you may live for twenty years." "Then," said he, "you would have me barter eternity for twenty years: you are not skilful at a bargain, my wife. If you had said twenty thousand years, you might have said something to the purpose; but even then, what is that to eternity?"

During his imprisonment he wrote two books: one in English, called *Comfort in Tribulation*, another in Latin, entitled *Passio Christi*. When he had come to the place, "They laid hands on Jesus," the manuscript and all his books were snatched away. After this, he spent the whole day in holy prayer and meditation.

THE TRIAL, SENTENCE, AND DEATH OF SIR THOMAS MORE.

At length he was arraigned and tried at the Court of King's Bench for denying the royal supremacy over the Church in England. The only witness brought forward in proof of this was the infamous Rich, the Solicitor-General, who had already sworn away the life of Cardinal Fisher.

The following account of the trial and sentence is taken bodily from one of the volumes of the "State Trials" and proceedings for high treason, published in 1776:—

The Trial of Sir Thomas More, Knight, Lord Chancellor of England, for High Treason, for Denying the King's Supremacy, May 7, 1535.

Sir Thomas having continued a prisoner in the Tower somewhat more than a twelvemonth, for he was committed about the middle of April, 1534, and was brought to his trial on the 7th of May, 1535, he went into the court leaning on his staff, because he was much weakened by his imprisonment, but appeared with a cheerful and composed countenance. The persons constituted to try him were: Sir Thomas Audley, Lord Chancellor; Thomas, Duke of Norfolk; Sir John Fitzjames, Lord Chief Justice; Sir John Baldwin; Sir Richard Lyster; Sir John Port; Sir John Spilman; Sir Walter Luke; Sir Anthony Fitzherbert.

"The indictment was very long, but where to procure a copy of it I could never learn," writes the Editor; "'tis said in general that it contained all the crimes that could be laid to the charge of any notorious malefactor; and Sir Thomas professed it was so long that he could scarce remember the third part of what was objected therein against him." It was read aloud by the Attorney-General, and Sir Thomas's mortal sin seemed plainly to be his refusing the oath of supremacy.

To prove this, his double examination at the Tower was alleged against him : the first before Secretary Cromwell, Thomas Beada, and John Trigounel, to whom he professed that he had given up all thoughts of titles, either from Popes or Princes, he being fully determined to serve God ; the second before the Lord Chancellor, the Duke of Norfolk, and the Earl of Wiltshire, before whom he compared the oath to a two-edged sword, the same simile as that used by Cardinal Fisher, with whom he was accused of acting in collusion.

After the indictment was read, the Lord Chancellor and the Duke of Norfolk spoke to him to this effect : “ You see how grievously you have offended his Majesty ; yet he is so merciful, that if you will lay aside your obstinacy, and change your opinion, we hope you may obtain pardon and favour in his sight.” But he stoutly replied : “ Most noble Lords, I have great reason to return my warm thanks to your Honours for this, your great civility, but I beseech Almighty God that I may continue in the mind I am in, through His grace, unto death.”

Then, having an intimation that he might say what he thought fit in his own defence, he began thus :—“ When I consider the length of my accusation, and what heinous matters are laid to my charge, I am struck with fear lest my memory and understanding, which are both impaired, together with my bodily health, through a long indisposition contracted during my imprisonment, should now fail me so far as to make me incapable of making such ready answers in my defence as otherwise I might have done.”

The Court being sensible of his weakness, ordered a chair to be brought in, wherein he might seat himself, which he did accordingly, and then went on thus : “ This my indictment, if I mistake not, consists of four principal heads, each of which I propose, God willing, to answer in order. As to the first crime objected against me, that I have been an enemy, out of stubbornness of mind, to the King’s second marriage, I confess I always told his Majesty my opinion of it, according to the dictates of my conscience, which I neither ever would or ought to have concealed ; for which, I am so far from thinking myself guilty of high treason, that, on the contrary, being required to

give my opinion by so great a Prince, in an affair of so great importance, upon which the peace of the kingdom depended, I should have basely flattered him, and my own conscience, had not I spoken the truth as I thought. Then, indeed, I might have been esteemed a most wicked subject, and a perfidious traitor to God. If I have offended the King herein, if it can be an offence to tell one's mind freely when my Sovereign put the question to me, I suppose I have been sufficiently punished for the fault by the great afflictions I have endured, by the loss of my estate, and my tedious imprisonment, which has continued nearly fifteen months. The second charge against me is that I have violated the Act made in the last Parliament; that is, being a prisoner, and twice examined, I would not, out of malignant, perfidious, obstinate, and traitorous mind, tell them my opinion—whether the King is supreme head of the Church or not—but confessed then that I had nothing to do with that Act, as to the injustice or justice of it, because I had no benefice in the Church; yet, then I protested that I had never said or done anything against it, neither can any word or action of mine be alleged or produced to make me culpable. Nay, this, I own, was then my answer to their Honours, that I would think of nothing else hereafter but the bitter Passion of our Blessed Saviour, and of my exit out of this miserable world. I wish nobody any harm, but if this does not keep me alive I have no desire to live. I know I would not transgress any law, or become guilty of any treasonable crime; neither this statute nor any other law in this world can punish any man for his silence, seeing that they can do no more than punish words or deeds. 'Tis God alone that can judge the secrets of our hearts."

The Attorney-General: "Though we have not one word or deed of yours to urge against you, yet we have your silence; because no dutiful subject being asked this question will refuse to answer it."

Sir Thomas More shrewdly answered: "As my silence is no sign of malice, which the King himself must know by my conduct on divers occasions, neither doth it convince any man of a breach of law, for it is a maxim amongst civilians and canonists, '*Qui tacet consentire videtur*'—he that holds

his peace seems to give his consent. As to what you say that no good subject will refuse to give a direct answer, I do really think it the duty of every good subject, except he be a bad Christian, rather to obey God than man; to be more cautious to offend his conscience than of anything else in the world, especially if his conscience be not the occasion of some sedition and great injury to his prince and country; for I here sincerely protest that I never revealed it to any man alive. I come now to the third principal article of my indictment, by which I am accused of malicious attempt, traitorous endeavours, and perfidious practices against the statute as the words therein do allege, because I wrote, while in the Tower, divers packets of letters to Bishop Fisher, exhorting him to violate the same law, and encouraging him to the same obstinacy. I insist that these letters must be produced and read in court, by which I may be either acquitted or convinced of a lie. But because you say the Bishop burnt them all, I will tell you the whole truth on this subject. Some of the Bishop's letters related only to private matters about our friendship and acquaintance. One of them was in answer to his, wherein he desired me to let him know what answer I made on the examination concerning the oath, and what I wrote to him in reply was this: That I satisfied my own conscience, and let him satisfy his according to his own mind. God is my witness, and as I hope for salvation, I gave him no other answer. This I presume is no breach of the law. And as regards the specific charge against me, that I should use the same expression as Bishop Fisher, 'the law is like a two-edged sword,' it is evidently concluded from this that there was a conspiracy between us. To this I reply that my answer there was conditional, as there was danger in allowing or disallowing that act; and therefore, like the two-edged sword, it seemed a hard thing to put me in this dilemma, who had never contradicted it by word or deed. These were my words; what the Bishop answered, I know not. If his answer was like mine, it did not proceed from any conspiracy between us, but from the similitude of our learning and understanding. To conclude, I do sincerely avouch that I never spoke a word against the law to any man living, though perhaps the King's Majesty has been told the contrary." After he had

concluded, the infamous Solicitor-General, as in the case of Blessed John Cardinal Fisher, presented himself as a witness, and swore that Sir Thomas More had, in a private conversation with him at the Tower, denied the royal supremacy. To this Sir Thomas, addressing the judges, replied, "If I were a man, my Lords, who had no regard for my oath, I would not be here as a criminal;" and, turning to Rich, he said, "If this oath, Mr. Rich, which you have taken, be true, then I pray that I may never see God's face, which imprecation, under any other circumstances, I would not utter to gain the whole world."

Continuing he said, "In good faith, Mr. Rich, I am more concerned about your perjury than my own danger; and I must tell you that neither myself, nor anybody else to my knowledge, ever took you to be a man of such repute, that I, or they, would ever consult you in any matter of importance. You know that I am acquainted with your mode of life and conversation a long time, even from your youth to the present moment, for we lived in the same parish; but you know very well that—I am forced to speak of it—you always laid under the odium of having a very lying tongue; of being a great gamester; and of having a bad name and character both there and in the Temple, where you were educated. Can it, therefore, seem likely to your Lordships that I should, on such a grave subject as this, act so unadvisedly as to trust Mr. Rich, a man of whom I had such a low opinion as to his truth and honesty, so very much before my Sovereign Lord the King, to whom I am so deeply indebted for manifold favours, or any of his noble and grave Councillors; that I should impart to Mr. Rich the secrets of my conscience regarding the King's supremacy, and about only what I have been so long pressed to explain myself? which I never did nor never could so reveal, either to the King himself or to any of his Privy Councillors, as is known to your Honours, who were sent on no other account, and several times by his Majesty, to me in prison. I refer to your judgments, my Lords, as to whether this can seem credible to any of your Lordships.

"But supposing that all Mr. Rich says is true, as the words were spoken in familiar and private conversation and there was nothing at all asserted, but only fictitious cases discussed with-

out prejudice, it cannot be said that they were spoken maliciously; where there is no real subject discussed, there can be no offence. Besides, my Lords, I cannot think so many revered Bishops, so many honourable persons, and so many virtuous and learned men, who were in Parliament when the law was passed, ever meant to have any man punished with death in whom no malice could be found, interpreting the word *malitia* as malevolence; for if the word malice can be applied to any crime, who can be free from guilt? Wherefore *malitia* signifies, in this statute, the same as the word forcible—in the case of forcible entry. If in that case any one enters peaceably, and puts out his adversary forcibly, it is no offence; but if he enters forcibly, he can be punished by that statute. Besides all the unspeakable goodness of his Majesty towards me, for he has been in so many ways my singular good and gracious Lord, who has so dearly loved and trusted me, even from my first entrance into his royal service, vouchsafing to honour me with the dignity of being one of his Privy Council, and has graciously promoted me to offices of great reputation and honour, and lastly to that of Lord High Chancellor, which honour he never conferred on any layman before, the office being the greatest dignity in this famous kingdom and next to the King's royal person, so far beyond my merits and qualifications honouring and exalting me by his incomparable benignity, for these twenty years and upwards heaping continual favours upon me, and now at last, at my humble request, giving me liberty to dedicate the remainder of my life to the service of God for the better saving of my soul, has been pleased to discharge and free me from that weighty dignity, before which he had heaped more and more honours on me—I say all this, his Majesty's bounty, so long and so plentifully conferred upon me, is enough, in my opinion, to invalidate the scandalous accusation so injuriously surmised and urged by this man against me."

Touched to the quick at this indelible brand on his name, Rich endeavoured to get Sir Richard Southwell and Palmer, who happened to be in the cell at the time, to corroborate what he said. They both knew that it was a concocted falsehood, but Palmer got out of the difficulty by saying, "I

was so busy in thrusting Sir Thomas's books into a sack that I took no notice of their talk;" and Sir Richard swore "that he was so busy in carrying the books away that he gave no ear to their conversation." Sir Thomas More having concluded, the jury retired to find a verdict. Their names are as follows:—Sir Thomas Palmer, Knight; Sir Thomas Piert, Knight; George Hovell, Esq.; Thomas Burbage, Esq.; Geoffrey Chamber, Gent.; Edward Stockmore, Gent.; Jasper Leake, Gent.; William Brown, Gent.; Thomas Billington, Gent.; John Parnel, Gent.; Richard Bellame, Gent.; George Stoakes, Gent.

After retiring for a quarter of an hour, they returned with a verdict—Guilty. The Lord Chancellor Audley was proceeding to pass sentence, when the prisoner said: "My Lord, when I was concerned in the law, the practice in such cases was to ask the prisoner if he had anything to say why sentence should not be pronounced." The Lord Chancellor having permitted him to speak, then Sir Thomas made a final effort to defend himself. "My Lords," urged he, "this indictment is founded upon an Act of Parliament directly opposed to the laws of God and His Holy Church, the supreme government of which, or any part thereof, no temporal person may by any law presume to take upon him, being what of right belongs to the See of Rome, which, by special prerogative, was granted by the mouth of our Saviour Christ Himself to St. Peter, and the Bishops of Rome his successors only, whilst He lived and was personally present here on earth. It is therefore among Catholic Christians insufficient in law to charge any Christian to obey it. This kingdom being but one member, and a small part of the Catholic Church, should not make a particular law disagreeing with the universal law of Christ's Universal Catholic Church, no more than the City of London, being but one member of the whole kingdom, could enact a law against an Act of Parliament to be binding on the whole realm. The law itself is contrary to the laws and statutes of the kingdom yet unrepealed, as might be seen by Magna Charta, wherein are the words, '*Ecclesia Anglicana libera est, et habet omnia jura integra et libertates suas illaesas.*' It is contrary to the sacred oath which the King's Majesty himself, and every other Christian prince, always take with great solem-

nity at their coronation. It is worse in the kingdom of England to refuse obedience to the Holy See than for a child to refuse to obey its parent, for St. Paul says to the Corinthians, "I have regenerated you, my children, in Christ." (Cor iv., 15.) So might that worthy Pope, St. Gregory the Great, say to us Englishmen, 'Ye are my children, because I have given you everlasting salvation,' for by St. Augustine and his followers, his express messengers, England first received the Christian faith, which is a far higher and better inheritance than any father can leave to his children; for a son is only by generation, but we by regeneration are made the spiritual children of God and the Holy Father."

Here the Lord Chancellor interposed and said: "As all the Bishops and Universities and most learned men in the kingdom have consented to the Act, it is much to be wondered that you alone should so stiffly stickle, and so vehemently argue against it."

Sir Thomas More: "If the number of Bishops and Universities are so material, as your Lordship seems to make it, then, my Lord, I see no reason why that should change my conscience, for I doubt not—but of the learned and virtuous men now alive I do not speak of this realm only, but of all Christendom—there are ten to one of my mind in this matter. If I were to notice those learned doctors and virtuous fathers that are already dead, many of whom are saints in heaven, I am sure there are far more who, all the while they lived, thought in this case as I do now, and therefore, my Lord, I do not think myself bound to conform my conscience to the counsel of one kingdom against the general consent of all Christendom."

Here it seems that the Lord Chancellor, not willingly taking the whole load of his condemnation upon himself, asked in open Court the advice of Sir John Fitzjames, the Lord Chief Justice of England, whether the indictment was valid or not? He wisely answered: "My Lord, by St. Gillian," for that was always his oath, "I must needs confess, that if the Act of Parliament is not unlawful, then the indictment is not, in my conscience, invalid."

The Lord Chancellor then pronounced judgment. "Sir

Thomas More, you have been tried by a jury of your fellow-countrymen and found guilty. The sentence of the Court is that you be carried back to the Tower of London, by the help of William Kingston, Sheriff, and from thence drawn on a hurdle through the City of London to Tyburn, there to be hanged until you be half dead; then you shall be cut down alive your four quarters set up over the gates of the city, and your head upon London Bridge."

When he had received sentence, he spoke with a resolute and sedate aspect: "Well, seeing that I am condemned, God knows with what justice, I will speak, for the disburdening of my conscience, what I think of the law. When I perceived it was the King's pleasure to sift out from whence the Pope's authority was derived, I confess I studied seven years to find out the truth of it, and I could not meet with the works of any one Doctor, approved by the Church, that avouches a layman ever was or could ever be the head of the Church."

The Lord Chancellor: "Would you be esteemed wiser, or to have a sincerer conscience, than all the Bishops, learned Doctors, nobility, and Commons of the realm?"

More: "I am able to produce, against one Bishop on your side, a hundred holy and Catholic Bishops for my opinion, and against one realm the consent of Christendom for a thousand years."

The Duke of Norfolk: "Sir Thomas, you show your obstinate and malicious mind."

More: "Noble Sir, 'tis no malice or obstinacy that makes me say this, but the just necessity of the cause obliges me to do it for the discharge of my conscience, and I call God to witness that nothing but this has excited me to it."

After this, the judges offered him their favourable audience if he had anything else to say; he answered them mildly and charitably: "I have no more to say, but that, as the blessed Paul, as we read in the Acts of the Apostles, was present and consenting to the proto-martyr Stephen's execution, keeping their clothes as they stoned him to death, and yet they are both holy saints in heaven, and they shall continue friends for eternity, so I verily trust, and therefore heartily pray, albeit your Lordships

have been on earth my judges to condemnation, yet that we may hereafter meet joyfully together in heaven, to our everlasting salvation; and God preserve you all, especially my Sovereign Lord the King, and grant him faithful Councillors."

Sir Thomas, after his condemnation, was conducted from the bar to the Tower. The meeting which took place between Sir Thomas More and his favourite daughter, Margaret Roper, is very touchingly described by her husband (Roper's *Life of More*, p. 90). She met him as he landed at the Tower wharf, surrounded by the guard. "After his blessing, upon her knees reverently received, without care of herself, pressing in the midst of the throng and the guards that were about him with halberts and bills, she hastily ran to him, and openly in the sight of all embraced and kissed him. He gave her again his fatherly blessing. After separation, she, all ravished with entire love of her dear father, suddenly turned back again, ran to him as before, took him about the neck, and divers times kissed him most lovingly, a sight which made many of the beholders weep and mourn."

In his farewell letter to his daughter, written on Monday, July 5th, 1535, More, alluding to this heart-rending scene, said: "I never liked your manner towards me better than when you kissed me last; for I love when daughterly love and dear charity have leisure to look to worldly courtesy."

During the last days of his life, many messengers from the King endeavoured to break his inflexible will. Whilst this importuning was taking place one day, his thoughts were occupied as to whether he should go to execution clean shaven, as he was before his imprisonment, or wearing his beard, which had grown during his captivity. The questioner persisted in asking, "Have you changed your mind?" and he answered, "Yes." Without a moment's delay, the royal messenger rushed and told the King that Sir Thomas had changed. The King at once bade him return and discover wherein he had changed his mind. Sir Thomas rebuked the knight for his levity in telling the King words spoken in private conversation and in jest, explaining that he had intended to appear before the public with a clean-shaven

face, but changed his mind, and resolved that his beard should take the same part as his head on the day of execution.

SIR THOMAS MORE'S EXECUTION.

Early on the morning of July 6th, 1535, an old friend, Sir Thomas Pope, paid a visit to the Tower to inform the prisoner that his execution would take place at nine o'clock. By the special mercy of the King, he was to be beheaded on Tower Hill instead of being hanged at Tyburn. After Pope had delivered the royal message, the man of God replied, with true Christian fortitude, "I have been much obliged to his Majesty for the benefits and honours he has bountifully conferred upon me, yet I am more bound to his Grace, I do assure you, for confining me in this place, where I have had convenient space and opportunity to put me in mind of my last end. I am, most of all, bound to him that his Majesty is pleased to rid me of the miseries of this wretched world."

Then Sir Thomas Pope told him that it was the King's wish that he should not say many words at the place of execution. "Sir," said the martyr, "you do well to acquaint me with the King's pleasure, for I had deigned to make a speech to the people; but it matters not, and I conform myself to his Highness's pleasure. And I beseech you, sir, that you would become a suitor to his Majesty that my daughter Margaret may attend my funeral." Pope replied that the King was willing that his wife, children, and friends should be present. Then, overcome with grief, he burst into tears. Sir Thomas More cheered his friend with these words: "Let not your spirits be cast down, for I hope we shall meet one another in a better place, where we shall be free to live and love in eternal bliss."

About nine o'clock the procession was formed within the Tower to the place of execution. The noble martyr walked to his death, carrying a red cross in his right hand, often raising his eyes to heaven in silent prayer. A woman offered him a cup of wine, but he declined it, saying, "Christ at His passion drank no wine, but gall and vinegar." Another asked him for some papers which she had left with him when he was

Lord Chancellor. "Good woman," said he, "have patience but an hour, and the King will rid me of the care of those papers and everything else."

A third reproached him loudly, saying that he had wronged her when he was Lord Chancellor. To her he said, "I very well remember your case, and if I had to decide it now I would make the same decree." When they arrived at the scaffold, it seemed very tottering, and More said merrily to the lieutenant, "Pray, sir, see me safe up; and as to my coming down, let me shift for myself." When he had ascended the scaffold, he opened his mouth to speak, but was at once interrupted by the sheriff. They allowed him, however, to say the few words which he wanted to say, "I die in the faith of the Catholic Church, a faithful servant both to God and the King." Then kneeling he reverently recited the Psalm *Miserere*, and as he regained his feet the executioner asked to be forgiven. He kissed him, saying "Pluck up thy spirits, man, and be not afraid to do thine office. My neck is very short; take heed therefore that thou strike not awry for saving thine honesty." Then, laying his head upon the block, he told him to wait until he had put his beard aside, "for it hath done no treason."

His head was severed in one blow, and placed on London Bridge, where it lay for some months, and as it was about to be thrown into the river, it was secretly taken away by his beloved daughter, Margaret. For this so-called offence she was taken up and examined before the Council. She boldly stated that she took it away because she did not wish her father's head to become food for the fishes in the Thames. After a short imprisonment she was released. She reverently placed her martyred father's head in a reliquary, and placed it in the Roper family vault, St. Dunstan's Church, Canterbury. The mangled body was taken from the Tower Chapel, where it was first interred, and deposited in the south chancel of Chelsea Church (Weaver's *Monuments*, p. 505), where a monument had been already erected with a suitable inscription written by the hand of the holy martyr himself in 1532, when he was still Chancellor of the Exchequer.

BLESSED THOMAS MORE'S PERSONAL APPEARANCE AND
CHARACTER.

Erasmus, in a letter addressed to Ulric Hutton, gave the following description of his friend: "He was of middle stature, exactly proportioned; his complexion fair with a light tincture of red; the colour of his hair dark chestnut; his countenance the portrait of his mind, cheerful and pleasant; his aspect composed by habit to a smile, and, to speak ingeniously, more apposite to festivity and jesting than either gravity or dignity, but very remote from scurrilous. In walking his right shoulder appeared higher than the other, but this was the effect of habit, not the fault of nature. Accordingly, the rest of his body was entirely faultless, only his hands were somewhat rustic and clumsy; his apparel was plain, yet when the dignity of his place required it he conformed to the custom; his voice was neither strong nor shrill, but clear and distinct, though not very musical, as much as he delighted in music; his constitution generally healthy, only towards the latter part of his life, by much writing, he complained of a pain in his chest and some decay of strength, such as was enough to serve as an excuse to resign the Chancellorship. He drank a great deal of water, only tasting wine when pledging others."

Fox and Burnett are the only writers who reflect on the martyr's memory. Burnett, in his *History of the Reformation* (vol. 3., part i., p. 45), is responsible for the statement that "when More was raised to the chief post in the ministry, he became a persecutor even to blood, and defiled those hands that were never polluted with bribes." Erasmus thoroughly refuted this statement. "It is," he wrote, "a sufficient proof of his clemency that whilst he was Chancellor no man was put to death for these pestilent dogmas, whilst so many have suffered capital punishment for them in France, Germany, and the Netherlands." (Erasmus, *Fabio Episcopo Vicun.*)

More, in his apology written after he had resigned the Chancellorship, writes thus: "Divers of them have said that of such as were in my house when I was Chancellor, I used to examine them with torments, causing them to be bound to a tree in my

garden and there piteously beaten. Except their sure keeping, I never did else cause any such thing to be done unto any of the heretics in all my life except twain: one was a child and a servant of mine in my own house, whom his father, ere he came to me, had nursed him up in such matters, and set him to attend George Jay. This Jay did teach the child his ungracious heresy against the Blessed Sacrament of the Altar, which heresy this child in my house began to teach another child, and upon this I caused a servant of mine to stripe him like a child before mine household, for an amendment of himself and example to others; another was one who, after he had fallen into these frantic heresies, soon fell into plain open frenzy; albeit he had been in Bedlam, and afterwards by beating and correction gathered his remembrance [became sane]. Being set at liberty, his old frenzies again fell into his head. Being informed of his relapse, I caused him to be taken by the constables and bounden to a tree in the street before the whole town, and there striped him until he waxed weary. Verily, God be thanked, I hear no harm of him now. And of all who came into my hands for heresy, as help me God, else had never any of them any stripe or stroke given them so much as a fillip on the forehead." It is necessary here to explain that binding and beating the insane was considered at the time the proper treatment for madness. The only other fault ever seriously attributed to him is levity of conduct on the eve and on the day of his martyrdom; but, as Addison remarks (*Spectator*, vol. 6, no. 349), "His death was on a piece with his life: he saw nothing in it to put him out of his ordinary humour; and as he died under the fixed and settled hope of immortality, he thought any unusual degree of sorrow and concern improper on such an occasion which had nothing in it to deject or terrify him."

The simple history of the life of Blessed Thomas More, citizen and saint, from his birth, 1480, in Milk Street, Cheapside, in the City, to his martyrdom on Tower Hill on the morning of July 6th, 1535, is but one long record of a saintly life and glorious death. Apart from this any attempted eulogy would imply that some word-painting is necessary to develop the glories of a life that shines all the more brilliantly if left alone in its unaided

splendour. As a page at Cardinal Morton's, as a student at Oxford, as a young man studying the law at Lincoln's Inn, as a popular barrister pleading in the courts, as a judge expounding the law, as a Speaker of the House of Commons maintaining its privileges, as Lord Chancellor ruling the realm, Blessed Thomas More proclaims to the world that it is possible for a man, in the varied paths of life, to obtain the highest worldly success and yet love God above all, and save his own soul. Firmly believing from his childhood in the one Holy Catholic Church and in the supremacy of the Bishop of Rome over the Universal Church, he refused to acknowledge Henry VIII as supreme head on earth of the Church in England, and nobly shed his blood for the Faith.

**BLESSED JOHN ROCHESTER and
BLESSED JAMES WOLVER,
Carthusian Priests.**

MARTYRED UNDER HENRY VIII, AT YORK, ON MAY 11th, 1537.

Blessed John Rochester and Blessed James Wolver were Carthusian priests of the Charterhouse in London.

Whilst on a visit to another house of the same order at Hull, they were arrested for denying the royal supremacy, and tried at York. After sentence of death was pronounced upon them, they earnestly begged of the judges to allow them to be attended by a priest before their execution, but their request was refused. (Bargrave, *State Trials*.)

They were hung at York on May 11th, 1537.

BLESSED THOMAS JOHNSON,	}	Priests.
BLESSED RICHARD BERE,		
BLESSED THOMAS GREEN,		
BLESSED THOMAS DAVY, Professed Monk.		
BLESSED RICHARD SALT,	}	Lay Brothers.
BLESSED WILLIAM GREENWOOD,		
BLESSED WALTER PEERSON,		
BLESSED THOMAS SCRYVEN,		
BLESSED THOMAS REDING,		

DIED UNDER HENRY VIII, IN NEWGATE PRISON, IN JUNE, 1537.

Blessed Greenwood, Salt, Peerson and Bere lay dead, whilst Blessed Scryven, Reding and Green were reported as dying, and Blessed Johnson and Davy as dangerously ill ; all were either dead, dying, or suffering from starvation on June 14th, 1537. With the sole exception of Blessed William Horne all succumbed to the inhuman treatment, but he lingered in prison until Wednesday, March 4th, 1540, when, as we shall afterwards see, he was hung at Tyburn with five other martyrs.

VENERABLE ANTHONY BROOKBY, Franciscan Observant.

DIED IN NEWGATE PRISON, ON JULY 19th, 1537.

Doctor Gasquet gives a very touching description of the agony and death of this glorious martyr. Quoting, as his authority, Father Thomas Bouchier's *History of the Franciscan Observants*, he describes Father Anthony Brookby as a man of deep learning and great piety, whose sufferings in prison were excruciating. For twenty-five continuous days he was not permitted to lie down to rest, and was allowed no food except that which some kind-hearted lady visitor secretly brought him on visiting days. Notwithstanding this terrible treatment, to the great astonishment of his tormentors he continued to live, till they, finally losing patience, strangled him with the cord of his own religious habit on July 19th, 1537.

He was martyred for declaiming against King Henry's war against the Church.

The same good lady who befriended the martyr in prison reverently buried his remains in the Cemetery of St. Sepulchre's, a church situated close to Newgate Prison, which still tolls its bell at the time when those condemned to capital punishment are executed at Newgate Prison.

BLESSED JOHN FOREST, Franciscan Observant.
MARTYRED UNDER HENRY VIII, AT SMITHFIELD, ON MAY 22nd,
1538.

Blessed John Forest, of the Franciscan Observants, was superior of a house of that order established at Greenwich at the time when Peto and Elstow, of immortal memory, preaching two consecutive Sundays in a chapel attached to the Royal Palace, and in the Royal presence, fearlessly told the surprised and indignant King that it was not lawful for him to divorce his true and lawful wife, the good Queen Catherine.

Blessed John Forest, having enjoyed the honour of being the Queen's confessor, friend, and adviser, was held responsible for the noble fortitude displayed by her under the trying ordeal of maintaining her rights. Having endeavoured in vain by fair words and promises to secure the friar's complicity, Henry at last resorted to open threats and imprisonment to induce the holy martyr to second his infamous schemes. Through some lingering regard for his discarded Queen, the King did not proceed to further extremities during her lifetime, but contented himself until her death would enable him to reap full vengeance on the Queen's devoted friend. When the Queen's death took place, Henry singled out the good Father Forest for a terrible and—so far as Catholics were concerned during this reign—unheard of punishment, namely, death by fire at Smithfield. Protestants were indeed condemned by Henry to be punished by fire as heretics, but Catholics were hung, drawn, and quartered as simple traitors; and therefore to Blessed John Forest belongs the singular honour of being burned to death by this brutal monarch.

Legal formalities were, however, in appearance at least, observed. Father Forest was accused of heresy, and condemned as a heretic, for denying the authority of the Sacred Scriptures, simply because, as the author of the *State Trials* (xi., p. 24) fairly admits, he had maintained that the Scriptures could not be privately interpreted, and depended for interpretation on the Church, which was their sole authoritative interpreter. The unscrupulous judges who, at the King's suggestion, convicted Blessed John Forest of heresy, must have felt convinced, in their own hearts, that, on the same evidence, every Catholic in England could be punished as a heretic for holding that which the Church has always taught from the beginning.

This long-suffering and noble martyr, faithful to God and to the Church, was burnt as a heretic at Smithfield on May 22nd, 1538.

VENERABLE THOMAS CORT,
Franciscan Observant.

DIED IN NEWGATE PRISON, ON JULY 27th, 1538.

Imprisoned for denying the King's supremacy over the Church in England, the Venerable Thomas Cort died of the hardships of close confinement and of starvation in Newgate Prison, on July 27th, 1538.

VENERABLE THOMAS BELCHIAM,
Franciscan Observant.

MARTYRED UNDER HENRY VIII, IN NEWGATE PRISON, ON AUGUST
3rd, 1538.

Of two hundred Franciscan Observants cast into prison for denying the royal supremacy, thirty at least died from the effects of the hardships and privations of their close confinement. Acting under instructions, the Governors of Prisons allowed food to be supplied from without to prisoners of this class, but refused to supply them with any sustenance at the Government's expense, withdrawing from them even the meagre allowance daily given.

to common criminals. As it was a dangerous thing for strangers to show their sympathy for prisoners accused of high treason, and as many of the accused had no relatives, the death roll of prisoners who died of starvation was great.

Amongst the few names recorded of those who died thus of starvation we find that of Father Thomas Belchiam, who earned the martyr's crown on August 3rd, 1538.

**BLESSED JOHN STONE,
FATHER MARTIN DE CONDRES, and
FATHER PAUL OF SAINT WILLIAM,
Augustinian Friars.**

MARTYRED UNDER HENRY VIII, AT CANTERBURY, SOME TIME IN
DECEMBER, 1538.

Blessed John Stone was superior of the Augustinian Friars at Droitwich. Accused by Bishop Ingworth, one of the royal visitors, of still adhering to the Papal supremacy, Blessed John Stone, according to the Abbot Gasquet, was condemned and executed at Canterbury, in December, 1538, but the exact day on which he was martyred is not known. The old *Catalogue of the late English Martyrs* adds that two other Augustinian Friars were martyred on the same day, for the same political offence. We are indebted to Father Pollen, S.J., for supplying the names omitted in the Catalogue. Fathers Martin de Condres and Paul of St. William are the names of the two good Augustinian Fathers who were martyred at Canterbury with their superior in December, 1538.

BLESSED ADRIAN FORTESCUE, and
VENERABLE THOMAS DINGLEY,
Knights of St. John of Jerusalem.

MARTYRED UNDER HENRY VIII, ON TOWER HILL, JULY 8th, 1539.

These noble knights, with several others, were attainted by the permission of Parliament in 1539. Bargrave remarks: "These attainders are blemishes that can never be washed off." Quoting, he endorses the words of the great Lord Chief Justice Coke, who said:—"Although I question not the power of Parliament, for doubtlessly the attainder stands of force in law, yet I say of this manner of proceeding: *Auferat oblivion si potest, si non potest utramque tagat*—'Let oblivion consign them to the region of forgetfulness, if possible; if not, let silence throw its mantle over both.'"

In this Parliament no less than sixteen persons were attainted. Sir Adrian Fortescue, Sir Thomas Dingley, knights; Robert Gainster, merchant; a Dominican friar; three Irish priests, and nine others, whose names are not mentioned in the *State Trials*, were all found guilty without judge or jury for saying "that that venomous serpent, the Bishop of Rome, was supreme head of the Church in England," as it was insultingly worded.

"There was," as Bargrave does not fail to observe, "much haste in passing the bill; it was brought in upon the 10th of May, and read the first and second time; on the 11th, it passed the House of Lords. The Commons kept it five days before sending it back, and added some more names to the bill than those that were on it originally, but how many were afterwards added cannot be discovered, as the original records were lost." (Bargrave, *State Trials*, vol. xi., p. 25.)

Sir Thomas Dingley and Sir Adrian Fortescue were beheaded on Tower Hill on July 8th, 1539. It is not easy to ascertain what was the fate of the others, but judging by the relentless spirit of the times, there can be but little doubt as to their fate.

**FATHER JOHN GRIFFITH, Secular Priest, and
FATHER NICHOLAS WAIRE, Franciscan Observant.**

**MARTYRED UNDER HENRY VIII, AT ST. THOMAS'S WATERINGS, ON
JULY 8th, 1539.**

Father John Griffith was vicar of Wandsworth, and Father Nicholas Waire a Franciscan Observant. This is all that is known of these two good priests, except that they were executed at St. Thomas's Waterings for refusing to recognize the royal supremacy over the Church in England.

**VENERABLE DOCTOR JOHN TRAVERS, and
FATHER JOHN HARRIS,
Secular Priests.**

MARTYRED UNDER HENRY VIII, AT TYBURN, JULY 30th, 1539.

Next, perhaps, to the Carthusians and Franciscan Observants, the secular clergy shed their blood more freely for the faith during this reign than any other religious body.

Amongst the uncrowned martyrs who have always done yeomen's work in propagating the Gospel, Doctor John Travers's and Father John Harris's names will never be forgotten. Sentenced to death for denying the King's supremacy over the Church in England and for having written a book against the royal divorce, the Venerable John Travers, when asked whether he was the author of that book, held up the three fingers of his right hand and said: "These fingers wrote that book and shall never burn."

Father John Harris was also tried for denying the royal supremacy. They were both condemned and suffered martyrdom at Tyburn on July 30th, 1539.

BLESSED RICHARD WHITING, Abbot, of Glastonbury;

BLESSED HUGH COOK, Abbot of Reading;

BLESSED JOHN BEACH, Abbot of Colchester;

BLESSED WILLIAM ONION, and

BLESSED JOHN RUGG, Secular Priests;

BLESSED JOHN THORN and

BLESSED ROGER JAMES, Lay Brothers.

RICHARD WHITING, JOHN THORN, AND ROGER JAMES WERE MARTYRED UNDER HENRY VIII, ON THE HILL OR TOR, ON NOVEMBER 15th, 1539.

HUGH COOK, JOHN RUGG, AND WILLIAM ONION AT READING, NOVEMBER 15th, 1539.

JOHN BEACH MARTYRED AT COLCHESTER, DECEMBER 1st, 1539.

The histories of the martyrdom of the Blessed Abbot Richard Whiting with two Benedictine lay brothers, and of Hugh Cook, Abbot of Reading, with two secular priests, together with that of John Beach, Abbot of Colchester, are so interwoven that they cannot be disentangled without incurring the risk of useless repetition, which would only tend to spoil the whole narrative.

General submission to the royal will followed after the ruthless suppression of the Pilgrimage of Grace. This afforded Henry an opportunity for completing the spoliation of the monasteries, of which he took adroit and unscrupulous advantage. It will be remembered that Parliament only sanctioned the suppression of religious houses under £200 annual valuation, and the greater monasteries were not only excluded from the Act, but the sanctity of the lives of the monks resident in them was testified even by Cromwell's visitors. The difficulty of suppressing them even without Parliamentary sanction was easily overcome by the Vicar-General's diabolical cunning. Coming to his master's rescue, he suggested that Henry could easily obtain possession of all the abbey lands by attainting or terrorizing the abbots who had either given forced hospitality to the rebels during the late rising, or had indignantly refused to accept remuneration for what was ironically called the voluntary surrender of their monasteries.

The result was that, under the first heading, the Abbots of Barlings, Jerveaulx, Fountains, Whalley, Sawley, Woburn, Rivers, and Berlington were tried, found guilty of course, and executed, and all their properties confiscated by the Crown during the spring of 1537. Terrified by the fate of their brethren and the King's secret threats, the Abbots of Furness, Hales, and Walden resigned their monasteries into his hands, and were, in return, rewarded with fixed stipends for the rest of their lives.

Fearless of the consequences, Richard Whiting, Abbot of Glastonbury, Hugh Cook, Abbot of Reading, and John Beach, Abbot of Colchester, refused to surrender their monasteries. They soon had to face the consequences of their fortitude: Whiting was imprisoned on the charge of preserving in the Abbey library a book opposed to the Royal divorce, and of concealing some of the monastic plate from the avaricious grasp of the visitors; Cook and Beach, too, were apprehended on an indefinite charge of disloyalty. The three abbots were sent prisoners to the Tower of London, where, after a searching examination by Cromwell, they were sent back to be dealt with by the local authorities. Doubting, however, whether they could be convicted on such slender evidence, the Vicar-General secretly sent word that they should be called upon to take the oath of supremacy in its most recent and objectionable form. Refusing absolutely to comply with this demand, the three abbots were tried for high treason.

The Abbots of Colchester and Reading were condemned to death, but Richard Whiting, being then in his eightieth year, was, according to Bishop Godwin, dismissed the Court on account of his great age, and allowed to go free.

Suspecting no further persecution, he, accompanied by John Thorn and Roger James, two lay brothers, journeyed towards Glastonbury. No sooner, however, had they arrived in sight of the famous abbey, than they were overtaken by Cromwell's assassins, who mercilessly hung the aged abbot, with his two lay brothers, within sight of their own monastery, on the hill or Tor, on November 15th, 1539.

Hugh Cook, Abbot of Reading, together with his two intimate friends, John Rugg and William Onion, secular priests, were executed at Reading on the same day.

Blessed John Beach, Abbot of Colchester, was executed at that city on December 1st, 1539.

Burnett, in his *History of the Reformation*, although acknowledging that the actual attainders of the three abbots are lost, contends that, as the accused had already freely taken the oath of supremacy, it is ridiculous to urge that they would forfeit their lives rather than repeat an oath that they had already without scruple taken. The fallacy, however, of this contention will become apparent by contrasting the oath agreed to by the bishops assembled in Convocation in 1533, and taken by the three abbots, with another passed in 1537 (Stat. 28 Henry VIII, cap. 10) which they were called upon to take in 1539.

The oath of supremacy taken by the abbots in 1534 was as follows:—"I, N. N., acknowledge His Majesty to be sole protector, the only supreme lord, and also supreme head of the Church in England as far as the law of Christ will permit."

The bishops and abbots, when taking this oath, persuaded themselves that because of the saving clause, "as far as the law of Christ will permit," they were protecting themselves against any surrender of principle. Subsequent events seemed to favour this impression: the King, for more than two years after his assumption of supremacy over the Church in England, regularly applied to Rome for Bulls sanctioning the appointments to the vacant sees; and the bishops, before consecration, were called upon to take two oaths: one acknowledging the spiritual supremacy of the Pope, and the other the supremacy of the King. Many casuists at the same time interpreted the oath of royal supremacy as referring only to temporal matters. The history of Cranmer's appointment to the See of Canterbury will serve as an illustration. When the vacant see was offered to Cranmer by the King in 1533, the latter replied, "that if he should accept it, he must receive it from the Pope's hands, which he neither would or could do, as His Majesty was the only supreme head of the Church in England, both in ecclesiastical and spiritual matters; and that the full right of donation of all manner of benefices and bishoprics, as well as any other temporal dignities and promotions, appertained to him."

"Struck by the proofs which Cranmer adduced in defence of

what he said, Henry consulted Doctor Oliver, a celebrated lawyer, on the objections raised. As a result it was determined that the archbishop-elect should privately make his protestation, in the presence of witnesses, before taking the oath of loyalty to the Pope, 'That he did not admit the Pope's authority any further than it agreed with the express word of God.' " (Cranmer, *Biog. Brit.*) This digression is necessary in order to show that neither the King in demanding, nor the bishops and abbots in taking, the first oath in the early spring of 1534 of royal supremacy, wished to throw off their allegiance to the Holy See.

A new oath was passed in Parliament in 1537 of an entirely different character, and it was this oath that they refused to take in 1539. It ran thus :—

"I, N. N., do utterly testify, and declare in my conscience, that the King's Majesty is the only supreme governor of this realm, and of all His Highness's dominions and countries, as well in all spiritual or ecclesiastical things and causes as temporal, and that no foreign prince, person, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. And, therefore, I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities, and do promise that from henceforth I will bear faith and true allegiance to the King's Highness, his heirs and lawful successors, and, to the best of my power, will assist and defend all jurisdictions, privileges, and pre-eminences and authorities granted, and belonging to, the King's Highness, his heirs and successors, or limited and annexed to the Imperial crown of this realm."

The Blessed Richard Whiting, Hugh Cook, and John Beach, abbots, the Blessed John Onion and John Rugg, secular priests, and the Blessed John Thorn and Roger James, lay brothers, all deserved their crown of martyrdom for refusing to renounce their allegiance to the Holy See.

REV. THOMAS CROFT,	} Secular Priests.
REV. NICHOLAS COLLINS,	
HUGH HOLLAND, Mariner.	

MARTYRED UNDER HENRY VIII, AT TYBURN, ON DECEMBER 3rd, 1539.

The martyrdom of the Revv. Thomas Croft and Nicholas Collins, Priests, and of Hugh Holland, Mariner, is mentioned, without the exact date, in the old *Catalogue of the Late English Martyrs*, discovered by Father Edwin Burton amongst the manuscripts of the Harvington Library, Oscott, in 1897. The learned author of the *Biographical Dictionary of English Catholics* informs us that the Rev. Thomas Croft was attainted on December 3rd, 1539, for denying the supremacy of King Henry VIII over the Church in England, and that he was executed immediately afterwards with the Rev. Nicholas Collins, priest, and Hugh Holland, Mariner, who, too, suffered doubtlessly for the same holy offence at Tyburn on the same day, December 3rd, 1539.

VENERABLE WILLIAM PATERSON and
VENERABLE WILLIAM RICHARDSON,
Secular Priests.

MARTYRED UNDER HENRY VIII, AT CALAIS, ON APRIL 10th, 1540.

All that is known of these two good priests is that they were executed at Calais for denying the King's supremacy over the Church in England.

They died for the faith and should be honoured as martyrs.

BLESSED THOMAS ABELL, D.D.	} Secular Priests.
BLESSED EDWARD POWELL, D.D.,	
BLESSED RICHARD FETHERSTONE,	
D.D.	

MARTYRED UNDER HENRY VIII, AT SMITHFIELD, ON JULY 30th, 1540.

According to Dodd's *Church History of England*, these three learned divines greatly distinguished themselves and forfeited their lives for writing in defence of the unfortunate Queen Catherine's marriage with Henry, at the time when the whole question was publicly discussed.

Bargrave, in his *State Trials*, informs us that "in the 57th Act of Parliament, 1540, Richard Fetherstone, Thomas Abell, and Edward Powell, priests, were attainted for denying the King's supremacy."

Doctors Abell, Fetherstone, and Powell were executed at Smithfield on July 30th, 1540, with Barnes, Gerard, and Jerome, three Protestants found guilty of heresy. "It was," Collier remarks, "an unusual spectacle, and looked like a travesty of justice." A Frenchman, who was present at the execution in Smithfield, freely expressed his surprise to a friend in the following manner:—"They have a strange way of managing things in England, for those who are for the Pope are hanged, and those against him are burnt."

REV. FATHER WILLIAM BIRD, Vicar of Bradford,
Secular Priest.

THOMAS EMPSON, Benedictine Monk of Westminster.

MARTYRED UNDER HENRY VIII, AT TYBURN, AUGUST 4th, 1540.

By the 59th Act of Parliament, 1540, "William Bird," writes Bargrave, Chaplain to Lord Walter Hungerford, "was attainted for having said to one who was going to fight for the King against the rebels in the North: 'I am sorry thou goest; seest thou how the King plucketh down images and abbies every day? And if the King go thither himself, he will never come home

again, nor any of them all who go with him; and in truth it were a pity he should ever come home again.' And, at another time, upon someone saying, 'O Good Lord! I ween all the world will be heretics,' Bird said, 'Dost thou marvel at that? I tell thee it is no marvel, for the great master of all is a heretic, and such a one as there is not his like in the world.' " Father William Bird doubtlessly suffered for the faith. All the evidence against him was dim past recollections of some informer who found it much to his interest to prove the good priest guilty.

All that is alleged against this faithful son of the Church is so much to his credit and should not deprive him of the martyr's crown, which, it is to be hoped, he will obtain on earth, for we can safely assume that he has already been crowned in heaven.

Thomas Empson was imprisoned in 1537 for denying the royal supremacy over the Church. He was kept in prison until 1540, when he was again called upon in open court to take the oath. On his refusal he was stripped of his monk's cowl, and afterwards executed with the Vicar of Bradford at Tyburn, on August 4th, 1540.

LAURENCE COOK, Prior of Doncaster, Franciscan;
BLESSED WILLIAM HORNE, Carthusian Lay
Brother;

VENERABLE EDWARD BRINDHOLME, Secular
Priest;

GILES HERON,	}	Laymen.
VENERABLE CLEMENT PHILPOT,		
GERVAISE CARROW,		
ROBERT BIRD,		
DARBIE KENHAM,		

MARTYRED UNDER HENRY VIII, AT TYBURN, ON AUGUST 4th, 1540.

They were all, according to Bargrave, attainted by the 37th and 58th Acts of Parliament in 1540 "for denying the King's supremacy and adhering to the Bishop of Rome." They were also suspected of corresponding with Cardinal Pole.

One of these martyrs, William Horne, deserves a passing notice. He was the sole survivor of the ten Carthusians imprisoned in Newgate in 1537. After nine of his brethren died of starvation, he survived in the same jail until August 4th, 1540, when he was executed at Tyburn with the two religious and five gentlemen above mentioned. Giles Heron was son-in-law of Blessed Thomas More. Gervaise Carrow and Robert Bird are both described as gentlemen. Darbie Kenham was probably a servant of one or the other.

BLESSED MARGARET POLE, Countess of Salisbury.

MARTYRED UNDER HENRY VIII, ON TOWER HILL, MAY 25th,
1541.

The martyrdom of the aged Countess of Salisbury, Blessed Margaret Pole, is so sad in all its circumstances that it requires something more than a passing notice. The shadow of death darkened all the various scenes of her chequered life. She was the only daughter of the ill-fated Duke of Clarence, who was secretly murdered in the Tower of London, by order of his unnatural brother, King Edward IV, on February 18th, 1477. The murdered Prince left two children, Edward, Duke of Warwick, and Margaret. They were both entrusted to the guardianship of Henry VII when he assumed the title of King of England, to which he had only a doubtful claim. The two children of the Duke of Clarence were the last of the Plantagenets.

During his short and miserable life, Edward and his sister lived in an abject state of dependence on the King, who took good care that, although the young Duke of Warwick inherited the title, he should not succeed to the estates of his father, the Duke of Clarence.

Anxious to remove from his path one who had such a strong claim, by legitimate inheritance, to the throne, Henry VII procured that the young Earl, when twenty-five years of age, should be imprisoned in the Tower of London on a frivolous pretence of high treason. When the prisoner had grown heartily tired of

close confinement and was sighing for liberty, the unscrupulous monarch, through his agents, persuaded the unhappy Earl that if he pleaded guilty to the absurd charge he would at once be set free. The deluded Earl made the required confession, and was promptly beheaded by Royal command on November 28th, 1499.

The judicial murder of the Countess of Salisbury's eldest son, Henry Pole, Lord Montague, did not assuage Henry VIII's thirst for vengeance on the whole family after he had been openly attacked by Cardinal Pole, who espoused the cause of Queen Catherine and in his famous treatise, *De Unitate Ecclesiae*, pointed out to the furious monarch the emptiness of the title he assumed as spiritual head of the Church in England. (See Collins's *Peerage*, "Warwick.")

The Countess of Salisbury was consequently charged with high treason for writing to her son, Cardinal Pole, letters of an entirely domestic and innocent character.

Even the subservient creatures of the King who formed the Council were gravely hesitating about finding her guilty, when Cromwell, who was never at a loss in inventing evidence, produced before the astonished judges "a coat of silk," which, he said, the Lord Admiral had found among the Countess of Salisbury's clothes, on which the Arms of England were wrought on one side, and the standard carried before the rebels on the other. This was produced as evidence that she approved of the rebellion. She was also accused of having Bulls from the Pope in her house, and with keeping up a correspondence with her son Cardinal Pole. (Bargrave, *State Trials*.)

Although condemned to death in 1539, she was left lingering in prison in the expectation that every day might be her last until May 25th, 1544, when she was executed on Tower Hill.

To the end of her life Blessed Margaret Pole, Countess of Salisbury, and last of the Plantagenets, preserved a dignified demeanour "worthy of the long race of monarchs from whom she was descended and of the cause for which she died." She refused to lay her head on the block. On being informed by the executioner that it was customary to do so, she replied, "It was so for traitors, but I am none." Then turning around her grey head she said, "If you will have it, you must get it

as you can." He then aimed several fruitless blows at her neck, mangling her body in a shocking manner. Her last expiring words were, "Blessed are they that suffer persecution for justice sake." (Philip's *Life of Cardinal Pole*.)

Thus died Blessed Margaret Pole, Countess of Salisbury, in her seventieth year, mangled to death on Tower Hill, on May 25th, 1541.

When Cardinal Pole, who was then at Viterbo, received the intelligence of his mother's death, he said to his secretary, Becatelli: "Hitherto I have thought myself most indebted to Divine Providence for having received my birth from one of the most noble and virtuous women in England, but, henceforth, my obligation will be much greater, as I understand I am now the son of a martyr." (Philip's *Life of Cardinal Pole*.)

VENERABLE DAVID GENSON, Knight of St. John of Jerusalem.

MARTYRED UNDER HENRY VIII, AT ST. THOMAS'S WATERINGS,
ON JULY 1st, 1541.

The Venerable David Genson was both a brave knight and a true Catholic. He absolutely refused to acknowledge Henry VIII as supreme head on earth of the Church in England, and was in consequence condemned to be hanged, drawn, and quartered. He was carried on a sledge through the streets of Southwark, and martyred at St. Thomas's Waterings on July 1st, 1541.

JOHN RISBY,	}	Laymen.
THOMAS RYKE, or RICH,		
JAMES SINGLETON.		

MARTYRED UNDER HENRY VIII, AT TYBURN, SOME TIME IN 1544.

The particulars of the trial and condemnation of these three Catholic laymen are not given in any of the Calendars. Doubtlessly they were martyred, like all the faithful Catholics at this time, for denying the King's supremacy over the Catholic Church in England. They are mentioned in the *Menology*, which says "that the particulars of their condemnation are wanting."

BLESSED GERMAIN GARDINER,
 BLESSED JOHN LARK,
 VENERABLE JOHN IRELAND,

} Secular
 Priests.

MARTYRED UNDER HENRY VIII, AT TYBURN, ON MARCH 7th, 1544.

The author of *State Trials* (vol. xi., p. 25) informs us that “the last instance of the King’s severity was in the year 1544, in which one Gardiner, who was the Bishop of Winchester’s kinsman and secretary, *with two other priests*, were tried for denying the King’s supremacy, and soon after executed.”

The names of the two other priests are given in Law’s *Calendar of English Martyrs*:—John Ireland and John Larke. There Germain Gardiner is mentioned as a layman, but he is said to be a priest in the *Menology of England and Wales* and in the *State Trials*.

Blessed John Lark was some time Rector of St. Ethelburga’s, Bishopsgate Street, London.

Venerable John Ireland was another faithful secular priest. Blessed Germain Gardiner also belonged to that body, and acted as secretary to the great advocate of the Royal supremacy and author of *De Obedientia*, written in reply to Cardinal Pole’s *De Unitate Ecclesiae*.

It must have given such a thorough-going follower of the King, as Bishop Gardiner undoubtedly was, a rude shock and many searchings of conscience to find his own trusted secretary and kinsman shedding his blood at Tyburn for the doctrine of the supremacy of the Sovereign Pontiff over every kingdom in this world.

VENERABLE THOMAS ASHBY, Gentleman.

MARTYRED UNDER HENRY VIII, AT TYBURN, ON MARCH 19th, 1544.

Although Bargrave contends that the persecution of Catholics during this reign ended with the martyrdom of Blessed Germain Gardiner and his three fellow-priests, the compiler of the *Calendar of English Martyrs* states distinctly that the glorious honour of being the last victim of the royal supremacy rests with Thomas Ashby, gentleman, who died for the faith on March 19th, 1544. The *Biographical Dictionary of English Catholics* declares that he was “executed at Tyburn for refusing to submit to the King’s ecclesiastical supremacy.”



SUMMARY.

MARTYRED KINGS OF BRITAIN.

St. Clitane, King of Brecknock, Wales.
 St. Theoderick, King of Glamorgan, Wales.
 St. Constantine, King of Cornwall.
 St. Erpenwald, King of the East Angles.
 St. Edwin, King of Northumbria.
 St. Oswald, King of Northumbria.
 St. Oswin, King of Northumbria.
 St. Sigebert, King of the East Angles.
 St. Alfwold, King of Northumbria.
 St. Ethelbert, King of the East Angles.
 St. Kenelm, King of the Mercians.
 St. Edmund, King of the East Angles.
 St. Ethelred, King of the West Saxons.
 St. Edward, King of the West Saxons.
 Henry Plantagenet, King Henry VI of England.

MARTYRED PRINCES.

St. Meliorus, Prince of Cornwall.
 Saints Ulfade and Rufin, sons of Wolfere, King of Mercia.
 Saints Ethelred and Ethelbright, nephews of Ercombert, King of Kent.
 St. Fremund, son of Offa, King of the Mercians.
 Saints Arvald, two brothers, South Saxon Princes.
 St. Alkmund, son of Alured, King of Northumbria.
 St. Winstan, nephew of Coelwolf, King of Mercia.

LAY MARTYRS.

St. George, Roman Tribune, Patron of England.
 St. Alban, High Steward of Verulam, Britain's Proto-Martyr.
 The Martyrs of Verulam, said to be a Thousand.
 Saints Julius and Aaron.
 Saints Stephen and Socrates.
 St. Decuman, Hermit.
 St. Emerita, Virgin.
 St. Ursula and her companions, said to be Eleven Thousand.
 St. Almedha, Virgin.
 St. Alnoth, Hermit.
 St. Mono, Hermit.
 St. Ithware, Virgin.
 St. Menigold, Hermit.
 St. William, Pilgrim.
 Britons martyred by the Danes in 1012, estimated at Eight Thousand.
 Blessed Thomas More, Lord Chancellor of England.

Blessed Sir Adrian Fortescue, Knight of St. John.

Venerable Sir Thomas Dingley.

Hugh Holland, Mariner.

Giles Heron.

Venerable Clement Philpot.

Gervaise Carrow.

Robert Bird.

Darbie Kenham.

Blessed Margaret Pole, Countess of Salisbury.

Venerable David Genson.

John Risby.

Thomas Ryke.

James Singleton.

Venerable Thomas Ashby.

The Lay Martyrs, including the King and Princes, number 20,051.

MARTYRED BISHOPS.

St. Amphibalus, Bishop of Verulam.

St. Angulus, Bishop of London.

St. Vodine, Bishop of London.

St. Elphege, Archbishop of Canterbury.

St. Thomas A'Becket, Archbishop of Canterbury.

St. Hamund, Bishop of Sherborne, Dorsetshire.

St. Humbert, St. Edmund's Councillor.

St. Leofgar, Bishop of Hereford.

Blessed John Cardinal Fisher, Bishop of Rochester.

St. Lucius, Bishop of Chur, Switzerland.

St. Liephard, Missionary Bishop in Germany.

St. German, Missionary Bishop in Friesland.

St. Boniface, Archbishop of Mayence, Apostle of Germany.

St. Tancon, Bishop of Worth, Germany.

St. Eskell, Missionary Bishop in Sweden.

St. Ulfride, Missionary Bishop in Sweden.

St. Henry, Bishop of Upsal, Sweden.

St. Sophias, Bishop of Benoventum, Italy.

MARTYRED PRIESTS BEFORE THE REFORMATION.

St. Englemund.

St. Clare.

St. Wigbert.

Saints Ewald (Albus and Niger), brothers.

Saints Unaman, Sunaman, and Wiaman, brothers.

PRIESTS AND RELIGIOUS MARTYRED UNDER HENRY VIII.

AUGUSTINIANS.

Father John Stone.

Father Paul of St. William.

Father Martin de Condres.

BENEDICTINE MARTYRS.

Blessed Richard Whiting, Abbot of Glaſtonbury.
 Blessed Hugh Cook, Abbot of Reading.
 Blessed John Beach, Abbot of Colchester.
 Blessed John Thorn, Lay Brother.
 Blessed Roger James, Lay Brother.
 Thomas Empson, Monk of Westminster.

BRIGITTINE.

Blessed Richard Reynolds, Prior of Sion on the Thames.

CARTHUSIANS.

Blessed John Houghton.	Blessed John Rochester.
Blessed Robert Lawrence.	Blessed James Wolver.
Blessed Augustine Webster.	Blessed Thomas Johnson.
Blessed Humphrey Middlemore.	Blessed Richard Bere.
Blessed William Exmew.	Blessed Thomas Green.
Blessed Sebastian Newdigate.	

CARTHUSIAN LAY BROTHERS.

Blessed Richard Salt.	Blessed Thomas Scryven.
Blessed William Greenwood.	Blessed Walter Peerson.
Blessed Thomas Reding.	Blessed William Horne.

FRANCISCAN PRIESTS.

Venerable Anthony Brookby.	Venerable Thomas Belchiam.
Blessed John Forest.	Father Nicholas Waire.
Venerable Thomas Cort.	Father Laurence Cook.

SECULAR PRIESTS.

Blessed John Haile, Vicar of Isleworth.
 Father Thomas Croft.
 Father Nicholas Collins.
 Father John Griffith, Vicar of Wandsworth.
 Venerable John Travers.
 Blessed John Rugg, Priest of Reading.
 Blessed William Onion, Priest of Reading.
 Venerable Edward Brindholme.
 Venerable William Paterson.
 Venerable William Richardson.
 Blessed Thomas Abell.
 Blessed Edward Powell.
 Blessed Richard Fetherstone.
 Father William Bird, Vicar of Bradford.
 Blessed John Lark, Rector of Chelsea.
 Blessed Germain Gardiner.
 Venerable John Ireland.
 Father John Harris.

MARTYRED NUNS.

St. Osith, Queen and Abbess.	St. Ebba and her Companions.
St. Lewina.	St. Winefrid.
St. Lefrona, Abbess.	

Besides the Martyrs enumerated about thirty Franciscan Observants and fifty Carmelites died of destitution and starvation in prison during the reign of Henry VIII.

In giving the grand total of pre-Reformation martyrs no attempt has been made to enumerate either the number of martyrs put to death by Hengist the Saxon, or by the Danes during their other raids into Britain, for the simple reason that no records exist of the numbers of victims who suffered for Christ during those dark days.

WILLIAM CANON FLEMING.

January, 1902.



[The British Martyrs are classified according as their merits have been already recognized in a greater or lesser degree by the Sacred Congregation of Rites with the titles of Saints, Blessed, or Venerables. There are others whose names are enrolled in the Calendars and Catalogues of those who have shed their blood for the faith, but whose histories have not yet been investigated by the Sacred Congregation; but these, according to the rule of the Church, only receive their ordinary titles. It will be well to bear this important distinction in mind when reading the foregoing brief lives of the British Martyrs.]

INDEX.

Names of the Martyrs	Date of Martyrdom	Page
St. George, Roman Tribune, Patron of England	April 23rd, 290 ...	1
St. Alban, High Steward of Verulam	June 22nd, 303 ...	2
The Thousand Martyrs of Verulam ...	Jan. 2nd, 304 ...	7
St. Amphibalus, Bishop of Verulam...	June 25th, 304 ...	7
Saints Julius and Aaron, Laymen ...	July 1st, 304 ...	8
Saints Stephen and Socrates, Laymen	Sept. 17th, 304 ...	9
St. Angulus, Bishop of London ...	Feb. 7th, 305 ...	9
St. Decuman, Hermit	August 27th, 320 ...	10
St. Lucius, Bishop of Chur, Switzerland	Dec. 3rd, 330 ...	10
St. Emerita, Virgin	Dec. 4th, 330 ...	11
St. Meliorus, Prince of Cornwall ...	Oct. 1st, 411 ...	11
St. Vodine, Bishop of London ...	July 23rd, 436 ...	11
St. Ursula and her Eleven Thousand Companions	Oct. 21st, 453 ...	12
St. Justinian, Monk	August 23rd, 486 ...	17
St. Sophias, Bishop of Benoventum ...	Jan. 24th, 490 ...	17
St. Almedha, Virgin	August 1st, 490 ...	18
St. Clitane, King of Brecknock, Wales	August 19th, 490 ...	18
St. Theoderick, King of Glamorgan, Wales	Jan. 3rd, 540 ...	18
St. Constantine, King of Cornwall...	March 11th, 590 ...	19
St. Erpenwald, King of East Anglia	No date, 632 ...	20
St. Edwin, King of Northumbria ...	Oct. 4th, 633 ...	20
St. Oswald, King of Northumbria ...	August 5th, 635 ...	20
St. Leiphard, Missionary Bishop in Germany	Feb. 4th, 642 ...	22
St. Oswin, King of Northumbria ...	August 20th, 650 ...	22
St. Sigebert, King of East Anglia ...	Sept. 27th, 652 ...	22
St. Osith, Queen of East Anglia and Abbess	Oct. 7th, 653 ...	23
St. Mono, Hermit	Oct. 18th, 660 ...	24
St. Winefrid, Virgin	Nov. 3rd, 660 ...	24
St. Clare, Priest	Nov. 4th, 666 ...	25
Saints Rufin and Ulfade, Princes and Brothers	July 24th, 668 ...	25

Names of the Martyrs	Date of Martyrdom	Page
Saints Ethelbright and Ethelred, Princes and Brothers	Oct. 17th, 668 ...	26
St. Alnoth, Hermit	Nov. 25th, 670 ...	26
St. Lewina, Virgin	July 22nd, 687 ...	27
Saints Arvald, Two Princes and Brothers	August 21st, 687 ...	28
St. Wigbert, Priest	August 13th, 694 ...	28
Saints Ewald, called Albus and Niger, Priests and Brothers	Oct. 3rd, 695 ...	29
St. Fremund, Prince and Hermit ...	May 11th, 700 ...	29
St. Englemund, Priest... ..	June 21st, 720 ...	30
St. Ithware, Virgin	Dec. 23rd, 740 ...	30
St. German, Missionary Bishop of Friesland	May 2nd, 750 ...	31
St. Boniface, Archbishop of Mayence, Apostle of Germany	June 5th, 754 ...	31
St. Alfwold, King of Northumbria	Sept. 23rd, 788 ...	37
St. Ethelbert, King of East Anglia ...	May 20th, 793 ...	38
St. Tancon, Bishop of Werth in Germany	Feb. 16th, 800 ...	38
St. Alkmund, Prince	March 19th, 800 ...	39
St. Kenelm, King of Mercia	July 17th, 820 ...	39
St. Winstan, Prince	June 1st, 849 ...	40
Many Martyrs of Lincoln	March 22nd, 870 ...	40
St. Edmund, King of East Anglia ...	Nov. 20th, 870 ...	41
St. Humbert, Bishop Councillor to St. Edmund	Nov. 20th, 870 ...	41
St. Hamund, Bishop of Sherborne, Dorsetshire... ..	March 22nd, 872 ...	42
St. Ethelred, King of Wessex ...	April 23rd, 872 ...	42
St. Ebba and her Companions, Nuns and Martyrs	April 2nd, 880 ...	44
St. Edward, King of Wessex... ..	March 18th, 880 ...	44
St. Menigold, Hermit	Feb. 9th, 900 ...	45
Saints Wiaman, Unaman, and Sunaman, Priests and Brothers ...	July 25th, 1000 ...	45
St. Lefrona, Abbess	Sept. 23rd, 1010 ...	46
St. Elphege, Archbishop of Canterbury	April 19th, 1012 ...	46
Thirty Monks of St. Augustine's, Canterbury, martyred same day ...	April 19th, 1012 ...	46
Eight Thousand People martyred by the Danes about same time ...	April 19th, 1012 ...	46
St. Eskell, Missionary Bishop in Sweden	April 10th, 1016 ...	47
St. Ulfride, Missionary Bishop in Sweden	Jan. 17th, 1036 ...	47
St. William, Pilgrim	May 23rd, 1150 ...	47
St. Leofgar, Bishop of Hereford ...	June 16th, 1056 ...	48
St. Henry, Bishop of Upsal, Sweden	Jan. 19th, 1151 ...	48

Names of the Martyrs	Date of Martyrdom	Page
St. Thomas A'Becket, Archbishop of Canterbury	Dec. 29th, 1170 ...	49
Henry Plantagenet, King Henry VI	May 22nd, 1471 ...	67
Blessed John Houghton, Prior of Charterhouse	May 4th, 1535 ...	68
Blessed Robert Lawrence, Prior of Beauvaile	" " " ...	68
Blessed Augustine Webster, Prior of Axholme	" " " ...	68
Blessed Richard Reynolds, Prior of Sion on the Thames	" " " ...	68
Blessed John Haile, Vicar of Isleworth, Secular Priest	" " " ...	68
Blessed Humphrey Middlemore, Carthusian Priest	June 18th, 1535 ...	69
Blessed William Exmew, Carthusian Priest	" " " ...	69
Blessed Sebastian Newdigate, Carthusian Priest	" " " ...	69
Blessed John Cardinal Fisher, Bishop of Rochester	June 22nd, 1535 ...	71
Blessed Thomas More, Lord Chancellor of England	July 6th, 1535 ...	94
Blessed John Rochester, Carthusian Priest	May 11th, 1537 ...	122
Blessed James Wolver, Carthusian Priest	May 11th, 1537 ...	122
Blessed Thomas Johnson, Carthusian Priest	All these priests, monks and lay brothers died of starvation in Newgate Prison in June, 1537.	... 123
Blessed Richard Bere, Carthusian Priest		
Blessed Thomas Green, Carthusian Priest		
Blessed Thomas Davy, Professed Monk		
Blessed Richard Salt, Lay Brother		
Blessed William Greenwood, Lay Brother		
Blessed Thomas Reding, Lay Brother		
Blessed Thomas Scryven, Lay Brother		
Blessed Walter Peerson, Lay Brother		
Venerable Anthony Brookby, Franciscan Priest		
Blessed John Forest, Franciscan Priest	July 19th, 1537 ...	123
	May 22nd, 1538 ...	124

Names of the Martyrs	Date of Martyrdom	Page
Venerable Thomas Cort, Franciscan Priest	July 27th, 1538 ...	125
Venerable Thomas Belchiam, Franciscan Priest	August 3rd, 1538 ...	125
Blessed John Stone, Augustinian Priest	In Dec., 1538 ...	126
Father Martin de Condres, Augustinian Priest	" " ...	126
Father Paul of St. William, Augustinian Priest	" " ...	126
Blessed Sir Adrian Fortescue, Knight of Malta	July 8th, 1539 ...	127
Venerable Sir Thomas Dingley, Knight of Malta	" " " ...	127
Father John Griffith, Vicar of Wandsworth, Secular Priest	July 8th, 1539 ...	128
Father Nicholas Waire, Franciscan Priest	" " " ...	128
Venerable John Travers, Secular Priest	July 30th, 1539 ...	128
Father John Harris, Secular Priest ...	" " " ...	128
Blessed Richard Whiting, Abbot of Glastonbury, O.S.B.	Nov. 15th, 1539 ...	129
Blessed John Thorn, Benedictine Monk	" " " ...	129
Blessed Roger James, Benedictine Monk	" " " ...	129
Blessed Hugh Cook, Abbot of Reading, O.S.B.	" " " ...	129
Blessed John Rugg, Secular Priest of Reading	" " " ...	129
Blessed William Onion, Secular Priest of Reading	" " " ...	129
Blessed John Beach, Abbot of Colchester	Dec. 1st, 1539 ...	129
Father Thomas Croft, Secular Priest	Dec. 3rd, 1539 ...	133
Father Nicholas Collins, Secular Priest	" " " ...	133
Hugh Holland, Mariner	" " " ...	133
Venerable William Paterson, Secular Priest	April 10th, 1540 ...	133
Venerable William Richardson, Secular Priest	" " " ...	133
Blessed Thomas Abell, Secular Priest	July 30th, 1540 ...	134
Blessed Edward Powell, Secular Priest	" " " ...	134
Blessed Richard Fetherstone, Secular Priest	" " " ...	134
Father William Bird, Vicar of Bradford, Secular Priest	August 4th, 1540 ...	134
Thomas Empson, Benedictine Monk	" " " ...	134

Names of the Martyrs	Date of Martyrdom	Page
Father Laurence Cook, Prior of Doncaster, Franciscan Priest ...	" " 1540 ...	135
Blessed William Horne, Carthusian Lay Brother ...	August 4th, 1540 ...	135
Venerable Edward Brindholm, Secular Priest ...	" " " ...	135
Giles Heron, Layman ...	" " " ...	135
Venerable Clement Philpot, Layman	" " " ...	135
Gervaise Carrow, Layman ...	" " " ...	135
Darbie Kenham, Layman ...	" " " ...	135
Robert Bird, Layman ...	" " " ...	135
Blessed Margaret Pole, Countess of Salisbury ...	May 28th, 1541 ...	136
Venerable David Genson, Knight of St. John ...	July 1st 1541 ...	138
John Risby, Layman ...	No date, 1544 ...	138
Thomas Ryke, Layman ...	" " " ...	138
James Singleton, Layman ...	" " " ...	138
Blessed John Lark, Rector of Chelsea, Secular Priest ...	March 7th, 1544 ...	139
Blessed Germain Gardiner, Secular Priest ...	" " " ...	139
Venerable John Ireland, Secular Priest	" " " ...	139
Venerable Thomas Ashby, Layman...	March 19th, 1544 ...	140



PRINTED AT
ST. WILLIAM'S PRESS,
MARKET WEIGHTON,
YORKS.

ERRATA.

PAGE 10, lines 20 and 21, for Chur in
Germany read

PAGE 11, line 3, for Chur in Germany read

PAGE 67, for Venerable Henry Plantage-
net read

CORRIGENDA.

Chur in Switzerland.

Chur in Switzerland.

Henry Plantagenet.

121010

BX 4660 .A3 1902 IMS
Fleming, William,
A complete history of the
British martyrs 47089669

PONTIFICAL INSTITUTE
OF MEDIAEVAL STUDIES
59 QUEEN'S PARK
TORONTO 5 CANADA

