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THE
CHURCHMAN

A Monthly Magazine

*CONDUCTED BY CLERGYMEN AND LAYMEN
OF THE CHURCH OF ENGLAND*

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been made to the original teaching. On the scanty outline of Buddhism proper, as on a scaffolding, human feeling has erected its own objects of worshipful reverence, which that creed or negation passes by. Thus there are polytheistic Buddhists, there are monotheistic Buddhists; and there exists in China a highly primitive worship of heaven and earth, rivers and mountains, regarded as actual essences. Besides these there comes in, of course, a vast array of ritual (which Buddha expressly denounced as worthless), ceremonies and charms. All these have their sphere of influence on the mind of the million, whereas that of the original pessimistic basis may be struck out of the problem as wholly inconsiderable.

To preach to the world its own misery, and to rouse men from their dream of happiness to a due sense of its delusiveness, is the cheerful mission avowed by the pessimists. To such teaching it were only the proper sequel to second it by action, and devote all the energies to the increase of suffering and the diffusion of woe. By a patient use of the opportunities for inflicting anguish, modern sages may help the proof that happiness is out of reach for man. Tyranny and terrorism become angelic occupations, and share the glory of regenerating humanity. Ivan "the Terrible" was an exemplary apostle of this new form of beneficence. Phalaris of Agrigentum, Dionysius of Syracuse, Sulla and Domitian at Rome, mistakenly execrated, together with certain kings of modern Dahomey, shine in the new light of advanced thought. Their object was to accentuate practically the lesson that life is misery, and that

The sooner 'tis over, the sooner to sleep.

HENRY HAYMAN.



ART. V.—THE LISLE PAPERS.

II.

DURING the year 1538 came the first sign of the reaction which was about to set in. Some of the more fervid Protestants were disposed to run faster on the road of reformation than the more lukewarm or cautious found convenient. It was therefore thought desirable to recede a little, and to let the populace see that the authorities did not mean to abandon all the old ceremonies, nor to depart entirely from the doctrines

hitherto promulgated. The burning question of the Sacraments was singled out as the one to be first dealt with.

"It *have* pleased the King's Majesty," writes Lord Sandes, so early as May 22nd, "to sustain the labour to resort in his Grace's own person among the bishops to determine and discuss such arguments and doubts as were in controversy concerning the blessed sacrament of *thawtor* [the altar]: I trust now that a good establishment shall ensue, to the great comfort of all perfect Christians; for after this, I hope the sincere Christians shall be discerned from the others."

A few days before this, Husee had written petulantly, "The Abbot of Westminster will not meddle with the wine my Lord sent. I pray God never let me have ado with more monks, for I am too much weary of this."

In the midst of all these grave topics come occasional letters having reference to supplies of provisions and new fashions; "I have sent," writes Husee at this time, "by Harry Drury, six pair of hosen for your Lordship; item, two caps with two under-caps [skull-caps?], one of velvet, another of satin, locked in a new cap-case, whereof he hath the key: more, a yard and a half of violet frizado for Mr. James. Item, two dozen staff-torches, two dozen quarries [arrows]. More, a chest containing therein 102 lbs. fine sugar in loaves, two lbs. cinnamon, two lbs. ginger, one lb. cloves, one lb. maces, one lb. sawndres [sandal-wood], ten lbs. pepper, one lb. turnsell, half lb. isin-glass."

Two months later, on the 19th of July, Bekynsaw reports that he had been to see the Archdeacon of Paris, who was Vicar-General, to ask his leave for a suffragan bishop to ordain young James Basset, who at this time was destined for the Church. The Archdeacon's reply was that no bishop out of England would dare to do such a thing without letters dimissory from the bishop of the diocese in which the young man was born, unless he held a dispensation from the Pope or the Legate. "I reasoned with him, but no reason would prevail, and knowing that I was an Englishman [he] thrust me from him, and said I smelled of the fire. Howbeit, it was done laughingly and merrily." James Basset was now barely eleven years of age.

The Archdeacon of Paris might well, from his point of view, sneer at the English bishops. Only the day before this letter was written, "our late Lady of Walsingham," as Husee oddly styles the image which for centuries had been one of the chief idols in this country, "was brought to Lambeth, where was both my Lord Chancellor [Audley] and my Lord Privy Seal [Cromwell], with many virtuous prelates; but there was offered neither ob. [halfpenny] nor candle. What shall become of her is not

determined." The "Hot Gospellers" of that day were probably not aware that, a hundred and fifty years before, the Lollards had dubbed this piece of carved wood "The Witch of Walsingham." Had they known it, some among them would have been sure to take up the opprobrious epithet with glee.

In September, Sir Richard Lee writes to his cousin, Lady Lisle, who was very uneasy concerning a rumour that Archbishop Cranmer suspected her of "Papisty"—an accusation which at that moment was not profitable to the person of whom it was made. The Archbishop owned to Sir Richard that "he had such words to your servant much after the rate your Ladyship did write unto me," and that report had been made "that your Ladyship was given to be a little *Papisch*." He desired both her and her husband "to be favourers of them that favour the truth . . . and so doing, my Lord and you both shall be assured of him to be at your commandment as any friend ye have alive."

Lady Lisle was now interesting herself in the endeavour to get up an "interlude"—namely, private theatricals. It must, however, be remembered that in 1538 very few plays were not of a religious cast. Whether this made them better or worse may be a doubtful question. Husee was desired to see to this matter; and, like many others, her Ladyship demanded novelty. The old worn-out "mysteries," or miracle-plays, which had been performed in England for many centuries past, would not suit her.

"I will be in hand with Felstede the silk dyer," writes Husee on the 3rd of October, "for the players' garments, and also to procure to get some good matter for them; but *this* new ecclesiastical matters shall be hard to come by." Two days later, he sends word that "I have been with Felstede, and given him earnest for a suit of players' garments, which he will keep for you; and an interlude which he called *Rex Diabole* [*sic*]. I will do my best to get some of *this* new Scripture matters, but they be very dear; they asketh above 20s. for an interlude." We hear no more of the matter, but probably her Ladyship had her play, in which she may herself have stood for the Virgin Mary, or St. Katherine, while her ladies and gentlemen played the remaining characters, including Vice, Virtue, and the Devil—three individuals never absent from a miracle-play.

The royal pendulum which bore the name of Henry Tudor had by this time swung across to the other side. The first sign of departure from the *status quo* was furnished by the trial of John Nicholson, or Lambert, better known by the latter name—the martyr of whom every Protestant has heard as he who at the stake lifted his arms with the dying triumphal

shout of "None but Christ!" Here is Husoe's account of the matter, written Nov. 16th, 1538 :

Pleaseth your Lordship to be advertised that this day, in the King's hall of his Grace's Manor of York Place, were certain scaffolds, benches, and seats, made on both sides the hall, and also a *hault* place for the King's Majesty, where his Grace sat, at the highest end thereof, the said hall being hanged most richly : and about noon, his Grace sitting in his majesty, with the most parts of the Lords temporal, and spiritual bishops and doctors divers, with judges, serjeants-at-law, the Mayor and Aldermen of London, with divers others of worshipful and honest of the town's, was brought before his Grace one John Nicolson, clerk, otherwise called Lambert, sometime chaplain unto the English nation in Antwerp, to whom was laid certain articles of his opinions, and in especial one concerning the blessed sacrament of the altar, wherein he rested and *abydd* by his denying the very body of God to be in the said sacrament in corporeal substance as flesh and blood, *realiter et especialiter*, but only to be there spiritually : and in fine, and notwithstanding all Scripture and authorities of the holy doctors and fathers of the Church clearly to the contrary, the King's Majesty reasoning with him in person, yea, and sundry times confounding him in his own talk : which undoubtedly his Highness handled so that his Grace alone had been sufficient to confound them, and they had been a thousand of like opinion ; it was not a little rejoicing unto all his Grace's commons, and also to all others that saw and heard how his Grace handled and used that matter, for it will be a precedent while the world standeth ; for I think there will be none so bold hereafter to attempt any such like cause. And after his Grace had done, and confounded him by Scripture, so that he had nothing to say for himself [had Lambert written the account, perhaps this part of it might have been a little qualified] the bishops and doctors were [in] hand with him, exhorting him to forsake his opinion, and to be in the number of the Catholics, which also his Grace earnestly willed him to do. He clearly refused it, and bid by his opinion, and shall have his desert according unto his demerits. They began at noon, and were there upon that matter till five of the clock, and then was he conveyed to the Marshalsea, and there remaineth.

On the 23rd, Husee writes again : "Yesterday the xxijth day was brent in Smithfield Lambert alias John Nycolson, and the same day two Flemings, and a woman, one of their wives, adjudged to death, and the third man abjured. These were Anabaptists. It is thought more of that sect shall to the fire."

How could Henry VIII. be otherwise than a selfish tyrant, when on every side he heard himself extolled as a paragon of wisdom and learning, and pre-eminent in power, to such an extent that the kingdom, and the Church, and even God Almighty Himself, were expected to be grateful for his condescending patronage ? Never was man set in more slippery places, nor did any ever need fuller supplies of grace to keep him from becoming a very demon.

The year 1539 was the time of reaction from all the previous progress in the direction of reformation. The changed tone of

the writers quickly shows that the weathercocks were sensible of an alteration in the wind. Husee writes on May 21st :

There is good hope here that such an Act shall be established concerning the blessed sacrament of the altar, that people shall not be so busy as they have been these late days, nor versify [disparage] nor scan so many ways upon the same as they have done, but have the same in due reverence, as appertaineth. The King's Highness in proper person hath take daily pains for the establishment thereof, insomuch that his Grace was divers times amongst his Lords and Council for deciding of the same. Whenever it cometh, it shall be the best and wholesomest Act yet passed in this realm.

A few days later he adds, "As concerning the sacrament of the altar, it shall not be long ere your Lordship shall hear the best news that may be heard." In these words Husee introduces the Bloody Statute, fitly so termed by the common people, for no Act more calculated to make men familiar with pain, danger, anguish, and death, ever passed the English Parliament. It was no wonder, when Gardiner drew it up. The letter which gives a *résumé* of the Act has been intentionally deprived of its signature, doubtless lest it should lead to evil consequences for the writer ; but the hand is that of John Husee. He writes thus :

The Act concerning the sacrament is passed, and I think shall be shortly published by proclamation : the sum whereof is, that whatsoever hereafter be reasoned and spoken of the same, after the consecration, otherwise than hath been in time past, that is, the very body of God to be there in flesh and blood, *realiter* [et] *essentialiter*, the offenders thereof to be taken as traitors and heretics, and to suffer as in case of like offences : and further, no priests nor religious persons hereafter to marry in pain of death, and those that are already married to separate them from their spouses by a day limited, which is not long hence, and never to be taken again in their company upon pain of death ; and all such persons as shall so offend to be taken as felons : further, that no vows of religious women, widows or maidens, in any wise to be dispensed withal, but the same to be observed and kept ; and all such as transgress and infringe the same to be judged as felonies.

He goes on to say that the day before, Thomas Broke, M.P. for Calais,

handled himself so in the Parliament House concerning the Sacrament, that the most part of the same House was weary of his oration ; and divers . . . Mr. Comptroller of the King's house [Sir W. Kingston] being one, so taunted him that I think he shall have little mind to reason the matter again in that place. The saying is, that he uttered himself after a great preamble such stuff as was in him : by my faith, I am right sorry to hear the infamy that is spread of him. I will not write all that hath been reported of credible persons of him. God turn all to good in him, if it be His will !

We must now turn back for a few weeks in the chronology, having anticipated it in order to present at one view the

letters concerning the Bloody Statute. The full story of the persecution which took place this year in Calais, and which will be found narrated in the fifth volume of Foxe's "Acts and Monuments," I do not propose to relate, except just so far as is necessary to render the quotations intelligible. Those readers who wish to enter more thoroughly into the subject will find it interesting to compare these letters with the account as given by Foxe.

About the end of April, 1539, Lord Hertford, better known by his after name of the Protector Somerset, had passed through Calais on his way home, and found the town in an ecclesiastical commotion, which he reported to the Lord Privy Seal when he reached London. The Sacramentaries, a name then given to the body subsequently known as Zwinglians, Puritans, and Evangelicals, had pulled down the image of "our Lady in the Wall," and were accused of having spoken contemptuously of the Sacrament—which doubtless means that they had thrown contempt on the doctrine of transubstantiation. The Lord Privy Seal wrote to Lord Lisle on the 6th of May a letter of surprised remonstrance, "that you, having knowledge of my good-will and desire for the repression of error, would not tell me" of this affair. He ordered an inquiry to be at once instituted, which Lord Lisle did without the least delay, since his reply was dated on the 8th. Cromwell's next letter, written on the 14th, seems to show that the affair had been found to be a mere nothing. As to the image, he says, "though it be thought that many abuses and fond superstitions were maintained by the same, yet if it were taken down after any such sort as implied a contempt of common authority, or might have made any tumult in the people," he will "take order" about it on receiving information to that effect. But this apparent storm in a teapot was not destined to blow over as might at first have been expected.

The direction in which King Henry was now inclining is plainly shown by an important letter from an unknown writer, dated Holy Thursday, which fell on May 29th. The signature has been carefully erased, only a "J" of the Christian name being left visible. The hand is not unlike Husee's, yet the letter is not from him, for its conclusion, "Your poor bedeman at commandment," shows it to come from a priest. (Husee's usual ending is, "by your own man bounden.")

This present day, Holy Thursday eve [by which term the writer shows that he means not the vigil, but the evening, of Ascension Day], the King's Grace took his barge at White Hall, and so rowed up to Lambeth, and had his drums and fifes playing, and so rowed up and down the Thames an hour in the evening after evensong: and on Holy Thursday his Grace went a procession about the Court at Westminster [that portion

of the street now called Whitehall was then termed *the Court*, the former name being restricted to the Palace itself] and in the White Hall, and my Lord Cobham bare the sword before the King's Grace, with other nobles a great multitude, and the high altar in the Chappe [St. Stephen's Chapel?] was garnished with all the apostles upon the altar, and mass by note, and the organs playing, to as much honour to God as might be devised to be done: and they that be in the King's Chapel showed me, and so did Killigrew also, that upon Good Friday last past the King's Grace crept to the cross from the chapel door upward devoutly, and so served the priest to mass [*i.e.*, as acolyte] that same day, his own person, kneeling on his Grace's knees.

The writer is evidently overwhelmed with the unheard-of humility of that minor divinity, bluff King Hal! He continues: "Also here has been the goodliest mysteries in London that ever was seen upon Easter Day last past. . . . The week past there was one hanged for eating flesh upon a Friday, against the King's commandment. . . . God save the King! And his Grace every Sunday doth receive holy bread and holy water, and doth daily use all other laudable ceremonies, and in all London no man upon pain of death to speak against them."

The persecution in Calais had now fairly set in. There were several members of the Council—notably Palmer and Rookwood—who took care not to let it drop; and Lord Grey de Wilton and Sir Richard Grenville, the chief Protestant members, could not make head against them. Four prisoners were arrested and sent over to London—Sir William Smith, curate of the Lady Church; Sir John Butler, the Archbishop's Commissary; the Rev. Ralph Hare, a man of more zeal than education, who had been preaching the "new doctrine" with vehement fervour; and a Fleming of whom no more is known than that his name was James Cocke, and that he was a barber living at La Mark, one of the small villages within the English pale. A letter from Lord Cromwell, dated June 1st, reports that he has received two prisoners, Ralph Hare and the barber, who have been committed to the Gate House that they may be examined. Thomas Boys writes on the Sth—a letter which, though unaccountably dated "Anno 16," namely 1525, bears conclusive internal evidence that it was penned in 1539—saying that His Majesty and my Lord Privy Seal have commanded him to give further relation of the misbehaviour of divers evil persons in Calais, which he has accordingly done. "My Lord showed me that he marvelled greatly of your Lordship and of the Council; the King's Grace hath appointed you there to see the town well ordered, and hath given you power to punish them that are ill-doers, and you take upon you in punishment of them nothing, but troubles the King's Grace and his Council with such matters as you should redress yourselves." Having thus rated his master as

deputy for my Lord Privy Seal, Mr. Boys proceeds: "The King is not a little displeas'd with such erroneous opinions and acts as is used in Calais. My Lord, I do think that you shall have a commandment directed . . . shortly to inquire of such persons as hath eaten flesh in Lent, and them that hath otherwise misused themselves contrary to the King's injunctions and commandments. . . . They say that the most part of Calais are heretics." By the 19th of June, Husee reports that he has received his master's letters, from which he sees that the Commissary and the parish priest are come over, and also the witnesses against Ralph Hare. "I think some of them shall be this afternoon examined before the King, and some other before the bishops. It is thought things done before the proclamation [of the Bloody Statute] shall not be punished equally with those committed since." On the 22nd he writes, "The Commissary, the parish priest, Ralph Hare, and the Fleming, were before the King's Council, on Thursday in the afternoon. None heard their causes decided but the Lords and themselves; but at their departing, the Commissary and the *partlous* priest were committed to the Fleet, and the other two to the Gate House. . . . They beareth a good brag, and especially the Commissary."

The Commissary, Sir John Butler, must have been a brave, steadfast, uncompromising man. He made too many enemies to be otherwise; and, as we shall see, he was the only one of the prisoners who never wavered. Husee detested him; Lord Sandes laughed at him; nobody speaks well of him except Cranmer. He was so advanced a Gospeller that he dared to scandalize the public by becoming a married priest.

Mr. Broke, the Member for Calais, now became involved in the same trouble as the Curate and Commissary. A letter from Thomas Larke, on the 24th of June, recounts an interview with Bishop Gardiner, to whom he had conveyed a message from Lord Lisle, concerning Mr. Broke. The Bishop's reply was, that as to "the motion by him made in the Parliament House against the Sacrament, he being a burgess there, might well declare his mind and opinion; nevertheless he was immediately and fully answered by Sir William Kingston, Comptroller, . . . who said . . . If he doubted in the Sacrament of the altar, he should resort to the King's Council after the 12th of July next, and there to show his opinion; and then he should be plainly and directly answered to every article that he could propose." Secondly, "As to whether this came of his own mind, or by instigation of other . . . he shall be in more due fashion examined than he *have* been yet, before his departure out of the city. . . . I showed unto him such trouble as your Lordship had then sustained by the Commissary and other obstinate

persons, by reason of their . . . opinions, and he said that they have denied all objected against them." Four days later Huseo reports that but little is laid to the Commissary's charge. He wickedly adds that "Wenlock hath been divers times in the company of Ralph Hare, and I have spoken divers times with the said Wenlock; but he is too wise to open anything to me, but I will not fail to set one to him to attempt what he can gather of him." Let us hope that Wenlock abode in his wisdom. How little could be brought against Butler may be gathered by the fact that of the accusations offered against Hare, who was the more heavily charged of the two, one was that he refused to join in any sort of game, and another that he used no manner of swearing in his conversation!¹

A formal letter came from the King's Commissioners, on the 5th of July, signed by Archbishop Cranmer, Bishop Sampson of Chichester, and Dr. Gwent, calling upon the Deputy and Council of Calais to remember "whether you can prove any article of heresy against Ralph Hare, which he hath spoken or maintained sithence the King's proclamation late made, pardoning all Anabaptists and Sacramentaries, who had offended before the date of the said proclamation."

Next day came a rather humorous letter from the spearman, Francis Hall, whose chief news is that "the Bishops of Worcester [Latimer] and *Salseberry* [Shaxton] have resigned up

¹ An undated letter from Huseo, which must belong to this period, is full of spleen against the prisoners. Touching the Commissary and the parish priest, he warmly denies that he ever saw or spake with them since their coming: "I am assured neither of them loveth me, and specially the Commissary; and he is not deceived, for if they were both hanged, I pass not a quarter [*i.e.*, I do not care a farthing]: and whosoever informed your Lordship that I know of their discharge, your Lordship's honour reserved, they falsely belieth, and that will I at all times justify. . . . There is no man that ever heard me brag of the Commissary, nor the parish priest, for of all men I love least to do with them. . . . For my part, I would they were hanged!"

With intense glee, on the 3rd of July, Lord Sandes writes to report that he has heard that one of the books in the Church of St. Pierre-lès-Calais, of which the Commissary was Vicar, had in it "a leaf not yet reformed of Thomas Becket. . . . And herein doth appear how good, how virtuous, how discreet, how obedient unto God and his Prince, and how meet to be a judge, or to be put in authority for to govern, Sir John Butler is, who in contempt of the King's Majesty his Act, and contrary to his Highness's injunctions and proclamations, hath not only presumed himself in wilful disobedience, and in resisting of the King's Majesty his commandments, but also hath suffered his own and other curates (for lack of his duty doing) to incur the same offence." It would seem that the Prayer-books in use were hastily "reformed" by cutting out the prohibited parts; and that a leaf containing the "Mass of St. Thomas of Canterbury" had been overlooked in this volume.

their bishoprics. They be not of the wisest sort, me thinks, for few now a days will leave and give over such promotions for keeping of opinion. God above knoweth all!" He furthermore reminds Lady Lisle that she knows him for "a plain, blunt knave," and begs that she will not forget "my shrewd [ill-tempered] little wife, though she be so short a mistress, and so diverse of conditions [so variable in her conduct], and few or none gentlewomen in Calais be glad of her company. . . . Yet must so poor a man keep her with all her shrewd conditions, whatsoever they be, as you do know." Perhaps Mr. Hall would scarcely have written of her with such frankness had not the British Channel lain just then between himself and Mistress Ursula.

News of the prisoners came from Warley, dated the same day :

Yesterday, the 5th day of July, as I came to Westminster Bridge [writes he] with my Lord Chancellor, Ralph Hare was sent to Lambeth to be examined. . . . Mr. Hall the spear, and Laylond the parson of Pepling. . . . said that the Bishop of Canterbury did speak very earnestly against Hare [Cranmer was still a Lutheran in 1539], and after willed him to declare the truth and to relinquish his opinions; which [*i.e.*, Hare] said he would rest to the King's proclamation and pardon, and desired him to be his good lord: which [Cranmer] said, that if he did declare the truth he would be good to him; and if he would not, that, if he were condemned, he would be punished, and that the least punishment he should have, he should lose his room [his situation or office, at Calais]: and Hare kneeled down, saying if he lost his room, he were worse than a dog, and utterly cast away, etc. Also this day, one George, a priest, bare a faggot [the sign of recantation] at Powells . . . whose opinion was that [neither] Christ nor any creature had any merit by His passion; and also that exorcising of holy water or holy bread were execrable and detestable before God; and after the sermon was ended, he delivered the faggot to cast it to the sunner, which he should have carried where he received it, but he would not for anything they could do. Also the Bishop of Worcester and the Bishop of Salisbury have surrendered their bishoprics to the King; and the late Bishop of Worcester, now Latimer, was gone to Gravesend, but he was brought back. Also yesternight Corromer parson of Aldermary was brought before my Lord Chancellor, and the Lord Privy Seal, and other of the King's Council, and some say he hath rescinded. God send them all as they deserve! . . . Thomas Broke is not in very good case, nor Sir Richard Grenville was greatly proud of his welcome to my Lord Privy Seal, as he said himself to me.

On the 19th of July, Husee writes: "This day hath divers, as the most part of the witnesses, been before my Lord of Canterbury, the Bishop of Chichester, and Dr. Gwent; where were also Hare, the Commissary, and other, and Thomas Broke. . . . I doubt not but my Lord of Chichester shall do well enough, and be vehement in these causes; howbeit I am right sorry my Lord of Nortohuz [Norwich?] is gone home, for he should do much good." The next day he adds: "Yesterday Ralph Hare had his penance enjoined to bear a

faggot at Calais, and the Fleming to bear another at the Mark, and the parish priest to preach and recall openly in the Market Place [at Calais] all his false doctrine, knowing his offence, and likewise to make another sermon at the Mark; and the Commissary is enjoined not to come at Calais till after Easter, without the King's special licence. . . . Mr. Broke and his man are committed to the Fleet, there to abide their trial further betwixt this and Christmas."

It is worth while pausing to take note of the difference between these sentences. The three men who had not courage to stand by their Lord's banner were brought to open shame, but there was no shame and no penalty worth mention inflicted upon the one who had sought God's honour before his own. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation."

The next letter is from the Bishop of Chichester, Richard Sampson. "Broke is in the Fleet till after All-Hallows'-tide. The Commissary before Easter at the first shall not come to you. . . . Of the rest of your great doctors there ye have such a bridle that I trust both ye shall be in quietness, and they shall reform themselves, as I pray God they may."

Bishop Sampson was a Protestant at heart, yet he can speak thus of more advanced Protestants than himself. Is it any wonder that Romanists should misinterpret the actions of Protestants, when we see how completely some of the Protestants misunderstand each other? The Lutherans were quite as inimical to the Gospellers as were the Papists themselves; and yet some of them were hereafter to come out into the full Gospel light, and to die for those doctrines which now they sought to destroy.

Archbishop Cranmer writes a week later thus :

Ralph Hare and others are enjoined penance to be done in Calais. . . . They do fear to be imprisoned and further corrected by you [Lord Lisle] and the Council. I will desire you, my Lord, although I myself suspect no such thing by you, that they may do their penance quietly, without further let or perturbation, so that they may go and come freely, for else it may be thought that justice is not indifferently ministered.

Husee writes more strongly on this point: "Ralph Hare hath so used himself," he says on the 9th of August, "that he is loth to return to Calais, and therefore he will invent all the means he can to be stayed here; howbeit if he refuse to fulfil his promise he is like to have a worse journey, for by law he doth in his so doing condemn himself to the fire." Did that unhappy man never envy Sir John Butler, nor wish that he too had stood firm to his Master? The three recanters did their penance, and disappear from history after that day. Let us

hope that the day came when they crept back, though perhaps in abject misery, to the place whence they had strayed, with "Father, I have sinned against heaven and before Thee!" But methinks he was the happier man who did not stray, and needed not to be driven home through such thorny discipline.

During the following month, we find Mr. Husee's besetting contempt for his fellow-creatures employed in the opposite direction. "As touching Mr. Pollard," writes that gentleman, "he hath been so busied both night and day in prayer, with offering unto St. Thomas' shrine and head, with other dead relics, that he could have no idle worldly time to peruse your Ladyship's book for the draught of your Ladyship's letters: howbeit when his special devotion is past, I doubt not but he shall at one time or other apply his worldly causes accustomed, amongst which I trust your Ladyship's shall not be the last." This seems to have much nettled Mr. Husee, for he recurs to the question two days later: "Mr. Pollard hath so much ado with St. Thomas' shrine, in offering and praying, that he cannot yet intend to follow worldly causes; but I trust when he hath prayed and received the offering and relics he shall be at *layzr*."

Much trouble was caused to Mr. Husee by the want of money to accomplish his numerous commissions. He was of an economical turn of mind—more so than his mistress; while Lord Lisle, who at the close of 1539 was on a visit to England, appears to have irritated the soul of his unhappy agent by paying bills without ever troubling himself about a receipt. All through the correspondence there are complaints from Husee on these points. "This journey shall be a warning for me while I do live," he writes at one time; "for I am unfortunate to lose my wages, considering the charges I have been at." On another occasion, he hears that her Ladyship "has seen my reckoning, and do not like the same very well." He is very sorry to hear this, and begs her to understand that if she does not repay him, "I shall lose both my poor honesty and credit, for I have endangered my friends sundry ways for this money." When he does acknowledge the receipt of his overdue salary, which is not until nearly a year afterwards, he reminds his mistress that he "had not a little need thereof." "The grocer is unpaid, whereby I have lost a friend!" "The draper calleth so on me that I cannot tell what to say nor do." "I will try to get your quittance [receipt] . . . it was not well done of your Lordship to deliver the same without bill or knowledge."¹

¹ Husee writes again, Dec. 1, 1539: "I think money was never so scant here since the King reigned. The world is not here thoroughly settled."

On another point Husee found his mistress difficult to please. She liked her garments made after the newest fashion, and if her agents sent her anything which she suspected to be antiquated, they were rewarded with one of those acetic epistles to which reference has already been made. Mr. Scott, her tailor, had to promise to make her sleeves "of the biggest and largest size," and Husee does his best to get "some new *patron* for my Lady's frontlet, but there is none that will part with them." At another time he is sorry to find her annoyed with his last letter. "And whereas your Ladyship writeth that you write not all you think or may, your Ladyship may like a noble woman write and think at your pleasure, as reason is, and such poor men as I am must do as well as God shall give us grace!"

"I live by hope of comfortable words, and my purse waxeth light!" writes Warley, in an undated letter.

Undated also is the following complimentary remark from the pen of one John White, of whom nothing more is known: "And where it hath pleased Almighty God to call unto His mercy the soul of Sir Robert Wallop, and it hath pleased Him to have taken that good lady his wife to have kept company with her husband to Heaven, I would then have trusted that it should have been the end of much trouble that hereafter may be procured by her, as it only hath been before this time."

A letter from Warley, on Feb. 17th, 1539, says:

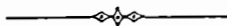
The Lord Cobham would have sent two of his sons into high Almayne [North Germany] with the Chancellor of the Duke of Cleve, but my Lord Privy Seal would not consent they should out of England. . . . If your Lordship had now a great horse to sell, money might be gotten. for £20 is a great price for a horse; the [gentlemen] pensioners [of the King's Guard] can have none for their money. . . . The search from auditor to auditor, from clerk to clerk of Augmentations passeth the Bishop of Rome's feigned Purgatory; for it lighteth the purse, weareth the legs, distempereth the body.

Sir John Wallop writes on March 30th: "Never Prince with more affection and with more charitable dexterity hath and daily doth prosecute such ungracious persons as do preach and teach ill learnings, or against any of the old ceremonies of the Church, than the King doth. Barnes the friar, Garrerd [Garnet] parson of Honey Lane, Jerome Vicar of Stepney, hath recanted from their lewd opinions; and, to be plain, his Highness is of such sort that I think all Christendom shall shortly say the King of England is the only perfect [king] of good faith; God save him!" He adds that the Bishop of Winchester yesterday dined with the Lord Privy Seal, "where they were more than four hours, and opened their hearts: and so

concluded that or there be truth or honesty in them"—there was not much in one of them—"not only all displeasures be forgotten, but also in their hearts be now perfect entire friends, and in like wise the said Wriothlesley with the said Bishop."

And now came the sudden fall of the House of Lisle, and the equally sudden closing of the correspondence. One of the last letters is the official command from King Henry, on the 6th of April, 1540, for the repair of the Lord Deputy to Court, leaving everything in the hands of Lady Lisle's nephew by marriage, the Earl of Sussex, "to whom we have written to demoure [live] there for that purpose." Lord Lisle went over on the 17th of April; and on the 17th of May he was tried at Greenwich Palace on frivolous pretexts, manifestly the work of enemies whose object was to ruin him. Lady Lisle and her daughters, Philippa and Mary, with Lord Lisle's daughter Bridget, were made prisoners: but not till Lady Lisle had, with quick dexterity, destroyed a quantity of papers which she fancied might be used against her husband. They continued prisoners until the death of Lord Lisle, March 3rd, 1542, Lady Lisle having for a time been out of her mind. Then the hapless ladies were released, and returned to England, where out of all the family property both of husband and wife only a few of the Basset lands remained to them, and these had to be gradually sold for means to live. The probable date of Lady Lisle's death is 1547, and she was buried with her first husband, Sir John Basset, at Atherington, co. Devon, where their brass still remains. With her second and best-loved lord she could not be buried: for he lies in that little chapel in the Tower of London, where the dust of traitors, villains, heroes, saints, and martyrs, awaits the resurrection at the last day.

EMILY S. HOLT.



ART. VI.—MR. LITTON AND CANON WESTCOTT
ON 1 JOHN I. 7.

IN THE CHURCHMAN for last month there appeared an able and timely article by the Rev. E. A. Litton, entitled "Canon Westcott on 1 John i. 7." The "remarkable theory," as Mr. Litton truly calls it, propounded by Canon Westcott, that the expression "The blood of Christ" signifies in holy Scripture