

FOX'S BOOK of MARTYRS

Edited by William Byron Forbush

This is a book that will never die -- one of the great English classics. . . . Reprinted here in its most complete form, it brings to life the days when "a noble army, men and boys, the matron and the maid," "climbed the steep ascent of heaven, 'mid peril, toil, and pain."

"After the Bible itself, no book so profoundly influenced early Protestant sentiment as the Book of Martyrs. Even in our time it is still a living force. It is more than a record of persecution. It is an arsenal of controversy, a storehouse of romance, as well as a source of edification."

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FOX'S BOOK OF MARTYRS

CHAPTER I

History of Christian Martyrs to the First General Persecutions

Under Nero

Christ our Savior, in the Gospel of St. Matthew, hearing the confession of Simon Peter, who, first of all other, openly acknowledged Him to be the Son of God, and perceiving the secret hand of His Father therein, called him (alluding to his name) a rock, upon which rock He would build His Church so strong that the gates of hell should not prevail against it. In which words three things are to be noted: First, that Christ will have a Church in this world. Secondly, that the same Church should mightily be impugned, not only by the world, but also by the uttermost strength and powers of all hell. And, thirdly, that the same Church, notwithstanding the uttermost of the devil and all his malice, should continue.

Which prophecy of Christ we see wonderfully to be verified, insomuch that the whole course of the Church to this day may seem nothing else but a verifying of the said prophecy. First, that Christ hath set up a Church, needeth no declaration. Secondly, what force of princes, kings, monarchs, governors, and rulers of this world, with their subjects, publicly and privately, with all their strength and cunning, have bent themselves against this Church! And, thirdly, how the said Church, all this notwithstanding, hath yet endured and holden its own! What storms and tempests it hath overpast, wondrous it is to behold: for the more evident declaration whereof, I have addressed this present history, to the end, first, that the wonderful works of God in His Church might appear to His glory; also that, the continuance and proceedings of the Church, from time to time, being set forth, more knowledge and experience may redound thereby, to the profit of the reader and edification of Christian faith.

As it is not our business to enlarge upon our Savior's history, either before or after His crucifixion, we shall only find it necessary to remind our readers of the discomfiture of the Jews by His subsequent resurrection. Although one apostle had betrayed Him; although another had denied Him, under the solemn sanction of an oath; and although the rest had forsaken Him, unless we may except "the disciple who was known unto the high-priest"; the history of His resurrection gave a new direction to all their hearts, and, after the mission of the Holy Spirit, imparted new confidence to their minds. The powers with which they were endued emboldened them to proclaim His name, to the confusion of the Jewish rulers, and the astonishment of Gentile proselytes.

I. St. Stephen

St. Stephen suffered the next in order. His death was occasioned by the faithful manner in which he preached the Gospel to the betrayers and murderers of Christ. To such a degree of madness were they excited, that they cast him out of the city and stoned him to death. The time when he suffered is generally supposed to have been at the passover which succeeded to that of our Lord's crucifixion, and to the era of his ascension, in the following spring.

Upon this a great persecution was raised against all who professed their belief in Christ as the Messiah, or as a prophet. We are immediately told by St. Luke, that "there was a great persecution against the church which was at Jerusalem;" and that "they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles."

About two thousand Christians, with Nicanor, one of the seven deacons, suffered martyrdom during the "persecution that arose about Stephen."

II. James the Great

The next martyr we meet with, according to St. Luke, in the History of the Apostles' Acts, was James the son of Zebedee, the elder brother of John, and a relative of our Lord; for his mother Salome was cousin-german to the Virgin Mary. It was not until ten years after the death of Stephen that the second martyrdom took place; for no sooner had Herod Agrippa been appointed governor of Judea, than, with a view to ingratiate himself with them, he raised a sharp persecution against the Christians, and determined to make an effectual blow, by striking at their leaders. The account given us by an eminent primitive writer, Clemens Alexandrinus, ought not to be overlooked; that, as James was led to the place of martyrdom, his accuser was brought to repent of his conduct by the apostle's extraordinary courage and undauntedness, and fell down at his feet to request his pardon, professing himself a Christian, and resolving that James should not receive the crown of martyrdom alone. Hence they were both beheaded at the same time. Thus did the first apostolic martyr cheerfully and resolutely receive that cup,

which he had told our Savior he was ready to drink. Timon and Parmenas suffered martyrdom about the same time; the one at Philippi, and the other in Macedonia. These events took place A.D. 44.

III. Philip

Was born at Bethsaida, in Galilee and was first called by the name of "disciple." He labored diligently in Upper Asia, and suffered martyrdom at Heliopolis, in Phrygia. He was scourged, thrown into prison, and afterwards crucified, A.D. 54.

IV. Matthew

Whose occupation was that of a toll-gatherer, was born at Nazareth. He wrote his gospel in Hebrew, which was afterwards translated into Greek by James the Less. The scene of his labors was Parthia, and Ethiopia, in which latter country he suffered martyrdom, being slain with a halberd in the city of Nadabah, A.D. 60.

V. James the Less

Is supposed by some to have been the brother of our Lord, by a former wife of Joseph. This is very doubtful, and accords too much with the Catholic superstition, that Mary never had any other children except our Savior. He was elected to the oversight of the churches of Jerusalem; and was the author of the Epistle ascribed to James in the sacred canon. At the age of ninety-four he was beat and stoned by the Jews; and finally had his brains dashed out with a fuller's club.

VI. Matthias

Of whom less is known than of most of the other disciples, was elected to fill the vacant place of Judas. He was stoned at Jerusalem and then beheaded.

VII. Andrew

Was the brother of Peter. He preached the gospel to many Asiatic nations; but on his arrival at Edessa he was taken and crucified on a cross, the two ends of which were fixed transversely in the ground. Hence the derivation of the term, St. Andrew's Cross.

VIII. St. Mark

Was born of Jewish parents of the tribe of Levi. He is supposed to have been converted to Christianity by Peter, whom he served as an amanuensis, and under whose inspection he wrote his Gospel in the Greek language. Mark was dragged to pieces by the people of Alexandria, at the great solemnity of Serapis their idol, ending his life under their merciless hands.

IX. Peter

Among many other saints, the blessed apostle Peter was condemned to death, and crucified, as some do write, at Rome; albeit some others, and not without cause, do doubt thereof. Hegesippus saith that Nero sought matter against Peter to put him to death; which, when the people perceived, they entreated Peter with much ado that he would fly the city. Peter, through their importunity at length persuaded, prepared himself to avoid. But, coming to the gate, he saw the Lord Christ come to meet him, to whom he, worshipping, said, "Lord, whither dost Thou go?" To whom He answered and said, "I am come again to be crucified." By this, Peter, perceiving his suffering to be understood, returned into the city. Jerome saith that he was crucified, his head being down and his feet upward, himself so requiring, because he was (he said) unworthy to be crucified after the same form and manner as the Lord was.

X. Paul

Paul, the apostle, who before was called Saul, after his great travail and unspeakable labors in promoting the Gospel of Christ, suffered also in this first persecution under Nero. Abdias, declareth that under his execution Nero sent two of his esquires, Ferega and Parthemius, to bring him word of his death. They, coming to Paul instructing the people, desired him to pray for them, that they might believe; who told them that shortly after they should believe and be baptised at His sepulcher. This done, the soldiers came and led him out of the city to the place of execution, where he, after his prayers made, gave his neck to the sword.

XI. Jude

The brother of James, was commonly called Thaddeus. He was crucified at Edessa, A.D. 72.

XII. Bartholomew

Preached in several countries, and having translated the Gospel of Matthew into the language of India, he propagated it in that country. He was at length cruelly beaten and then crucified by the impatient idolaters.

XIII. Thomas

Called Didymus, preached the Gospel in Parthia and India, where exciting the rage of the pagan priests, he was martyred by being thrust through with a spear.

XIV. Luke

The evangelist, was the author of the Gospel which goes under his name. He travelled with Paul through various countries, and is supposed to have been hanged on an olive tree, by the idolatrous priests of Greece.

XV. Simon

Surnamed Zelotes, preached the Gospel in Mauritania, Africa, and even in Britain, in which latter country he was crucified, A.D. 74.

XVI. John

The "beloved disciple," was brother to James the Great. The churches of Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, and Thyatira, were founded by him. From Ephesus he was ordered to be sent to Rome, where it is affirmed he was cast into a cauldron of boiling oil. He escaped by miracle, without injury. Domitian afterwards banished him to the Isle of Patmos, where he wrote the Book of Revelation. Nerva, the successor of Domitian, recalled him. He was the only apostle who escaped a violent death.

XVII. Barnabas

Was of Cyprus, but of Jewish descent, his death is supposed to have taken place about A.D. 73.

And yet, notwithstanding all these continual persecutions and horrible punishments, the Church daily increased, deeply rooted in the doctrine of the apostles and of men apostolical, and watered plentifully with the blood of saints.

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FOX'S BOOK OF MARTYRS

CHAPTER II

The Ten Primitive Persecutions

The First Persecution, Under Nero, A.D. 67

The first persecution of the Church took place in the year 67, under Nero, the sixth emperor of Rome. This monarch reigned for the space of five years, with tolerable credit to himself, but then gave way to the greatest extravagancy of temper, and to the most atrocious barbarities. Among other diabolical whims, he ordered that the city of Rome should be set on fire, which order was executed by his officers, guards, and servants. While the imperial city was in flames, he went up to the tower of Macaenas, played upon his harp, sung the song of the burning of Troy, and openly declared that 'he wished the ruin of all things before his death.' Besides the noble pile, called the Circus, many other palaces and houses were consumed; several thousands perished in the flames, were smothered in the smoke, or buried beneath the ruins.

This dreadful conflagration continued nine days; when Nero, finding that his conduct was greatly blamed, and a severe odium cast upon him, determined to lay the whole upon the Christians, at once to excuse himself, and have an opportunity of glutting his sight with new cruelties. This was the occasion of the first persecution; and the barbarities exercised on the Christians were such as even excited the commiseration of the Romans themselves. Nero even refined upon cruelty, and contrived all manner of punishments for the Christians that the most infernal imagination could design. In particular, he had some sewed up in skins of wild beasts, and then worried by dogs until they expired; and others dressed in shirts made stiff with wax, fixed to axletrees, and set on fire in his gardens, in order to illuminate them. This persecution was general throughout the whole Roman Empire; but it rather increased than diminished the spirit of Christianity. In the course of it, St. Paul and St. Peter were martyred.

To their names may be added, Erastus, chamberlain of Corinth; Aristarchus, the Macedonian, and Trophimus, an Ephesian, converted by St. Paul, and fellow-laborer with him, Joseph, commonly called Barsabas, and Ananias, bishop of Damascus; each of the Seventy.

The Second Persecution, Under Domitian, A.D. 81

The emperor Domitian, who was naturally inclined to cruelty, first slew his brother, and then raised the second persecution against the Christians. In his rage he put to death some of the Roman senators, some through malice; and others to confiscate their estates. He then commanded all the lineage of David be put to death.

Among the numerous martyrs that suffered during this persecution was Simeon, bishop of Jerusalem, who was crucified; and St. John, who was boiled in oil, and afterward banished to Patmos. Flavia, the daughter of a Roman senator, was likewise banished to Pontus; and a law was made, "That no Christian, once brought before the tribunal, should be exempted from punishment without renouncing his religion."

A variety of fabricated tales were, during this reign, composed in order to injure the Christians. Such was the infatuation of the pagans, that, if famine, pestilence, or earthquakes afflicted any of the Roman provinces, it was laid upon the Christians. These persecutions among the Christians increased the number of informers and many, for the sake of gain, swore away the lives of the innocent.

Another hardship was, that, when any Christians were brought before the magistrates, a test oath was proposed, when, if they refused to take it, death was pronounced against them; and if they confessed themselves Christians, the sentence was the same.

The following were the most remarkable among the numerous martyrs who suffered during this persecution.

Dionysius, the Areopagite, was an Athenian by birth, and educated in all the useful and ornamental literature of Greece. He then travelled to Egypt to study astronomy, and made very particular observations on the great and supernatural eclipse, which happened at the time of our Savior's crucifixion.

The sanctity of his conversation and the purity of his manners recommended him so strongly to the Christians in general, that he was appointed bishop of Athens.

Nicodemus, a benevolent Christian of some distinction, suffered at Rome during the rage of Domitian's persecution.

Protasius and Gervasius were martyred at Milan.

Timothy was the celebrated disciple of St. Paul, and bishop of Ephesus, where he zealously governed the Church until A.D. 97. At this period, as the pagans were about to celebrate a feast called Catagogion, Timothy, meeting the procession, severely reproved them for their ridiculous idolatry, which so exasperated the people that they fell upon him with their clubs, and beat him in so dreadful a manner that he expired of the bruises two days later.

The Third Persecution, Under Trajan, A.D. 108

In the third persecution Pliny the Second, a man learned and famous, seeing the lamentable slaughter of Christians, and moved therewith to pity, wrote to Trajan, certifying him that there were many thousands of them daily put to death, of which none did any thing contrary to the Roman laws worthy of persecution. "The whole account they gave of their crime or error (whichever it is to be called) amounted only to this-viz. that they were accustomed on a stated day to meet before daylight, and to repeat together a set form of prayer to Christ as a God, and to bind themselves by an obligation-not indeed to commit wickedness; but, on the contrary-never to commit theft, robbery, or adultery, never to falsify their word, never to defraud any man: after which it was their custom to separate, and reassemble to partake in common of a harmless meal."

In this persecution suffered the blessed martyr, Ignatius, who is held in famous reverence among very many. This Ignatius was appointed to the bishopric of Antioch next after Peter in succession. Some do say, that he, being sent from Syria to Rome, because he professed Christ, was given to the wild beasts to be devoured. It is also said of him, that when he passed through Asia, being under the most strict custody of his keepers, he strengthened and confirmed the churches through all the cities as he went, both with his exhortations and preaching of the Word of God. Accordingly, having come to Smyrna, he wrote to the Church at Rome, exhorting them not to use means for his deliverance from martyrdom, lest they should deprive him of that which he most longed and hoped for. "Now I begin to be a disciple. I care for nothing, of visible or invisible things, so that I may but win Christ. Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of limbs, let the grinding of the whole body, and all the malice of the devil, come upon me; be it so, only may I win Christ Jesus!" And even when he was sentenced to be thrown to the beasts, such as the burning desire that he had to suffer, that he spake, what time he heard the lions roaring, saying: "I am the wheat of Christ: I am going to be ground with the teeth of wild beasts, that I may be found pure bread."

Trajan being succeeded by Adrian, the latter continued this third persecution with as much severity as his predecessor. About this time Alexander, bishop of Rome, with his two deacons, were martyred; as were Quirinus and Hernes, with their families;

Zenon, a Roman nobleman, and about ten thousand other Christians.

In Mount Ararat many were crucified, crowned with thorns, and spears run into their sides, in imitation of Christ's passion. Eustachius, a brave and successful Roman commander, was by the emperor ordered to join in an idolatrous sacrifice to celebrate some of his own victories; but his faith (being a Christian in his heart) was so much greater than his vanity, that he nobly refused it. Enraged at the denial, the ungrateful emperor forgot the service of this skilful commander, and ordered him and his whole family to be martyred.

At the martyrdom of Faustines and Jovita, brothers and citizens of Brescia, their torments were so many, and their patience so great, that Calocerius, a pagan, beholding them, was struck with admiration, and exclaimed in a kind of ecstasy, "Great is the God of the Christians!" for which he was apprehended, and suffered a similar fate.

Many other similar cruelties and rigors were exercised against the Christians, until Quadratus, bishop of Athens, made a learned apology in their favor before the emperor, who happened to be there and Aristides, a philosopher of the same city, wrote an elegant epistle, which caused Adrian to relax in his severities, and relent in their favor.

Adrian dying A.D. 138, was succeeded by Antoninus Pius, one of the most amiable monarchs that ever reigned, and who stayed the persecutions against the Christians.

The Fourth Persecution, Under Marcus Aurelius Antoninus, A.D. 162

Marcus Aurelius, followed about the year of our Lord 161, a man of nature more stern and severe; and, although in study of philosophy and in civil government no less commendable, yet, toward the Christians sharp and fierce; by whom was moved the fourth persecution.

The cruelties used in this persecution were such that many of the spectators shuddered with horror at the sight, and were astonished at the intrepidity of the sufferers. Some of the martyrs were obliged to pass, with their already wounded feet, over thorns, nails, sharp shells, etc. upon their points, others were scourged until their sinews and veins lay bare, and after suffering the most excruciating tortures that could be devised, they were destroyed by the most terrible deaths.

Germanicus, a young man, but a true Christian, being delivered to the wild beasts on account of his faith, behaved with such astonishing courage that several pagans became converts to a faith which inspired such fortitude.

Polycarp, the venerable bishop of Smyrna, hearing that persons were seeking for him, escaped, but was discovered by a child. After feasting the guards who apprehended him, he desired an hour in prayer, which being allowed, he prayed with such fervency, that his guards repented that they had been instrumental in taking him. He was, however, carried before the proconsul, condemned, and burnt in the market place.

The proconsul then urged him, saying, "Swear, and I will release thee;--reproach Christ."

Polycarp answered, "Eighty and six years have I served him, and he never once wronged me; how then shall I blaspheme my King, Who hath saved me?" At the stake to which he was only tied, but not nailed as usual, as he assured them he should stand immovable, the flames, on their kindling the fagots, encircled his body, like an arch, without touching him; and the executioner, on seeing this, was ordered to pierce him with a sword, when so great a quantity of blood flowed out as extinguished the fire. But his body, at the instigation of the enemies of the Gospel, especially Jews, was ordered to be consumed in the pile, and the request of his friends, who wished to give it Christian burial, rejected. They nevertheless collected his bones and as much of his remains as possible, and caused them to be decently interred.

Metrodorus, a minister, who preached boldly, and Pionius, who made some excellent apologies for the Christian faith, were likewise burnt. Carpus and Papilus, two worthy Christians, and Agatonica, a pious woman, suffered martyrdom at Pergamopolis, in Asia.

Felicitatis, an illustrious Roman lady, of a considerable family, and the most shining virtues, was a devout Christian. She had seven sons, whom she had educated with the most exemplary piety.

Januarius, the eldest, was scourged, and pressed to death with weights; Felix and Philip, the two next had their brains dashed out with clubs; Silvanus, the fourth, was murdered by being thrown from a precipice; and the three younger sons, Alexander, Vitalis, and Martial, were beheaded. The mother was beheaded with the same sword as the three latter.

Justin, the celebrated philosopher, fell a martyr in this persecution. He was a native of Neapolis, in Samaria, and was born A.D. 103. Justin was a great lover of truth, and a universal scholar; he investigated the Stoic and Peripatetic philosophy, and attempted the Pythagorean; but the behavior of our of its professors disgusting him, he applied himself to the Platonic, in which he took great delight. About the year 133, when he was thirty years of age, he became a convert to Christianity, and then, for the first time, perceived the real nature of truth.

He wrote an elegant epistle to the Gentiles, and employed his talents in convincing the Jews of the truth of the Christian rites; spending a great deal of time in travelling, until he took up his abode in Rome, and fixed his habitation upon the Viminal mount.

He kept a public school, taught many who afterward became great men, and wrote a treatise to confuse heresies of all kinds. As the pagans began to treat the Christians with great severity, Justin wrote his first apology in their favor. This piece displays great learning and genius, and occasioned the emperor to publish an edict in favor of the Christians.

Soon after, he entered into frequent contests with Crescens, a person of a vicious life and conversation, but a celebrated cynic philosopher; and his arguments appeared so powerful, yet disgusting to the cynic, that he resolved on, and in the sequel accomplished, his destruction.

The second apology of Justin, upon certain severities, gave Crescens the cynic an opportunity of prejudicing the emperor against the writer of it; upon which Justin, and six of his companions, were apprehended. Being commanded to sacrifice to the pagan idols, they refused, and were condemned to be scourged, and then beheaded; which sentence was executed with all imaginable severity.

Several were beheaded for refusing to sacrifice to the image of Jupiter; in particular Concordus, a deacon of the city of Spolito.

Some of the restless northern nations having risen in arms against Rome, the emperor marched to encounter them. He was, however, drawn into an ambuscade, and dreaded the loss of his whole army. Enveloped with mountains, surrounded by enemies, and perishing with thirst, the pagan deities were invoked in vain; when the men belonging to the militine, or thundering legion, who were all Christians, were commanded to call upon their God for succor. A miraculous deliverance immediately ensued; a prodigious quantity of rain fell, which, being caught by the men, and filling their dykes, afforded a sudden and astonishing relief. It appears that the storm which miraculously flashed in the face of the enemy so intimidated them, that part deserted to the Roman army; the rest were defeated, and the revolted provinces entirely recovered.

This affair occasioned the persecution to subside for some time, at least in those parts immediately under the inspection of the emperor; but we find that it soon after raged in France, particularly at Lyons, where the tortures to which many of the Christians were put, almost exceed the powers of description.

The principal of these martyrs were Vetius Agathus, a young man; Blandina, a Christian lady, of a weak constitution; Sanctus, a deacon of Vienna; red hot plates of brass were placed upon the tenderest parts of his body; Biblias, a weak woman, once an apostate. Attalus, of Pergamus; and Pothinus, the venerable bishop of Lyons, who was ninety years of age. Blandina, on the day when she and the three other champions were first brought into the amphitheater, she was suspended on a piece of wood fixed in the ground, and exposed as food for the wild beasts; at which time, by her earnest prayers, she encouraged others. But none of the wild beasts would touch her, so that she was remanded to prison. When she was again produced for the third and last time, she was accompanied by Ponticus, a youth of fifteen, and the constancy of their faith so enraged the multitude that neither the sex of the one nor the youth of the other were respected, being exposed to all manner of punishments and tortures. Being strengthened by Blandina, he persevered unto death; and she, after enduring all the torments heretofore mentioned, was at length slain with the sword.

When the Christians, upon these occasions, received martyrdom, they were ornamented, and crowned with garlands of flowers; for which they, in heaven, received eternal crowns of glory.

It has been said that the lives of the early Christians consisted of "persecution above ground and prayer below ground." Their lives are expressed by the Coliseum and the catacombs. Beneath Rome are the excavations which we call the catacombs, which were at once temples and tombs. The early Church of Rome might well be called the Church of the Catacombs. There are some sixty catacombs near Rome, in which some six hundred miles of galleries have been traced, and these are not all. These galleries are about eight feet high and from three to five feet wide, containing on either side several rows of long, low, horizontal recesses, one above another like berths in a ship. In these the dead bodies were placed and the front closed, either by a single marble slab or several great tiles laid in mortar. On these slabs or tiles, epitaphs or symbols are graved or painted. Both pagans and Christians buried their dead in these catacombs. When the Christian graves have been opened the skeletons tell their own terrible tale. Heads are found severed from the body, ribs and shoulder blades are broken, bones are often calcined from fire. But despite the awful story of persecution that we may read here, the inscriptions breathe forth peace and joy and triumph. Here are a few:

"Here lies Marcia, put to rest in a dream of peace."

"Lawrence to his sweetest son, borne away of angels."

"Victorious in peace and in Christ."

"Being called away, he went in peace."

Remember when reading these inscriptions the story the skeletons tell of persecution, of torture, and of fire.

But the full force of these epitaphs is seen when we contrast them with the pagan epitaphs, such as:

"Live for the present hour, since we are sure of nothing else."

"I lift my hands against the gods who took me away at the age of twenty though I had done no harm."

"Once I was not. Now I am not. I know nothing about it, and it is no concern of mine."

"Traveler, curse me not as you pass, for I am in darkness and cannot answer."

The most frequent Christian symbols on the walls of the catacombs, are, the good shepherd with the lamb on his shoulder, a ship under full sail, harps, anchors, crowns, vines, and above all the fish.

The Fifth Persecution, Commencing with Severus, A.D. 192

Severus, having been recovered from a severe fit of sickness by a Christian, became a great favorer of the Christians in general; but the prejudice and fury of the ignorant multitude prevailing, obsolete laws were put in execution against the Christians. The progress of Christianity alarmed the pagans, and they revived the stale calumny of placing accidental misfortunes to the account of its professors, A.D. 192.

But, though persecuting malice raged, yet the Gospel shone with resplendent brightness; and, firm as an impregnable rock, withstood the attacks of its boisterous enemies with success. Tertullian, who lived in this age, informs us that if the Christians had collectively withdrawn themselves from the Roman territories, the empire would have been greatly depopulated.

Victor, bishop of Rome, suffered martyrdom in the first year of the third century, A.D. 201. Leonidus, the father of the celebrated Origen, was beheaded for being a Christian. Many of Origen's hearers likewise suffered martyrdom; particularly two brothers, named Plutarchus and Serenus; another Serenus, Heron, and Heraclides, were beheaded. Rhais had boiled pitch poured upon her head, and was then burnt, as was Marcella her mother. Potainiena, the sister of Rhais, was executed in the same manner as Rhais had been; but Basilides, an officer belonging to the army, and ordered to attend her execution, became her convert.

Basilides being, as an officer, required to take a certain oath, refused, saying, that he could not swear by the Roman idols, as he was a Christian. Struck with surpsie, the people could not, at first, believe what they heard; but he had no sooner confirmed the same, than he was dragged before the judge, committed to prison, and speedily afterward beheaded.

Irenaeus, bishop of Lyons, was born in Greece, and received both a polite and a Christian education. It is generally supposed that the account of the persecutions at Lyons was written by himself. He succeeded the martyr Pothinus as bishop of Lyons, and ruled his diocese with great propriety; he was a zealous opposer of heresies in general, and, about A.D. 187, he wrote a celebrated tract against heresy. Victor, the bishop of Rome, wanting to impose the keeping of Easter there, in preference to other places, it occasioned some disorders among the Christians. In particular, Irenaeus wrote him a synodical epistle, in the name of the Gallic churches. This zeal, in favor of Christianity, pointed him out as an object of resentment to the emperor; and in A.D. 202, he was beheaded.

The persecutions now extending to Africa, many were martyred in that quarter of the globe; the most particular of whom we shall mention.

Perpetua, a married lady, of about twenty-two years. Those who suffered with her were, Felicitas, a married lady, big with child at the time of her being apprehended, and Revocatus, catechumen of Carthage, and a slave. The names of the other prisoners, destined to suffer upon this occasion, were Saturninus, Secundulus, and Satur. On the day appointed for their execution, they were led to the amphitheater. Satur, Saturninus, and Revocatus were ordered to run the gauntlet between the hunters, or such as had the care of the wild beasts. The hunters being drawn up in two ranks, they ran between, and were severely lashed as they passed. Felicitas and Perpetua were stripped, in order to be thrown to a mad bull, which made his first attack upon Perpetua, and stunned her; he then darted at Felicitas, and gored her dreadfully; but not killing them, the executioner did that office with a sword. Revocatus and Satur were destroyed by wild beasts; Saturninus was beheaded; and Secundulus died in prison. These executions were in the 205, on the eighth day of March.

Speratus and twelve others were likewise beheaded; as was Andocles in France. Asclepiades, bishop of Antioch, suffered many tortures, but his life was spared.

Cecilia, a young lady of good family in Rome, was married to a gentleman named Valerian. She converted her husband and brother, who were beheaded; and the maximus, or officer, who led them to execution, becoming their convert, suffered the same fate. The lady was placed naked in a scalding bath, and having continued there a considerable time, her head was struck off with a sword, A.D. 222.

Calistus, bishop of Rome, was martyred, A.D. 224; but the manner of his death is not recorded; and Urban, bishop of Rome, met the same fate A.D. 232.

The Sixth Persecution, Under Maximus, A.D. 235

A.D. 235, was in the time of Maximinus. In Cappadocia, the president, Seremianus, did all he could to exterminate the Christians from that province.

The principal persons who perished under this reign were Pontianus, bishop of Rome; Anteros, a Grecian, his successor, who gave offence to the government by collecting the acts of the martyrs, Pammachius and Quiritus, Roman senators, with all their families, and many other Christians; Simplicius, senator;

Calepodius, a Christian minister, thrown into the Tyber; Martina, a noble and beautiful virgin; and Hippolitus, a Christian prelate, tied to a wild horse, and dragged until he expired.

During this persecution, raised by Maximinus, numberless Christians were slain without trial, and buried indiscriminately in heaps, sometimes fifty or sixty being cast into a pit together, without the least decency.

The tyrant Maximinus dying, A.D. 238, was succeeded by Gordian, during whose reign, and that of his successor Philip, the Church was free from persecution for the space of more than ten years; but in A.D. 249, a violent persecution broke out in Alexandria, at the instigation of a pagan priest, without the knowledge of the emperor.

The Seventh Persecution, Under Decius, A.D. 249

This was occasioned partly by the hatred he bore to his predecessor Philip, who was deemed a Christian and was partly by his jealousy concerning the amazing increase of Christianity; for the heathen temples began to be forsaken, and the Christian churches thronged.

These reasons stimulated Decius to attempt the very extirpation of the name of Christian; and it was unfortunate for the Gospel, that many errors had, about this time, crept into the Church: the Christians were at variance with each other; self-interest divided those whom social love ought to have united; and the virulence of pride occasioned a variety of factions.

The heathens in general were ambitious to enforce the imperial decrees upon this occasion, and looked upon the murder of a Christian as a merit to themselves. The martyrs, upon this occasion, were innumerable; but the principal we shall give some account of.

Fabian, the bishop of Rome, was the first person of eminence who felt the severity of this persecution. The deceased emperor, Philip, had, on account of his integrity, committed his treasure to the care of this good man. But Decius, not finding as much as his avarice made him expect, determined to wreak his vengeance on the good prelate. He was accordingly seized; and on January 20, A.D. 250, he suffered decapitation.

Julian, a native of Cilicia, as we are informed by St.

Chrysostom, was seized upon for being a Christian. He was put into a leather bag, together with a number of serpents and scorpions, and in that condition thrown into the sea.

Peter, a young man, amiable for the superior qualities of his body and mind, was beheaded for refusing to sacrifice to Venus. He said, "I am astonished you should sacrifice to an infamous woman, whose debaucheries even your own historians record, and whose life consisted of such actions as your laws would punish. No, I shall offer the true God the acceptable sacrifice of praises and prayers." Optimus, the proconsul of Asia, on hearing this, ordered the prisoner to be stretched upon a wheel, by which all his bones were broken, and then he was sent to be beheaded.

Nichomachus, being brought before the proconsul as a Christian, was ordered to sacrifice to the pagan idols. Nichomachus replied, "I cannot pay that respect to devils, which is only due to the Almighty." This speech so much enraged the proconsul that Nichomachus was put to the rack. After enduring the torments for a time, he recanted; but scarcely had he given this proof of his frailty, than he fell into the greatest agonies, dropped down on the ground, and expired immediately.

Denisa, a young woman of only sixteen years of age, who beheld this terrible judgment, suddenly exclaimed, "O unhappy wretch, why would you buy a moment's ease at the expense of a miserable eternity!" Optimus, hearing this, called to her, and Denisa avowing herself to be a Christian, she was beheaded, by his order, soon after.

Andrew and Paul, two companions of Nichomachus, the martyr, A.D. 251, suffered martyrdom by stoning, and expired, calling on their blessed Redeemer.

Alexander and Epimachus, of Alexandria, were apprehended for being Christians: and, confessing the accusation, were beat with staves, torn with hooks, and at length burnt in the fire; and we are informed, in a fragment preserved by Eusebius, that four female martyrs suffered on the same day, and at the same place, but not in the same manner; for these were beheaded.

Lucian and Marcian, two wicked pagans, though skilful magicians, becoming converts to Christianity, to make amends for their former errors, lived the lives of hermits, and subsisted upon bread and water only. After some time spent in this manner, they became zealous preachers, and made many converts. The persecution, however, raging at this time, they were seized upon, and carried before Sabinus, the governor of Bithynia. On being asked by what authority they took upon themselves to preach, Lucian answered, 'That the laws of charity and humanity obliged all men to endeavor the conversion of their neighbors, and to do everything in their power to rescue them from the snares of the devil.'

Lucian having answered in this manner, Marcian said, "Their conversion was by the same grace which was given to St. Paul, who, from a zealous persecutor of the Church, became a preacher of the Gospel."

The proconsul, finding that he could not prevail with them to renounce their faith, condemned them to be burnt alive, which sentence was soon after executed.

Trypho and Respicus, two eminent men, were seized as Christians, and imprisoned at Nice. Their feet were pierced with nails; they were dragged through the streets, scourged, torn with iron hooks, scorched with lighted torches, and at length beheaded, February 1, A.D. 251.

Agatha, a Sicilian lady, was not more remarkable for her personal and acquired endowments, than her piety; her beauty was such, that Quintian, governor of Sicily, became enamored of her, and made many attempts upon her chastity without success. In order to gratify his passions with the greater conveniency, he put the virtuous lady into the hands of Aphrodica, a very infamous and licentious woman. This wretch tried every artifice to win her to the desired prostitution; but found all her efforts were vain; for her chastity was impregnable, and she well knew that virtue alone could procure true happiness. Aphrodica acquainted Quintian with the inefficacy of her endeavors, who, enaged to be foiled in his designs, changed his lust into resentment. On her confessing that she was a Christian, he determined to gratify his revenge, as he could not his passion. Pursuant to his orders, she was scourged, burnt with red-hot irons, and torn with sharp hooks. Having borne these torments with admirable fortitude, she was next laid naked upon live coals, intermingled with glass, and then being carried back to prison, she there expired on February 5, 251.

Cyril, bishop of Gortyna, was seized by order of Lucius, the governor of that place, who, nevertheless, exhorted him to obey the imperial mandate, perform the sacrifices, and save his venerable person from destruction; for he was now eighty-four years of age. The good prelate replied that as he had long taught others to save their souls, he should only think now of his own salvation. The worthy prelate heard his fiery sentence without emotion, walked cheerfully to the place of execution, and underwent his martyrdom with great fortitude.

The persecution raged in no place more than the Island of Crete; for the governor, being exceedingly active in executing the imperial decrees, that place streamed with pious blood.

Babylas, a Christian of a liberal education, became bishop of Antioch, A.D. 237, on the demise of Zebinus. He acted with inimitable zeal, and governed the Church with admirable prudence during the most tempestuous times.

The first misfortune that happened to Antioch during his mission, was the siege of it by Sapor, king of Persia; who, having overrun all Syria, took and plundered this city among others, and used the Christian inhabitants with greater severity than the rest, but was soon totally defeated by Gordian.

After Gordian's death, in the reign of Decius, that emperor came to Antioch, where, having a desire to visit an assembly of Christians, Babylas opposed him, and absolutely refused to let him come in. The emperor dissembled his anger at that time; but soon sending for the bishop, he sharply reproved him for his insolence, and then ordered him to sacrifice to the pagan deities as an expiation for his offence. This being refused, he was committed to prison, loaded with chains, treated with great severities, and then beheaded, together with three young men who had been his pupils. A.D. 251.

Alexander, bishop of Jerusalem, about this time was cast into prison on account of his religion, where he died through the severity of his confinement.

Julianus, an old man, lame with the gout, and Cronion, another Christian, were bound on the backs of camels, severely scourged, and then thrown into a fire and consumed. Also forty virgins, at Antioch, after being imprisoned, and scourged, were burnt.

In the year of our Lord 251, the emperor Decius having erected a pagan temple at Ephesus, he commanded all who were in that city to sacrifice to the idols. This order was nobly refused by seven of his own soldiers, viz. Maximianus, Martianus, Joannes, Malchus, Dionysius, Seraion, and Constantinus. The emperor wishing to win these soldiers to renounce their faith by his entreaties and lenity, gave them a considerable respite until he returned from an expedition. During the emperor's absence, they escaped, and hid themselves in a cavern; which the emperor being informed of at his return, the mouth of the cave was closed up, and they all perished with hunger.

Theodora, a beautiful young lady of Antioch, on refusing to sacrifice to the Roman idols, was condemned to the stews, that her virtue might be sacrificed to the brutality of lust. Didymus, a Christian, disguised himself in the habit of a Roman soldier, went to the house, informed Theodora who he was, and advised her to make her escape in his clothes. This being effected, and a man found in the brothel instead of a beautiful lady, Didymus was taken before the president, to whom confessing the truth, and owning that he was a Christian the sentence of death was immediately pronounced against him. Theodora, hearing that her deliverer was likely to suffer, came to the

judge, threw herself at his feet, and begged that the sentence might fall on her as the guilty person; but, deaf to the cries of the innocent, and insensible to the calls of justice, the inflexible judge condemned both; when they were executed accordingly, being first beheaded, and their bodies afterward burnt.

Secundianus, having been accused as a Christian, was conveyed to prison by some soldiers. On the way, Verianus and Marcellinus said, "Where are you carrying the innocent?" This interrogatory occasioned them to be seized, and all three, after having been tortured, were hanged and decapitated.

Origen, the celebrated presbyter and catechist of Alexandria, at the age of sixty-four, was seized, thrown into a loathsome prison, laden with fetters, his feet placed in the stocks, and his legs extended to the utmost for several successive days. He was threatened with fire, and tormented by every lingering means the most infernal imaginations could suggest. During this cruel temporizing, the emperor Decius died, and Gallus, who succeeded him, engaging in a war with the Goths, the Christians met with a respite. In this interim, Origen obtained his enlargement, and, retiring to Tyre, he there remained until his death, which happened when he was in the sixty-ninth year of his age.

Gallus, the emperor, having concluded his wars, a plague broke out in the empire: sacrifices to the pagan deities were ordered by the emperor, and persecutions spread from the interior to the extreme parts of the empire, and many fell martyrs to the impetuosity of the rabble, as well as the prejudice of the magistrates. Among these were Cornelius, the Christian bishop of Rome, and Lucius, his successor, in 253.

Most of the errors which crept into the Church at this time arose from placing human reason in competition with revelation; but the fallacy of such arguments being proved by the most able divines, the opinions they had created vanished away like the stars before the sun.

The Eighth Persecution, Under Valerian, A.D. 257

Began under Valerian, in the month of April, 257, and continued for three years and six months. The martyrs that fell in this persecution were innumerable, and their tortures and deaths as various and painful. The most eminent martyrs were the following, though neither rank, sex, nor age were regarded.

Rufina and Secunda were two beautiful and accomplished ladies, daughters of Asterius, a gentleman of eminence in Rome. Rufina, the elder, was designed in marriage for Armentarius, a young nobleman; Secunda, the younger, for Verinus, a person of rank and opulence. The suitors, at the time of the persecution's commencing, were both Christians; but when danger appeared, to save their fortunes, they renounced their faith. They took great pains to persuade the ladies to do the same, but, disappointed in their purpose, the lovers were base enough to inform against the ladies, who, being apprehended as Christians, were brought before Junius Donatus, governor of Rome, where, A.D. 257, they sealed their martyrdom with their blood.

Stephen, bishop of Rome, was beheaded in the same year, and about that time Saturninus, the pious orthodox bishop of Toulouse, refusing to sacrifice to idols, was treated with all the barbarous indignities imaginable, and fastened by the feet to the tail of a bull. Upon a signal given, the enraged animal was driven down the steps of the temple, by which the worthy martyr's brains were dashed out.

Sextus succeeded Stephen as bishop of Rome. He is supposed to have been a Greek by birth or by extraction, and had for some time served in the capacity of a deacon under Stephen. His great fidelity, singular wisdom, and uncommon courage distinguished him upon many occasions; and the happy conclusion of a controversy with some heretics is generally ascribed to his piety and prudence. In the year 258, Marcianus, who had the management of the Roman government, procured an order from the emperor Valerian, to put to death all the Christian clergy in Rome, and hence the bishop with six of his deacons, suffered martyrdom in 258.

Let us draw near to the fire of martyred Lawrence, that our cold hearts may be warmed thereby. The merciless tyrant, understanding him to be not only a minister of the sacraments, but a distributor also of the Church riches, promised to himself a double prey, by the apprehension of one soul. First, with the rake of avarice to scrape to himself the treasure of poor Christians; then with the fiery fork of tyranny, so to toss and turmoil them, that they should wax weary of their profession. With furious face and cruel countenance, the greedy wolf demanded where this Lawrence had bestowed the substance of the Church: who, craving three days' respite, promised to declare

where the treasure might be had. In the meantime, he caused a good number of poor Christians to be congregated. So, when the day of his answer was come, the persecutor strictly charged him to stand to his promise. Then valiant Lawrence, stretching out his arms over the poor, said: "These are the precious treasure of the Church; these are the treasure indeed, in whom the faith of Christ reigneth, in whom Jesus Christ hath His mansion-place. What more precious jewels can Christ have, than those in whom He hath promised to dwell? For so it is written, 'I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.' And again, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' What greater riches can Christ our Master possess, than the poor people in whom He loveth to be seen?"

O, what tongue is able to express the fury and madness of the tyrant's heart! Now he stamped, he stared, he ramped, he fared as one out of his wits: his eyes like fire glowed, his mouth like a boar formed, his teeth like a hellhound grinned. Now, not a reasonable man, but a roaring lion, he might be called.

"Kindle the fire (he cried)--of wood make no spare. Hath this villain deluded the emperor? Away with him, away with him: whip him with scourges, jerk him with rods, buffet him with fists, brain him with clubs. Jesteth the traitor with the emperor? Pinch him with fiery tongs, gird him with burning plates, bring out the strongest chains, and the fire-forks, and the grated bed of iron: on the fire with it; bind the rebel hand and foot; and when the bed is fire-hot, on with him: roast him, broil him, toss him, turn him: on pain of our high displeasure do every man his office, O ye tormentors."

The word was no sooner spoken, but all was done. After many cruel handlings, this meek lamb was laid, I will not say on his fiery bed of iron, but on his soft bed of down. So mightily God wrought with his martyr Lawrence, so miraculously God tempered His element the fire; that it became not a bed of consuming pain, but a pallet of nourishing rest.

In Africa the persecution raged with peculiar violence; many thousands received the crown of martyrdom, among whom the following were the most distinguished characters:

Cyprian, bishop of Carthage, an eminent prelate, and a pious ornament of the Church. The brightness of his genius was tempered by the solidity of his judgment; and with all the accomplishments of the gentleman, he blended the virtues of a Christian. His doctrines were orthodox and pure; his language easy and elegant; and his manners graceful and winning: in fine, he was both the pious and polite preacher. In his youth he was educated in the principles of Gentilism, and having a considerable fortune, he lived in the very extravagance of splendor, and all the dignity of pomp.

About the year 246, Coecilius, a Christian minister of Carthage, became the happy instrument of Cyprian's conversion: on which account, and for the great love that he always afterward bore for the author of his conversion, he was termed Coecilius Cyprian. Previous to his baptism, he studied the Scriptures with care and being struck with the beauties of the truths they contained, he determined to practise the virtues therein recommended. Subsequent to his baptism, he sold his estate, distributed the money among the poor, dressed himself in plain attire, and commenced a life of austerity. He was soon after made a presbyter; and, being greatly admired for his virtues and works, on the death of Donatus, in A.D. 248, he was almost unanimously elected bishop of Carthage.

Cyprian's care not only extended over Carthage, but to Numidia and Mauritania. In all his transactions he took great care to ask the advice of his clergy, knowing that unanimity alone could be of service to the Church, this being one of his maxims, "That the bishop was in the church, and the church in the bishop; so that unity can only be preserved by a close connexion between the pastor and his flock."

In A.D. 250, Cyprian was publicly proscribed by the emperor Decius, under the appellation of Coecilius Cyprian, bishop of the Christians; and the universal cry of the pagans was, "Cyprian to the lions, Cyprian to the beasts." The bishop, however, withdrew from the rage of the populace, and his effects were immediately confiscated. During his retirement, he wrote thirty pious and elegant letters to his flock; but several schisms that then crept into the Church, gave him great uneasiness. The rigor of the persecution abating, he returned to Carthage, and did everything in his power to expunge erroneous opinions. A terrible plague breaking out in Carthage, it was as usual, laid to the charge of the Christians; and the magistrates began to persecute accordingly, which occasioned

an epistle from them to Cyprian, in answer to which he vindicates the cause of Christianity. A.D. 257, Cyprian was brought before the proconsul Aspasius Paturnus, who exiled him to a little city on the Lybian sea. On the death of this proconsul, he returned to Carthage, but was soon after seized, and carried before the new governor, who condemned him to be beheaded; which sentence was executed on the fourteenth of September, A.D. 258.

The disciples of Cyprian, martyred in this persecution, were Lucius, Flavian, Victoricus, Remus, Montanus, Julian, Primelus, and Donatian.

At Utica, a most terrible tragedy was exhibited: three hundred Christians were, by the orders of the proconsul, placed round a burning limekiln. A pan of coals and incense being prepared, they were commanded either to sacrifice to Jupiter, or to be thrown into the kiln. Unanimously refusing, they bravely jumped into the pit, and were immediately suffocated.

Fructuosus, bishop of Tarragon, in Spain, and his two deacons, Augurius and Eulogius, were burnt for being Christians.

Alexander, Malchus, and Priscus, three Christians of Palestine, with a woman of the same place, voluntarily accused themselves of being Christians; on which account they were sentenced to be devoured by tigers, which sentence was executed accordingly.

Maxima, Donatilla, and Secunda, three virgins of Tuburga, had gall and vinegar given them to drink, were then severely scourged, tormented on a gibbet, rubbed with lime, scorched on a gridiron, worried by wild beasts, and at length beheaded.

It is here proper to take notice of the singular but miserable fate of the emperor Valerian, who had so long and so terribly persecuted the Christians. This tyrant, by a stratagem, was taken prisoner by Sapor, emperor of Persia, who carried him into his own country, and there treated him with the most unexampled indignity, making him kneel down as the meanest slave, and treading upon him as a footstool when he mounted his horse. After having kept him for the space of seven years in this abject state of slavery, he caused his eyes to be put out, though he was then eighty-three years of age. This not satiating his desire of revenge, he soon after ordered his body to be flayed alive, and rubbed with salt, under which torments he expired; and thus fell one of the most tyrannical emperors of Rome, and one of the greatest persecutors of the Christians.

A.D. 260, Gallienus, the son of Valerian, succeeded him, and during his reign (a few martyrs excepted) the Church enjoyed peace for some years.

The Ninth Persecution Under Aurelian, A.D. 274

The principal sufferers were: Felix, bishop of Rome. This prelate was advanced to the Roman see in 274. He was the first martyr to Aurelian's petulancy, being beheaded on the twenty-second of December, in the same year.

Agapetus, a young gentleman, who sold his estate, and gave the money to the poor, was seized as a Christian, tortured, and then beheaded at Praeneste, a city within a day's journey of Rome.

These are the only martyrs left upon record during this reign, as it was soon put to a stop by the emperor's being murdered by his own domestics, at Byzantium.

Aurelian was succeeded by Tacitus, who was followed by Probus, as the latter was by Carus: this emperor being killed by a thunder storm, his sons, Carnius and Numerian, succeeded him, and during all these reigns the Church had peace.

Diocletian mounted the imperial throne, A.D. 284; at first he showed great favor to the Christians. In the year 286, he associated Maximian with him in the empire; and some Christians were put to death before any general persecution broke out. Among these were Felician and Primus, two brothers.

Marcus and Marcellianus were twins, natives of Rome, and of noble descent. Their parents were heathens, but the tutors, to whom the education of the children was intrusted, brought them up as Christians. Their constancy at length subdued those who wished them to become pagans, and their parents and whole family became converts to a faith they had before reprobated. They were martyred by being tied to posts, and having their feet pierced with nails. After remaining in this situation for a day and a night, their sufferings were put an end to by thrusting lances through their bodies.

Zoe, the wife of the jailer, who had the care of the before-mentioned martyrs, was also converted by them, and hung upon a tree, with a fire of straw lighted under her. When her body was taken down, it was thrown into a river, with a large stone tied to it, in order to sink it.

In the year of Christ 286, a most remarkable affair occurred; a legion of soldiers, consisting of six thousand six hundred and sixty-six men, contained none but Christians. This legion was called the Theban Legion, because the men had been raised in Thebias: they were quartered in the east until the emperor Maximian ordered them to march to Gaul, to assist him against the rebels of Burgundy. They passed the Alps into Gaul, under the command of Mauritius, Candidus, and Exuperis, their worthy commanders, and at length joined the emperor. Maximian, about this time, ordered a general sacrifice, at which the whole army was to assist; and likewise he commanded that they should take the oath of allegiance and swear, at the saame time, to assist in the extirpation of Christianity in Gaul. Alarmed at these orders, each individual of the Theban Legion absolutely refused either to sacrifice or take the oaths prescribed. This so greatly enraged Maximian, that he ordered the legion to be decimated, that is, every tenth man to be selected from the rest, and put to the sword. This bloody order having been put in execution, those who remained alive were still inflexible, when a second decimation took place, and every tenth man of those living was put to death. This second severity made no more impression than the first had done; the soldiers preserved their fortitude and their principles, but by the advice of their officers they drew up a loyal remonstrance to the emperor. This, it might have been presumed, would have softened the emperor, but it had a contrary effect: for, enraged at their perseverance and unanimity, he commanded that the whole legion should be put to death, which was accordingly executed by the other troops, who cut them to pieces with their swords, September 22, 286.

Alban, from whom St. Alban's, in Hertfordshire, received its name, was the first British martyr. Great Britain had received the Gospel of Christ from Lucius, the first Christian king, but did not suffer from the rage of persecution for many years after. He was originally a pagan, but converted by a Christian ecclesiastic, named Amphibalus, whom he sheltered on account of his religion. The enemies of Amphibalus, having intelligence of the place where he was secreted, came to the house of Alban; in order to facilitate his escape, when the soldiers came, he offered himself up as the person they were seeking for. The deceit being detected, the governor ordered him to be scourged, and then he was sentenced to be beheaded, June 22, A.D. 287.

The venerable Bede assures us, that, upon this occasion, the executioner suddenly became a convert to Christianity, and entreated permission to die for Alban, or with him. Obtaining the latter request, they were beheaded by a soldier, who voluntarily undertook the task of executioner. This happened on the twenty-second of June, A.D. 287, at Verulam, now St. Alban's, in Hertfordshire, where a magnificent church was erected to his memory about the time of Constantine the Great. The edifice, being destroyed in the Saxon wars, was rebuilt by Offa, king of Mercia, and a monastery erected adjoining to it, some remains of which are still visible, and the church is a noble Gothic structure.

Faith, a Christian female, of Aquitain, in France, was ordered to be broiled upon a gridiron, and then beheaded; A.D. 287.

Quintin was a Christian, and a native of Rome, but determined to attempt the propagation of the Gospel in Gaul, with one Lucian, they preached together in Amiens; after which Lucian went to Beaumaris, where he was martyred. Quintin remained in Picardy, and was very zealous in his ministry. Being seized upon as a Christian, he was stretched with pullies until his joints were dislocated; his body was then torn with wire scourges, and boiling oil and pitch poured on his naked flesh; lighted torches were applied to his sides and armpits; and after he had been thus tortured, he was remanded back to prison, and died of the barbarities he had suffered, October 31, A.D. 287. His body was sunk in the Somme.

The Tenth Persecution, Under Diocletian, A.D. 303

Under the Roman emperors, commonly called the Era of the Martyrs, was occasioned partly by the increasing number and luxury of the Christians, and the hatred of Galerius, the adopted son of Diocletian, who, being stimulated by his mother, a bigoted pagan, never ceased persuading the emperor to enter upon the persecution, until he had accomplished his purpose.

The fatal day fixed upon to commence the bloody work, was the twenty-third of February, A.D. 303, that being the day in which the Terminalia were celebrated, and on which, as the cruel pagans boasted, they hoped to put a termination to Christianity. On the appointed day, the persecution began in Nicomedia, on the morning of which the prefect of that city repaired, with a great number of officers and assistants, to the church of the Christians, where, having forced open the doors, they seized upon all the sacred books, and committed them to the flames.

The whole of this transaction was in the presence of Diocletian and Galerius, who, not contented with burning the books, had the church levelled with the ground. This was followed by a severe edict, commanding the destruction of all other Christian churches and books; and an order soon succeeded, to render Christians of all denomination outlaws.

The publication of this edict occasioned an immediate martyrdom, for a bold Christian not only tore it down from the place to which it was affixed, but execrated the name of the emperor for his injustice. A provocation like this was sufficient to call down pagan vengeance upon his head; he was accordingly seized, severely tortured, and then burned alive.

All the Christians were apprehended and imprisoned; and Galerius privately ordered the imperial palace to be set on fire, that the Christians might be charged as the incendiaries, and a plausible pretence given for carrying on the persecution with the greater severities. A general sacrifice was commenced, which occasioned various martyrdoms. No distinction was made of age or sex; the name of Christian was so obnoxious to the pagans that all indiscriminately fell sacrifices to their opinions. Many houses were set on fire, and whole Christian families perished in the flames; and others had stones fastened about their necks, and being tied together were driven into the sea. The persecution became general in all the Roman provinces, but more particularly in the east; and as it lasted ten years, it is impossible to ascertain the numbers martyred, or to enumerate the various modes of martyrdom.

Racks, scourges, swords, daggers, crosses, poison, and famine, were made use of in various parts to dispatch the Christians; and invention was exhausted to devise tortures against such as had no crime, but thinking differently from the votaries of superstition.

A city of Phrygia, consisting entirely of Christians, was burnt, and all the inhabitants perished in the flames.

Tired with slaughter, at length, several governors of provinces represented to the imperial court, the impropriety of such conduct. Hence many were respited from execution, but, though they were not put to death, as much as possible was done to render their lives miserable, many of them having their ears cut off, their noses slit, their right eyes put out, their limbs rendered useless by dreadful dislocations, and their flesh seared in conspicuous places with red-hot irons.

It is necessary now to particularize the most conspicuous persons who laid down their lives in martyrdom in this bloody persecution.

Sebastian, a celebrated martyr, was born at Narbonne, in Gaul, instructed in the principles of Christianity at Milan, and afterward became an officer of the emperor's guard at Rome. He remained a true Christian in the midst of idolatry; unallured by the splendors of a court, untainted by evil examples, and uncontaminated by the hopes of preferment. Refusing to be a pagan, the emperor ordered him to be taken to a field near the city, termed the Campus Martius, and there to be shot to death with arrows; which sentence was executed accordingly. Some pious Christians coming to the place of execution, in order to give his body burial, perceived signs of life in him, and immediately moving him to a place of security, they, in a short time effected his recovery, and prepared him for a second martyrdom; for, as soon as he was able to go out, he placed himself intentionally in the emperor's way as he was going to the temple, and reprehended him for his various cruelties and unreasonable prejudices against Christianity. As soon as Diocletian had overcome his surprise, he ordered Sebastian to be seized, and carried to a place near the palace, and beaten to death; and, that the Christians should not either use means again

to recover or bury his body, he ordered that it should be thrown into the common sewer. Nevertheless, a Christian lady named Lucina, found means to remove it from the sewer, and bury it in the catacombs, or repositories of the dead.

The Christians, about this time, upon mature consideration, thought it unlawful to bear arms under a heathen emperor. Maximilian, the son of Fabius Victor, was the first beheaded under this regulation.

Vitus, a Sicilian of considerable family, was brought up a Christian; when his virtues increased with his years, his constancy supported him under all afflictions, and his faith was superior to the most dangerous perils. His father, Hylas, who was a pagan, finding that he had been instructed in the principles of Christianity by the nurse who brought him up, used all his endeavors to bring him back to paganism, and at length sacrificed his son to the idols, June 14, A.D. 303.

Victor was a Christian of a good family at Marseilles, in France; he spent a great part of the night in visiting the afflicted, and confirming the weak; which pious work he could not, consistently with his own safety, perform in the daytime; and his fortune he spent in relieving the distresses of poor Christians. He was at length, however, seized by the emperor Maximian's decree, who ordered him to be bound, and dragged through the streets. During the execution of this order, he was treated with all manner of cruelties and indignities by the enraged populace. Remaining still inflexible, his courage was deemed obstinacy. Being by order stretched upon the rack, he turned his eyes toward heaven, and prayed to God to endue him with patience, after which he underwent the tortures with most admirable fortitude. After the executioners were tired with inflicting torments on him, he was conveyed to a dungeon. In his confinement, he converted his jailers, named Alexander, Felician, and Longinus. This affair coming to the ears of the emperor, he ordered them immediately to be put to death, and the jailers were accordingly beheaded. Victor was then again put to the rack, unmercifully beaten with batons, and again sent to prison. Being a third time examined concerning his religion, he persevered in his principles; a small altar was then brought, and he was commanded to offer incense upon it immediately. Fired with indignation at the request, he boldly stepped forward, and with his foot overthrew both altar and idol. This so enraged the emperor Maximian, who was present, that he ordered the foot with which he had kicked the altar to be immediately cut off; and Victor was thrown into a mill, and crushed to pieces with the stones, A.D. 303.

Maximus, governor of Cilicia, being at Tarsus, three Christians were brought before him; their names were Tarachus, an aged man, Probus, and Andronicus. After repeated tortures and exhortations to recant, they, at length, were ordered for execution.

Being brought to the amphitheater, several beasts were let loose upon them; but none of the animals, though hungry, would touch them. The keeper then brought out a large bear, that had that very day destroyed three men; but this voracious creature and a fierce lioness both refused to touch the prisoners. Finding the design of destroying them by the means of wild beasts ineffectual, Maximus ordered them to be slain by the sword, on October 11, A.D. 303.

Romanus, a native of Palestine, was deacon of the church of Caesarea at the time of the commencement of Diocletian's persecution. Being condemned for his faith at Antioch, he was scourged, put to the rack, his body torn with hooks, his flesh cut with knives, his face scarified, his teeth beaten from their sockets, and his hair plucked up by the roots. Soon after he was ordered to be strangled, November 17, A.D. 303.

Susanna, the niece of Caius, bishop of Rome, was pressed by the emperor Diocletian to marry a noble pagan, who was nearly related to him. Refusing the honor intended her, she was beheaded by the emperor's order.

Dorotheus, the high chamberlain of the household to Diocletian, was a Christian, and took great pains to make converts. In his religious labors, he was joined by Gorgonius, another Christian, and one belonging to the palace. They were first tortured and then strangled.

Peter, a eunuch belonging to the emperor, was a Christian of singular modesty and humility. He was laid on a gridiron, and broiled over a slow fire until he expired.

Cyprian, known by the title of the magician, to distinguish him from Cyprian, bishop of Carthage, was a native of Natioch. He received a liberal education in his youth, and particularly applied himself to astrology; after which

he traveled for improvement through Greece, Egypt, India, etc. In the course of time he became acquainted with Justina, a young lady of Antioch, whose birth, beauty, and accomplishments, rendered her the admiration of all who knew her. A pagan gentleman applied to Cyprian, to promote his suit with the beautiful Justina; this he undertook, but soon himself became converted, burnt his books of astrology and magic, received baptism, and felt animated with a powerful spirit of grace. The conversion of Cyprian had a great effect on the pagan gentleman who paid his addresses to Justina, and he in a short time embraced Christianity. During the persecutions of Diocletian, Cyprian and Justina were seized upon as Christians, the former was torn with pincers, and the latter chastised; and, after suffering other torments, both were beheaded.

Eulalia, a Spanish lady of a Christian family, was remarkable in her youth for sweetness of temper, and solidity of understanding seldom found in the capriciousness of juvenile years. Being apprehended as a Christian, the magistrate attempted by the mildest means, to bring her over to paganism, but she ridiculed the pagan deities with such asperity, that the judge, incensed at her behavior, ordered her to be tortured. Her sides were accordingly torn by hooks, and her breasts burnt in the most shocking manner, until she expired by the violence of the flames, December, A.D. 303.

In the year 304, when the persecution reached Spain, Dacian, the governor of Terragona, ordered Valerius the bishop, and Vincent the deacon, to be seized, loaded with irons, and imprisoned. The prisoners being firm in their resolution, Valerius was banished, and Vincent was racked, his limbs dislocated, his flesh torn with hooks, and he was laid on a gridiron, which had not only a fire placed under it, but spikes at the top, which ran into his flesh. These torments neither destroying him, nor changing his resolutions, he was remanded to prison, and confined in a small, loathsome, dark dungeon, strewed with sharp flints, and pieces of broken glass, where he died, January 22, 304. His body was thrown into the river.

The persecution of Diocletian began particularly to rage in A.D. 304, when many Christians were put to cruel tortures and the most painful and ignominious deaths; the most eminent and particular of whom we shall enumerate.

Saturninus, a priest of Albitina, a town of Africa, after being tortured, was remanded to prison, and there starved to death. His four children, after being variously tormented, shared the same fate with their father.

Dativas, a noble Roman senator; Thelico, a pious Christian;

Victoria, a young lady of considerable family and fortune, with some others of less consideration, all auditors of Saturninus, were tortured in a similar manner, and perished by the same means.

Agrape, Chionia, and Irene, three sisters, were seized upon at Thessalonica, when Diocletian's persecution reached Greece. They were burnt, and received the crown of martyrdom in the flames, March 25, A.D. 304. The governor, finding that he could make no impression on Irene, ordered her to be exposed naked in the streets, which shameful order having been executed, a fire was kindled near the city wall, amidst whose flames her spirit ascended beyond the reach of man's cruelty.

Agatho, a man of a pious turn of mind, with Cassice, Philippa, and Eutychia, were martyred about the same time; but the particulars have not been transmitted to us.

Marcellinus, bishop of Rome, who succeeded Caius in that see, having strongly opposed paying divine honors to Diocletian, suffered martyrdom, by a variety of tortures, in the year 324, comforting his soul until he expired with the prospect of these glorious rewards it would receive by the tortures suffered in the body.

Victorius, Carpophorus, Severus, and Severianus, were brothers, and all four employed in places of great trust and honor in the city of Rome. Having exclaimed against the worship of idols, they were apprehended, and scourged, with the plumbetae, or scourges, to the ends of which were fastened leaden balls. This punishment was exercised with such excess of cruelty that the pious brothers fell martyrs to its severity.

Timothy, a deacon of Mauritania, and Maura his wife, had not been united together by the bands of wedlock above three weeks, when they were separated from each other by the persecution. Timothy, being apprehended, as a Christian, was carried before Arrianus, the governor of Thebais, who, knowing that he had the keeping of the

Holy Scriptures, commanded him to deliver them up to be burnt; to which he answered, "Had I children, I would sooner deliver them up to be sacrificed, than part with the Word of God." The governor being much incensed at this reply, ordered his eyes to be put out, with red-hot irons, saying, "The books shall at least be useless to you, for you shall not see to read them." His patience under the operation was so great that the governor grew more exasperated; he, therefore, in order, if possible, to overcome his fortitude, ordered him to be hung up by the feet, with a weight tied about his neck, and a gag in his mouth. In this state, Maura his wife, tenderly urged him for her sake to recant; but, when the gag was taken out of his mouth, instead of consenting to his wife's entreaties, he greatly blamed her mistaken love, and declared his resolution of dying for the faith. The consequence was, that Maura resolved to imitate his courage and fidelity and either to accompany or follow him to glory. The governor, after trying in vain to alter her resolution, ordered her to be tortured, which was executed with great severity. After this, Timothy and Maura were crucified near each other, A.D. 304.

Sabinus, bishop of Assisium, refusing to sacrifice to Jupiter, and pushing the idol from him, had his hand cut off by the order of the governor of Tuscany. While in prison, he converted the governor and his family, all of whom suffered martyrdom for the faith. Soon after their execution, Sabinus himself was scourged to death, December, A.D. 304.

Tired with the farce of state and public business, the emperor Diocletian resigned the imperial diadem, and was succeeded by Constantius and Galerius; the former a prince of the most mild and humane disposition and the latter equally remarkable for his cruelty and tyranny. These divided the empire into two equal governments, Galerius ruling in the east, and Constantius in the west; and the people in the two governments felt the effects of the dispositions of the two emperors; for those in the west were governed in the mildest manner, but such as resided in the east felt all the miseries of oppression and lengthened tortures.

Among the many martyred by the order of Galerius, we shall enumerate the most eminent.

Amphianus was a gentleman of eminence in Lucia, and a scholar of Eusebius; Julitta, a Lycaonian of royal descent, but more celebrated for her virtues than noble blood. While on the rack, her child was killed before her face. Julitta, of Cappadocia, was a lady of distinguished capacity, great virtue, and uncommon courage. To complete the execution, Julitta had boiling pitch poured on her feet, her sides torn with hooks, and received the conclusion of her martyrdom, by being beheaded, April 16, A.D. 305.

Hermolaus, a venerable and pious Christian, of a great age, and an intimate acquaintance of Panteleon's, suffered martyrdom for the faith on the same day, and in the same manner as Panteleon.

Eustratius, secretary to the governor of Armina, was thrown into a fiery furnace for exhorting some Christians who had been apprehended, to persevere in their faith.

Nicaner and Marcian, two eminent Roman military officers, were apprehended on account of their faith. As they were both men of great abilities in their profession, the utmost means were used to induce them to renounce Christianity; but these endeavors being found ineffectual, they were beheaded.

In the kingdom of Naples, several martyrdoms took place, in particular, Januaries, bishop of Beneventum; Sosius, deacon of Misene; Proculus, another deacon; Eutyches and Acutius, two laymen; Festus, a deacon; and Desiderius, a reader; all, on account of being Christians, were condemned by the governor of Campania to be devoured by the wild beasts. The savage animals, however, would not touch them, and so they were beheaded.

Quirinus, bishop of Siscia, being carried before Matenius, the governor, was ordered to sacrifice to the pagan deities, agreeably to the edicts of various Roman emperors. The governor, perceiving his constancy, sent him to jail, and ordered him to be heavily ironed; flattering himself, that the hardships of a jail, some occasional tortures and the weight of chains, might overcome his resolution. Being decided in his principles, he was sent to Amantius, the principal governor of Pannonia, now Hungary, who loaded him with chains, and carried him through the principal towns of the Danube, exposing him to ridicule wherever he went. Arriving at length at Sabaria, and finding that Quirinus would not renounce his faith, he ordered him to be cast into a river, with a stone fastened about his neck. This sentence being put into execution, Quirinus floated about for some time, and, exhorting the people in the most pious terms, concluded his admonitions with this prayer: "It is no new thing, O all-powerful Jesus, for Thee to stop the course of rivers, or to cause a man to walk upon the water, as Thou didst

Thy servant Peter; the people have already seen the proof of Thy power in me; grant me now to lay down my life for Thy sake, O my God." On pronouncing the last words he immediately sank, and died, June 4, A.D. 308. His body was afterwards taken up, and buried by some pious Christians.

Pamphilus, a native of Phoenicia, of a considerable family, was a man of such extensive learning that he was called a second Origen. He was received into the body of the clergy at Caesarea, where he established a public library and spent his time in the practice of every Christian virtue. He copied the greatest part of the works of Origen with his own hand, and, assisted by Eusebius, gave a correct copy of the Old Testament, which had suffered greatly by the ignorance or negligence of former transcribers. In the year 307, he was apprehended, and suffered torture and martyrdom.

Marcellus, bishop of Rome, being banished on account of his faith, fell a martyr to the miseries he suffered in exile, January 16, A.D. 310.

Peter, the sixteenth bishop of Alexandria, was martyred November 25, A.D. 311, by order of Maximus Caesar, who reigned in the east.

Agnes, a virgin of only thirteen years of age, was beheaded for being a Christian; as was Serene, the empress of Diocletian. Valentine, a priest, suffered the same fate at Rome; and Erasmus, a bishop, was martyred in Campania.

Soon after this the persecution abated in the middle parts of the empire, as well as in the west; and Providence at length began to manifest vengeance on the persecutors. Maximian endeavored to corrupt his daughter Fausta to murder Constantine her husband; which she discovered, and Constantine forced him to choose his own death, when he preferred the ignominious death of hanging after being an emperor near twenty years.

Constantine was the good and virtuous child of a good and virtuous father, born in Britain. His mother was named Helena, daughter of King Coilus. He was a most bountiful and gracious prince, having a desire to nourish learning and good arts, and did oftentimes use to read, write, and study himself. He had marvellous good success and prosperous achieving of all things he took in hand, which then was (and truly) supposed to proceed of this, for that he was so great a favorer of the Christian faith. Which faith when he had once embraced, he did ever after most devoutly and religiously reverence.

Thus Constantine, sufficiently appointed with strength of men but especially with strength of God, entered his journey coming towards Italy, which was about the last year of the persecution, A.D. 313. Maxentius, understanding of the coming of Constantine, and trusting more to his devilish art of magic than to the good will of his subjects, which he little deserved, durst not show himself out of the city, nor encounter him in the open field, but with privy garrisons laid wait for him by the way in sundry straits, as he should come; with whom Constantine had divers skirmishes, and by the power of the Lord did ever vanquish them and put them to flight.

Notwithstanding, Constantine yet was in no great comfort, but in great care and dread in his mind (approaching now near unto Rome) for the magical charms and sorceries of Maxentius, wherewith he had vanquished before Severus, sent by Galerius against him. Wherefore, being in great doubt and perplexity in himself, and revolving many things in his mind, what help he might have against the operations of his charming, Constantine, in his journey drawing toward the city, and casting up his eyes many times to heaven, in the south part, about the going down of the sun, saw a great brightness in heaven, appearing in the similitude of a cross, giving this inscription, *In hoc vince*, that is, "In this overcome."

Eusebius Pamphilus doth witness that he had heard the said Constantine himself oftentimes report, and also to swear this to be true and certain, which he did see with his own eyes in heaven, and also his soldiers about him. At the sight whereof when he was greatly astonished, and consulting with his men upon the meaning thereof, behold, in the night season in his sleep, Christ appeared to him with the sign of the same cross which he had seen before, bidding him to make the figuration thereof, and to carry it in his wars before him, and so should we have the victory.

Constantine so established the peace of the Church that for the space of a thousand years we read of no set persecution against the Christians, unto the time of John Wickliffe.

So happy, so glorious was this victory of Constantine, surnamed the Great! For the joy and gladness whereof, the citizens who had sent for him before, with exceeding triumph brought him into the city of Rome, where he was most honorably received, and celebrated the space of seven days together; having, moreover, in the market place, his image set up, holding in his right hand the sign of the cross, with this inscription:

"With this wholesome sign, the true token of fortitude, I have rescued and delivered our city from the yoke of the tyrant."

We shall conclude our account of the tenth and last general persecution with the death of St. George, the titular saint and patron of England. St. George was born in Cappadocia, of Christian parents; and giving proofs of his courage, was promoted in the army of the emperor Diocletian. During the persecution, St. George threw up his command, went boldly to the senate house, and avowed his being a Christian, taking occasion at the same time to remonstrate against paganism, and point out the absurdity of worshipping idols. This freedom so greatly provoked the senate that St. George was ordered to be tortured, and by the emperor's orders was dragged through the streets, and beheaded the next day.

The legend of the dragon, which is associated with this martyr, is usually illustrated by representing St. George seated upon a charging horse and transfixing the monster with his spear. This fiery dragon symbolizes the devil, who was vanquished by St. George's steadfast faith in Christ, which remained unshaken in spite of torture and death.

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FOX'S BOOK OF MARTYRS

CHAPTER III

Persecutions of the Christians in Persia

The Gospel having spread itself into Persia, the pagan priests, who worshipped the sun, were greatly alarmed, and dreaded the loss of that influence they had hitherto maintained over the people's minds and properties. Hence they thought it expedient to complain to the emperor that the Christians were enemies to the state, and held a treasonable correspondence with the Romans, the great enemies of Persia.

The emperor Saporess, being naturally averse to Christianity, easily believed what was said against the Christians, and gave orders to persecute them in all parts of his empire. On account of this mandate, many eminent persons in the church and state fell martyrs to the ignorance and ferocity of the pagans.

Constantine the Great being informed of the persecutions in Persia, wrote a long letter to the Persian monarch, in which he recounts the vengeance that had fallen on persecutors, and the great success that had attended those who had refrained from persecuting the Christians.

Speaking of his victories over rival emperors of his own time, he said, "I subdued these solely by faith in Christ; for which God was my helper, who gave me victory in battle, and made me triumph over my enemies. He hath likewise so enlarged to me the bounds of the Roman Empire, that it extends from the Western Ocean almost to the uttermost parts of the East: for this domain I neither offered sacrifices to the ancient deities, nor made use of charm or divination; but only offered up prayers to the Almighty God, and followed the cross of Christ. Rejoiced should I be if the throne of Persia found glory also, by embracing the Christians: that so you with me, and they with you, may enjoy all happiness.

In consequence of this appeal, the persecution ended for the time, but it was renewed in later years when another king succeeded to the throne of Persia.

Persecutions Under the Arian Heretics

The author of the Arian heresy was Arius, a native of Lybia, and a priest of Alexandria, who, in A.D. 318, began to publish his errors. He was condemned by a council of Lybian and Egyptian bishops, and that sentence was confirmed by the Council of Nice, A.D. 325. After the death of Constantine the Great, the Arians found means to ingratiate themselves into the favor of the emperor Constantinus, his son and successor in the east; and hence a persecution was raised against the orthodox bishops and clergy. The celebrated Athanasius, and other bishops, were banished, and their sees filled with Arians.

In Egypt and Lybia, thirty bishops were martyred, and many other Christians cruelly tormented; and, A.D. 386, George, the Arian bishop of Alexandria, under the authority of the emperor, began a persecution in that city and its environs, and carried it on with the most infernal severity. He was assisted in his diabolical malice by Cataphonius, governor of Egypt; Sebastian, general of the Egyptian forces;

Faustinus, the treasurer; and Heraclius, a Roman officer.

The persecutions now raged in such a manner that the clergy were driven from Alexandria, their churches were shut, and the severities practiced by the Arian heretics were as great as those that had been practiced by the pagan idolaters. If a man, accused of being a Christian, made his escape, then his whole family were massacred, and his effects confiscated.

Persecution Under Julian the Apostate

This emperor was the son of Julius Constantius, and the nephew of Constantine the Great. He studied the rudiments of grammar under the inspection of Mardonius, a eunuch, and a heathen of Constantinople. His father sent him some time after to Nicomedia, to be instructed in the Christian religion, by the bishop of Eusebius, his kinsman, but his principles were corrupted by the pernicious doctrines of Ecebolius the rhetorician, and Maximus the magician.

Constantius, dying the year 361, Julian succeeded him, and had no sooner attained the imperial dignity than he renounced Christianity and embraced paganism, which had for some years fallen into great disrepute. Though he restored the idolatrous worship, he made no public edicts against Christianity. He recalled all banished pagans, allowed the free exercise of religion to every sect, but deprived all Christians of offices at court, in the magistracy, or in the army. He was chaste, temperate, vigilant, laborious, and pious; yet he prohibited any Christian from keeping a school or public seminary of learning, and deprived all the Christian clergy of the privileges granted them by Constantine the Great.

Bishop Basil made himself first famous by his opposition to Arianism, which brought upon him the vengeance of the Arian bishop of Constantinople; he equally opposed paganism. The emperor's agents in vain tampered with Basil by means of promises, threats, and racks, he was firm in the faith, and remained in prison to undergo some other sufferings, when the emperor came accidentally to Ancyra. Julian determined to examine Basil himself, when that holy man being brought before him, the emperor did every thing in his power to dissuade him from persevering in the faith. Basil not only continued as firm as ever, but, with a prophetic spirit foretold the death of the emperor, and that he should be tormented in the other life. Enraged at what he heard, Julian commanded that the body of Basil should be torn every day in seven different parts, until his skin and flesh were entirely mangled. This inhuman sentence was executed with rigor, and the martyr expired under its severities, on June 28, A.D. 362.

Donatus, bishop of Arezzo, and Hilarinus, a hermit, suffered about the same time; also Gordian, a Roman magistrate. Artemius, commander in chief of the Roman forces in Egypt, being a Christian, was deprived of his commission, then of his estate, and lastly of his head.

The persecution raged dreadfully about the latter end of the year 363; but, as many of the particulars have not been handed down to us, it is necessary to remark in general, that in Palestine many were burnt alive, others were dragged by their feet through the streets naked until they expired; some were scalded to death, many stoned, and great numbers had their brains beaten out with clubs. In Alexandria, innumerable were the martyrs who suffered

by the sword, burning, crucifixion and stoning. In Arethusa, several were ripped open, and corn being put into their bellies, swine were brought to feed therein, which, in devouring the grain, likewise devoured the entrails of the martyrs, and in Thrace, Emilianus was burnt at a stake; and Domitius murdered in a cave, whither he had fled for refuge.

The emperor, Julian the apostate, died of a wound which he received in his Persian expedition, A.D. 363, and even while expiring, uttered the most horrid blasphemies. He was succeeded by Jovian, who restored peace to the Church.

After the decease of Jovian, Valentinian succeeded to the empire, and associated to himself Valens, who had the command in the east, and was an Arian and of an unrelenting and persecuting disposition.

Persecution of the Christians by the Goths and Vandals.

Many Scythian Goths having embraced Christianity about the time of Constantine the Great, the light of the Gospel spread itself considerably in Scythia, though the two kings who ruled that country, and the majority of the people continued pagans. Fritegern, king of the West Goths, was an ally to the Romans, but Athanarich, king of the East Goths, was at war with them. The Christians, in the dominions of the former, lived unmolested, but the latter, having been defeated by the Romans, wreaked his vengeance on his Christian subjects, commencing his pagan injunctions in the year 370.

In religion the Goths were Arians, and called themselves Christians; therefore they destroyed all the statues and temples of the heathen gods, but did no harm to the orthodox Christian churches. Alaric had all the qualities of a great general. To the wild bravery of the Gothic barbarian he added the courage and skill of the Roman soldier. He led his forces across the Alps into Italy, and although driven back for the time, returned afterward with an irresistible force.

The Last Roman "Triumph"

After this fortunate victory over the Goths a "triumph," as it was called, was celebrated at Rome. For hundreds of years successful generals had been awarded this great honor on their return from a victorious campaign. Upon such occasions the city was given up for days to the marching of troops laden with spoils, and who dragged after them prisoners of war, among whom were often captive kings and conquered generals. This was to be the last Roman triumph, for it celebrated the last Roman victory. Although it had been won by Stilicho, the general, it was the boy emperor, Honorius, who took the credit, entering Rome in the car of victory, and driving to the Capitol amid the shouts of the populace. Afterward, as was customary on such occasions, there were bloody combats in the Colosseum, where gladiators, armed with swords and spears, fought as furiously as if they were on the field of battle.

The first part of the bloody entertainment was finished; the bodies of the dead were dragged off with hooks, and the reddened sand covered with a fresh, clean layer. After this had been done the gates in the wall of the arena were thrown open, and a number of tall, well-formed men in the prime of youth and strength came forward. Some carried swords, others three-pronged spears and nets. They marched once around the walls, and stopping before the emperor, held up their weapons at arm's length, and with one voice sounded out their greeting, Ave, Caesar, morituri te salutant! "Hail, Caesar, those about to die salute thee!"

The combats now began again; the gladiators with nets tried to entangle those with swords, and when they succeeded mercilessly stabbed their antagonists to death with the three-pronged spear. When a gladiator had wounded his adversary, and had him lying helpless at his feet, he looked up at the eager faces of the spectators, and cried out, Hoc habet! "He has it!" and awaited the pleasure of the audience to kill or spare.

If the spectators held out their hands toward him, with thumbs upward, the defeated man was taken away, to recover if possible from his wounds. But if the fatal signal of "thumbs down" was given, the conquered was to be slain; and if he showed any reluctance to present his neck for the death blow, there was a scornful shout from the galleries, Recipe ferrum! "Receive the steel!" Privileged persons among the audience would even descend into

the arena, to better witness the death agonies of some unusually brave victim, before his corpse was dragged out at the death gate.

The show went on; many had been slain, and the people, madly excited by the desperate bravery of those who continued to fight, shouted their applause. But suddenly there was an interruption. A rudely clad, robed figure appeared for a moment among the audience, and then boldly leaped down into the arena. He was seen to be a man of rough but imposing presence, bareheaded and with sun-browned face. Without hesitating an instant he advanced upon two gladiators engaged in a life-and-death struggle, and laying his hand upon one of them sternly reproved him for shedding innocent blood, and then, turning toward the thousands of angry faces ranged around him, called upon them in a solemn, deep-toned voice which resounded through the deep inclosure. These were his words: "Do not requite God's mercy in turning away the swords of your enemies by murdering each other!"

Angry shouts and cries at once drowned his voice: "This is no place for preaching!--the old customs of Rome must be observed!--On, gladiators!" Thrusting aside the stranger, the gladiators would have again attacked each other, but the man stood between, holding them apart, and trying in vain to be heard. "Sedition! sedition! down with him!" was then the cry; and the gladiators, enraged at the interference of an outsider with their chosen vocation, at once stabbed him to death. Stones, or whatever missiles came to hand, also rained down upon him from the furious people, and thus he perished, in the midst of the arena.

His dress showed him to be one of the hermits who vowed themselves to a holy life of prayer and self-denial, and who were revered by even the thoughtless and combat-loving Romans. The few who knew him told how he had come from the wilds of Asia on a pilgrimage, to visit the churches and keep his Christmas at Rome; they knew he was a holy man, and that his name was Telemachus--no more. His spirit had been stirred by the sight of thousands flocking to see men slaughter one another, and in his simple-hearted zeal he had tried to convince them of the cruelty and wickedness of their conduct. He had died, but not in vain. His work was accomplished at the moment he was struck down, for the shock of such a death before their eyes turned the hearts of the people: they saw the hideous aspects of the favorite vice to which they had blindly surrendered themselves; and from the day Telemachus fell dead in the Colosseum, no other fight of gladiators was ever held there.

Persecutions from About the Middle of the Fifth, to the Conclusion of the Seventh Century

Proterius was made a priest by Cyril, bishop of Alexandria, who was well acquainted with his virtues, before he appointed him to preach. On the death of Cyril, the see of Alexandria was filled by Discorus, an inveterate enemy to the memory and family of his predecessor. Being condemned by the council of Chalcedon for having embraced the errors of Eutyches, he was deposed, and Proterius chosen to fill the vacant see, who was approved of by the emperor. This occasioned a dangerous insurrection, for the city of Alexandria was divided into two factions; the one to espouse the cause of the old, and the other of the new prelate. In one of the commotions, the Eutychians determined to wreak their vengeance on Proterius, who fled to the church for sanctuary: but on Good Friday, A.D. 457, a large body of them rushed into the church, and barbarously murdered the prelate; after which they dragged the body through the streets, insulted it, cut it to pieces, burnt it, and scattered the ashes in the air.

Hermenigildus, a Gothic prince, was the eldest son of Leovigildus, a king of the Goths, in Spain. This prince, who was originally an Arian, became a convert to the orthodox faith, by means of his wife Ingonda. When the king heard that his son had changed his religious sentiments, he stripped him of the command at Seville, where he was governor, and threatened to put him to death unless he renounced the faith he had newly embraced. The prince, in order to prevent the execution of his father's menaces, began to put himself into a posture of defence; and many of the orthodox persuasion in Spain declared for him. The king, exasperated at this act of rebellion, began to punish all the orthodox Christians who could be seized by his troops, and thus a very severe persecution commenced: he likewise marched against his son at the head of a very powerful army. The prince took refuge in Seville, from which he fled, and was at length besieged and taken at Asieta. Loaded with chains, he was sent to Seville, and at the feast of Easter refusing to receive the Eucharist from an Arian bishop, the enraged king ordered his guards to cut the prince to pieces, which they punctually performed, April 13, A.D. 586.

Martin, bishop of Rome, was born at Todi, in Italy. He was naturally inclined to virtue, and his parents bestowed on him an admirable education. He opposed the heretics called Monothelites, who were patronized by the

emperor Heraclius. Martin was condemned at Constantinople, where he was exposed in the most public places to the ridicule of the people, divested of all episcopal marks of distinction, and treated with the greatest scorn and severity. After lying some months in prison, Martin was sent to an island at some distance, and there cut to pieces, A.D. 655.

John, bishop of Bergamo, in Lombardy, was a learned man, and a good Christian. He did his utmost endeavors to clear the Church from the errors of Arianism, and joining in this holy work with John, bishop of Milan, he was very successful against the heretics, on which account he was assassinated on July 11, A.D. 683.

Killien was born in Ireland, and received from his parents a pious and Christian education. He obtained the Roman pontiff's license to preach to the pagans in Franconia, in Germany. At Wurtzburg he converted Gozbert, the governor, whose example was followed by the greater part of the people in two years after. Persuading Gozbert that his marriage with his brother's widow was sinful, the latter had him beheaded, A.D. 689.

Persecutions from the Early Part of the Eighth, to Near the Conclusion of the Tenth Century

Boniface, archbishop of Mentz, and father of the German church, was an Englishman, and is, in ecclesiastical history, looked upon as one of the brightest ornaments of this nation. Originally his name was Winfred, or Winfrith, and he was born at Kirton, in Devonshire, then part of the West-Saxon kingdom. When he was only about six years of age, he began to discover a propensity to reflection, and seemed solicitous to gain information on religious subjects. Wolfrad, the abbot, finding that he possessed a bright genius, as well as a strong inclination to study, had him removed to Nutselle, a seminary of learning in the diocese of Winchester, where he would have a much greater opportunity of attaining improvements than at Exeter.

After due study, the abbot seeing him qualified for the priesthood, obliged him to receive that holy order when he was about thirty years old. From which time he began to preach and labor for the salvation of his fellow creatures; he was released to attend a synod of bishops in the kingdom of West-Saxons. He afterwards, in 719, went to Rome, where Gregory II who then sat in Peter's chair, received him with great friendship, and finding him full of all virtues that compose the character of an apostolic missionary, dismissed him without commission at large to preach the Gospel to the pagans wherever he found them. Passing through Lombardy and Bavaria, he came to Thuringia, which country had before received the light of the Gospel, he next visited Utrecht, and then proceeded to Saxony, where he converted some thousands to Christianity.

During the ministry of this meek prelate, Pepin was declared king of France. It was that prince's ambition to be crowned by the most holy prelate he could find, and Boniface was pitched on to perform that ceremony, which he did at Soissons, in 752. The next year, his great age and many infirmities lay so heavy on him, that, with the consent of the new king, and the bishops of his diocese, he consecrated Lullus, his countryman, and faithful disciple, and placed him in the see of Mentz. When he had thus eased himself of his charge, he recommended the church of Mentz to the care of the new bishop in very strong terms, desired he would finish the church at Fuld, and see him buried in it, for his end was near. Having left these orders, he took boat to the Rhine, and went to Friesland, where he converted and baptized several thousands of barbarous natives, demolished the temples, and raised churches on the ruins of those superstitious structures. A day being appointed for confirming a great number of new converts, he ordered them to assemble in a new open plain, near the river Bourde. Thither he repaired the day before; and, pitching a tent, determined to remain on the spot all night, in order to be ready early in the morning. Some pagans, who were his inveterate enemies, having intelligence of this, poured down upon him and the companions of his mission in the night, and killed him and fifty-two of his companions and attendants on June 5, A.D. 755. Thus fell the great father of the Germanic Church, the honor of England, and the glory of the age in which he lived.

Forty-two persons of Armorian in Upper Phrygia, were martyred in the year 845, by the Saracens, the circumstances of which transactions are as follows:

In the reign of Theophilus, the Saracens ravaged many parts of the eastern empire, gained several considerable advantages over the Christians, took the city of Armorian, and numbers suffered martyrdom.

Flora and Mary, two ladies of distinction, suffered martyrdom at the same time.

Perfectus was born at Corduba, in Spain, and brought up in the Christian faith. Having a quick genius, he made himself master of all the useful and polite literature of that age; and at the same time was not more celebrated for his abilities than admired for his piety. At length he took priest's orders, and performed the duties of his office with great assiduity and punctuality. Publicly declaring Mahomet an impostor, he was sentenced to be beheaded, and was accordingly executed, A.D. 850; after which his body was honorably interred by the Christians.

Adalbert, bishop of Prague, a Bohemian by birth, after being involved in many troubles, began to direct his thoughts to the conversion of the infidels, to which end he repaired to Dantzic, where he converted and baptized many, which so enraged the pagan priests, that they fell upon him, and despatched him with darts, on April 23, A.D. 997.

Persecutions in the Eleventh Century

Alphage, archbishop of Canterbury, was descended from a considerable family in Gloucestershire, and received an education suitable to his illustrious birth. His parents were worthy Christians, and Alphage seemed to inherit their virtues.

The see of Winchester being vacant by the death of Ethelwold, Dunstan, archbishop of Canterbury, as primate of all England, consecrated Alphage to the vacant bishopric, to the general satisfaction of all concerned in the diocese.

Dustain had an extraordinary veneration for Alphage, and, when at the point of death, made it his ardent request to God that he might succeed him in the see of Canterbury; which accordingly happened, though not until about eighteen years after Dunstan's death in 1006.

After Alphage had governed the see of Canterbury about four years, with great reputation to himself, and benefit to his people, the Danes made an incursion into England, and laid siege to Canterbury. When the design of attacking this city was known, many of the principal people made a flight from it, and would have persuaded Alphage to follow their example. But he, like a good pastor, would not listen to such a proposal. While he was employed in assisting and encouraging the people, Canterbury was taken by storm; the enemy poured into the town, and destroyed all that came in their way by fire and sword. He had the courage to address the enemy, and offer himself to their swords, as more worthy of their rage than the people: he begged they might be saved, and that they would discharge their whole fury upon him. They accordingly seized him, tied his hands, insulted and abused him in a rude and barbarous manner, and obliged him to remain on the spot until his church was burnt, and the monks massacred. They then decimated all the inhabitants, both ecclesiastics and laymen, leaving only every tenth person alive; so that they put 7236 persons to death, and left only four monks and 800 laymen alive, after which they confined the archbishop in a dungeon, where they kept him close prisoner for several months.

During his confinement they proposed to him to redeem his liberty with the sum of 3000 pounds, and to persuade the king to purchase their departure out of the kingdom, with a further sum of 10,000 pounds. As Alphage's circumstances would not allow him to satisfy the exorbitant demand, they bound him, and put him to severe torments, to oblige him to discover the treasure of the church; upon which they assured him of his life and liberty, but the prelate piously persisted in refusing to give the pagans any account of it. They remanded him to prison again, confined him six days longer, and then, taking him prisoner with them to Greenwich, brought him to trial there. He still remained inflexible with respect to the church treasure; but exhorted them to forsake their idolatry, and embrace Christianity. This so greatly incensed the Danes, that the soldiers dragged him out of the camp and beat him unmercifully. One of the soldiers, who had been converted by him, knowing that his pains would be lingering, as his death was determined on, actuated by a kind of barbarous compassion, cut off his head, and thus put the finishing stroke to his martyrdom, April 19, A.D. 1012. This transaction happened on the very spot where the church at Greenwich, which is dedicated to him, now stands. After his death his body was thrown into the Thames, but being found the next day, it was buried in the cathedral of St. Paul's by the bishops of London and Lincoln; from whence it was, in 1023, removed to Canterbury by Ethelmoth, the archbishop of that province.

Gerard, a Venetian, devoted himself to the service of God from his tender years: entered into a religious house for some time, and then determined to visit the Holy Land. Going into Hungary, he became acquainted with Stephen, the king of that country, who made him bishop of Chonad.

Ouvo and Peter, successors of Stephen, being deposed, Andrew, son of Ladislaus, cousin-german to Stephen, had then a tender of the crown made him upon condition that he would employ his authority in extirpating the Christian religion out of Hungary. The ambitious prince came into the proposal, but Gerard being informed of his impious bargain, thought it his duty to remonstrate against the enormity of Andrew's crime, and persuade him to withdraw his promise. In this view he undertook to go to that prince, attended by three prelates, full of like zeal for religion. The new king was at Alba Regalis, but, as the four bishops were going to cross the Danube, they were stopped by a party of soldiers posted there. They bore an attack of a shower of stones patiently, when the soldiers beat them unmercifully, and at length despatched them with lances. Their martyrdoms happened in the year 1045.

Stanislaus, bishop of Cracow, was descended from an illustrious Polish family. The piety of his parents was equal to their opulence, and the latter they rendered subservient to all the purposes of charity and benevolence. Stanislaus remained for some time undetermined whether he should embrace a monastic life, or engage among the secular clergy. He was at length persuaded to the latter by Lambert Zula, bishop of Cracow, who gave him holy orders, and made him a canon of his cathedral. Lambert died on November 25, 1071, when all concerned in the choice of a successor declared for Stanislaus, and he succeeded to the prelacy.

Bolislau, the second king of Poland, had, by nature, many good qualities, but giving away to his passions, he ran into many enormities, and at length had the appellation of Cruel bestowed upon him. Stanislaus alone had the courage to tell him of his faults, when, taking a private opportunity, he freely displayed to him the enormities of his crimes. The king, greatly exasperated at his repeated freedoms, at length determined, at any rate, to get the better of a prelate who was so extremely faithful. Hearing one day that the bishop was by himself, in the chapel of St. Michael, at a small distance from the town, he despatched some soldiers to murder him. The soldiers readily undertook the bloody task; but, when they came into the presence of Stanislaus, the venerable aspect of the prelate struck them with such awe that they could not perform what they had promised. On their return, the king, finding that they had not obeyed his orders, stormed at them violently, snatched a dagger from one of them, and ran furiously to the chapel, where, finding Stanislaus at the altar, he plunged the weapon into his heart. The prelate immediately expired on May 8, A.D. 1079.

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FOX'S BOOK OF MARTYRS

CHAPTER IV

Papal Persecutions

Thus far our history of persecution has been confined principally to the pagan world. We come now to a period when persecution, under the guise of Christianity, committed more enormities than ever disgraced the annals of paganism. Disregarding the maxims and the spirit of the Gospel, the papal Church, arming herself with the power of the sword, vexed the Church of God and wasted it for several centuries, a period most appropriately termed in history, the "dark ages." The kings of the earth, gave their power to the "Beast," and submitted to be trodden on by the miserable vermin that often filled the papal chair, as in the case of Henry, emperor of Germany. The storm of papal persecution first burst upon the Waldenses in France.

Persecution of the Waldenses in France

Popery having brought various innovations into the Church, and overspread the Christian world with darkness and superstition, some few, who plainly perceived the pernicious tendency of such errors, determined to show the light of the Gospel in its real purity, and to disperse those clouds which artful priests had raised about it, in order to blind the people, and obscure its real brightness.

The principal among these was Berengarius, who, about the year 1000, boldly preached Gospel truths, according to their primitive purity. Many, from conviction, assented to his doctrine, and were, on that account, called Berengarians. To Berengarius succeeded Peer Bruis, who preached at Toulouse, under the protection of an earl, named Hildephonsus; and the whole tenets of the reformers, with the reasons of their separation from the Church of Rome, were published in a book written by Bruis, under the title of "Antichrist."

By the year of Christ 1140, the number of the reformed was very great, and the probability of its increasing alarmed the pope, who wrote to several princes to banish them from their dominions, and employed many learned men to write against their doctrines.

In A.D. 1147, because of Henry of Toulouse, deemed their most eminent preacher, they were called Henericians; and as they would not admit of any proofs relative to religion, but what could be deduced from the Scriptures themselves, the popish party gave them the name of apostolics. At length, Peter Waldo, or Valdo, a native of Lyons, eminent for his piety and learning, became a strenuous opposer of popery; and from him the reformed, at that time, received the appellation of Waldenses or Waldoyes.

Pope Alexander III being informed by the bishop of Lyons of these transactions, excommunicated Waldo and his adherents, and commanded the bishop to exterminate them, if possible, from the face of the earth; hence began the papal persecutions against the Waldenses.

The proceedings of Waldo and the reformed, occasioned the first rise of the inquisitors; for Pope Innocent III authorized certain monks as inquisitors, to inquire for, and deliver over, the reformed to the secular power. The process was short, as an accusation was deemed adequate to guilt, and a candid trial was never granted to the accused.

The pope, finding that these cruel means had not the intended effect, sent several learned monks to preach among the Waldenses, and to endeavor to argue them out of their opinions. Among these monks was one Dominic, who appeared extremely zealous in the cause of popery. This Dominic instituted an order, which, from him, was called the order of Dominican friars; and the members of this order have ever since been the principal inquisitors in the various inquisitions in the world. The power of the inquisitors was unlimited; they proceeded against whom they pleased, without any consideration of age, sex, or rank. Let the accusers be ever so infamous, the accusation was deemed valid; and even anonymous informations, sent by letter, were thought sufficient evidence. To be rich was a crime equal to heresy; therefore many who had money were accused of heresy, or of being favorers of heretics, that they might be obliged to pay for their opinions. The dearest friends or nearest kindred could not, without danger, serve any one who was imprisoned on account of religion. To convey to those who were confined, a little straw, or give them a cup of water, was called favoring of the heretics, and they were prosecuted accordingly. No lawyer dared to plead for his own brother, and their malice even extended beyond the grave; hence the bones of many were dug up and burnt, as examples to the living. If a man on his deathbed was accused of being a follower of Waldo, his estates were confiscated, and the heir to them defrauded of his inheritance; and some were sent to the Holy Land, while the Dominicans took possession of their houses and properties, and, when the owners returned, would often pretend not to know them. These persecutions were continued for several centuries under different popes and other great dignitaries of the Catholic Church.

Persecutions of the Albigenses

The Albigenses were a people of the reformed religion, who inhabited the country of Albi. They were condemned on the score of religion in the Council of Lateran, by order of Pope Alexander III. Nevertheless, they increased so prodigiously, that many cities were inhabited by persons only of their persuasion, and several eminent noblemen embraced their doctrines. Among the latter were Raymond, earl of Toulouse, Raymond, earl of Foix, the earl of Beziers, etc.

A friar, named Peter, having been murdered in the dominions of the earl of Toulouse, the pope made the murder a pretense to persecute that nobleman and his subjects. To effect this, he sent persons throughout all Europe, in order to raise forces to act coercively against the Albigenses, and promised paradise to all that would come to this war, which he termed a Holy War, and bear arms for forty days. The same indulgences were likewise held out to all who entered themselves for the purpose as to such as engaged in crusades to the Holy Land. The brave earl defended Toulouse and other places with the most heroic bravery and various success against the pope's legates and Simon, earl of Montfort, a bigoted Catholic nobleman. Unable to subdue the earl of Toulouse openly, the king of France, and the queen mother, and three archbishops raised another formidable army, and had the art to persuade the earl of Toulouse to come to a conference, when he was treacherously seized upon, made a prisoner, forced to appear barefooted and bareheaded before his enemies, and compelled to subscribe an abject recantation. This was followed by a severe persecution against the Albigenses; and express orders that the laity should not be permitted to read the sacred Scriptures. In the year 1620 also, the persecution against the Albigenses was very severe. In 1648 a heavy persecution raged throughout Lithuania and Poland. The cruelty of the Cossacks was so excessive that the Tartars themselves were ashamed of their barbarities. Among others who suffered was the Rev. Adrian Chalinski, who was roasted alive by a slow fire, and whose sufferings and mode of death may depict the horrors which the professors of Christianity have endured from the enemies of the Redeemer.

The reformation of papistical error very early was projected in France; for in the third century a learned man, named Almericus, and six of his disciples, were ordered to be burnt at Paris for asserting that God was no otherwise present in the sacramental bread than in any other bread; that it was idolatry to build altars or shrines to saints and that it was ridiculous to offer incense to them.

The martyrdom of Almericus and his pupils did not, however, prevent many from acknowledging the justness of his notions, and seeing the purity of the reformed religion, so that the faith of Christ continually increased, and in time not only spread itself over many parts of France, but diffused the light of the Gospel over various other countries.

In the year 1524, at a town in France, called Melden, one John Clark set up a bill on the church door, wherein he called the pope Antichrist. For this offence he was repeatedly whipped, and then branded on the forehead. Going afterward to Mentz, in Lorraine, he demolished some images, for which he had his right hand and nose cut off, and his arms and breast torn with pincers. He sustained these cruelties with amazing fortitude, and was even sufficiently cool to sing the One hundredth and fifteenth Psalm, which expressly forbids idolatry; after which he was thrown into the fire, and burnt to ashes.

Many persons of the reformed persuasion were, about this time, beaten, racked, scourged, and burnt to death, in several parts of France, but more particularly at Paris, Malda, and Limosin.

A native of Malda was burnt by a slow fire, for saying that Mass was a plain denial of the death and passion of Christ. At Limosin, John de Cadurco, a clergyman of the reformed religion, was apprehended and ordered to be burnt.

Francis Bribard, secretary to cardinal de Pella, for speaking in favor of the reformed, had his tongue cut out, and was then burnt, A.D. 1545. James Cobard, a schoolmaster in the city of St. Michael, was burnt, A.D. 1545, for saying 'That Mass was useless and absurd'; and about the same time, fourteen men were burnt at Malda, their wives being compelled to stand by and behold the execution.

A.D. 1546, Peter Chapot brought a number of Bibles in the French tongue to France, and publicly sold them there; for which he was brought to trial, sentenced, and executed a few days afterward. Soon after, a cripple of Meaux, a schoolmaster of Fera, named Stephen Poliot, and a man named John English, were burnt for the faith.

Monsieur Blondel, a rich jeweler, was, in A.D. 1548, apprehended at Lyons, and sent to Paris; there he was burnt for the faith by order of the court, A.D. 1549. Herbert, a youth of nineteen years of age, was committed to the flames at Dijon; as was also Florent Venote in the same year.

In the year 1554, two men of the reformed religion, with the son and daughter of one of them, were apprehended and committed to the castle of Niverne. On examination, they confessed their faith, and were ordered to execution; being smeared with grease, brimstone, and gunpowder, they cried, "Salt on, salt on this sinful and

rotten flesh." Their tongues were then cut out, and they were afterward committed to the flames, which soon consumed them, by means of the combustible matter with which they were besmeared.

The Bartholomew Massacre at Paris, etc.

On the twenty second day of August, 1572, commenced this diabolical act of sanguinary brutality. It was intended to destroy at one stroke the root of the Protestant tree, which had only before partially suffered in its branches. The king of France had artfully proposed a marriage, between his sister and the prince of Navarre, the captain and prince of the Protestants. This imprudent marriage was publicly celebrated at Paris, August 18, by the cardinal of Bourbon, upon a high stage erected for the purpose. They dined in great pomp with the bishop, and supped with the king at Paris. Four days after this, the prince (Coligny), as he was coming from the Council, was shot in both arms; he then said to Maure, his deceased mother's minister, "O my brother, I do now perceive that I am indeed beloved of my God, since for His most holy sake I am wounded." Although the Vidam advised him to fly, yet he abode in Paris, and was soon after slain by Bemjus; who afterward declared he never saw a man meet death more valiantly than the admiral.

The soldiers were appointed at a certain signal to burst out instantly to the slaughter in all parts of the city. When they had killed the admiral, they threw him out at a window into the street, where his head was cut off, and sent to the pope. The savage papists, still raging against him, cut off his arms and private members, and, after dragging him three days through the streets, hung him by the heels without the city. After him they slew many great and honorable persons who were Protestants; as Count Rochfoucault, Telinius, the admiral's son-in-law, Antonius, Clarimontus, marquis of Ravelly, Lewes Bussius, Bandineus, Pluvialius, Burneus, etc., and falling upon the common people, they continued the slaughter for many days; in the three first they slew of all ranks and conditions to the number of ten thousand. The bodies were thrown into the rivers, and blood ran through the streets with a strong current, and the river appeared presently like a stream of blood. So furious was their hellish rage, that they slew all papists whom they suspected to be not very staunch to their diabolical religion. From Paris the destruction spread to all quarters of the realm.

At Orleans, a thousand were slain of men, women, and children, and six thousand at Rouen.

At Meldith, two hundred were put into prison, and later brought out by units, and cruelly murdered.

At Lyons, eight hundred were massacred. Here children hanging about their parents, and parents affectionately embracing their children, were pleasant food for the swords and bloodthirsty minds of those who call themselves the Catholic Church. Here three hundred were slain in the bishop's house; and the impious monks would suffer none to be buried.

At Augustobona, on the people hearing of the massacre at Paris, they shut their gates that no Protestants might escape, and searching diligently for every individual of the reformed Church, imprisoned and then barbarously murdered them. The same cruelty they practiced at Avaricum, at Troys, at Toulouse, Rouen and many other places, running from city to city, towns, and villages, through the kingdom.

As a corroboration of this horrid carnage, the following interesting narrative, written by a sensible and learned Roman Catholic, appears in this place, with peculiar propriety.

"The nuptials (says he) of the young king of Navarre with the French king's sister, was solemnized with pomp; and all the endearments, all the assurances of friendship, all the oaths sacred among men, were profusely lavished by Catharine, the queen-mother, and by the king; during which, the rest of the court thought of nothing but festivities, plays, and masquerades. At last, at twelve o'clock at night, on the eve of St. Bartholomew, the signal was given. Immediately all the houses of the Protestants were forced open at once. Admiral Coligny, alarmed by the uproar jumped out of bed, when a company of assassins rushed in his chamber. They were headed by one Besme, who had been bred up as a domestic in the family of the Guises. This wretch thrust his sword into the admiral's breast, and also cut him in the face. Besme was a German, and being afterwards taken by the Protestants, the Rochellers would have brought him, in order to hang and quarter him; but he was killed by one Bretanville. Henry, the young duke of Guise, who afterwards framed the Catholic league, and was murdered at Blois, standing at the door until the horrid butchery should be completed, called aloud, 'Besme! is it done?' Immediately after this, the ruffians threw the body out of the window, and Coligny expired at Guise's feet.

"Count de Teligny also fell a sacrifice. He had married, about ten months before, Coligny's daughter. His countenance was so engaging, that the ruffians, when they advanced in order to kill him, were struck with compassion; but others, more barbarous, rushing forward, murdered him.

"In the meantime, all the friends of Coligny were assassinated throughout Paris; men, women, and children were promiscuously slaughtered and every street was strewed with expiring bodies. Some priests, holding up a crucifix in one hand, and a dagger in the other, ran to the chiefs of the murderers, and strongly exhorted them to spare neither relations nor friends.

"Tavannes, marshal of France, an ignorant, superstitious soldier, who joined the fury of religion to the rage of party, rode on horseback through the streets of Paris, crying to his men, 'Let blood! let blood! bleeding is as wholesome in August as in May.' In the memories of the life of this enthusiastic, written by his son, we are told that the father, being on his deathbed, and making a general confession of his actions, the priest said to him, with surprise, 'What! no mention of St. Bartholomew's massacre?' to which Tavannes replied, 'I consider it as a meritorious action, that will wash away all my sins.' Such horrid sentiments can a false spirit of religion inspire!

"The king's palace was one of the chief scenes of the butchery; the king of Navarre had his lodgings in the Louvre, and all his domestics were Protestants. Many of these were killed in bed with their wives; others, running away naked, were pursued by the soldiers through the several rooms of the palace, even to the king's antichamber. The young wife of Henry of Navarre, awaked by the dreadful uproar, being afraid for her consort, and for her own life, seized with horror, and half dead, flew from her bed, in order to throw herself at the feet of the king her brother. But scarce had she opened her chamber door, when some of her Protestant domestics rushed in for refuge. The soldiers immediately followed, pursued them in sight of the princess, and killed one who crept under her bed. Two others, being wounded with halberds, fell at the queen's feet, so that she was covered with blood.

"Count de la Rochefoucault, a young nobleman, greatly in the king's favor for his comely air, his politeness, and a certain peculiar happiness in the turn of his conversation, had spent the evening until eleven o'clock with the monarch, in pleasant familiarity; and had given a loose, with the utmost mirth, to the sallies of his imagination. The monarch felt some remorse, and being touched with a kind of compassion, bid him, two or three times, not to go home, but lie in the Louvre. The count said he must go to his wife; upon which the king pressed him no farther, but said, 'Let him go! I see God has decreed his death.' And in two hours after he was murdered.

"Very few of the Protestants escaped the fury of their enthusiastic persecutors. Among these was young La Force (afterwards the famous Marshal de la Force) a child about ten years of age, whose deliverance was exceedingly remarkable. His father, his elder brother, and he himself were seized together by the Duke of Anjou's soldier. These murderers flew at all three, and struck them at random, when they all fell, and lay one upon another. The youngest did not receive a single blow, but appearing as if he was dead, escaped the next day; and his life, thus wonderfully preserved, lasted four score and five years.

"Many of the wretched victims fled to the water side, and some swam over the Seine to the suburbs of St. Germaine. The king saw them from his window, which looked upon the river, and fired upon them with a carbine that had been loaded for that purpose by one of his pages; while the queen-mother, undisturbed and serene in the midst of slaughter, looking down from a balcony, encouraged the murderers and laughed at the dying groans of the slaughtered. This barbarous queen was fired with a restless ambition, and she perpetually shifted her party in order to satiate it.

"Some days after this horrid transaction, the French court endeavored to palliate it by forms of law. They pretended to justify the massacre by a calumny, and accused the admiral of a conspiracy, which no one believed. The parliament was commended to proceed against the memory of Coligny; and his dead body was hanged in chains on Montfaucon gallows. The king himself went to view this shocking spectacle. So one of his courtiers advised him to retire, and complaining of the stench of the corpse, he replied, 'A dead enemy smells well.' The massacres on St. Bartholomew's day are painted in the royal saloon of the Vatican at Rome, with the following inscription: Pontifex, Coligny necem probat, i. e., 'The pope approves of Coligny's death.'

"The young king of Navarre was spared through policy, rather than from the pity of the queen-mother, she keeping him prisoner until the king's death, in order that he might be as a security and pledge for the submission of such Protestants as might effect their escape.

"This horrid butchery was not confined merely to the city of Paris. The like orders were issued from court to the governors of all the provinces in France; so that, in a week's time, about one hundred thousand Protestants were cut to pieces in different parts of the kingdom! Two or three governors only refused to obey the king's orders. One of these, named Montmorrin, governor of Auvergne, wrote the king the following letter, which deserves to be transmitted to the latest posterity.

"SIRE: I have received an order, under your majesty's seal, to put to death all the Protestants in my province. I have too much respect for your majesty, not to believe the letter a forgery; but if (which God forbid) the order should be genuine, I have too much respect for your majesty to obey it."

At Rome the horrid joy was so great, that they appointed a day of high festival, and a jubilee, with great indulgence to all who kept it and showed every expression of gladness they could devise! and the man who first carried the news received 1000 crowns of the cardinal of Lorraine for his ungodly message. The king also commanded the day to be kept with every demonstration of joy, concluding now that the whole race of Huguenots was extinct.

Many who gave great sums of money for their ransom were immediately after slain; and several towns, which were under the king's promise of protection and safety, were cut off as soon as they delivered themselves up, on those promises, to his generals or captains.

At Bordeaux, at the instigation of a villainous monk, who used to urge the papists to slaughter in his sermons, two hundred and sixty-four were cruelly murdered; some of them senators. Another of the same pious fraternity produced a similar slaughter at Agendicum, in Maine, where the populace at the holy inquisitors' satanical suggestion, ran upon the Protestants, slew them, plundered their houses, and pulled down their church.

The duke of Guise, entering into Blois, suffered his soldiers to fly upon the spoil, and slay or drown all the Protestants they could find. In this they spared neither age nor sex; defiling the women, and then murdering them; from whence he went to Mere, and committed the same outrages for many days together. Here they found a minister named Cassebonius, and threw him into the river.

At Anjou, they slew Albiacus, a minister; and many women were defiled and murdered there; among whom were two sisters, abused before their father, whom the assassins bound to a wall to see them, and then slew them and him.

The president of Turin, after giving a large sum for his life, was cruelly beaten with clubs, stripped of his clothes, and hung feet upwards, with his head and breast in the river: before he was dead, they opened his belly, plucked out his entrails, and threw them into the river; and then carried his heart about the city upon a spear.

At Barre great cruelty was used, even to young children, whom they cut open, pulled out their entrails, which through very rage they gnawed with their teeth. Those who had fled to the castle, when they yielded, were almost hanged. Thus they did at the city of Matiscon; counting it sport to cut off their arms and legs and afterward kill them; and for the entertainment of their visitors, they often threw the Protestants from a high bridge into the river, saying, "Did you ever see men leap so well?"

At Penna, after promising them safety, three hundred were inhumanly butchered; and five and forty at Albia, on the Lord's Day. At Nonne, though it yielded on conditions of safeguard, the most horrid spectacles were exhibited. Persons of both sexes and conditions were indiscriminately murdered; the streets ringing with doleful cries, and flowing with blood; and the houses flaming with fire, which the abandoned soldiers had thrown in. One woman, being dragged from her hiding place with her husband, was first abused by the brutal soldiers, and then with a sword which they commanded her to draw, they forced it while in her hands into the bowels of her husband.

At Samarobridge, they murdered above one hundred Protestants, after promising them peace; and at Antsidor, one hundred were killed, and cast part into a jakes, and part into a river. One hundred put into a prison at Orleans, were destroyed by the furious multitude.

The Protestants at Rochelle, who were such as had miraculously escaped the rage of hell, and fled there, seeing how ill they fared who submitted to those holy devils, stood for their lives; and some other cities, encouraged thereby, did the like. Against Rochelle, the king sent almost the whole power of France, which besieged it seven months; though by their assaults, they did very little execution on the inhabitants, yet by famine, they destroyed eighteen thousand out of two and twenty. The dead, being too numerous for the living to bury, became food for vermin and carnivorous birds. Many took their coffins into the church yard, laid down in them, and breathed their last. Their diet had long been what the minds of those in plenty shudder at; even human flesh, entrails, dung, and the most loathsome things, became at last the only food of those champions for that truth and liberty, of which the world was not worthy. At every attack, the besiegers met with such an intrepid reception, that they left one hundred and thirty-two captains, with a proportionate number of men, dead in the field. The siege at last was broken up at the request of the duke of Anjou, the king's brother, who was proclaimed king of Poland, and the king, being wearied out, easily complied, whereupon honorable conditions were granted them.

It is a remarkable interference of Providence, that, in all this dreadful massacre, not more than two ministers of the Gospel were involved in it.

The tragical sufferings of the Protestants are too numerous to detail; but the treatment of Philip de Deux will give an idea of the rest. After the miscreants had slain this martyr in his bed, they went to his wife, who was then attended by the midwife, expecting every moment to be delivered. The midwife entreated them to stay the murder, at least till the child, which was the twentieth, should be born. Notwithstanding this, they thrust a dagger up to the hilt into the poor woman. Anxious to be delivered, she ran into a corn loft; but hither they pursued her, stabbed her in the belly, and then threw her into the street. By the fall, the child came from the dying mother, and being caught up by one of the Catholic ruffians, he stabbed the infant, and then threw it into the river.

From the Revocation of the Edict of Nantes, to the French Revolution, in 1789

The persecutions occasioned by the revocation of the edict of Nantes took place under Louis XIV. This edict was made by Henry the Great of France in 1598, and secured to the Protestants an equal right in every respect, whether civil or religious, with the other subjects of the realm. All those privileges Louis the XIV confirmed to the Protestants by another statute, called the edict of Nismes, and kept them inviolably to the end of his reign.

On the accession of Louis XIV the kingdom was almost ruined by civil wars.

At this critical juncture, the Protestants, heedless of our Lord's admonition, "They that take the sword shall perish with the sword," took such an active part in favor of the king, that he was constrained to acknowledge himself indebted to their arms for his establishment on the throne. Instead of cherishing and rewarding that party who had fought for him, he reasoned that the same power which had protected could overturn him, and, listening to the popish machinations, he began to issue out proscriptions and restrictions, indicative of his final determination. Rochelle was presently fettered with an incredible number of denunciations. Montauban and Millau were sacked by soldiers. Popish commissioners were appointed to preside over the affairs of the Protestants, and there was no appeal from their ordinance, except to the king's council. This struck at the root of their civil and religious exercises, and prevented them, being Protestants, from suing a Catholic in any court of law. This was followed by another injunction, to make an inquiry in all parishes into whatever the Protestants had said or done for twenty years past. This filled the prisons with innocent victims, and condemned others to the galleys or banishment.

Protestants were expelled from all offices, trades, privileges, and employments; thereby depriving them of the means of getting their bread: and they proceeded to such excess in this brutality, that they would not suffer even the midwives to officiate, but compelled their women to submit themselves in that crisis of nature to their enemies, the brutal Catholics. Their children were taken from them to be educated by the Catholics, and at seven years of age, made to embrace popery. The reformed were prohibited from relieving their own sick or poor, from all private worship, and divine service was to be performed in the presence of a popish priest. To prevent the

unfortunate victims from leaving the kingdom, all the passages on the frontiers were strictly guarded; yet, by the good hand of God, about 150,000 escaped their vigilance, and emigrated to different countries to relate the dismal narrative.

All that has been related hitherto were only infringements on their established charter, the edict of Nantes. At length the diabolical revocation of that edict passed on the eighteenth of October, 1685, and was registered the twenty-second, contrary to all form of law. Instantly the dragoons were quartered upon the Protestants throughout the realm, and filled all France with the like news, that the king would no longer suffer any Huguenots in his kingdom, and therefore they must resolve to change their religion. Hereupon the intendants in every parish (which were popish governors and spies set over the Protestants) assembled the reformed inhabitants, and told them they must, without delay, turn Catholics, either freely or by force. The Protestants replied, that they 'were ready to sacrifice their lives and estates to the king, but their consciences being God's they could not so dispose of them.'

Instantly the troops seized the gates and avenues of the cities, and placing guards in all the passages, entered with sword in hand, crying, "Die, or be Catholics!" In short, they practiced every wickedness and horror they could devise to force them to change their religion.

They hanged both men and women by their hair or their feet, and smoked them with hay until they were nearly dead; and if they still refused to sign a recantation, they hung them up again and repeated their barbarities, until, wearied out with torments without death, they forced many to yield to them.

Others, they plucked off all the hair of their heads and beards with pincers. Others they threw on great fires, and pulled them out again, repeating it until they extorted a promise to recant.

Some they stripped naked, and after offering them the most infamous insults, they stuck them with pins from head to foot, and lanced them with penknives; and sometimes with red-hot pincers they dragged them by the nose until they promised to turn. Sometimes they tied fathers and husbands, while they ravished their wives and daughters before their eyes. Multitudes they imprisoned in the most noisome dungeons, where they practised all sorts of torments in secret. Their wives and children they shut up in monasteries.

Such as endeavored to escape by flight were pursued in the woods, and hunted in the fields, and shot at like wild beasts; nor did any condition or quality screen them from the ferocity of these infernal dragoons: even the members of parliament and military officers, though on actual service, were ordered to quit their posts, and repair directly to their houses to suffer the like storm. Such as complained to the king were sent to the Bastile, where they drank the same cup. The bishops and the intendants marched at the head of the dragoons, with a troop of missionaries, monks, and other ecclesiastics to animate the soldiers to an execution so agreeable to their Holy Church, and so glorious to their demon god and their tyrant king.

In forming the edict to repeal the edict of Nantes, the council were divided; some would have all the ministers detained and forced into popery as well as the laity; others were for banishing them, because their presence would strengthen the Protestants in perseverance: and if they were forced to turn, they would ever be secret and powerful enemies in the bosom of the Church, by their great knowledge and experience in controversial matters. This reason prevailing, they were sentenced to banishment, and only fifteen days allowed them to depart the kingdom.

On the same day that the edict for revoking the Protestants' charter was published, they demolished their churches and banished their ministers, whom they allowed but twenty-four hours to leave Paris. The papists would not suffer them to dispose of their effects, and threw every obstacle in their way to delay their escape until the limited time was expired which subjected them to condemnation for life to the galleys. The guards were doubled at the seaports, and the prisons were filled with the victims, who endured torments and wants at which human nature must shudder.

The sufferings of the ministers and others, who were sent to the galleys, seemed to exceed all. Chained to the oar, they were exposed to the open air night and day, at all seasons, and in all weathers; and when through weakness of body they fainted under the oar, instead of a cordial to revive them, or viands to refresh them, they received only the lashes of a scourge, or the blows of a cane or rope's end. For the want of sufficient clothing and

necessary cleanliness, they were most grievously tormented with vermin, and cruelly pinched with the cold, which removed by night the executioners who beat and tormented them by day. Instead of a bed, they were allowed sick or well, only a hard board, eighteen inches broad, to sleep on, without any covering but their wretched apparel; which was a shirt of the coarsest canvas, a little jerkin of red serge, slit on each side up to the armholes, with open sleeves that reached not to the elbow; and once in three years they had a coarse frock, and a little cap to cover their heads, which were always kept close shaved as a mark of their infamy. The allowance of provision was as narrow as the sentiments of those who condemned them to such miseries, and their treatment when sick is too shocking to relate; doomed to die upon the boards of a dark hold, covered with vermin, and without the least convenience for the calls of nature. Nor was it among the least of the horrors they endured, that, as ministers of Christ, and honest men, they were chained side by side to felons and the most execrable villains, whose blasphemous tongues were never idle. If they refused to hear Mass, they were sentenced to the bastinado, of which dreadful punishment the following is a description. Preparatory to it, the chains are taken off, and the victims delivered into the hands of the Turks that preside at the oars, who strip them quite naked, and stretching them upon a great gun, they are held so that they cannot stir; during which there reigns an awful silence throughout the galley. The Turk who is appointed the executioner, and who thinks the sacrifice acceptable to his prophet Mahomet, most cruelly beats the wretched victim with a rough cudgel, or knotty rope's end, until the skin is flayed off his bones, and he is near the point of expiring; then they apply a most tormenting mixture of vinegar and salt, and consign him to that most intolerable hospital where thousands under their cruelties have expired.

Martyrdom of John Calas

We pass over many other individual martyrdoms to insert that of John Calas, which took place as recently as 1761, and is an indubitable proof of the bigotry of popery, and shows that neither experience nor improvement can root out the inveterate prejudices of the Roman Catholics, or render them less cruel or inexorable to Protestants.

John Calas was a merchant of the city of Toulouse, where he had been settled, and lived in good repute, and had married an English woman of French extraction. Calas and his wife were Protestants, and had five sons, whom they educated in the same religion; but Lewis, one of the sons, became a Roman Catholic, having been converted by a maidservant, who had lived in the family about thirty years. The father, however, did not express any resentment or ill-will upon the occasion, but kept the maid in the family and settled an annuity upon the son. In October, 1761, the family consisted of John Calas and his wife, one woman servant, Mark Antony Calas, the eldest son, and Peter Calas, the second son. Mark Antony was bred to the law, but could not be admitted to practice, on account of his being a Protestant; hence he grew melancholy, read all the books he could procure relative to suicide, and seemed determined to destroy himself. To this may be added that he led a dissipated life, was greatly addicted to gaming, and did all which could constitute the character of a libertine; on which account his father frequently reprehended him and sometimes in terms of severity, which considerably added to the gloom that seemed to oppress him.

On the thirteenth of October, 1761, Mr. Gober la Vaisse, a young gentleman about 19 years of age, the son of La Vaisse, a celebrated advocate of Toulouse, about five o'clock in the evening, was met by John Calas, the father, and the eldest son Mark Antony, who was his friend. Calas, the father, invited him to supper, and the family and their guest sat down in a room up one pair of stairs; the whole company, consisting of Calas the father, and his wife, Antony and Peter Calas, the sons, and La Vaisse the guest, no other person being in the house, except the maidservant who has been already mentioned.

It was now about seven o'clock. The supper was not long; but before it was over, Antony left the table, and went into the kitchen, which was on the same floor, as he was accustomed to do. The maid asked him if he was cold? He answered, "Quite the contrary, I burn"; and then left her. In the meantime his friend and family left the room they had supped in, and went into a bed-chamber; the father and La Vaisse sat down together on a sofa; the younger son Peter in an elbow chair; and the mother in another chair; and, without making any inquiry after Antony, continued in conversation together until between nine and ten o'clock, when La Vaisse took his leave, and Peter, who had fallen asleep, was awakened to attend him with a light.

On the ground floor of Calas's house was a shop and a warehouse, the latter of which was divided from the shop by a pair of folding doors. When Peter Calas and La Vaisse came downstairs into the shop, they were extremely shocked to see Antony hanging in his shirt, from a bar which he had laid across the top of the two folding doors,

having half opened them for that purpose. On discovery of this horrid spectacle, they shrieked out, which brought down Calas the father, the mother being seized with such terror as kept her trembling in the passage above. When the maid discovered what had happened, she continued below, either because she feared to carry an account of it to her mistress, or because she busied herself in doing some good office to her master, who was embracing the body of his son, and bathing it in his tears. The mother, therefore, being thus left alone, went down and mixed in the scene that has been already described, with such emotions as it must naturally produce. In the meantime Peter had been sent for La Moire, a surgeon in the neighborhood. La Moire was not at home, but his apprentice, Mr. Grosle, came instantly. Upon examination, he found the body quite dead; and by this time a papistical crowd of people were gathered about the house, and, having by some means heard that Antony Calas was suddenly dead, and that the surgeon who had examined the body, declared that he had been strangled, they took it into their heads he had been murdered; and as the family was Protestant, they presently supposed that the young man was about to change his religion, and had been put to death for that reason.

The poor father, overwhelmed with grief for the loss of his child, was advised by his friends to send for the officers of justice to prevent his being torn to pieces by the Catholic multitude, who supposed he had murdered his son. This was accordingly done and David, the chief magistrate, or capitol, took the father, Peter the son, the mother, La Vaisse, and the maid, all into custody, and set a guard over them. He sent for M. de la Tour, a physician, and MM. la Marque and Perronet, surgeons, who examined the body for marks of violence, but found none except the mark of the ligature on the neck; they found also the hair of the deceased done up in the usual manner, perfectly smooth, and without the least disorder: his clothes were also regularly folded up, and laid upon the counter, nor was his shirt either torn or unbuttoned.

Notwithstanding these innocent appearances, the capitol thought proper to agree with the opinion of the mob, and took it into his head that old Calas had sent for La Vaisse, telling him that he had a son to be hanged; that La Vaisse had come to perform the office of executioner; and that he had received assistance from the father and brother.

As no proof of the supposed fact could be procured, the capitol had recourse to a monitory, or general information, in which the crime was taken for granted, and persons were required to give such testimony against it as they were able. This recites that La Vaisse was commissioned by the Protestants to be their executioner in ordinary, when any of their children were to be hanged for changing their religion: it recites also, that, when the Protestants thus hang their children, they compel them to kneel, and one of the interrogatories was, whether any person had seen Antony Calas kneel before his father when he strangled him: it recites likewise, that Antony died a Roman Catholic, and requires evidence of his catholicism.

But before this monitory was published, the mob had got a notion that Antony Calas was the next day to have entered into the fraternity of the White Penitents. The capitol therefore caused his body to be buried in the middle of St. Stephen's Church. A few days after the interment of the deceased, the White Penitents performed a solemn service for him in their chapel; the church was hung with white, and a tomb was raised in the middle of it, on the top of which was placed a human skeleton, holding in one hand a paper, on which was written "Abjuration of heresy," and in the other a palm, the emblem of martyrdom. The next day the Franciscans performed a service of the same kind for him.

The capitol continued the persecution with unrelenting severity, and, without the least proof coming in, thought fit to condemn the unhappy father, mother, brother, friend, and servant, to the torture, and put them all into irons on the eighteenth of November.

From these dreadful proceedings the sufferers appealed to the parliament, which immediately took cognizance of the affair, and annulled the sentence of the capitol as irregular, but they continued the prosecution, and, upon the hangman deposing it was impossible Antony should hang himself as was pretended, the majority of the parliament were of the opinion, that the prisoners were guilty, and therefore ordered them to be tried by the criminal court of Toulouse. One voted him innocent, but after long debates the majority was for the torture and wheel, and probably condemned the father by way of experiment, whether he was guilty or not, hoping he would, in the agony, confess the crime, and accuse the other prisoners, whose fate, therefore, they suspended.

Poor Calas, however, an old man of sixty-eight, was condemned to this dreadful punishment alone. He suffered the torture with great constancy, and was led to execution in a frame of mind which excited the admiration of all

that saw him, and particularly of the two Dominicans (Father Bourges and Father Coldagues) who attended him in his last moments, and declared that they thought him not only innocent of the crime laid to his charge, but also an exemplary instance of true Christian patience, fortitude, and charity. When he saw the executioner prepared to give him the last stroke, he made a fresh declaration to Father Bourges, but while the words were still in his mouth, the capitol, the author of this catastrophe, who came upon the scaffold merely to gratify his desire of being a witness of his punishment and death, ran up to him, and bawled out, "Wretch, there are fagots which are to reduce your body to ashes! speak the truth." M. Calas made no reply, but turned his head a little aside; and that moment the executioner did his office.

The popular outcry against this family was so violent in Languedoc, that every body expected to see the children of Calas broke upon the wheel, and the mother burnt alive.

Young Donat Calas was advised to fly into Switzerland: he went, and found a gentleman who, at first, could only pity and relieve him, without daring to judge of the rigor exercised against the father, mother, and brothers. Soon after, one of the brothers, who was only banished, likewise threw himself into the arms of the same person, who, for more than a month, took every possible precaution to be assured of the innocence of the family. Once convinced, he thought himself, obliged, in conscience, to employ his friends, his purse, his pen, and his credit, to repair the fatal mistake of the seven judges of Toulouse, and to have the proceedings revised by the king's council. This revision lasted three years, and it is well known what honor Messrs. de Grosne and Bacquancourt acquired by investigating this memorable cause. Fifty masters of the Court of Requests unanimously declared the whole family of Calas innocent, and recommended them to the benevolent justice of his majesty. The Duke de Choiseul, who never let slip an opportunity of signaling the greatness of his character, not only assisted this unfortunate family with money, but obtained for them a gratuity of 36,000 livres from the king.

On the ninth of March, 1765, the arret was signed which justified the family of Calas, and changed their fate. The ninth of March, 1762, was the very day on which the innocent and virtuous father of that family had been executed. All Paris ran in crowds to see them come out of prison, and clapped their hands for joy, while the tears streamed from their eyes.

This dreadful example of bigotry employed the pen of Voltaire in deprecation of the horrors of superstition; and though an infidel himself, his essay on toleration does honor to his pen, and has been a blessed means of abating the rigor of persecution in most European states. Gospel purity will equally shun superstition and cruelty, as the mildness of Christ's tenets teaches only to comfort in this world, and to procure salvation in the next. To persecute for being of a different opinion is as absurd as to persecute for having a different countenance: if we honor God, keep sacred the pure doctrines of Christ, put a full confidence in the promises contained in the Holy Scriptures, and obey the political laws of the state in which we reside, we have an undoubted right to protection instead of persecution, and to serve heaven as our consciences, regulated by the Gospel rules, may direct.

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FOX'S BOOK OF MARTYRS

CHAPTER V

An Account of the Inquisition

When the reformed religion began to diffuse the Gospel light throughout Europe, Pope Innocent III entertained great fear for the Romish Church. He accordingly instituted a number of inquisitors, or persons who were to make inquiry after, apprehend, and punish, heretics, as the reformed were called by the papists.

At the head of these inquisitors was one Dominic, who had been canonized by the pope, in order to render his authority the more respectable. Dominic, and the other inquisitors, spread themselves into various Roman

Catholic countries, and treated the Protestants with the utmost severity. In process of time, the pope, not finding these roving inquisitors so useful as he had imagined, resolved upon the establishment of fixed and regular courts of Inquisition. After the order for these regular courts, the first office of Inquisition was established in the city of Toulouse, and Dominic became the first regular inquisitor, as he had before been the first roving inquisitor.

Courts of Inquisition were now erected in several countries; but the Spanish Inquisition became the most powerful, and the most dreaded of any. Even the kings of Spain themselves, though arbitrary in all other respects, were taught to dread the power of the lords of the Inquisition; and the horrid cruelties they exercised compelled multitudes, who differed in opinion from the Roman Catholics, carefully to conceal their sentiments.

The most zealous of all the popish monks, and those who most implicitly obeyed the Church of Rome, were the Dominicans and Franciscans: these, therefore, the pope thought proper to invest with an exclusive right of presiding over the different courts of Inquisition, and gave them the most unlimited powers, as judges delegated by him, and immediately representing his person: they were permitted to excommunicate, or sentence to death whom they thought proper, upon the most slight information of heresy. They were allowed to publish crusades against all whom they deemed heretics, and enter into leagues with sovereign princes, to join their crusades with their forces.

In 1244, their power was further increased by the emperor Frederic II, who declared himself the protector and friend of all the inquisitors, and published the cruel edicts, viz., 1. That all heretics who continue obstinate, should be burnt. 2. That all heretics who repented, should be imprisoned for life.

This zeal in the emperor, for the inquisitors of the Roman Catholic persuasion, arose from a report which had been propagated throughout Europe, that he intended to renounce Christianity, and turn Mahometan; the emperor therefore, attempted, by the height of bigotry, to contradict the report, and to show his attachment to popery by cruelty.

The officers of the Inquisition are three inquisitors, or judges, a fiscal proctor, two secretaries, a magistrate, a messenger, a receiver, a jailer, an agent of confiscated possessions; several assessors, counsellors, executioners, physicians, surgeons, doorkeepers, familiars, and visitors, who are sworn to secrecy.

The principal accusation against those who are subject to this tribunal is heresy, which comprises all that is spoken, or written, against any of the articles of the creed, or the traditions of the Roman Church. The inquisition likewise takes cognizance of such as are accused of being magicians, and of such who read the Bible in the common language, the Talmud of the Jews, or the Alcoran of the Mahometans.

Upon all occasions the inquisitors carry on their processes with the utmost severity, and punish those who offend them with the most unparalleled cruelty. A Protestant has seldom any mercy shown him, and a Jew, who turns Christian, is far from being secure.

A defence in the Inquisition is of little use to the prisoner, for a suspicion only is deemed sufficient cause of condemnation, and the greater his wealth the greater his danger. The principal part of the inquisitors' cruelties is owing to their rapacity: they destroy the life to possess the property; and, under the pretence of zeal, plunder each obnoxious individual.

A prisoner in the Inquisition is never allowed to see the face of his accuser, or of the witnesses against him, but every method is taken by threats and tortures, to oblige him to accuse himself, and by that means corroborate their evidence. If the jurisdiction of the Inquisition is not fully allowed, vengeance is denounced against such as call it in question for if any of its officers are opposed, those who oppose them are almost certain to be sufferers for the temerity; the maxim of the Inquisition being to strike terror, and awe those who are the objects of its power into obedience. High birth, distinguished rank, great dignity, or eminent employments, are no protection from its severities; and the lowest officers of the Inquisition can make the highest characters tremble.

When the person impeached is condemned, he is either severely whipped, violently tortured, sent to the galleys, or sentenced to death; and in either case the effects are confiscated. After judgment, a procession is performed to the place of execution, which ceremony is called an auto da fe, or act of faith.

The following is an account of an auto da fe, performed at Madrid in the year 1682.

The officers of the Inquisition, preceded by trumpets, kettledrums, and their banner, marched on the thirtieth of May, in cavalcade, to the palace of the great square, where they declared by proclamation, that, on the thirtieth of June, the sentence of the prisoners would be put in execution.

Of these prisoners, twenty men and women, with one renegade Mahometan, were ordered to be burned; fifty Jews and Jewesses, having never before been imprisoned, and repenting of their crimes, were sentenced to a long confinement, and to wear a yellow cap. The whole court of Spain was present on this occasion. The grand inquisitor's chair was placed in a sort of tribunal far above that of the king.

Among those who were to suffer, was a young Jewess of exquisite beauty, and but seventeen years of age. Being on the same side of the scaffold where the queen was seated, she addressed her, in hopes of obtaining a pardon, in the following pathetic speech: "Great queen, will not your royal presence be of some service to me in my miserable condition? Have regard to my youth; and, oh! consider, that I am about to die for professing a religion imbibed from my earliest infancy!" Her majesty seemed greatly to pity her distress, but turned away her eyes, as she did not dare to speak a word in behalf of a person who had been declared a heretic.

Now Mass began, in the midst of which the priest came from the altar, placed himself near the scaffold, and seated himself in a chair prepared for that purpose.

The chief inquisitor then descended from the amphitheater, dressed in his cope, and having a miter on his head. After having bowed to the altar, he advanced towards the king's balcony, and went up to it, attended by some of his officers, carrying a cross and the Gospels, with a book containing the oath by which the kings of Spain oblige themselves to protect the Catholic faith, to extirpate heretics, and to support with all their power and force the prosecutions and decrees of the Inquisition: a like oath was administered to the counsellors and whole assembly. The Mass was begun about twelve at noon, and did not end until nine in the evening, being protracted by a proclamation of the sentence of the several criminals, which were already separately rehearsed aloud one after the other.

After this followed the burnings of the twenty-one men and women, whose intrepidity in suffering that horrid death was truly astonishing. The king's near situation to the criminals rendered their dying groans very audible to him; he could not, however, be absent from this dreadful scene, as it is esteemed a religious one; and his coronation oath obliged him to give a sanction by his presence to all the acts of the tribunal.

What we have already said may be applied to inquisitions in general, as well as to that of Spain in particular. The Inquisition belonging to Portugal is exactly upon a similar plan to that of Spain, having been instituted much about the same time, and put under the same regulations. The inquisitors allow the torture to be used only three times, but during those times it is so severely inflicted, that the prisoner either dies under it, or continues always after a cripple, and suffers the severest pains upon every change of weather. We shall give an ample description of the severe torments occasioned by the torture, from the account of one who suffered it the three respective times, but happily survived the cruelties he underwent.

At the first time of torturing, six executioners entered, stripped him naked to his drawers, and laid him upon his back on a kind of stand, elevated a few feet from the floor. The operation commenced by putting an iron collar round his neck, and a ring to each foot, which fastened him to the stand. His limbs being thus stretched out, they wound two ropes round each thigh; which ropes being passed under the scaffold, through holes made for that purpose, were all drawn tight at the same instant of time, by four of the men, on a given signal.

It is easy to conceive that the pains which immediately succeeded were intolerable; the ropes, which were of a small size, cut through the prisoner's flesh to the bone, making the blood to gush out at eight different places thus bound at a time. As the prisoner persisted in not making any confession of what the inquisitors required, the ropes were drawn in this manner four times successively.

The manner of inflicting the second torture was as follows: they forced his arms backwards so that the palms of his hands were turned outward behind him; when, by means of a rope that fastened them together at the wrists, and which was turned by an engine, they drew them by degrees nearer each other, in such a manner that the back

of each hand touched, and stood exactly parallel to each other. In consequence of this violent contortion, both his shoulders became dislocated, and a considerable quantity of blood issued from his mouth. This torture was repeated thrice; after which he was again taken to the dungeon, and the surgeon set the dislocated bones.

Two months after the second torture, the prisoner being a little recovered, was again ordered to the torture room, and there, for the last time, made to undergo another kind of punishment, which was inflicted twice without any intermission. The executioners fastened a thick iron chain round his body, which crossing at the breast, terminated at the wrists. They then placed him with his back against a thick board, at each extremity whereof was a pulley, through which there ran a rope that caught the end of the chain at his wrists. The executioner then, stretching the end of his rope by means of a roller, placed at a distance behind him, pressed or bruised his stomach in proportion as the ends of the chains were drawn tighter. They tortured him in this manner to such a degree, that his wrists, as well as his shoulders, were quite dislocated. They were, however, soon set by the surgeons; but the barbarians, not yet satisfied with this species of cruelty, made him immediately undergo the like torture a second time, which he sustained (though, if possible, attended with keener pains,) with equal constancy and resolution. After this, he was again remanded to the dungeon, attended by the surgeon to dress his bruises and adjust the part dislocated, and here he continued until their auto da fe, or jail delivery, when he was discharged, crippled and diseased for life.

An Account of the Cruel Handling and Burning of Nicholas Burton, an English

Merchant, in Spain

The fifth day of November, about the year of our Lord 1560, Mr. Nicholas Burton, citizen sometime of London, and merchant, dwelling in the parish of Little St. Bartholomew, peaceably and quietly, following his traffic in the trade of merchandise, and being in the city of Cadiz, in the party of Andalusia, in Spain, there came into his lodging a Judas, or, as they term them, a familiar of the fathers of Inquisition; who asking for the said Nicholas Burton, feigned that he had a letter to deliver into his own hands; by which means he spake with him immediately. And having no letter to deliver to him, then the said promoter, or familiar, at the motion of the devil his master, whose messenger he was, invented another lie, and said he would take lading for London in such ships as the said Nicholas Burton had freighted to lade, if he would let any; which was partly to know where he loaded his goods, that they might attach them, and chiefly to protract the time until the sergeant of the Inquisition might come and apprehend the body of the said Nicholas Burton; which they did incontinently.

He then well perceiving that they were not able to burden or charge him that he had written, spoken, or done any thing there in that country against the ecclesiastical or temporal laws of the same realm, boldly asked them what they had to lay to his charge that they did so arrest him, and bade them to declare the cause, and he would answer them. Notwithstanding they answered nothing, but commanded him with threatening words to hold his peace, and not speak one word to them.

And so they carried him to the filthy common prison of the town of Cadiz where he remained in irons fourteen days amongst thieves.

All which time he so instructed the poor prisoners in the Word of God, according to the good talent which God had given him in that behalf, and also in the Spanish tongue to utter the same, that in that short space he had well reclaimed several of those superstitious and ignorant Spaniards to embrace the Word of God, and to reject their popish traditions.

Which being known unto the officers of the Inquisition, they conveyed him laden with irons from thence to a city called Seville, into a more cruel and straiter prison called Triana, where the said fathers of the Inquisition proceeded against him secretly according to their accustomed cruel tyranny, that never after he could be suffered to write or speak to any of his nation: so that to this day it is unknown who was his accuser.

Afterward, the twentieth of December, they brought the said Nicholas Burton, with a great number of other prisoners, for professing the true Christian religion, into the city of Seville, to a place where the said inquisitors sat in judgment which they called auto, with a canvas coat, whereupon in divers parts was painted the figure of a huge devil, tormenting a soul in a flame of fire, and on his head a copping tank of the same work.

His tongue was forced out of his mouth with a cloven stick fastened upon it, that he should not utter his conscience and faith to the people, and so he was set with another Englishman of Southampton, and divers other condemned men for religion, as well Frenchmen as Spaniards, upon a scaffold over against the said Inquisition, where their sentences and judgments were read and pronounced against them.

And immediately after the said sentences given, they were carried from there to the place of execution without the city, where they most cruelly burned them, for whose constant faith, God is praised.

This Nicholas Burton by the way, and in the flames of fire, had so cheerful a countenance, embracing death with all patience and gladness, that the tormentors and enemies which stood by, said, that the devil had his soul before he came to the fire; and therefore they said his senses of feeling were past him.

It happened that after the arrest of Nicholas Burton aforesaid, immediately all the goods and merchandise which he brought with him into Spain by the way of traffic, were (according to their common usage) seized, and taken into the sequester; among which they also rolled up much that appertained to another English merchant, wherewith he was credited as factor. Whereof as soon as news was brought to the merchant as well of the imprisonment of his factor, as of the arrest made upon his goods, he sent his attorney into Spain, with authority from him to make claim to his goods, and to demand them; whose name was John Fronton, citizen of Bristol.

When his attorney was landed at Seville, and had shown all his letters and writings to the holy house, requiring them that such goods might be delivered into his possession, answer was made to him that he must sue by bill, and retain an advocate (but all was doubtless to delay him,) and they forsooth of courtesy assigned him one to frame his supplication for him, and other such bills of petition, as he had to exhibit into their holy court, demanding for each bill eight reals, albeit they stood him in no more stead than if he had put up none at all. And for the space of three or four months this fellow missed not twice a day attending every morning and afternoon at the inquisitors' palace, suing unto them upon his knees for his despatch, but especially to the bishop of Tarracon, who was at that very time chief of the Inquisition at Seville, that he of his absolute authority would command restitution to be made thereof; but the booty was so good and great that it was very hard to come by it again.

At length, after he had spent four whole months in suits and requests, and also to no purpose, he received this answer from them, that he must show better evidence, and bring more sufficient certificates out of England for proof of this matter, than those which he had already presented to the court. Whereupon the party forthwith posted to London, and with all speed returned to Seville again with more ample and large letters testimonial, and certificates, according to their requests, and exhibited them to the court.

Notwithstanding, the inquisitors still shifted him off, excusing themselves by lack of leisure, and for that they were occupied in more weighty affairs, and with such answers put him off, four months after.

At last, when the party had well nigh spent all his money, and therefore sued the more earnestly for his despatch, they referred the matter wholly to the bishop, of whom, when he repaired unto him, he made answer, 'That for himself, he knew what he had to do, howbeit he was but one man, and the determination appertained to the other commissioners as well as unto him;' and thus by posting and passing it from one to another, the party could obtain no end of his suit. Yet for his importunity's sake, they were resolved to despatch him: it was on this sort: one of the inquisitors, called Gasco, a man very well experienced in these practices, willed the party to resort unto him after dinner.

The fellow being glad to hear this news, and supposing that his goods should be restored unto him, and that he was called in for that purpose to talk with the other that was in prison to confer with him about their accounts, rather through a little misunderstanding, hearing the inquisitors cast out a word, that it should be needful for him to talk with the prisoner, and being thereupon more than half persuaded, that at length they meant good faith, did so, and repaired thither about the evening. Immediately upon his coming, the jailer was forthwith charged with him, to shut him up close in such a prison where they appointed him.

The party, hoping at the first that he had been called for about some other matter, and seeing himself, contrary to his expectation, cast into a dark dungeon, perceived at length that the world went with him far otherwise than he supposed it would have done.

But within two or three days after, he was brought into the court, where he began to demand his goods: and because it was a device that well served their turn without any more circumstance, they bid him say his Ave Maria: Ave Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui Jesus Amen.

The same was written word by word as he spake it, and without any more talk of claiming his goods, because it was needless, they commanded him to prison again, and entered an action against him as a heretic, forasmuch as he did not say his Ave Maria after the Romish fashion, but ended it very suspiciously, for he should have added moreover; Sancta Maria mater Dei, ora pro nobis peccatoribus: by abbreviating whereof, it was evident enough (said they) that he did not allow the mediation of saints.

Thus they picked a quarrel to detain him in prison a longer season, and afterward brought him forth upon their stage disguised after their manner; where sentence was given, that he should lose all the goods which he sued for, though they were not his own, and besides this, suffer a year's imprisonment.

Mark Brughes, an Englishman, master of an English ship called the Minion, was burned in a city in Portugal.

William Hoker, a young man about the age of sixteen years, being an Englishman, was stoned to death by certain young men in the city of Seville, for the same righteous cause.

Some Private Enormities of the Inquisition Laid Open, by a Very Singular

Occurrence

When the crown of Spain was contested for in the beginning of the present century, by two princes, who equally pretended to the sovereignty, France espoused the cause of one competitor, and England of the other.

The duke of Berwick, a natural son of James II who abdicated England, commanded the Spanish and French forces, and defeated the English at the celebrated battle of Almanza. The army was then divided into two parts; the one consisting of Spaniards and French, headed by the duke of Berwick, advanced towards Catalonia; the other body, consisting of French troops only, commanded by the duke of Orleans, proceeded to the conquest of Arragon.

As the troops drew near to the city of Arragon, the magistrates came to offer the keys to the duke of Orleans; but he told them haughtily that they were rebels, and that he would not accept the keys, for he had orders to enter the city through a breach.

He accordingly made a breach in the walls with his cannon, and then entered the city through it, together with his whole army. When he had made every necessary regulation here, he departed to subdue other places, leaving a strong garrison at once to overawe and defend, under the command of his lieutenant-general M. de Legal. This gentleman, though brought up a Roman Catholic, was totally free from superstition; he united great talents with great bravery; and was the skilful officer, and accomplished gentleman.

The duke, before his departure, had ordered that heavy contributions should be levied upon the city in the following manner:

- 1. That the magistrates and principal inhabitants should pay a thousand crowns per month for the duke's table.
- 2. That every house should pay one pistole, which would monthly amount to

18,000 pistoles.

- 3. That every convent and monastery should pay a donative, proportionable to its riches and rents.

The two last contributions to be appropriated to the maintenance of the army.

The money levied upon the magistrates and principal inhabitants, and upon every house, was paid as soon as demanded; but when the persons applied to the heads of convents and monasteries, they found that the ecclesiastics were not so willing, as other people, to part with their cash.

Of the donatives to be raised by the clergy:

The College of Jesuits to pay - 2000 pistoles.

- Carmelites, - 1000
- Augustins, - 1000
- Dominicans, - 1000

M. de Legal sent to the Jesuits a peremptory order to pay the money immediately. The superior of the Jesuits returned for answer that for the clergy to pay money for the army was against all ecclesiastical immunities; and that he knew of no argument which could authorize such a procedure. M. de Legal then sent four companies of dragoons to quarter themselves in the college, with this sarcastic message. "To convince you of the necessity of paying the money, I have sent four substantial arguments to your college, drawn from the system of military logic; and, therefore, hope you will not need any further admonition to direct your conduct."

These proceedings greatly perplexed the Jesuits, who despatched an express to court to the king's confessor, who was of their order; but the dragoons were much more expeditious in plundering and doing mischief, than the courier in his journey: so that the Jesuits, seeing everything going to wreck and ruin, thought proper to adjust the matter amicably, and paid the money before the return of their messenger. The Augustins and Carmelites, taking warning by what had happened to the Jesuits, prudently went and paid the money, and by that means escaped the study of military arguments, and of being taught logic by dragoons.

But the Dominicans, who were all familiars of, or agents dependent on, the Inquisition, imagined that that very circumstance would be their protection; but they were mistaken, for M. de Legal neither feared nor respected the Inquisition. The chief of the Dominicans sent word to the military commander that his order was poor, and had not any money whatever to pay the donative; for, says he, "The whole wealth of the Dominicans consists only in the silver images of the apostles and saints, as large as life, which are placed in our church, and which it would be sacrilege to remove."

This insinuation was meant to terrify the French commander, whom the inquisitors imagined would not dare to be so profane as to wish for the possession of the precious idols.

He, however, sent word that the silver images would make admirable substitutes for money, and would be more in character in his possession, than in that of the Dominicans themselves, "For [said he] while you possess them in the manner you do at present, they stand up in niches, useless and motionless, without being of the least benefit to mankind in general, or even to yourselves; but, when they come into my possession, they shall be useful; I will put them in motion; for I intend to have them coined, when they may travel like the apostles, be beneficial in various places, and circulate for the universal service of mankind."

The inquisitors were astonished at this treatment, which they never expected to receive, even from crowned heads; they therefore determined to deliver their precious images in a solemn procession, that they might excite the people to an insurrection. The Dominican friars were accordingly ordered to march to de Legal's house, with the silver apostles and saints, in a mournful manner, having lighted tapers with them and bitterly crying all the way, "heresy, heresy."

M. de Legal, hearing these proceedings, ordered four companies of grenadiers to line the street which led to his house; each grenadier was ordered to have his loaded fuzee in one hand, and a lighted taper in the other; so that the troops might either repel force with force, or do honor to the farcical solemnity.

The friars did all they could to raise the tumult, but the common people were too much afraid of the troops under arms to obey them; the silver images were, therefore, of necessity delivered up to M. de Legal, who sent them to the mint, and ordered them to be coined immediately.

The project of raising an insurrection having failed, the inquisitors determined to excommunicate M. de Legal, unless he would release their precious silver saints from imprisonment in the mint, before they were melted down, or otherwise mutilated. The French commander absolutely refused to release the images, but said they should certainly travel and do good; upon which the inquisitors drew up the form of excommunication, and ordered their secretary to go and read it to M. de Legal.

The secretary punctually performed his commission, and read the excommunication deliberately and distinctly. The French commander heard it with great patience, and politely told the secretary that he would answer it the next day.

When the secretary of the Inquisition was gone, M. de Legal ordered his own secretary to prepare a form of excommunication, exactly like that sent by the Inquisition; but to make this alteration, instead of his name to put in those of the inquisitors.

The next morning he ordered four regiments under arms, and commanded them to accompany his secretary, and act as he directed.

The secretary went to the Inquisition, and insisted upon admittance, which, after a great deal of altercation, was granted. As soon as he entered, he read, in an audible voice, the excommunication sent by M. de Legal against the inquisitors. The inquisitors were all present, and heard it with astonishment, never having before met with any individual who dared to behave so boldly. They loudly cried out against de Legal, as a heretic; and said, "This was a most daring insult against the Catholic faith." But to surprise them still more, the French secretary told them that they must remove from their present lodgings; for the French commander wanted to quarter the troops in the Inquisition, as it was the most commodious place in the whole city.

The inquisitors exclaimed loudly upon this occasion, when the secretary put them under a strong guard, and sent them to a place appointed by M. de Legal to receive them. The inquisitors, finding how things went, begged that they might be permitted to take their private property, which was granted; and they immediately set out for Madrid, where they made the most bitter complaints to the king; but the monarch told them that he could not grant them any redress, as the injuries they had received were from his grandfather, the king of France's troops, by whose assistance alone he could be firmly established in his kingdom. "Had it been my own troops, [said he] I would have punished them; but as it is, I cannot pretend to exert any authority."

In the mean time, M. de Legal's secretary set open all the doors of the Inquisition, and released the prisoners, who amounted in the whole to four hundred; and among these were sixty beautiful young women, who appeared to form a seraglio for the three principal inquisitors.

This discovery, which laid the enormity of the inquisitors so open, greatly alarmed the archbishop, who desired M. de Legal to send the women to his palace, and he would take proper care of them; and at the same time he published an ecclesiastical censure against all such as should ridicule, or blame, the holy office of the Inquisition.

The French commander sent word to the archbishop, that the prisoners had either run away, or were so securely concealed by their friends, or even by his own officers, that it was impossible for him to send them back again; and, therefore, the Inquisition having committed such atrocious actions, must now put up with their exposure.

Some may suggest, that it is strange crowned heads and eminent nobles did not attempt to crush the power of the Inquisition, and reduce the authority of those ecclesiastical tyrants, from whose merciless fangs neither their families nor themselves were secure.

But astonishing as it is, superstition hath, in this case, always overcome common sense, and custom operated against reason. One prince, indeed, intended to abolish the Inquisition, but he lost his life before he became king, and consequently before he had the power so to do; for the very intimation of his design procured his destruction.

This was that amiable prince Don Carlos, son of Philip the Second, king of Spain, and grandson of the celebrated emperor Charles V. Don Carlos possessed all the good qualities of his grandfather, without any of the bad ones of his father; and was a prince of great vivacity, admirable learning, and the most amiable disposition. He had sense enough to see into the errors of popery, and abhorred the very name of the Inquisition. He inveighed

publicly against the institution, ridiculed the affected piety of the inquisitors, did all he could to expose their atrocious deeds, and even declared, that if he ever came to the crown, he would abolish the Inquisition, and exterminate its agents.

These things were sufficient to irritate the inquisitors against the prince: they, accordingly, bent their minds to vengeance, and determined on his destruction.

The inquisitors now employed all their agents and emissaries to spread abroad the most artful insinuations against the prince; and, at length raised such a spirit of discontent among the people that the king was under the necessity of removing Don Carlos from court. Not content with this, they pursued even his friends, and obliged the king likewise to banish Don John, duke of Austria, his own brother, and consequently uncle to the prince; together with the prince of Parma, nephew to the king, and cousin to the prince, because they well knew that both the duke of Austria, and the prince of Parma, had a most sincere and inviolable attachment to Don Carlos.

Some few years after, the prince having shown great lenity and favor to the Protestants in the Netherlands, the Inquisition loudly exclaimed against him, declaring, that as the persons in question were heretics, the prince himself must necessarily be one, since he gave them countenance. In short, they gained so great an ascendancy over the mind of the king, who was absolutely a slave to superstition, that, shocking to relate, he sacrificed the feelings of nature to the force of bigotry, and, for fear of incurring the anger of the Inquisition, gave up his only son, passing the sentence of death on him himself.

The prince, indeed, had what was termed an indulgence; that is, he was permitted to choose the manner of his death. Roman-like, the unfortunate young hero chose bleeding and the hot bath; when the veins of his arms and legs were opened, he expired gradually, falling a martyr to the malice of the inquisitors, and the stupid bigotry of his father.

The Persecution of Dr. Aegidio

Dr. Aegidio was educated at the university of Alcalá, where he took his several degrees, and particularly applied himself to the study of the sacred Scriptures and school divinity. When the professor of theology died, he was elected into his place, and acted so much to the satisfaction of every one that his reputation for learning and piety was circulated throughout Europe.

Aegidio, however, had his enemies, and these laid a complaint against him to the inquisitors, who sent him a citation, and when he appeared to it, cast him into a dungeon.

As the greatest part of those who belonged to the cathedral church at Seville, and many persons belonging to the bishopric of Dorto highly approved of the doctrines of Aegidio, which they thought perfectly consonant with true religion, they petitioned the emperor in his behalf. Though the monarch had been educated a Roman Catholic, he had too much sense to be a bigot, and therefore sent an immediate order for his enlargement.

He soon after visited the church of Valladolid, and did every thing he could to promote the cause of religion. Returning home he soon after fell sick, and died in an extreme old age.

The inquisitors having been disappointed of gratifying their malice against him while living, determined (as the emperor's whole thoughts were engrossed by a military expedition) to wreak their vengeance on him when dead. Therefore, soon after he was buried, they ordered his remains to be dug out of the grave; and a legal process being carried on, they were condemned to be burnt, which was executed accordingly.

The Persecution of Dr. Constantine

Dr. Constantine, an intimate acquaintance of the already mentioned Dr. Aegidio, was a man of uncommon natural abilities and profound learning; exclusive of several modern tongues, he was acquainted with the Latin, Greek, and Hebrew languages, and perfectly well knew not only the sciences called abstruse, but those arts which come under the denomination of polite literature.

His eloquence rendered him pleasing, and the soundness of his doctrines a profitable preacher; and he was so popular that he never preached but to a crowded audience. He had many opportunities of rising in the Church, but never would take advantage of them; for if a living of greater value than his own was offered him, he would refuse it, saying, "I am content with what I have"; and he frequently preached so forcibly against simony, that many of his superiors, who were not so delicate upon the subject, took umbrage at his doctrines upon that head.

Having been fully confirmed in Protestantism by Dr. Aegidio, he preached boldly such doctrines only as were agreeable to Gospel purity, and uncontaminated by the errors which had at various times crept into the Romish Church. For these reasons he had many enemies among the Roman Catholics, and some of them were fully determined on his destruction.

A worthy gentleman named Scobaria, having erected a school for divinity lectures, appointed Dr. Constantine to be reader therein. He immediately undertook the task, and read lectures, by portions, on the Proverbs, Ecclesiastes, and Canticles; and was beginning to expound the Book of Job, when he was seized by the inquisitors.

Being brought to examination, he answered with such precaution that they could not find any explicit charge against him, but remained doubtful in what manner to proceed, when the following circumstances occurred to determine them.

Dr. Constantine had deposited with a woman named Isabella Martin, several books, which to him were very valuable, but which he knew, in the eyes of the Inquisition, were exceptionable.

This woman having been informed against as a Protestant, was apprehended, and, after a small process, her goods were ordered to be confiscated. Previous, however, to the officers coming to her house, the woman's son had removed away several chests full of the most valuable articles; among these were Dr. Constantine's books.

A treacherous servant gave intelligence of this to the inquisitors, and an officer was despatched to the son to demand the chests. The son, supposing the officer only came for Constantine's books, said, "I know what you come for, and I will fetch them to you immediately." He then fetched Dr. Constantine's books and papers, when the officer was greatly surprised to find what he did not look for. He, however, told the young man that he was glad these books and papers were produced, but nevertheless he must fulfill the end of his commission, which was to carry him and the goods he had embezzled before the inquisitors, which he did accordingly; for the young man knew it would be in vain to expostulate, or resist, and therefore quietly submitted to his fate.

The inquisitors being thus possessed of Constantine's books and writings, now found matter sufficient to form charges against him. When he was brought to a re-examination, they presented one of his papers, and asked him if he knew the handwriting? Perceiving it was his own, he guessed the whole matter, confessed the writing, and justified the doctrine it contained: saying, "In that, and all my other writings, I have never departed from the truth of the Gospel, but have always kept in view the pure precepts of Christ, as He delivered them to mankind."

After being detained upwards of two years in prison, Dr. Constantine was seized with a bloody flux, which put an end to his miseries in this world. The process, however, was carried on against his body, which, at the ensuing auto da fe, was publicly burnt.

The Life of William Gardiner

William Gardiner was born at Bristol, received a tolerable education, and was, at a proper age, placed under the care of a merchant, named Paget.

At the age of twenty-six years, he was, by his master, sent to Lisbon to act as factor. Here he applied himself to the study of the Portuguese language, executed his business with assiduity and despatch, and behaved with the most engaging affability to all persons with whom he had the least concern. He conversed privately with a few, whom he knew to be zealous Protestants; and, at the same time cautiously avoided giving the least offence to any who were Roman Catholics; he had not, however, hitherto gone into any of the popish churches.

A marriage being concluded between the king of Portugal's son, and the Infanta of Spain, upon the wedding-day the bridegroom, bride, and the whole court went to the cathedral church, attended by multitudes of all ranks of people, and among the rest William Gardiner, who stayed during the whole ceremony, and was greatly shocked at the superstitions he saw.

The erroneous worship which he had seen ran strongly in his mind; he was miserable to see a whole country sunk into such idolatry, when the truth of the Gospel might be so easily obtained. He, therefore, took the inconsiderate, though laudable design, into his head, of making a reform in Portugal, or perishing in the attempt; and determined to sacrifice his prudence to his zeal, though he became a martyr upon the occasion.

To this end, he settled all his worldly affairs, paid his debts, closed his books, and consigned over his merchandise. On the ensuing Sunday he went again to the cathedral church, with a New Testament in his hand, and placed himself near the altar.

The king and the court soon appeared, and a cardinal began Mass, at that part of the ceremony in which the people adore the wafer. Gardiner could hold out no longer, but springing towards the cardinal, he snatched the host from him, and trampled it under his feet.

This action amazed the whole congregation, and one person, drawing a dagger, wounded Gardiner in the shoulder, and would, by repeating the blow, have finished him, had not the king called to him to desist.

Gardiner, being carried before the king, the monarch asked him what countryman he was: to which he replied, "I am an Englishman by birth, a Protestant by religion, and a merchant by occupation. What I have done is not out of contempt to your royal person, God forbid it should, but out of an honest indignation, to see the ridiculous superstitious and gross idolatries practiced here."

The king, thinking that he had been stimulated by some other person to act as he had done, demanded who was his abetter, to which he replied, "My own conscience alone. I would not hazard what I have done for any man living, but I owe that and all other services to God."

Gardiner was sent to prison, and a general order issued to apprehend all Englishmen in Lisbon. This order was in a great measure put into execution, (some few escaping) and many innocent persons were tortured to make them confess if they knew any thing of the matter; in particular, a person who resided in the same house with Gardiner was treated with unparalleled barbarity to make him confess something which might throw a light upon the affair.

Gardiner himself was then tormented in the most excruciating manner; but in the midst of all his torments he gloried in the deed. Being ordered for death, a large fire was kindled near a gibbet, Gardiner was drawn up to the gibbet by pulleys, and then let down near the fire, but not so close as to touch it; for they burnt or rather roasted him by slow degrees. Yet he bore his sufferings patiently and resigned his soul to the Lord cheerfully.

It is observable that some of the sparks that were blown from the fire, (which consumed Gardiner) towards the haven, burnt one of the king's ships of war, and did other considerable damage. The Englishmen who were taken up on this occasion were, soon after Gardiner's death, all discharged, except the person who resided in the same house with him, who was detained two years before he could procure his liberty.

An Account of the Life and Sufferings of Mr. William Lithgow, a Native of

Scotland

This gentleman was descended from a good family, and having a natural propensity for travelling, he rambled, when very young, over the northern and western islands; after which he visited France, Germany, Switzerland, and Spain. He set out on his travels in the month of March, 1609, and the first place he went to was Paris, where he stayed for some time. He then prosecuted his travels through Germany and other parts, and at length arrived at Malaga, in Spain, the seat of all his misfortunes.

During his residence here, he contracted with the master of a French ship for his passage to Alexandria, but was prevented from going by the following circumstances. In the evening of the seventeenth of October, 1620, the English fleet, at that time on a cruise against the Algerine rovers, came to anchor before Malaga, which threw the people of the town into the greatest consternation, as they imagined them to be Turks. The morning, however, discovered the mistake, and the governor of Malaga, perceiving the cross of England in their colors, went on board Sir Robert Mansel's ship, who commanded on that expedition, and after staying some time returned, and silenced the fears of the people.

The next day many persons from on board the fleet came ashore. Among these were several well known by Mr. Lithgow, who, after reciprocal compliments, spent some days together in festivity and the amusements of the town. They then invited Mr. Lithgow to go on board, and pay his respects to the admiral. He accordingly accepted the invitation, was kindly received by him, and detained till the next day when the fleet sailed. The admiral would willingly have taken Mr. Lithgow with him to Algiers; but having contracted for his passage to Alexandria, and his baggage, etc., being in the town, he could not accept the offer.

As soon as Mr. Lithgow got on shore, he proceeded towards his lodgings by a private way, (being to embark the same night for Alexandria) when, in passing through a narrow uninhabited street, he found himself suddenly surrounded by nine sergeants, or officers, who threw a black cloak over him, and forcibly conducted him to the governor's house. After some little time the governor appeared when Mr. Lithgow earnestly begged he might be informed of the cause of such violent treatment. The governor only answered by shaking his head, and gave orders that the prisoner should be strictly watched until he (the governor) returned from his devotions; directing, at the same time, that the captain of the town, the alcade major, and town notary, should be summoned to appear at his examination, and that all this should be done with the greatest secrecy, to prevent the knowledge reaching the ears of the English merchants then residing in the town.

These orders were strictly discharged, and on the governor's return, he, with the officers, having seated themselves, Mr. Lithgow was brought before them for examination. The governor began by asking several questions, namely, of what country he was, whither bound, and how long he had been in Spain. The prisoner, after answering these and other questions, was conducted to a closet, where, in a short space of time, he was visited by the town captain, who inquired whether he had ever been at Seville, or was lately come from thence; and patting his cheeks with an air of friendship, conjured him to tell the truth, "For (said he) your very countenance shows there is some hidden matter in your mind, which prudence should direct you to disclose." Finding himself, however, unable to extort any thing from the prisoner, he left him, and reported the same to the governor and the other officers; on which Mr. Lithgow was again brought before them, a general accusation was laid against him, and he was compelled to swear that he would give true answers to such questions as should be asked him.

The governor proceeded to inquire the quality of the English commander, and the prisoner's opinion what were the motives that prevented his accepting an invitation from him to come on shore. He demanded, likewise, the names of the English captains in the squadron, and what knowledge he had of the embarkation, or preparation for it before his departure from England. The answers given to the several questions asked were set down in writing by the notary; but the junto seemed surprised at his denying any knowledge of the fitting out of the fleet, particularly the governor, who said he lied; that he was a traitor and a spy, and came directly from England to favor and assist the designs that were projected against Spain, and that he had been for that purpose nine months in Seville, in order to procure intelligence of the time the Spanish navy was expected from the Indies. They exclaimed against his familiarity with the officers of the fleet, and many other English gentlemen, between whom, they said, unusual civilities had passed, but all these transactions had been carefully noticed.

Besides to sum up the whole, and put the truth past all doubt, they said he came from a council of war, held that morning on board the admiral's ship, in order to put in execution the orders assigned him. They upbraided him with being accessory to the burning of the island of St. Thomas, in the West Indies. "Wherefore (said they) these Lutherans, and sons of the devil, ought to have no credit given to what they say or swear."

In vain did Mr. Lithgow endeavor to obviate every accusation laid against him, and to obtain belief from his prejudiced judges. He begged permission to send for his cloak bag which contained his papers, and might serve to show his innocence. This request they complied with, thinking it would discover some things of which they were ignorant. The cloak bag was accordingly brought, and being opened, among other things, was found a

license from King James the First, under the sign manual, setting forth the bearer's intention to travel into Egypt; which was treated by the haughty Spaniards with great contempt. The other papers consisted of passports, testimonials, etc., of persons of quality. All these credentials, however, seemed rather to confirm than abate the suspicions of these prejudiced judges, who, after seizing all the prisoner's papers, ordered him again to withdraw.

In the meantime a consultation was held to fix the place where the prisoner should be confined. The alcade, or chief judge, was for putting him into the town prison; but this was objected to, particularly by the corregidor, who said, in Spanish, "In order to prevent the knowledge of his confinement from reaching his countrymen, I will take the matter on myself, and be answerable for the consequences"; upon which it was agreed that he should be confined in the governor's house with the greatest secrecy.

This matter being determined, one of the sergeants went to Mr. Lithgow, and begged his money, with liberty to search him. As it was needless to make any resistance, the prisoner quietly complied, when the sergeant (after rifling his pockets of eleven ducatoons) stripped him to his shirt; and searching his breeches he found, inclosed in the waistband, two canvass bags, containing one hundred and thirty-seven pieces of gold. The sergeant immediately took the money to the corregidor, who, after having told it over, ordered him to clothe the prisoner, and shut him up close until after supper.

About midnight, the sergeant and two Turkish slaves released Mr. Lithgow from his then confinement, but it was to introduce him to one much more horrible. They conducted him through several passages, to a chamber in a remote part of the palace, towards the garden, where they loaded him with irons, and extended his legs by means of an iron bar above a yard long, the weight of which was so great that he could neither stand nor sit, but was obliged to lie continually on his back. They left him in this condition for some time, when they returned with a refreshment of food, consisting of a pound of boiled mutton and a loaf, together with a small quantity of wine; which was not only the first, but the best and last of the kind, during his confinement in this place. After delivering these articles, the sergeant locked the door, and left Mr. Lithgow to his own private contemplations.

The next day he received a visit from the governor, who promised him his liberty, with many other advantages, if he would confess being a spy; but on his protesting that he was entirely innocent, the governor left him in a rage, saying, 'He should see him no more until further torments constrained him to confess'; commanding the keeper, to whose care he was committed, that he should permit no person whatever to have access to, or commune with him; that his sustenance should not exceed three ounces of musty bread, and a pint of water every second day; that he shall be allowed neither bed, pillow, nor coverlid. "Close up (said he) this window in his room with lime and stone, stop up the holes of the door with double mats: let him have nothing that bears any likeness to comfort." These, and several orders of the like severity, were given to render it impossible for his condition to be known to those of the English nation.

In this wretched and melancholy state did poor Lithgow continue without seeing any person for several days, in which time the governor received an answer to a letter he had written, relative to the prisoner, from Madrid; and, pursuant to the instructions given him, began to put in practice the cruelties devised, which were hastened, because Christmas holy-days approached, it being then the forty-seventh day since his imprisonment.

About two o'clock in the morning, he heard the noise of a coach in the street, and sometime after heard the opening of the prison doors, not having had any sleep for two nights; hunger, pain, and melancholy reflections having prevented him from taking any repose.

Soon after the prison doors were opened, the nine sergeants, who had first seized him, entered the place where he lay, and without uttering a word, conducted him in his irons through the house into the street, where a coach waited, and into which they laid him at the bottom on his back, not being able to sit. Two of the sergeants rode with him, and the rest walked by the coach side, but all observed the most profound silence. They drove him to a vinepress house, about a league from the town, to which place a rack had been privately conveyed before; and here they shut him up for that night.

At daybreak the next morning, arrived the governor and the alcade, into whose presence Mr. Lithgow was immediately brought to undergo another examination. The prisoner desired he might have an interpreter, which was allowed to strangers by the laws of that country, but this was refused, nor would they permit him to appeal to Madrid, the superior court of judicature. After a long examination, which lasted from morning until night, there

appeared in all his answers so exact a conformity with what he had before said, that they declared he had learned them by heart, there not being the least prevarication. They, however, pressed him again to make a full discovery; that is, to accuse himself of crimes never committed, the governor adding, "You are still in my power; I can set you free if you comply, if not, I must deliver you to the alcade." Mr. Lithgow still persisting in his innocence, the governor ordered the notary to draw up a warrant for delivering him to the alcade to be tortured.

In consequence of this he was conducted by the sergeants to the end of a stone gallery, where the rack was placed. The encarouador, or executioner, immediately struck off his irons, which put him to very great pains, the bolts being so closely riveted that the sledge hammer tore away half an inch of his heel, in forcing off the bolt; the anguish of which, together with his weak condition, (not having the least sustenance for three days) occasioned him to groan bitterly; upon which the merciless alcade said, "Villain, traitor, this is but the earnest of what you shall endure."

When his irons were off, he fell on his knees, uttering a short prayer, that God would be pleased to enable him to be steadfast, and undergo courageously the grievous trial he had to encounter. The alcade and notary having placed themselves in chairs, he was stripped naked, and fixed upon the rack, the office of these gentlemen being to be witness of, and set down the confessions and tortures endured by the delinquent.

It is impossible to describe all the various tortures inflicted upon him.

Suffice it to say that he lay on the rack for above five hours, during which time he received above sixty different tortures of the most hellish nature; and had they continued them a few minutes longer, he must have inevitably perished.

These cruel persecutors being satisfied for the present, the prisoner was taken from the rack, and his irons being again put on, he was conducted to his former dungeon, having received no other nourishment than a little warm wine, which was given him rather to prevent his dying, and reserve him for future punishments, than from any principle of charity or compassion.

As a confirmation of this, orders were given for a coach to pass every morning before day by the prison, that the noise made by it might give fresh terrors and alarms to the unhappy prisoner, and deprive him of all possibility of obtaining the least repose.

He continued in this horrid situation, almost starved for want of the common necessaries to preserve his wretched existence, until Christmas day, when he received some relief from Mariane, waiting-woman to the governor's lady. This woman having obtained leave to visit him, carried with her some refreshments, consisting of honey, sugar, raisins, and other articles; and so affected was she at beholding his situation that she wept bitterly, and at her departure expressed the greatest concern at not being able to give him further assistance.

In this loathsome prison was poor Mr. Lithgow kept until he was almost devoured by vermin. They crawled about his beard, lips, eyebrows, etc., so that he could scarce open his eyes; and his mortification was increased by not having the use of his hands or legs to defend himself, from his being so miserably maimed by the tortures. So cruel was the governor, that he even ordered the vermin to be swept on him twice in every eight days. He, however, obtained some little mitigation of this part of his punishment, from the humanity of a Turkish slave that attended him, who, when he could do it with safety, destroyed the vermin, and contributed every refreshment to him that laid in his power.

From this slave Mr. Lithgow at length received information which gave him little hopes of ever being released, but, on the contrary, that he should finish his life under new tortures. The substance of this information was that an English seminary priest, and a Scotch cooper, had been for some time employed by the governor to translate from the English into the Spanish language, all his books and observations; and that it was commonly said in the governor's house, that he was an arch-heretic.

This information greatly alarmed him, and he began, not without reason, to fear that they would soon finish him, more especially as they could neither by torture or any other means, bring him to vary from what he had all along said at his different examinations.

Two days after he had received the above information, the governor, an inquisitor, and a canonical priest, accompanied by two Jesuits, entered his dungeon, and being seated, after several idle questions, the inquisitor asked Mr. Lithgow if he was a Roman Catholic, and acknowledged the pope's supremacy? He answered that he neither was the one nor did the other, adding that he was surprised at being asked such questions, since it was expressly stipulated by the articles of peace between England and Spain that none of the English subjects should be liable to the Inquisition, or any way molested by them on account of diversity in religion, etc. In the bitterness of his soul he made use of some warm expressions not suited to his circumstances: "As you have almost murdered me (said he) for pretended treason, so now you intend to make a martyr of me for my religion." He also expostulated with the governor on the ill return he made to the king of England, (whose subject he was) for the princely humanity exercised towards the Spaniards in 1588, when their armada was shipwrecked on the Scotch coast, and thousands of the Spaniards found relief, who must otherwise have miserably perished.

The governor admitted the truth of what Mr. Lithgow said, but replied with a haughty air that the king, who then only ruled Scotland, was actuated more by fear than love, and therefore did not deserve any thanks. One of the Jesuits said there was no faith to be kept with heretics. The inquisitor then rising, addressed himself to Mr. Lithgow in the following words: "You have been taken up as a spy, accused of treachery, and tortured, as we acknowledge, innocently:

(which appears by the account lately received from Madrid of the intentions of the English) yet it was the divine power that brought those judgments upon you, for presumptuously treating the blessed miracle of Loretto with ridicule, and expressing yourself in your writings irreverently of his holiness, the great agent and Christ's vicar upon earth; therefore you are justly fallen into our hands by their special appointment: thy books and papers are miraculously translated by the assistance of Providence influencing thy own countrymen."

This trumpery being ended, they gave the prisoner eight days to consider and resolve whether he would become a convert to their religion; during which time the inquisitor told him he, with other religious orders, would attend, to give him such assistance thereto as he might want. One of the Jesuits said, (first making the sign of the cross upon his breast), "My son, behold, you deserve to be burnt alive; but by the grace of our lady of Loretto, whom you have blasphemed we will both save your soul and body."

In the morning the inquisitor, with three other ecclesiastics, returned, when the former asked the prisoner what difficulties he had on his conscience that retarded his conversion; to which he answered, 'he had not any doubts in his mind, being confident in the promises of Christ, and assuredly believing his revealed will signified in the Gospels, as professed in the reformed Catholic Church, being confirmed by grace, and having infallible assurance thereby of the Christian faith.' To these words the inquisitor replied, "Thou art no Christian, but an absurd heretic, and without conversion a member of perdition." The prisoner then told him that it was not consistent with the nature and essence of religion and charity to convince by opprobrious speeches, racks, and torments, but by arguments deduced from the Scriptures; and that all other methods would with him be totally ineffectual.

The inquisitor was so enraged at the replies made by the prisoner, that he struck him on the face, used many abusive speeches, and attempted to stab him, which he had certainly done had he not been prevented by the Jesuits; and from this time he never again visited the prisoner.

The next day the two Jesuits returned, and putting on a very grave, supercilious air, the superior asked him what resolution he had taken. To which Mr. Lithgow replied that he was already resolved, unless he could show substantial reasons to make him alter his opinion. The superior, after a pedantic display of their seven sacraments, the intercession of saints, transubstantiation, etc., boasted greatly of their Church, her antiquity, universality, and uniformity; all of which Mr. Lithgow denied: "For (said he) the profession of the faith I hold hath been ever since the first days of the apostles, and Christ had ever his own Church (however obscure) in the greatest time of your darkness."

The Jesuits, finding their arguments had not the desired effect, that torments could not shake his constancy, nor even the fear of the cruel sentence he had reason to expect would be pronounced and executed on him, after severe menaces, left him. On the eighth day after, being the last of their Inquisition, when sentence is pronounced, they returned again, but quite altered both in their words and behavior after repeating much of the same kind of arguments as before, they with seeming tears in their eyes, pretended they were sorry from their

heart he must be obliged to undergo a terrible death, but above all, for the loss of his most precious soul; and falling on their knees, cried out, "Convert, convert, O dear brother, for our blessed Lady's sake convert!" To which he answered, "I fear neither death nor fire, being prepared for both."

The first effects Mr. Lithgow felt of the determination of this bloody tribunal was, a sentence to receive that night eleven different tortures, and if he did not die in the execution of them, (which might be reasonably expected from the maimed and disjointed condition he was in) he was, after Easter holy-days, to be carried to Grenada, and there burnt to ashes. The first part of this sentence was executed with great barbarity that night; and it pleased God to give him strength both of body and mind, to stand fast to the truth, and to survive the horrid punishments inflicted on him.

After these barbarians had glutted themselves for the present, with exercising on the unhappy prisoner the most distinguished cruelties, they again put irons on, and conveyed him to his former dungeon. The next morning he received some little comfort from the Turkish slave before mentioned, who secretly brought him, in his shirt sleeve, some raisins and figs, which he licked up in the best manner his strength would permit with his tongue. It was to this slave Mr. Lithgow attributed his surviving so long in such a wretched situation; for he found means to convey some of these fruits to him twice every week. It is very extraordinary, and worthy of note, that this poor slave, bred up from his infancy, according to the maxims of his prophet and parents, in the greatest detestation of Christians, should be so affected at the miserable situation of Mr. Lithgow that he fell ill, and continued so for upwards of forty days. During this period Mr. Lithgow was attended by a negro woman, a slave, who found means to furnish him with refreshments still more amply than the Turk, being conversant in the house and family. She brought him every day some victuals, and with it some wine in a bottle.

The time was now so far elapsed, and the horrid situation so truly loathsome, that Mr. Lithgow waited with anxious expectation for the day, which, by putting an end to his life, would also end his torments. But his melancholy expectations were, by the interposition of Providence, happily rendered abortive, and his deliverance obtained from the following circumstances.

It happened that a Spanish gentleman of quality came from Grenada to Malaga, who being invited to an entertainment by the governor, informed him of what had befallen Mr. Lithgow from the time of his being apprehended as a spy, and described the various sufferings he had endured. He likewise told him that after it was known the prisoner was innocent, it gave him great concern. That on this account he would gladly have released him, restored his money and papers, and made some atonement for the injuries he had received, but that, upon an inspection into his writings, several were found of a very blasphemous nature, highly reflecting on their religion, that on his refusing to abjure these heretical opinions, he was turned over to the Inquisition, by whom he was finally condemned.

While the governor was relating this tragical tale, a Flemish youth (servant to the Spanish gentleman) who waited at the table, was struck with amazement and pity at the sufferings of the stranger described. On his return to his master's lodgings he began to revolve in his mind what he had heard, which made such an impression on him that he could not rest in his bed. In the short slumbers he had, his imagination pointed to him the person described, on the rack, and burning in the fire. In this anxiety he passed the night; and when the morning came, without disclosing his intentions to any person whatever, he went into the town, and inquired for an English factor. He was directed to the house of a Mr. Wild, to whom he related the whole of what he had heard pass the preceding evening, between his master and the governor, but could not tell Mr. Lithgow's name. Mr. Wild, however, conjectured it was he, by the servant's remembering the circumstance of his being a traveller, and his having had some acquaintance with him.

On the departure of the Flemish servant, Mr. Wild immediately sent for the other English factors, to whom he related all the particulars relative to their unfortunate countryman. After a short consultation it was agreed that an information of the whole affair should be sent, by express, to Sir Walter Aston, the English ambassador to the king of Spain, then at Madrid. This was accordingly done, and the ambassador having presented a memorial to the king and council of Spain, obtained an order for Mr. Lithgow's enlargement, and his delivery to the English factor. This order was directed to the governor of Malaga; and was received with great dislike and surprise by the whole assembly of the bloody Inquisition.

Mr. Lithgow was released from his confinement on the eve of Easter Sunday, when he was carried from his dungeon on the back of the slave who had attended him, to the house of one Mr. Bosbich, where all proper comforts were given him. It fortunately happened that there was at this time a squadron of English ships in the road, commanded by Sir Richard Hawkins, who being informed of the past sufferings and present situation of Mr. Lithgow, came the next day ashore, with a proper guard, and received him from the merchants. He was instantly carried in blankets on board the Vanguard, and three days after was removed to another ship, by direction of the general Sir Robert Mansel, who ordered that he should have proper care taken of him. The factor presented him with clothes, and all necessary provisions, besides which they gave him two hundred reals in silver; and Sir Richard Hawkins sent him two double pistoles.

Before his departure from the Spanish coast, Sir Richard Hawkins demanded the delivery of his papers, money, books, etc., but could not obtain any satisfactory answer on that head.

We cannot help making a pause here to reflect how manifestly Providence interfered in behalf of this poor man, when he was just on the brink of destruction; for by his sentence, from which there was no appeal, he would have been taken, in a few days, to Grenada, and burnt to ashes; and that a poor ordinary servant, who had not the least knowledge of him, nor was any ways interested in his preservation, should risk the displeasure of his master, and hazard his own life, to disclose a thing of so momentous and perilous a nature, to a strange gentleman, on whose secrecy depended his own existence. By such secondary means does Providence frequently interfere in behalf of the virtuous and oppressed; of which this is a most distinguished example.

After lying twelve days in the road, the ship weighed anchor, and in about two months arrived safe at Deptford. The next morning, Mr. Lithgow was carried on a feather bed to Theobalds, in Hertfordshire, where at that time was the king and royal family. His majesty happened to be that day engaged in hunting, but on his return in the evening, Mr. Lithgow was presented to him, and related the particulars of his sufferings, and his happy delivery. The king was so affected at the narrative, that he expressed the deepest concern, and gave orders that he should be sent to Bath, and his wants properly supplied from his royal munificence. By these means, under God, after some time, Mr. Lithgow was restored from the most wretched spectacle, to a great share of health and strength; but he lost the use of his left arm and several of the smaller bones were so crushed and broken, as to be ever after rendered useless.

Notwithstanding that every effort was used, Mr. Lithgow could never obtain any part of his money or effects, although his majesty and the ministers of state interested themselves in his behalf. Gondamore, the Spanish ambassador, indeed, promised that all his effects should be restored, with the addition of 1000 Pounds English money, as some atonement for the tortures he had undergone, which last was to be paid him by the governor of Malaga. These engagements, however, were but mere promises; and although the king was a kind of guarantee for the well performance of them, the cunning Spaniard found means to elude the same. He had, indeed, too great a share of influence in the English council during the time of that pacific reign, when England suffered herself to be bullied into slavish compliance by most of the states and kings in Europe.

The Story of Galileo

The most eminent men of science and philosophy of the day did not escape the watchful eye of this cruel despotism. Galileo, the chief astronomer and mathematician of his age, was the first who used the telescope successfully in solving the movements of the heavenly bodies. He discovered that the sun is the center of motion around which the earth and various planets revolve. For making this great discovery Galileo was brought before the Inquisition, and for a while was in great danger of being put to death.

After a long and bitter review of Galileo's writings, in which many of his most important discoveries were condemned as errors, the charge of the inquisitors went on to declare, "That you, Galileo, have upon account of those things which you have written and confessed, subjected yourself to a strong suspicion of heresy in this Holy Office, by believing, and holding to be true, a doctrine which is false, and contrary to the sacred and divine Scripture- viz., that the sun is the center of the orb of the earth, and does not move from the east to the west; and that the earth moves, and is not the center of the world."

In order to save his life. Galileo admitted that he was wrong in thinking that the earth revolved around the sun, and swore that-"For the future, I will never more say, or assert, either by word or writing, anything that shall give

occasion for a like suspicion." But immediately after taking this forced oath he is said to have whispered to a friend standing near, "The earth moves, for all that."

Summary of the Inquisition

Of the multitudes who perished by the Inquisition throughout the world, no authentic record is now discoverable. But wherever popery had power, there was the tribunal. It had been planted even in the east, and the Portuguese Inquisition of Goa was, until within these few years, fed with many an agony. South America was partitioned into provinces of the Inquisition; and with a ghastly mimicry of the crimes of the mother state, the arrivals of viceroys, and the other popular celebrations were thought imperfect without an auto da fe. The Netherlands were one scene of slaughter from the time of the decree which planted the Inquisition among them. In Spain the calculation is more attainable. Each of the seventeen tribunals during a long period burned annually, on an average, ten miserable beings! We are to recollect that this number was in a country where persecution had for ages abolished all religious differences, and where the difficulty was not to find the stake, but the offering. Yet, even in Spain, thus gleaned of all heresy, the Inquisition could still swell its lists of murders to thirty-two thousand! The numbers burned in effigy, or condemned to penance, punishments generally equivalent to exile, confiscation, and taint of blood, to all ruin but the mere loss of worthless life, amounted to three hundred and nine thousand. But the crowds who perished in dungeons of torture, of confinement, and of broken hearts, the millions of dependent lives made utterly helpless, or hurried to the grave by the death of the victims, are beyond all register; or recorded only before HIM, who has sworn that "He that leadeth into captivity, shall go into captivity: he that killeth with the sword must be killed with the sword."

Such was the Inquisition, declared by the Spirit of God to be at once the offspring and the image of the popedom. To feel the force of the parentage, we must look to the time. In the thirteenth century, the popedom was at the summit of mortal dominion; it was independent of all kingdoms; it ruled with a rank of influence never before or since possessed by a human scepter; it was the acknowledged sovereign of body and soul; to all earthly intents its power was immeasurable for good or evil. It might have spread literature, peace, freedom, and Christianity to the ends of Europe, or the world. But its nature was hostile; its fuller triumph only disclosed its fuller evil; and, to the shame of human reason, and the terror and suffering of human virtue, Rome, in the hour of its consummate grandeur, teemed with the monstrous and horrid birth of the INQUISITION!

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FOX'S BOOK OF MARTYRS

CHAPTER VI

An Account of the Persecutions in Italy, Under the Papacy

We shall now enter on an account of the persecutions in Italy, a country

which has been, and still is,

- 1. The center of popery.
- 2. The seat of the pontiff.
- 3. The source of the various errors which have spread themselves over other countries, deluded the minds of thousands, and diffused the clouds of superstition and bigotry over the human understanding.
- In pursuing our narrative we shall include the most remarkable

persecutions which have happened, and the cruelties which have been practised,

- 1. By the immediate power of the pope.
- 2. Through the power of the Inquisition.
- 3. By the bigotry of the Italian princes.

In the twelfth century, the first persecutions under the papacy began in Italy, at the time that Adrian, an Englishman, was pope, being occasioned by the following circumstances:

A learned man, and an excellent orator of Brescia, named Arnold, came to Rome, and boldly preached against the corruptions and innovations which had crept into the Church. His discourses were so clear, consistent, and breathed forth such a pure spirit of piety, that the senators and many of the people highly approved of, and admired his doctrines.

This so greatly enraged Adrian that he commanded Arnold instantly to leave the city, as a heretic. Arnold, however, did not comply, for the senators and some of the principal people took his part, and resisted the authority of the pope.

Adrian now laid the city of Rome under an interdict, which caused the whole body of clergy to interpose; and, at length he persuaded the senators and people to give up the point, and suffer Arnold to be banished. This being agreed to, he received the sentence of exile, and retired to Germany, where he continued to preach against the pope, and to expose the gross errors of the Church of Rome.

Adrian, on this account, thirsted for his blood, and made several attempts to get him into his hands; but Arnold, for a long time, avoided every snare laid for him. At length, Frederic Barbarossa arriving at the imperial dignity, requested that the pope would crown him with his own hand. This Adrian complied with, and at the same time asked a favor of the emperor, which was, to put Arnold into his hands. The emperor very readily delivered up the unfortunate preacher, who soon fell a martyr to Adrian's vengeance, being hanged, and his body burnt to ashes, at Apulia. The same fate attended several of his old friends and companions.

Encenas, a Spaniard, was sent to Rome, to be brought up in the Roman Catholic faith; but having conversed with some of the reformed, and having read several treatises which they put into his hands, he became a Protestant. This, at length, being known, one of his own relations informed against him, when he was burnt by order of the pope, and a conclave of cardinals. The brother of Encenas had been taken up much about the same time, for having a New Testament in the Spanish language in his possession; but before the time appointed for his execution, he found means to escape out of prison, and retired to Germany.

Faninus, a learned layman, by reading controversial books, became of the reformed religion. An information being exhibited against him to the pope, he was apprehended, and cast into prison. His wife, children, relations, and friends visited him in his confinement, and so far wrought upon his mind, that he renounced his faith, and obtained his release. But he was no sooner free from confinement than his mind felt the heaviest of chains; the weight of a guilty conscience. His horrors were so great that he found them insupportable, until he had returned from his apostasy, and declared himself fully convinced of the errors of the Church of Rome. To make amends for his falling off, he now openly and strenuously did all he could to make converts to Protestantism, and was pretty successful in his endeavors. These proceedings occasioned his second imprisonment, but he had his life offered him if he would recant again. This proposal he rejected with disdain, saying that he scorned life upon such terms. Being asked why he would obstinately persist in his opinions, and leave his wife and children in distress, he replied, "I shall not leave them in distress;

I have recommended them to the care of an excellent trustee." "What trustee?" said the person who had asked the question, with some surprise: to which Faninus answered, "Jesus Christ is the trustee I mean, and I think I could not commit them to the care of a better." On the day of execution he appeared remarkably cheerful, which one observing, said, "It is strange you should appear so merry upon such an occasion, when Jesus Christ himself, just before his death, was in such agonies, that he sweated blood and water." To which Faninus replied: "Christ sustained all manner of pangs and conflicts, with hell and death, on our accounts; and thus, by his sufferings, freed those who really believe in him from the fear of them." He was then strangled, his body was burnt to ashes, and then scattered about by the wind.

Dominicus, a learned soldier, having read several controversial writings, became a zealous Protestant, and retiring to Placentia, he preached the Gospel in its utmost purity, to a very considerable congregation. One day, at the conclusion of his sermon, he said, "If the congregation will attend to-morrow, I will give them a description of Antichrist, and paint him out in his proper colors."

A vast concourse of people attended the next day, but just as Dominicus was beginning his sermon, a civil magistrate went up to the pulpit, and took him into custody. He readily submitted; but as he went along with the magistrate, he made use of this expression: "I wonder the devil hath let me alone so long." When he was brought to examination, this question was put to him: "Will you renounce your doctrines?" To which he replied: "My doctrines! I maintain no doctrines of my own; what I preach are the doctrines of Christ, and for those I will forfeit my blood, and even think myself happy to suffer for the sake of my Redeemer." Every method was taken to make him recant for his faith, and embrace the errors of the Church of Rome; but when persuasions and menaces were found ineffectual, he was sentenced to death, and hanged in the market place.

Galeacius, a Protestant gentleman, who resided near the castle of St.

Angelo, was apprehended on account of his faith. Great endeavors being used by his friends he recanted, and subscribed to several of the superstitious doctrines propagated by the Church of Rome. Becoming, however, sensible of his error, he publicly renounced his recantation. Being apprehended for this, he was condemned to be burnt, and agreeable to the order was chained to a stake, where he was left several hours before the fire was put to the fagots, in order that his wife, relations, and friends, who surrounded him, might induce him to give up his opinions. Galeacius, however, retained his constancy of mind, and entreated the executioner to put fire to the wood that was to burn him. This at length he did, and Galeacius was soon consumed in the flames, which burnt with amazing rapidity and deprived him of sensation in a few minutes.

Soon after this gentleman's death, a great number of Protestants were put to death in various parts of Italy, on account of their faith, giving a sure proof of their sincerity in their martyrdoms.

An Account of the Persecutions of Calabria

In the fourteenth century, many of the Waldenses of Pragela and Dauphiny, emigrated to Calabria, and settling some waste lands, by the permission of the nobles of that country, they soon, by the most industrious cultivation, made several wild and barren spots appear with all the beauties of verdure and fertility.

The Calabrian lords were highly pleased with their new subjects and tenants, as they were honest, quiet, and industrious; but the priests of the country exhibited several negative complaints against them; for not being able to accuse them of anything bad which they did do, they founded accusations on what they did not do, and charged them,

With not being Roman Catholics.

With not making any of their boys priests.

With not making any of their girls nuns.

With not going to Mass.

With not giving wax tapers to their priests as offerings.

With not going on pilgrimages.

With not bowing to images.

The Calabrian lords, however, quieted the priests, by telling them that these people were extremely harmless; that they gave no offence to the Roman Catholics, and cheerfully paid the tithes to the priests, whose revenues were considerably increased by their coming into the country, and who, of consequence, ought to be the last persons to complain of them.

Things went on tolerably well after this for a few years, during which the Waldenses formed themselves into two corporate towns, annexing several villages to the jurisdiction of them. At length they sent to Geneva for two clergymen; one to preach in each town, as they determined to make a public profession of their faith. Intelligence of this affair being carried to the pope, Pius the Fourth, he determined to exterminate them from Calabria.

To this end he sent Cardinal Alexandrino, a man of very violent temper and a furious bigot, together with two monks, to Calabria, where they were to act as inquisitors. These authorized persons came to St. Xist, one of the towns built by the Waldenses, and having assembled the people, told them that they should receive no injury, if they would accept of preachers appointed by the pope; but if they would not, they should be deprived both of their properties and lives; and that their intentions might be known, Mass should be publicly said that afternoon, at which they were ordered to attend.

The people of St. Xist, instead of attending Mass, fled into the woods, with their families, and thus disappointed the cardinal and his coadjutors. The cardinal then proceeded to La Garde, the other town belonging to the Waldenses, where, not to be served as he had been at St. Xist, he ordered the gates to be locked, and all avenues guarded. The same proposals were then made to the inhabitants of La Garde, as had previously been offered to those of St. Xist, but with this additional piece of artifice: the cardinal assured them that the inhabitants of St. Xist had immediately come into his proposals, and agreed that the pope should appoint them preachers. This falsehood succeeded; for the people of La Garde, thinking what the cardinal had told them to be the truth, said they would exactly follow the example of their brethren at St. Xist.

The cardinal, having gained his point by deluding the people of one town, sent for troops of soldiers, with a view to murder those of the other. He, accordingly, despatched the soldiers into the woods, to hunt down the inhabitants of St. Xist like wild beasts, and gave them strict orders to spare neither age nor sex, but to kill all they came near. The troops entered the woods, and many fell a prey to their ferocity, before the Waldenses were properly apprised of their design. At length, however, they determined to sell their lives as dear as possible, when several conflicts happened, in which the half-armed Waldenses performed prodigies of valor, and many were slain on both sides. The greatest part of the troops being killed in the different rencontres, the rest were compelled to retreat, which so enraged the cardinal that he wrote to the viceroy of Naples for reinforcements.

The viceroy immediately ordered a proclamation to be made throughout all the Neapolitan territories, that all outlaws, deserters, and other proscribed persons should be surely pardoned for their respective offences, on condition of making a campaign against the inhabitants of St. Xist, and continuing under arms until those people were exterminated.

Many persons of desperate fortunes came in upon this proclamation, and being formed into light companies, were sent to scour the woods, and put to death all they could meet with of the reformed religion. The viceroy himself likewise joined the cardinal, at the head of a body of regular forces; and, in conjunction, they did all they could to harass the poor people in the woods. Some they caught and hanged up upon trees, cut down boughs and burnt them, or ripped them open and left their bodies to be devoured by wild beasts, or birds of prey. Many they shot at a distance, but the greatest number they hunted down by way of sport. A few hid themselves in caves, but famine destroyed them in their retreat; and thus all these poor people perished, by various means, to glut the bigoted malice of their merciless persecutors.

The inhabitants of St. Xist were no sooner exterminated, than those of La Garde engaged the attention of the cardinal and viceroy.

It was offered, that if they should embrace the Roman Catholic persuasion, themselves and families should not be injured, but their houses and properties should be restored, and none would be permitted to molest them; but, on the contrary, if they refused this mercy, (as it was termed) the utmost extremities would be used, and the most cruel deaths the certain consequence of their noncompliance.

Notwithstanding the promises on one side, and menaces on the other, these worthy people unanimously refused to renounce their religion, or embrace the errors of popery. This exasperated the cardinal and viceroy so much, that thirty of them were ordered to be put immediately to the rack, as a terror to the rest.

Those who were put to the rack were treated with such severity that several died under the tortures; one Charlin, in particular, was so cruelly used that his belly burst, his bowels came out, and he expired in the greatest agonies. These barbarities, however, did not answer the purposes for which they were intended; for those who remained alive after the rack, and those who had not felt the rack, remained equally constant in their faith, and boldly declared that no tortures of body, or terrors of mind, should ever induce them to renounce their God, or worship images.

Several were then, by the cardinal's order, stripped stark naked, and whipped to death iron rods; and some were hacked to pieces with large knives; others were thrown down from the top of a large tower, and many were covered over with pitch, and burnt alive.

One of the monks who attended the cardinal, being naturally of a savage and cruel disposition, requested of him that he might shed some of the blood of these poor people with his own hands; when his request being granted, the barbarous man took a large sharp knife, and cut the throats of fourscore men, women, and children, with as little remorse as a butcher would have killed so many sheep. Every one of these bodies were then ordered to be quartered, the quarters placed upon stakes, and then fixed in different parts of the country, within a circuit of thirty miles.

The four principal men of La Garde were hanged, and the clergyman was thrown from the top of his church steeple. He was terribly mangled, but not quite killed by the fall; at which time the viceroy passing by, said, "Is the dog yet living? Take him up, and give him to the hogs," when, brutal as this sentence may appear, it was executed accordingly.

Sixty women were racked so violently, that the cords pierced their arms and legs close to the bone; when, being remanded to prison, their wounds mortified, and they died in the most miserable manner. Many others were put to death by various cruel means; and if any Roman Catholic, more compassionate than the rest, interceded for any of the reformed, he was immediately apprehended, and shared the same fate as a favorer of heretics.

The viceroy being obliged to march back to Naples, on some affairs of moment which required his presence, and the cardinal being recalled to Rome, the marquis of Butane was ordered to put the finishing stroke to what they had begun; which he at length effected, by acting with such barbarous rigor, that there was not a single person of the reformed religion left living in all Calabria.

Thus were a great number of inoffensive and harmless people deprived of their possessions, robbed of their property, driven from their homes, and at length murdered by various means, only because they would not sacrifice their consciences to the superstitions of others, embrace idolatrous doctrines which they abhorred, and accept of teachers whom they could not believe.

Tyranny is of three kinds, viz., that which enslaves the person, that which seizes the property, and that which prescribes and dictates to the mind. The two first sorts may be termed civil tyranny, and have been practiced by arbitrary sovereigns in all ages, who have delighted in tormenting the persons, and stealing the properties of their unhappy subjects. But the third sort, viz., prescribing and dictating to the mind, may be called ecclesiastical tyranny: and this is the worst kind of tyranny, as it includes the other two sorts; for the Romish clergy not only do torture the body and seize the effects of those they persecute, but take the lives, torment the minds, and, if possible, would tyrannize over the souls of the unhappy victims.

Account of the Persecutions in the Valleys of Piedmont

Many of the Waldenses, to avoid the persecutions to which they were continually subjected in France, went and settled in the valleys of Piedmont, where they increased exceedingly, and flourished very much for a considerable time.

Though they were harmless in their behavior, inoffensive in their conversation, and paid tithes to the Roman clergy, yet the latter could not be contented, but wished to give them some disturbance: they, accordingly, complained to the archbishop of Turin that the Waldenses of the valleys of Piedmont were heretics, for these reasons:

- 1. That they did not believe in the doctrines of the Church of Rome.
- 2. That they made no offerings or prayers for the dead.
- 3. That they did not go to Mass.
- 4. That they did not confess, and receive absolution.
- 5. That they did not believe in purgatory, or pay money to get the souls of their friends out of it.

Upon these charges the archbishop ordered a persecution to be commenced, and many fell martyrs to the superstitious rage of the priests and monks.

At Turin, one of the reformed had his bowels torn out, and put in a basin before his face, where they remained in his view until he expired. At Revel, Catelin Girard being at the stake, desired the executioner to give him a stone; which he refused, thinking that he meant to throw it at somebody; but Girard assuring him that he had no such design, the executioner complied, when Girard, looking earnestly at the stone, said, "When it is in the power of a man to eat and digest this solid stone, the religion for which I am about to suffer shall have an end, and not before." He then threw the stone on the ground, and submitted cheerfully to the flames. A great many more of the reformed were oppressed, or put to death, by various means, until the patience of the Waldenses being tired out, they flew to arms in their own defence, and formed themselves into regular bodies.

Exasperated at this, the bishop of Turin procured a number of troops, and sent against them; but in most of the skirmishes and engagements the Waldenses were successful, which partly arose from their being better acquainted with the passes of the valleys of Piedmont than their adversaries, and partly from the desperation with which they fought; for they well knew, if they were taken, they should not be considered as prisoners of war, but tortured to death as heretics.

At length, Philip VII, duke of Savoy, and supreme lord of Piedmont, determined to interpose his authority, and stop these bloody wars, which so greatly disturbed his dominions. He was not willing to disoblige the pope, or affront the archbishop of Turin; nevertheless, he sent them both messages, importing that he could not any longer tamely see his dominions overrun with troops, who were directed by priests instead of officers, and commanded by prelates instead of generals; nor would he suffer his country to be depopulated, while he himself had not been even consulted upon the occasion.

The priests, finding the resolution of the duke, did all they could to prejudice his mind against the Waldenses; but the duke told them, that though he was unacquainted with the religious tenets of these people, yet he had always found them quiet, faithful, and obedient, and therefore he determined they should be no longer persecuted.

The priests now had recourse to the most palpable and absurd falsehoods:

they assured the duke that he was mistaken in the Waldenses for they were a wicked set of people, and highly addicted to intemperance, uncleanness, blasphemy, adultery, incest, and many other abominable crimes; and that they were even monsters in nature, for their children were born with black throats, with four rows of teeth, and bodies all over hairy.

The duke was not so devoid of common sense as to give credit to what the priests said, though they affirmed in the most solemn manner the truth of their assertions. He, however, sent twelve very learned and sensible gentlemen into the Piedmontese valleys, to examine into the real character of the inhabitants.

These gentlemen, after travelling through all their towns and villages, and conversing with people of every rank among the Waldenses returned to the duke, and gave him the most favorable account of these people; affirming, before the faces of the priests who vilified them, that they were harmless, inoffensive, loyal, friendly, industrious, and pious: that they abhorred the crimes of which they were accused; and that, should an individual, through his depravity, fall into any of those crimes, he would, by their laws, be punished in the most exemplary manner. "With respect to the children," the gentlemen said, "the priests had told the most gross and ridiculous falsities, for

they were neither born with black throats, teeth in their mouths, nor hair on their bodies, but were as fine children as could be seen. And to convince your highness of what we have said, (continued one of the gentlemen) we have brought twelve of the principal male inhabitants, who are come to ask pardon in the name of the rest, for having taken up arms without your leave, though even in their own defence, and to preserve their lives from their merciless enemies. And we have likewise brought several women, with children of various ages, that your highness may have an opportunity of personally examining them as much as you please."

The duke, after accepting the apology of the twelve delegates, conversing with the women, and examining the children, graciously dismissed them. He then commanded the priests, who had attempted to mislead him, immediately to leave the court; and gave strict orders, that the persecution should cease throughout his dominions.

The Waldenses had enjoyed peace many years, when Philip, the seventh duke of Savoy, died, and his successor happened to be a very bigoted papist. About the same time, some of the principal Waldenses proposed that their clergy should preach in public, that every one might know the purity of their doctrines: for hitherto they had preached only in private, and to such congregations as they well knew to consist of none but persons of the reformed religion.

On hearing these proceedings, the new duke was greatly exasperated, and sent a considerable body of troops into the valleys, swearing that if the people would not change their religion, he would have them flayed alive. The commander of the troops soon found the impracticability of conquering them with the number of men he had with him, he, therefore, sent word to the duke that the idea of subjugating the Waldenses, with so small a force, was ridiculous; that those people were better acquainted with the country than any that were with him; that they had secured all the passes, were well armed, and resolutely determined to defend themselves; and, with respect to flaying them alive, he said, that every skin belonging to those people would cost him the lives of a dozen of his subjects.

Terrified at this information, the duke withdrew the troops, determining to act not by force, but by stratagem. He therefore ordered rewards for the taking of any of the Waldenses, who might be found straying from their places of security; and these, when taken, were either flayed alive, or burnt.

The Waldenses had hitherto only had the New Testament and a few books of the Old, in the Waldensian tongue; but they determined now to have the sacred writings complete in their own language. They, therefore, employed a Swiss printer to furnish them with a complete edition of the Old and New Testaments in the Waldensian tongue, which he did for the consideration of fifteen hundred crowns of gold, paid him by those pious people.

Pope Paul the third, a bigoted papist, ascending the pontifical chair, immediately solicited the parliament of Turin to persecute the Waldenses, as the most pernicious of all heretics.

The parliament readily agreed, when several were suddenly apprehended and burnt by their order. Among these was Bartholomew Hector, a bookseller and stationer of Turin, who was brought up a Roman Catholic, but having read some treatises written by the reformed clergy, was fully convinced of the errors of the Church of Rome; yet his mind was, for some time, wavering, and he hardly knew what persuasion to embrace.

At length, however, he fully embraced the reformed religion, and was apprehended, as we have already mentioned, and burnt by order of the parliament of Turin.

A consultation was now held by the parliament of Turin, in which it was agreed to send deputies to the valleys of Piedmont, with the following propositions:

- 1. That if the Waldenses would come to the bosom of the Church of Rome, and embrace the Roman Catholic religion, they should enjoy their houses, properties, and lands, and live with their families, without the least molestation.
- 2. That to prove their obedience, they should send twelve of their principal persons, with all their ministers and schoolmasters, to Turin, to be dealt with at discretion.
- 3. That the pope, the king of France, and the duke of Savoy, approved of, and authorized the proceedings of the parliament of Turin, upon this occasion.

- 4. That if the Waldenses of the valleys of Piedmont refused to comply with these propositions, persecution should ensue, and certain death be their portion.

To each of these propositions the Waldenses nobly replied in the following manner, answering them respectively:

- 1. That no considerations whatever should make them renounce their religion.
- 2. That they would never consent to commit their best and most respectable friends, to the custody and discretion of their worst and most inveterate enemies.
- 3. That they valued the approbation of the King of kings, who reigns in heaven, more than any temporal authority.
- 4. That their souls were more precious than their bodies.

These pointed and spirited replies greatly exasperated the parliament of Turin; they continued, with more avidity than ever, to kidnap such Waldenses as did not act with proper precaution, who were sure to suffer the most cruel deaths. Among these, it unfortunately happened, that they got hold of Jeffery Varnagle, minister of Angrogne, whom they committed to the flames as a heretic.

They then solicited a considerable body of troops of the king of France, in order to exterminate the reformed entirely from the valleys of Piedmont; but just as the troops were going to march, the Protestant princes of Germany interposed, and threatened to send troops to assist the Waldenses, if they should be attacked. The king of France, not caring to enter into a war, remanded the troops, and sent word to the parliament of Turin that he could not spare any troops at present to act in Piedmont. The members of the parliament were greatly vexed at this disappointment, and the persecution gradually ceased, for as they could only put to death such of the reformed as they caught by chance, and as the Waldenses daily grew more cautious, their cruelty was obliged to subside, for want of objects on whom to exercise it.

After the Waldenses had enjoyed a few years tranquillity, they were again disturbed by the following means: the pope's nuncio coming to Turin to the duke of Savoy upon business, told that prince he was astonished he had not yet either rooted out the Waldenses from the valleys of Piedmont entirely, or compelled them to enter into the bosom of the Church of Rome. That he could not help looking upon such conduct with a suspicious eye, and that he really thought him a favorer of those heretics, and should report the affair accordingly to his holiness the pope.

Stung by this reflection, and unwilling to be misrepresented to the pope, the duke determined to act with the greatest severity, in order to show his zeal, and to make amends for former neglect by future cruelty. He, accordingly, issued express orders for all the Waldenses to attend Mass regularly on pain of death. This they absolutely refused to do, on which he entered the Piedmontese valleys, with a formidable body of troops, and began a most furious persecution, in which great numbers were hanged, drowned, ripped open, tied to trees, and pierced with prongs, thrown from precipices, burnt, stabbed, racked to death, crucified with their heads downwards, worried by dogs, etc.

Those who fled had their goods plundered, and their houses burnt to the ground: they were particularly cruel when they caught a minister or a schoolmaster, whom they put to such exquisite tortures, as are almost incredible to conceive. If any whom they took seemed wavering in their faith, they did not put them to death, but sent them to the galleys, to be made converts by dint of hardships.

The most cruel persecutors, upon this occasion, that attended the duke, were three in number, viz. 1. Thomas Incomel, an apostate, for he was brought up in the reformed religion, but renounced his faith, embraced the errors of popery, and turned monk. He was a great libertine, given to unnatural crimes, and sordidly solicitous for plunder of the Waldenses. 2. Corbis, a man of a very ferocious and cruel nature, whose business was to examine the prisoners. 3. The provost of justice, who was very anxious for the execution of the Waldenses, as every execution put money in his pocket.

These three persons were unmerciful to the last degree; and wherever they came, the blood of the innocent was sure to flow. Exclusive of the cruelties exercised by the duke, by these three persons, and the army, in their different marches, many local barbarities were committed. At Pignerol, a town in the valleys, was a monastery, the monks of which, finding they might injure the reformed with impunity, began to plunder the houses and pull

down the churches of the Waldenses. Not meeting with any opposition, they seized upon the persons of those unhappy people, murdering the men, confining the women, and putting the children to Roman Catholic nurses.

The Roman Catholic inhabitants of the valley of St. Martin, likewise, did all they could to torment the neighboring Waldenses: they destroyed their churches, burnt their houses, seized their properties, stole their cattle, converted their lands to their own use, committed their ministers to the flames, and drove the Waldenses to the woods, where they had nothing to subsist on but wild fruits, roots, the bark of trees, etc.

Some Roman Catholic ruffians having seized a minister as he was going to preach, determined to take him to a convenient place, and burn him. His parishioners having intelligence of this affair, the men armed themselves, pursued the ruffians, and seemed determined to rescue their minister; which the ruffians no sooner perceived than they stabbed the poor gentleman, and leaving him weltering in his blood, made a precipitate retreat. The astonished parishioners did all they could to recover him, but in vain: for the weapon had touched the vital parts, and he expired as they were carrying him home.

The monks of Pignerol having a great inclination to get the minister of a town in the valleys, called St. Germain, into their power, hired a band of ruffians for the purpose of apprehending him. These fellows were conducted by a treacherous person, who had formerly been a servant to the clergyman, and who perfectly well knew a secret way to the house, by which he could lead them without alarming the neighborhood. The guide knocked at the door, and being asked who was there, answered in his own name. The clergyman, not expecting any injury from a person on whom he had heaped favors, immediately opened the door; but perceiving the ruffians, he started back, and fled to a back door; but they rushed in, followed, and seized him. Having murdered all his family, they made him proceed towards Pignerol, goading him all the way with pikes, lances, swords, etc. He was kept a considerable time in prison, and then fastened to the stake to be burnt; when two women of the Waldenses, who had renounced their religion to save their lives, were ordered to carry fagots to the stake to burn him; and as they laid them down, to say, "Take these, thou wicked heretic, in recompense for the pernicious doctrines thou hast taught us." These words they both repeated to him; to which he calmly replied, "I formerly taught you well, but you have since learned ill." The fire was then put to the fagots, and he was speedily consumed, calling upon the name of the Lord as long as his voice permitted.

As the troops of ruffians, belonging to the monks, did great mischief about the town of St. Germain, murdering and plundering many of the inhabitants, the reformed of Lucerne and Angrogne, sent some bands of armed men to the assistance of their brethren of St. Germain. These bodies of armed men frequently attacked the ruffians, and often put them to the rout, which so terrified the monks, that they left the monastery of Pignerol for some time, until they could procure a body of regular troops to guard them.

The duke not thinking himself so successful as he at first imagined he should be, greatly augmented his forces; he ordered the bands of ruffians, belonging to the monks, to join him, and commanded that a general jail-delivery should take place, provided the persons released would bear arms, and form themselves into light companies, to assist in the extermination of the Waldenses.

The Waldenses, being informed of the proceedings, secured as much of their properties as they could, and quitted the valleys, retired to the rocks and caves among the Alps; for it is to be understood that the valleys of Piedmont are situated at the foot of those prodigious mountains called the Alps, or the Alpine hills.

The army now began to plunder and burn the towns and villages wherever they came; but the troops could not force the passes to the Alps, which were gallantly defended by the Waldenses, who always repulsed their enemies: but if any fell into the hands of the troops, they were sure to be treated with the most barbarous severity.

A soldier having caught one of the Waldenses, bit his right ear off, saying, "I will carry this member of that wicked heretic with me into my own country, and preserve it as a rarity." He then stabbed the man and threw him into a ditch.

A party of the troops found a venerable man, upwards of a hundred years of age, together with his granddaughter, a maiden, of about eighteen, in a cave. They butchered the poor old man in the most inhuman manner, and then attempted to ravish the girl, when she started away and fled from them; but they pursuing her, she threw herself from a precipice and perished.

The Waldenses, in order the more effectually to be able to repel force by force, entered into a league with the Protestant powers of Germany, and with the reformed of Dauphiny and Pragela. These were respectively to furnish bodies of troops; and the Waldenses determined, when thus reinforced, to quit the mountains of the Alps, (where they must soon have perished, as the winter was coming on,) and to force the duke's army to evacuate their native valleys.

The duke of Savoy was now tired of the war; it had cost him great fatigue and anxiety of mind, a vast number of men, and very considerable sums of money. It had been much more tedious and bloody than he expected, as well as more expensive than he could at first have imagined, for he thought the plunder would have discharged the expenses of the expedition; but in this he was mistaken, for the pope's nuncio, the bishops, monks, and other ecclesiastics, who attended the army and encouraged the war, sunk the greatest part of the wealth that was taken under various pretences. For these reasons, and the death of his duchess, of which he had just received intelligence, and fearing that the Waldenses, by the treaties they had entered into, would become more powerful than ever, he determined to return to Turin with his army, and to make peace with the Waldenses.

This resolution he executed, though greatly against the will of the ecclesiastics, who were the chief gainers, and the best pleased with revenge. Before the articles of peace could be ratified, the duke himself died, soon after his return to Turin; but on his deathbed he strictly enjoined his son to perform what he intended, and to be as favorable as possible to the Waldenses.

The duke's son, Charles Emmanuel, succeeded to the dominions of Savoy, and gave a full ratification of peace to the Waldenses, according to the last injunctions of his father, though the ecclesiastics did all they could to persuade him to the contrary.

An Account of the Persecutions in Venice

While the state of Venice was free from inquisitors, a great number of Protestants fixed their residence there, and many converts were made by the purity of the doctrines they professed, and the inoffensiveness of the conversation they used.

The pope being informed of the great increase of Protestantism, in the year 1542 sent inquisitors to Venice to make an inquiry into the matter, and apprehend such as they might deem obnoxious persons. Hence a severe persecution began, and many worthy persons were martyred for serving God with purity, and scorning the trappings of idolatry.

Various were the modes by which the Protestants were deprived of life; but one particular method, which was first invented upon this occasion, we shall describe; as soon as sentence was passed, the prisoner had an iron chain which ran through a great stone fastened to his body. He was then laid flat upon a plank, with his face upwards, and rowed between two boats to a certain distance at sea, when the two boats separated, and he was sunk to the bottom by the weight of the stone.

If any denied the jurisdiction of the inquisitors at Venice, they were sent to Rome, where, being committed purposely to damp prisons, and never called to a hearing, their flesh mortified, and they died miserably in jail.

A citizen of Venice, Anthony Ricetti, being apprehended as a Protestant, was sentenced to be drowned in the manner we have already described. A few days previous to the time appointed for his execution, his son went to see him, and begged him to recant, that his life might be saved, and himself not left fatherless. To which the father replied, "A good Christian is bound to relinquish not only goods and children, but life itself, for the glory of his Redeemer: therefore I am resolved to sacrifice every thing in this transitory world, for the sake of salvation in a world that will last to eternity."

The lords of Venice likewise sent him word, that if he would embrace the Roman Catholic religion, they would not only give him his life, but redeem a considerable estate which he had mortgaged, and freely present him with it. This, however, he absolutely refused to comply with, sending word to the nobles that he valued his soul beyond all other considerations; and being told that a fellow-prisoner, named Francis Sega, had recanted, he answered, "If he has forsaken God, I pity him; but I shall continue steadfast in my duty." Finding all endeavors to

persuade him to renounce his faith ineffectual, he was executed according to his sentence, dying cheerfully, and recommending his soul fervently to the Almighty.

What Ricetti had been told concerning the apostasy of Francis Sega, was absolutely false, for he had never offered to recant, but steadfastly persisted in his faith, and was executed, a few days after Ricetti, in the very same manner.

Francis Spinola, a Protestant gentleman of very great learning, being apprehended by order of the inquisitors, was carried before their tribunal. A treatise on the Lord's Supper was then put into his hands and he was asked if he knew the author of it. To which he replied, "I confess myself to be the author of it, and at the same time solemnly affirm, that there is not a line in it but what is authorized by, and consonant to, the holy Scriptures." On this confession he was committed close prisoner to a dungeon for several days.

Being brought to a second examination, he charged the pope's legate, and the inquisitors, with being merciless barbarians, and then represented the superstitions and idolatries practised by the Church of Rome in so glaring a light, that not being able to refute his arguments, they sent him back to his dungeon, to make him repent of what he had said.

On his third examination, they asked him if he would recant his error. To which he answered that the doctrines he maintained were not erroneous, being purely the same as those which Christ and his apostles had taught, and which were handed down to us in the sacred writings. The inquisitors then sentenced him to be drowned, which was executed in the manner already described. He went to meet death with the utmost serenity, seemed to wish for dissolution, and declaring that the prolongation of his life did but tend to retard that real happiness which could only be expected in the world to come.

An Account of Several Remarkable Individuals, Who Were Martyred in Different

Parts of Italy, on Account of Their Religion

John Mollius was born at Rome, of reputable parents. At twelve years of age they placed him in the monastery of Gray Friars, where he made such a rapid progress in arts, sciences, and languages that at eighteen years of age he was permitted to take priest's orders.

He was then sent to Ferrara, where, after pursuing his studies six years longer, he was made theological reader in the university of that city. He now, unhappily, exerted his great talents to disguise the Gospel truths, and to varnish over the error of the Church of Rome. After some years residence in Ferrara, he removed to the university of Behonia, where he became a professor. Having read some treatises written by ministers of the reformed religion, he grew fully sensible of the errors of popery, and soon became a zealous Protestant in his heart.

He now determined to expound, accordingly to the purity of the Gospel, St.

Paul's Epistle to the Romans, in a regular course of sermons. The concourse of people that continually attended his preaching was surprising, but when the priests found the tenor of his doctrines, they despatched an account of the affair to Rome; when the pope sent a monk, named Cornelius, to Bononia, to expound the same epistle, according to the tenets of the Church of Rome. The people, however, found such a disparity between the two preachers that the audience of Mollius increased, and Cornelius was forced to preach to empty benches.

Cornelius wrote an account of his bad success to the pope, who immediately sent an order to apprehend Mollius, who was seized upon accordingly, and kept in close confinement. The bishop of Bononia sent him word that he must recant, or be burnt; but he appealed to Rome, and was removed thither.

At Rome he begged to have a public trial, but that the pope absolutely denied him, and commanded him to give an account of his opinions, in writing, which he did under the following heads:

Original sin. Free-will. The infallibility of the church of Rome. The infallibility of the pope. Justification by faith. Purgatory. Transubstantiation. Mass. Auricular confession. Prayers for the dead. The host. Prayers for saints. Going on pilgrimages. Extreme unction. Performing services in an unknown tongue, etc., etc.

All these he confirmed from Scripture authority. The pope, upon this occasion, for political reasons, spared him for the present, but soon after had him apprehended, and put to death, he being first hanged, and his body burnt to ashes, A.D. 1553.

The year after, Francis Gamba, a Lombard, of the Protestant persuasion, was apprehended, and condemned to death by the senate of Milan. At the place of execution, a monk presented a cross to him, to whom he said, "My mind is so full of the real merits and goodness of Christ that I want not a piece of senseless stick to put me in mind of Him." For this expression his tongue was bored through, and he was afterward burnt.

A.D. 1555, Algerius, a student in the university of Padua, and a man of great learning, having embraced the reformed religion, did all he could to convert others. For these proceedings he was accused of heresy to the pope, and being apprehended, was committed to the prison at Venice.

The pope, being informed of Algerius's great learning, and surprising natural abilities, thought it would be of infinite service to the Church of Rome if he could induce him to forsake the Protestant cause. He, therefore, sent for him to Rome, and tried, by the most profane promises, to win him to his purpose. But finding his endeavors ineffectual, he ordered him to be burnt, which sentence was executed accordingly.

A.D. 1559, John Alloysius, being sent from Geneva to preach in Calabria, was there apprehended as a Protestant, carried to Rome, and burnt by order of the pope; and James Bovellius, for the same reason, was burnt at Messina.

A.D. 1560, Pope Pius the Fourth, ordered all the Protestants to be severely persecuted throughout the Italian states, when great numbers of every age, sex, and condition, suffered martyrdom. Concerning the cruelties practiced upon this occasion, a learned and humane Roman Catholic thus spoke of them, in a letter to a noble lord:

"I cannot, my lord, forbear disclosing my sentiments, with respect to the persecution now carrying on: I think it cruel and unnecessary; I tremble at the manner of putting to death, as it resembles more the slaughter of calves and sheep, than the execution of human beings. I will relate to your lordship a dreadful scene, of which I was myself an eye witness: seventy Protestants were cooped up in one filthy dungeon together; the executioner went in among them, picked out one from among the rest, blindfolded him, led him out to an open place before the prison, and cut his throat with the greatest composure. He then calmly walked into the prison again, bloody as he was, and with the knife in his hand selected another, and despatched him in the same manner; and this, my lord, he repeated until the whole number were put to death. I leave it to your lordship's feelings to judge of my sensations upon this occasion; my tears now wash the paper upon which I give you the recital. Another thing I must mention—the patience with which they met death: they seemed all resignation and piety, fervently praying to God, and cheerfully encountering their fate. I cannot reflect without shuddering, how the executioner held the bloody knife between his teeth; what a dreadful figure he appeared, all covered with blood, and with what unconcern he executed his barbarous office."

A young Englishman who happened to be at Rome, was one day passing by a church, when the procession of the host was just coming out. A bishop carried the host, which the young man perceiving, he snatched it from him, threw it upon the ground, and trampled it under his feet, crying out, "Ye wretched idolaters, who neglect the true God, to adore a morsel of bread." This action so provoked the people that they would have torn him to pieces on the spot; but the priests persuaded them to let him abide by the sentence of the pope.

When the affair was represented to the pope, he was so greatly exasperated that he ordered the prisoner to be burnt immediately; but a cardinal dissuaded him from this hasty sentence, saying that it was better to punish him by slow degrees, and to torture him, that they might find out if he had been instigated by any particular person to commit so atrocious an act.

This being approved, he was tortured with the most exemplary severity, notwithstanding which they could only get these words from him, "It was the will of God that I should do as I did."

The pope then passed this sentence upon him.

- 1. That he should be led by the executioner, naked to the middle, through the streets of Rome.
- 2. That he should wear the image of the devil upon his head.
- 3. That his breeches should be painted with the representation of flames.
- 4. That he should have his right hand cut off.
- 5. That after having been carried about thus in procession, he should be burnt.

When he heard this sentence pronounced, he implored God to give him strength and fortitude to go through it. As he passed through the streets he was greatly derided by the people, to whom he said some severe things respecting the Romish superstition. But a cardinal, who attended the procession, overhearing him, ordered him to be gagged.

When he came to the church door, where he trampled on the host, the hangman cut off his right hand, and fixed it on a pole. Then two tormentors, with flaming torches, scorched and burnt his flesh all the rest of the way. At the place of execution he kissed the chains that were to bind him to the stake. A monk presenting the figure of a saint to him, he struck it aside, and then being chained to the stake, fire was put to the fagots, and he was soon burnt to ashes.

A little after the last-mentioned execution, a venerable old man, who had long been a prisoner in the Inquisition, was condemned to be burnt, and brought out for execution. When he was fastened to the stake, a priest held a crucifix to him, on which he said, "If you do not take that idol from my sight, you will constrain me to spit upon it." The priest rebuked him for this with great severity; but he bade him remember the First and Second Commandments, and refrain from idolatry, as God himself had commanded. He was then gagged, that he should not speak any more, and fire being put to the fagots, he suffered martyrdom in the flames.

An Account of the Persecutions in the Marquisate of Saluces

The Marquisate of Saluces, on the south side of the valleys of Piedmont, was in A.D. 1561, principally inhabited by Protestants, when the marquis, who was proprietor of it, began a persecution against them at the instigation of the pope. He began by banishing the ministers, and if any of them refused to leave their flocks, they were sure to be imprisoned, and severely tortured; however, he did not proceed so far as to put any to death.

Soon after the marquisate fell into the possession of the duke of Savoy, who sent circular letters to all the towns and villages, that he expected the people should all conform to go to Mass. The inhabitants of Saluces, upon receiving this letter, returned a general epistle, in answer.

The duke, after reading the letter, did not interrupt the Protestants for some time; but, at length, he sent them word that they must either conform to the Mass, or leave his dominions in fifteen days. The Protestants, upon this unexpected edict, sent a deputy to the duke to obtain its revocation, or at least to have it moderated. But their remonstrances were in vain, and they were given to understand that the edict was absolute.

Some were weak enough to go to Mass, in order to avoid banishment, and preserve their property; others removed, with all their effects, to different countries; and many neglected the time so long that they were obliged to abandon all they were worth, and leave the marquisate in haste. Those, who unhappily stayed behind, were seized, plundered, and put to death.

An Account of the Persecutions in the Valleys of Piedmont, in the Seventeenth

Century

Pope Clement the Eighth, sent missionaries into the valleys of Piedmont, to induce the Protestants to renounce their religion; and these missionaries having erected monasteries in several parts of the valleys, became

exceedingly troublesome to those of the reformed, where the monasteries appeared, not only as fortresses to curb, but as sanctuaries for all such to fly to, as had any ways injured them.

The Protestants petitioned the duke of Savoy against these missionaries, whose insolence and ill-usage were become intolerable; but instead of getting any redress, the interest of the missionaries so far prevailed, that the duke published a decree, in which he declared, that one witness should be sufficient in a court of law against a Protestant, and that any witness, who convicted a Protestant of any crime whatever, should be entitled to one hundred crowns.

It may be easily imagined, upon the publication of a decree of this nature, that many Protestants fell martyrs to perjury and avarice; for several villainous papists would swear any thing against the Protestants for the sake of the reward, and then fly to their own priests for absolution from their false oaths. If any Roman Catholic, of more conscience than the rest, blamed these fellows for their atrocious crimes, they themselves were in danger of being informed against and punished as favorers of heretics.

The missionaries did all they could to get the books of the Protestants into their hands, in order to burn them; when the Protestants doing their utmost endeavors to conceal their books, the missionaries wrote to the duke of Savoy, who, for the heinous crime of not surrendering their Bibles, prayer books, and religious treatises, sent a number of troops to be quartered on them. These military gentry did great mischief in the houses of the Protestants, and destroyed such quantities of provisions, that many families were thereby ruined.

To encourage, as much as possible, the apostasy of the Protestants, the duke of Savoy published a proclamation wherein he said, "To encourage the heretics to turn Catholics, it is our will and pleasure, and we do hereby expressly command, that all such as shall embrace the holy Roman Catholic faith, shall enjoy an exemption, from all and every tax for the space of five years, commencing from the day of their conversion." The duke of Savoy, likewise established a court, called the council for extirpating the heretics. This court was to enter into inquiries concerning the ancient privileges of the Protestant churches, and the decrees which had been, from time to time, made in favor of the Protestants. But the investigation of these things was carried on with the most manifest partiality; old charters were wrested to a wrong sense, and sophistry was used to pervert the meaning of everything, which tended to favor the reformed.

As if these severities were not sufficient, the duke, soon after, published another edict, in which he strictly commanded, that no Protestant should act as a schoolmaster, or tutor, either in public or private, or dare to teach any art, science, or language, directly or indirectly, to persons of any persuasion whatever.

This edict was immediately followed by another, which decreed that no Protestant should hold any place of profit, trust, or honor; and to wind up the whole, the certain token of an approaching persecution came forth in a final edict, by which it was positively ordered, that all Protestants should diligently attend Mass.

The publication of an edict, containing such an injunction, may be compared to unfurling the bloody flag; for murder and rapine were sure to follow. One of the first objects that attracted the notice of the papists was Mr. Sebastian Basan, a zealous Protestant, who was seized by the missionaries, confined, tormented for fifteen months, and then burnt.

Previous to the persecution, the missionaries employed kidnappers to steal away the Protestants' children, that they might privately be brought up Roman Catholics; but now they took away the children by open force, and if they met with any resistance, they murdered the parents.

To give greater vigor to the persecution, the duke of Savoy called a general assembly of the Roman Catholic nobility and gentry when a solemn edict was published against the reformed, containing many heads, and including several reasons for extirpating the Protestants, among which were the following:

- 1. For the preservation of the papal authority.
- 2. That the church livings may be all under one mode of government.
- 3. To make a union among all parties.
- 4. In honor of all the saints, and of the ceremonies of the Church of

Rome.

This severe edict was followed by a most cruel order, published on January 25, A.D. 1655, under the duke's sanction, by Andrew Gastaldo, doctor of civil laws. This order set forth, "That every head of a family, with the individuals of that family, of the reformed religion, of what rank, degree, or condition soever, none excepted inhabiting and possessing estates in Lucerne, St. Giovanni, Bibiana, Campiglione, St. Secondo, Lucernetta, La Torre, Fenile, and Bricherassio, should, within three days after the publication thereof, withdraw and depart, and be withdrawn out of the said places, and translated into the places and limits tolerated by his highness during his pleasure; particularly Bobbio, Angrogne, Vilario, Rorata, and the county of Bonetti.

"And all this to be done on pain of death, and confiscation of house and goods, unless within the limited time they turned Roman Catholics."

A flight with such speed, in the midst of winter, may be conceived as no agreeable task, especially in a country almost surrounded by mountains. The sudden order affected all, and things, which would have been scarcely noticed at another time, now appeared in the most conspicuous light. Women with child, or women just lain-in, were not objects of pity on this order for sudden removal, for all were included in the command; and it unfortunately happened, that the winter was remarkably severe and rigorous.

The papists, however, drove the people from their habitations at the time appointed, without even suffering them to have sufficient clothes to cover them; and many perished in the mountains through the severity of the weather, or for want of food. Some, however, who remained behind after the decree was published, met with the severest treatment, being murdered by the popish inhabitants, or shot by the troops who were quartered in the valleys. A particular description of these cruelties is given in a letter, written by a Protestant, who was upon the spot, and who happily escaped the carnage. "The army (says he) having got footing, became very numerous, by the addition of a multitude of the neighboring popish inhabitants, who finding we were the destined prey of the plunderers, fell upon us with an impetuous fury. Exclusive of the duke of Savoy's troops, and the popish inhabitants, there were several regiments of French auxiliaries, some companies belonging to the Irish brigades, and several bands formed of outlaws, smugglers, and prisoners, who had been promised pardon and liberty in this world, and absolution in the next, for assisting to exterminate the Protestants from Piedmont.

"This armed multitude being encouraged by the Roman Catholic bishops and monks fell upon the Protestants in a most furious manner. Nothing now was to be seen but the face of horror and despair, blood stained the floors of the houses, dead bodies bestrewed the streets, groans and cries were heard from all parts. Some armed themselves, and skirmished with the troops; and many, with their families, fled to the mountains. In one village they cruelly tormented one hundred and fifty women and children after the men were fled, beheading the women, and dashing out the brains of the children. In the towns of Vilario and Bobbio, most of those who refused to go to Mass, who were upwards of fifteen years of age, they crucified with their heads downwards; and the greatest number of those who were under that age were strangled."

Sarah Ratignole des Vignes, a woman of sixty years of age, being seized by some soldiers, they ordered her to say a prayer to some saints, which she refusing, they thrust a sickle into her belly, ripped her up, and then cut off her head.

Martha Constantine, a handsome young woman, was treated with great indecency and cruelty by several of the troops, who first ravished, and then killed her by cutting off her breasts. These they fried, and set before some of their comrades, who ate them without knowing what they were. When they had done eating, the others told them what they had made a meal of, in consequence of which a quarrel ensued, swords were drawn, and a battle took place. Several were killed in the fray, the greater part of whom were those concerned in the horrid massacre of the woman, and who had practiced such an inhuman deception on their companions.

Some of the soldiers seized a man of Thrassinier, and ran the points of their swords through his ears, and through his feet. They then tore off the nails of his fingers and toes with red-hot pincers, tied him to the tail of an ass, and dragged him about the streets; they finally fastened a cord around his head, which they twisted with a stick in so violent a manner as to wring it from his body.

Peter Symonds, a Protestant, of about eighty years of age, was tied neck and heels, and then thrown down a precipice. In the fall the branch of a tree caught hold of the ropes that fastened him, and suspended him in the midway, so that he languished for several days, and at length miserably perished of hunger.

Esay Garcino, refusing to renounce his religion, was cut into small pieces; the soldiers, in ridicule, saying, they had minced him. A woman, named Armand, had every limb separated from each other, and then the respective parts were hung upon a hedge. Two old women were ripped open, and then left in the fields upon the snow, where they perished; and a very old woman, who was deformed, had her nose and hands cut off, and was left, to bleed to death in that manner.

A great number of men, women, and children, were flung from the rocks, and dashed to pieces. Magdalen Bertino, a Protestant woman of La Torre, was stripped stark naked, her head tied between her legs, and thrown down one of the precipices; and Mary Raymondet, of the same town, had the flesh sliced from her bones until she expired.

Magdalen Pilot, of Vilario, was cut to pieces in the cave of Castolus; Ann Charboniere had one end of a stake thrust up her body; and the other being fixed in the ground, she was left in that manner to perish, and Jacob Perrin the elder, of the church of Vilario, and David, his brother, were flayed alive.

An inhabitant of La Torre, named Giovanni Andrea Michialm, was apprehended, with four of his children, three of them were hacked to pieces before him, the soldiers asking him, at the death of every child, if he would renounce his religion; this he constantly refused. One of the soldiers then took up the last and youngest by the legs, and putting the same question to the father, he replied as before, when the inhuman brute dashed out the child's brains. The father, however, at the same moment started from them, and fled; the soldiers fired after him, but missed him; and he, by the swiftness of his heels, escaped, and hid himself in the Alps.

Further Persecutions in the Valleys of Piedmont, in the Seventeenth Century

Giovanni Pelanchion, for refusing to turn papist, was tied by one leg to the tail of a mule, and dragged through the streets of Lucerne, amidst the acclamations of an inhuman mob, who kept stoning him, and crying out, "He is possessed with the devil, so that, neither stoning, nor dragging him through the streets, will kill him, for the devil keeps him alive." They then took him to the river side, chopped off his head, and left that and his body unburied, upon the bank of the stream.

Magdalen, the daughter of Peter Fontaine, a beautiful child of ten years of age, was ravished and murdered by the soldiers. Another girl of about the same age, they roasted alive at Villa Nova; and a poor woman, hearing that the soldiers were coming toward her house, snatched up the cradle in which her infant son was asleep, and fled toward the woods. The soldiers, however, saw and pursued her; when she lightened herself by putting down the cradle and child, which the soldiers no sooner came to, than they murdered the infant, and continuing the pursuit, found the mother in a cave, where they first ravished, and then cut her to pieces.

Jacob Michelino, chief elder of the church of Bobbio, and several other Protestants, were hung up by means of hooks fixed in their bellies, and left to expire in the most excruciating tortures.

Giovanni Rostagnal, a venerable Protestant, upwards of fourscore years of age, had his nose and ears cut off, and slices cut from the fleshy parts of his body, until he bled to death.

Seven persons, viz. Daniel Seleagio and his wife, Giovanni Durant, Lodwich Durant, Bartholomew Durant, Daniel Revel, and Paul Reynaud, had their mouths stuffed with gunpowder, which being set fire to, their heads were blown to pieces.

Jacob Birone, a schoolmaster of Rorata, for refusing to change his religion, was stripped quite naked; and after having been very indecently exposed, had the nails of his toes and fingers torn off with red-hot pincers, and holes bored through his hands with the point of a dagger. He then had a cord tied round his middle, and was led through the streets with a soldier on each side of him. At every turning the soldier on his right hand side cut a gash in his flesh, and the soldier on his left hand side struck him with a bludgeon, both saying, at the same instant, "Will you go to Mass? will you go to Mass?" He still replied in the negative to these interrogatories, and

being at length taken to the bridge, they cut off his head on the balustrades, and threw both that and his body into the river.

Paul Garnier, a very pious Protestant, had his eyes put out, was then flayed alive, and being divided into four parts, his quarters were placed on four of the principal houses of Lucerne. He bore all his sufferings with the most exemplary patience, praised God as long as he could speak, and plainly evinced, what confidence and resignation a good conscience can inspire.

Daniel Cardon, of Rocappiata, being apprehended by some soldiers, they cut his head off, and having fried his brains, ate them. Two poor old blind women, of St. Giovanni, were burnt alive; and a widow of La Torre, with her daughter, were driven into the river, and there stoned to death.

Paul Giles, on attempting to run away from some soldiers, was shot in the neck: they then slit his nose, sliced his chin, stabbed him, and gave his carcass to the dogs.

Some of the Irish troops having taken eleven men of Garcigliana prisoners, they made a furnace red hot, and forced them to push each other in until they came to the last man, whom they pushed in themselves.

Michael Gonet, a man of ninety, was burnt to death; Baptista Oudri, another old man, was stabbed; and Bartholomew Frasche had holes made in his heels, through which ropes were put; then he was dragged by them to the jail, where his wounds mortified and killed him.

Magdalene de la Piere being pursued by some of the soldiers, and taken, was thrown down a precipice, and dashed to pieces. Margaret Revella, and Mary Pravillerin, two very old women, were burnt alive; and Michael Bellino, with Ann Bochardno, were beheaded.

The son and the daughter of a counsellor of Giovanni were rolled down a steep hill together, and suffered to perish in a deep pit at the bottom. A tradesman's family, viz.: himself, his wife, and an infant in her arms, were cast from a rock, and dashed to pieces; and Joseph Chairret and Paul Carniero were flayed alive.

Cypriana Bustia, being asked if he would renounce his religion and turn Roman Catholic, replied, "I would rather renounce life, or turn dog"; to which a priest answered, "For that expression you shall both renounce life, and be given to the dogs." They, accordingly, dragged him to prison, where he continued a considerable time without food, until he was famished; after which they threw his corpse into the street before the prison, and it was devoured by dogs in the most shocking manner.

Margaret Saretta was stoned to death, and then thrown into the river;

Antonio Bartina had his head cleft asunder; and Joseph Pont was cut through the middle of his body.

Daniel Maria, and his whole family, being ill of a fever, several papist ruffians broke into his house, telling him they were practical physicians, and would give them all present ease, which they did by knocking the whole family on the head.

Three infant children of a Protestant, named Peter Fine, were covered with snow, and stifled; an elderly widow, named Judith, was beheaded, and a beautiful young woman was stripped naked, and had a stake driven through her body, of which she expired.

Lucy, the wife of Peter Besson, a woman far gone in her pregnancy, who lived in one of the villages of the Piedmontese valleys, determined, if possible, to escape from such dreadful scenes as everywhere surrounded her: she, accordingly took two young children, one in each hand, and set off towards the Alps. But on the third day of the journey she was taken in labor among the mountains, and delivered of an infant, who perished through the extreme inclemency of the weather, as did the two other children; for all three were found dead by her, and herself just expiring, by the person to whom she related the above particulars.

Francis Gros, the son of a clergyman, had his flesh slowly cut from his body into small pieces, and put into a dish before him; two of his children were minced before his sight; and his wife was fastened to a post, that she might

behold all these cruelties practiced on her husband and offspring. The tormentors at length being tired of exercising their cruelties, cut off the heads of both husband and wife, and then gave the flesh of the whole family to the dogs.

The sieur Thomas Margher fled to a cave, when the soldiers shut up the mouth, and he perished with famine. Judith Revelin, and seven children, were barbarously murdered in their beds; and a widow of near fourscore years of age, was hewn to pieces by soldiers.

Jacob Roseno was ordered to pray to the saints, which he absolutely refused to do: some of the soldiers beat him violently with bludgeons to make him comply, but he still refusing, several of them fired at him, and lodged a great many balls in his body. As he was almost expiring, they cried to him, "Will you call upon the saints? Will you pray to the saints?" To which he answered "No! No! No!" when one of the soldiers, with a broadsword, clove his head asunder, and put an end to his sufferings in this world; for which undoubtedly, he is gloriously rewarded in the next.

A soldier, attempting to ravish a young woman, named Susanna Gacquin, she made a stout resistance, and in the struggle pushed him over a precipice, when he was dashed to pieces by the fall. His comrades, instead of admiring the virtue of the young woman, and applauding her for so nobly defending her chastity, fell upon her with their swords, and cut her to pieces.

Giovanni Pulhus, a poor peasant of La Torre, being apprehended as a Protestant by the soldiers, was ordered, by the marquis of Pianesta, to be executed in a place near the convent. When he came to the gallows, several monks attended, and did all they could to persuade him to renounce his religion. But he told them he never would embrace idolatry, and that he was happy at being thought worthy to suffer for the name of Christ. They then put him in mind of what his wife and children, who depended upon his labor, would suffer after his decease; to which he replied, "I would have my wife and children, as well as myself, to consider their souls more than their bodies, and the next world before this; and with respect to the distress I may leave them in, God is merciful, and will provide for them while they are worthy of his protection." Finding the inflexibility of this poor man, the monks cried, "Turn him off! turn him off!" which the executioner did almost immediately, and the body being afterward cut down, was flung into the river.

Paul Clement, an elder of the church of Rossana, being apprehended by the monks of a neighboring monastery, was carried to the market place of that town, where some Protestants had just been executed by the soldiers. He was shown the dead bodies, in order that the sight might intimidate him. On beholding the shocking subjects, he said, calmly, "You may kill the body, but you cannot prejudice the soul of a true believer; but with respect to the dreadful spectacles which you have here shown me, you may rest assured, that God's vengeance will overtake the murderers of those poor people, and punish them for the innocent blood they have spilt." The monks were so exasperated at this reply that they ordered him to be hanged directly; and while he was hanging, the soldiers amused themselves in standing at a distance, and shooting at the body as at a mark.

Daniel Rambaut, of Vilario, the father of a numerous family, was apprehended, and, with several others, committed to prison, in the jail of Paysana. Here he was visited by several priests, who with continual importunities did all they could to persuade him to renounce the Protestant religion and turn papist; but this he peremptorily refused, and the priests finding his resolution, pretended to pity his numerous family, and told him that he might yet have his life, if he would subscribe to the belief of the following articles:

- 1. The real presence of the host.
- 2. Transubstantiation.
- 3. Purgatory.
- 4. The pope's infallibility.
- 5. That masses said for the dead will release souls from purgatory.
- 6. That praying to saints will procure the remission of sins.

M. Rambaut told the priests that neither his religion, his understanding, nor his conscience, would suffer him to subscribe to any of the articles, for the following reasons:

- 1. That to believe the real presence in the host, is a shocking union of both blasphemy and idolatry.

- 2. That to fancy the words of consecration perform what the papists call transubstantiation, by converting the wafer and wine into the real and identical body and blood of Christ, which was crucified, and which afterward ascended into heaven, is too gross an absurdity for even a child to believe, who was come to the least glimmering of reason; and that nothing but the most blind superstition could make the Roman Catholics put a confidence in anything so completely ridiculous.
- 3. That the doctrine of purgatory was more inconsistent and absurd than a fairy tale.
- 4. That the pope's being infallible was an impossibility, and the pope arrogantly laid claim to what could belong to God only, as a perfect being.
- 5. That saying Masses for the dead was ridiculous, and only meant to keep up a belief in the fable of purgatory, as the fate of all is finally decided, on the departure of the soul from the body.
- 6. That praying to saints for the remission of sins is misplacing adoration; as the saints themselves have occasion for an intercessor in Christ. Therefore, as God only can pardon our errors, we ought to sue to him alone for pardon.

The priests were so highly offended at M. Rambaut's answers to the articles to which they would have had him subscribe, that they determined to shake his resolution by the most cruel method imaginable: they ordered one joint of his finger to be cut off every day until all his fingers were gone: they then proceeded in the same manner with his toes; afterward they alternately cut off, daily, a hand and a foot; but finding that he bore his sufferings with the most admirable patience, increased both in fortitude and resignation, and maintained his faith with steadfast resolution and unshaken constancy they stabbed him to the heart, and then gave his body to be devoured by the dogs.

Peter Gabriola, a Protestant gentleman of considerable eminence, being seized by a troop of soldiers, and refusing to renounce his religion, they hung a great number of little bags of gunpowder about his body, and then setting fire to them, blew him up.

Anthony, the son of Samuel Catieris, a poor dumb lad who was extremely inoffensive, was cut to pieces by a party of the troops; and soon after the same ruffians entered the house of Peter Moniriat, and cut off the legs of the whole family, leaving them to bleed to death, as they were unable to assist themselves, or to help each other.

Daniel Benech being apprehended, had his nose slit, his ears cut off, and was then divided into quarters, each quarter being hung upon a tree, and Mary Monino had her jaw bones broke and was then left to anguish till she was famished.

Mary Pelanchion, a handsome widow, belonging to the town of Vilario, was seized by a party of the Irish brigades, who having beat her cruelly, and ravished her, dragged her to a high bridge which crossed the river, and stripped her naked in a most indecent manner, hung her by the legs to the bridge, with her head downwards towards the water, and then going into boats, they fired at her until she expired.

Mary Nigrino, and her daughter who was an idiot, were cut to pieces in the woods, and their bodies left to be devoured by wild beasts: Susanna Bales, a widow of Vilario, was immured until she perished through hunger; and Susanna Calvio running away from some soldiers and hiding herself in a barn, they set fire to the straw and burnt her.

Paul Armand was hacked to pieces; a child named Daniel Bertino was burnt;

Daniel Michialino had his tongue plucked out, and was left to perish in that condition; and Andreo Bertino, a very old man, who was lame, was mangled in a most shocking manner, and at length had his belly ripped open, and his bowels carried about on the point of a halbert.

Constantia Bellione, a Protestant lady, being apprehended on account of her faith, was asked by a priest if she would renounce the devil and go to Mass; to which she replied, "I was brought up in a religion by which I was always taught to renounce the devil; but should I comply with your desire, and go to Mass, I should be sure to meet him there in a variety of shapes." The priest was highly incensed at what she said, and told her to recant, or she would suffer cruelly. The lady, however, boldly answered that she valued not any sufferings he could inflict, and in spite of all the torments he could invent, she would keep her conscience pure and her faith inviolate. The priest then ordered slices of her flesh to be cut off from several parts of her body, which cruelty she bore with the

most singular patience, only saying to the priest, "What horrid and lasting torments will you suffer in hell, for the trifling and temporary pains which I now endure." Exasperated at this expression, and willing to stop her tongue, the priest ordered a file of musqueteers to draw up and fire upon her, by which she was soon despatched, and sealed her martyrdom with her blood.

A young woman named Judith Mandon, for refusing to change her religion and embrace popery, was fastened to a stake, and sticks thrown at her from a distance, in the very same manner as that barbarous custom which was formerly practiced on Shrove-Tuesday, of shying at rocks, as it was termed. By this inhuman proceeding, the poor creature's limbs were beat and mangled in a terrible manner, and her brains were at last dashed out by one of the bludgeons.

David Paglia and Paul Genre, attempting to escape to the Alps, with each his son, were pursued and overtaken by the soldiers in a large plain. Here they hunted them for their diversion, goading them with their swords, and making them run about until they dropped down with fatigue. When they found that their spirits were quite exhausted, and that they could not afford them any more barbarous sport by running, the soldiers hacked them to pieces, and left their mangled bodies on the spot.

A young man of Bobbio, named Michael Greve, was apprehended in the town of La Torre, and being led to the bridge, was thrown over into the river. As he could swim very well, he swam down the stream, thinking to escape, but the soldiers and the mob followed on both sides of the river, and kept stoning him, until receiving a blow on one of his temples, he was stunned, and consequently sunk and was drowned.

David Armand was ordered to lay his head down on a block, when a soldier, with a large hammer, beat out his brains. David Baridona being apprehended at Vilario, was carried to La Torre, where, refusing to renounce his religion, he was tormented by means of brimstone matches being tied between his fingers and toes, and set fire to; and afterward, by having his flesh plucked off with red-hot pincers, until he expired; and Giovanni Barolina, with his wife, were thrown into a pool of stagnant water, and compelled, by means of pitchforks and stones, to duck down their heads until they were suffocated.

A number of soldiers went to the house of Joseph Garniero, and before they entered, fired in at the window, to give notice of their approach. A musket ball entered one of Mrs. Garniero's breasts, as she was suckling an infant with the other. On finding their intentions, she begged hard that they would spare the life of the infant, which they promised to do, and sent it immediately to a Roman Catholic nurse. They then took the husband and hanged him at his own door, and having shot the wife through the head, they left her body weltering in its blood, and her husband hanging on the gallows.

Isaiah Mondon, an elderly man, and a pious Protestant, fled from the merciless persecutors to a cleft in a rock, where he suffered the most dreadful hardships; for, in the midst of the winter he was forced to lie on the bare stone, without any covering; his food was the roots he could scratch up near his miserable habitation; and the only way by which he could procure drink, was to put snow in his mouth until it melted. Here, however, some of the inhuman soldiers found him, and after having beaten him unmercifully, they drove him towards Lucerne, goading him with the points of their swords. Being exceedingly weakened by his manner of living, and his spirits exhausted by the blows he had received, he fell down in the road. They again beat him to make him proceed: when on his knees, he implored them to put him out of his misery, by despatching him. This they at last agreed to do; and one of them stepping up to him shot him through the head with a pistol, saying, "There, heretic, take thy request."

Mary Revol, a worthy Protestant, received a shot in her back, as she was walking along the street. She dropped down with the wound, but recovering sufficient strength, she raised herself upon her knees, and lifting her hands towards heaven, prayed in a most fervent manner to the Almighty, when a number of soldiers, who were near at hand, fired a whole volley of shot at her, many of which took effect, and put an end to her miseries in an instant.

Several men, women, and children secreted themselves in a large cave, where they continued for some weeks in safety. It was the custom for two of the men to go when it was necessary, and by stealth, procure provisions. These were, however, one day watched, by which the cave was discovered, and soon after, a troop of Roman Catholics appeared before it. The papists that assembled upon this occasion were neighbors and intimate

acquaintances of the Protestants in the cave; and some were even related to each other. The Protestants, therefore, came out, and

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CHAPTER VII

An Account of the Life and Persecutions of John Wickliffe

It will not be inappropriate to devote a few pages of this work to a brief detail of the lives of some of those men who first stepped forward, regardless of the bigoted power which opposed all reformation, to stem the tide of papal corruption, and to seal the pure doctrines of the Gospel with their blood.

Among these, Great Britain has the honor of taking the lead, and first maintaining that freedom in religious controversy which astonished Europe, and demonstrated that political and religious liberty are equally the growth of that favored island. Among the earliest of these eminent persons was

John Wickliffe

This celebrated reformer, denominated the "Morning Star of the Reformation," was born about the year 1324, in the reign of Edward II. Of his extraction we have no certain account. His parents designing him for the Church, sent him to Queen's College, Oxford, about that period founded by Robert Eaglesfield, confessor to Queen Philippi. But not meeting with the advantages for study in that newly established house which he expected, he removed to Merton College, which was then esteemed one of the most learned societies in Europe.

The first thing which drew him into public notice, was his defence of the university against the begging friars, who about this time, from their settlement in Oxford in 1230, had been troublesome neighbors to the university. Feuds were continually fomented; the friars appealing to the pope, the scholars to the civil power; and sometimes one party, and sometimes, the other, prevailed. The friars became very fond of a notion that Christ was a common beggar; that his disciples were beggars also; and that begging was of Gospel institution. This doctrine they urged from the pulpit and wherever they had access.

Wickliffe had long held these religious friars in contempt for the laziness of their lives, and had now a fair opportunity of exposing them. He published a treatise against able beggary, in which he lashed the friars, and proved that they were not only a reproach to religion, but also to human society. The university began to consider him one of their first champions, and he was soon promoted to the mastership of Baliol College.

About this time, Archbishop Islip founded Canterbury Hall, in Oxford, where he established a warden and eleven scholars. To this wardenship Wickliffe was elected by the archbishop, but upon his demise, he was displaced by his successor, Stephen Langham, bishop of Ely. As there was a degree of flagrant injustice in the affair, Wickliffe appealed to the pope, who subsequently gave it against him from the following cause: Edward III, then king of England, had withdrawn the tribute, which from the time of King John had been paid to the pope. The pope menaced; Edward called a parliament. The parliament resolved that King John had done an illegal thing, and given up the rights of the nation, and advised the king not to submit, whatever consequences might follow.

The clergy now began to write in favor of the pope, and a learned monk published a spirited and plausible treatise, which had many advocates. Wickliffe, irritated at seeing so bad a cause so well defended, opposed the monk, and did it in so masterly a way that he was considered no longer as unanswerable. His suit at Rome was immediately determined against him; and nobody doubted but his opposition to the pope, at so critical a period, was the true cause of his being non-suited at Rome.

Wickliffe was afterward elected to the chair of the divinity professor:

and now fully convinced of the errors of the Romish Church, and the vileness of its monastic agents, he determined to expose them. In public lectures he lashed their vices and opposed their follies. He unfolded a variety of abuses covered by the darkness of superstition. At first he began to loosen the prejudices of the vulgar, and proceeded by slow advances; with the metaphysical disquisitions of the age, he mingled opinions in divinity apparently novel. The usurpations of the court of Rome was a favorite topic. On these he expatiated with all the keenness of argument, joined to logical reasoning. This soon procured him the clamor of the clergy, who, with the archbishop of Canterbury, deprived him of his office.

At this time the administration of affairs was in the hands of the duke of Lancaster, well known by the name of John of Gaunt. This prince had very free notions of religion, and was at enmity with the clergy. The exactions of the court of Rome having become very burdensome, he determined to send the bishop of Bangor and Wickliffe to remonstrate against these abuses, and it was agreed that the pope should no longer dispose of any benefices belonging to the Church of England. In this embassy, Wickliffe's observant mind penetrated into the constitution and policy of Rome, and he returned more strongly than ever determined to expose its avarice and ambition.

Having recovered his former situation, he inveighed, in his lectures, against the pope-his usurpation-his infallibility-his pride-his avarice- and his tyranny. He was the first who termed the pope Antichrist. From the pope, he would turn to the pomp, the luxury, and trappings of the bishops, and compared them with the simplicity of primitive bishops. Their superstitions and deceptions were topics that he urged with energy of mind and logical precision.

From the patronage of the duke of Lancaster, Wickliffe received a good benefice; but he was no sooner settled in his parish, than his enemies and the bishops began to persecute him with renewed vigor. The duke of Lancaster was his friend in this persecution, and by his presence and that of Lord Percy, earl marshal of England, he so overawed the trial, that the whole ended in disorder.

After the death of Edward III his grandson Richard II succeeded, in the eleventh year of his age. The duke of Lancaster not obtaining to be the sole regent, as he expected, his power began to decline, and the enemies of Wickliffe, taking advantage of the circumstance, renewed their articles of accusation against him. Five bulls were despatched in consequence by the pope to the king and certain bishops, but the regency and the people manifested a spirit of contempt at the haughty proceedings of the pontiff, and the former at that time wanting money to oppose an expected invasion of the French, proposed to apply a large sum, collected for the use of the pope, to that purpose. The question was submitted to the decision of Wickliffe. The bishops, however, supported by the papal authority, insisted upon bringing Wickliffe to trial, and he was actually undergoing examination at Lambeth, when, from the riotous behavior of the populace without, and awed by the command of Sir Lewis Clifford, a gentleman of the court, that they should not proceed to any definitive sentence, they terminated the whole affair in a prohibition to Wickliffe, not to preach those doctrines which were obnoxious to the pope; but this was laughed at by our reformer, who, going about barefoot, and in a long frieze gown, preached more vehemently than before.

In the year 1378, a contest arose between two popes, Urban VI and Clement VII which was the lawful pope, and true vicegerent of God. This was a favorable period for the exertion of Wickliffe's talents: he soon produced a tract against popery, which was eagerly read by all sorts of people.

About the end of the year, Wickliffe was seized with a violent disorder, which it was feared might prove fatal. The begging friars, accompanied by four of the most eminent citizens of Oxford, gained admittance to his bed chamber, and begged of him to retract, for his soul's sake, the unjust things he had asserted of their order. Wickliffe, surprised at the solemn message, raised himself in his bed, and with a stern countenance replied, "I shall not die, but live to declare the evil deeds of the friars."

When Wickliffe recovered, he set about a most important work, the translation of the Bible into English. Before this work appeared, he published a tract, wherein he showed the necessity of it. The zeal of the bishops to suppress the Scriptures greatly promoted its sale, and they who were not able to purchase copies, procured transcripts of particular Gospels or Epistles. Afterward, when Lollardy increased, and the flames kindled, it was a common practice to fasten about the neck of the condemned heretic such of these scraps of Scripture as were found in his possession, which generally shared his fate.

Immediately after this transaction, Wickliffe ventured a step further, and affected the doctrine of transubstantiation. This strange opinion was invented by Paschade Radbert, and asserted with amazing boldness. Wickliffe, in his lecture before the University of Oxford, 1381, attacked this doctrine, and published a treatise on the subject. Dr. Barton, at this time vice-chancellor of Oxford, calling together the heads of the university, condemned Wickliffe's doctrines as heretical, and threatened their author with excommunication. Wickliffe could now derive no support from the duke of Lancaster, and being cited to appear before his former adversary, William Courteney, now made archbishop of Canterbury, he sheltered himself under the plea, that, as a member of the university, he was exempt from episcopal jurisdiction. This plea was admitted, as the university were determined to support their member.

The court met at the appointed time, determined, at least to sit in judgment upon his opinions, and some they condemned as erroneous, others as heretical. The publication on this subject was immediately answered by Wickliffe, who had become a subject of the archbishop's determined malice. The king, solicited by the archbishop, granted a license to imprison the teacher of heresy, but the commons made the king revoke this act as illegal. The primate, however, obtained letters from the king, directing the head of the University of Oxford to search for all heresies and books published by Wickliffe; in consequence of which order, the university became a scene of tumult. Wickliffe is supposed to have retired from the storm, into an obscure part of the kingdom. The seeds, however, were scattered, and Wickliffe's opinions were so prevalent that it was said if you met two persons upon the road, you might be sure that one was a Lollard. At this period, the disputes between the two popes continued. Urban published a bull, in which he earnestly called upon all who had any regard for religion, to exert themselves in its cause; and to take up arms against Clement and his adherents in defence of the holy see.

A war, in which the name of religion was so vilely prostituted, roused Wickliffe's inclination, even in his declining years. He took up his pen once more, and wrote against it with the greatest acrimony. He expostulated with the pope in a very free manner, and asks him boldly: 'How he durst make the token of Christ on the cross (which is the token of peace, mercy and charity) a banner to lead us to slay Christian men, for the love of two false priests, and to oppress Christendom worse than Christ and his apostles were oppressed by the Jews? 'When,' said he, 'will the proud priest of Rome grant indulgences to mankind to live in peace and charity, as he now does to fight and slay one another?'

This severe piece drew upon him the resentment of Urban, and was likely to have involved him in greater troubles than he had before experienced, but providentially he was delivered out of their hands. He was struck with the palsy, and though he lived some time, yet it was in such a way that his enemies considered him as a person below their resentment.

Wickliffe returning within short space, either from his banishment, or from some other place where he was secretly kept, repaired to his parish of Lutterworth, where he was parson; and there, quietly departing this mortal life, slept in peace in the Lord, in the end of the year 1384, upon Silvester's day. It appeared that he was well aged before he departed, "and that the same thing pleased him in his old age, which did please him being young."

Wickliffe had some cause to give them thanks, that they would at least spare him until he was dead, and also give him so long respite after his death, forty-one years to rest in his sepulchre before they ungraved him, and turned him from earth to ashes; which ashes they also took and threw into the river. And so was he resolved into three elements, earth, fire, and water, thinking thereby utterly to extinguish and abolish both the name and doctrine of Wickliffe forever. Not much unlike the example of the old Pharisees and sepulchre knights, who, when they had brought the Lord unto the grave, thought to make him sure never to rise again. But these and all others must know that, as there is no counsel against the Lord, so there is no keeping down of verity, but it will spring up and come out of dust and ashes, as appeared right well in this man; for though they dug up his body, burned his bones, and drowned his ashes, yet the Word of God and the truth of his doctrine, with the fruit and success thereof, they could not burn.

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CHAPTER VIII

An Account of the Persecutions in Bohemia Under the Papacy

The Roman pontiffs having usurped a power over several churches were particularly severe on the Bohemians, which occasioned them to send two ministers and four lay-brothers to Rome, in the year 977, to obtain redress of the pope. After some delay, their request was granted, and their grievances redressed. Two things in particular they were permitted to do, viz., to have divine service performed in their own language, and to give the cup to the laity in the Sacrament.

The disputes, however, soon broke out again, the succeeding popes exerting their whole power to impose on the minds of the Bohemians; and the latter, with great spirit, aiming to preserve their religious liberties.

In A.D. 1375, some zealous friends of the Gospel applied to Charles, king of Bohemia, to call an ecumenical Council, for an inquiry into the abuses that had crept into the Church, and to make a full and thorough reformation. The king, not knowing how to proceed, sent to the pope for directions how to act; but the pontiff was so incensed at this affair that his only reply was, "Severely punish those rash and profane heretics." The monarch, accordingly banished every one who had been concerned in the application, and, to oblige the pope, laid a great number of additional restraints upon the religious liberties of the people.

The victims of persecution, however, were not so numerous in Bohemia, until after the burning of John Huss and Jerome of Prague. These two eminent reformers were condemned and executed at the instigation of the pope and his emissaries, as the reader will perceive by the following short sketches of their lives.

Persecution of John Huss

John Huss was born at Hussenitz, a village in Bohemia, about the year 1380. His parents gave him the best education their circumstances would admit; and having acquired a tolerable knowledge of the classics at a private school, he was removed to the university of Prague, where he soon gave strong proofs of his mental powers, and was remarkable for his diligence and application to study.

In 1398, Huss commenced bachelor of divinity, and was after successively chosen pastor of the Church of Bethlehem, in Prague, and dean and rector of the university. In these stations he discharged his duties with great fidelity; and became, at length, so conspicuous for his preaching, which was in conformity with the doctrines of Wickliffe, that it was not likely he could long escape the notice of the pope and his adherents, against whom he inveighed with no small degree of asperity.

The English reformist, Wickliffe, had so kindled the light of reformation, that it began to illumine the darkest corners of popery and ignorance. His doctrines spread into Bohemia, and were well received by great numbers of people, but by none so particularly as John Huss, and his zealous friend and fellow martyr, Jerome of Prague.

The archbishop of Prague, finding the reformists daily increasing, issued a decree to suppress the further spreading of Wickliffe's writings: but this had an effect quite different to what he expected, for it stimulated the friends of those doctrines to greater zeal, and almost the whole university united to propagate them.

Being strongly attached to the doctrines of Wickliffe, Huss opposed the decree of the archbishop, who, however, at length, obtained a bull from the pope, giving him commission to prevent the publishing of Wickliffe's doctrines in his province. By virtue of this bull, the archbishop condemned the writings of Wickliffe: he also proceeded against four doctors, who had not delivered up the copies of that divine, and prohibited them, notwithstanding their privileges, to preach to any congregation. Dr. Huss, with some other members of the university, protested against these proceedings, and entered an appeal from the sentence of the archbishop.

The affair being made known to the pope, he granted a commission to Cardinal Colonna, to cite John Huss to appear personally at the court of Rome, to answer the accusations laid against him, of preaching both errors and heresies. Dr. Huss desired to be excused from a personal appearance, and was so greatly favored in Bohemia, that King Wenceslaus, the queen, the nobility, and the university, desired the pope to dispense with such an appearance; as also that he would not suffer the kingdom of Bohemia to lie under the accusation of heresy, but permit them to preach the Gospel with freedom in their places of worship.

Three proctors appeared for Dr. Huss before Cardinal Colonna. They endeavored to excuse his absence, and said they were ready to answer in his behalf. But the cardinal declared Huss contumacious, and excommunicated him accordingly. The proctors appealed to the pope, and appointed four cardinals to examine the process: these commissioners confirmed the former sentence, and extended the excommunication not only to Huss but to all his friends and followers.

From this unjust sentence Huss appealed to a future Council, but without success; and, notwithstanding so severe a decree, and an expulsion in consequence from his church in Prague, he retired to Hussenitz, his native place, where he continued to promulgate his new doctrine, both from the pulpit and with the pen.

The letters which he wrote at this time were very numerous; and he compiled a treatise in which he maintained, that reading the books of Protestants could not be absolutely forbidden. He wrote in defence of Wickliffe's book on the Trinity; and boldly declared against the vices of the pope, the cardinals, and clergy, of those corrupt times. He wrote also many other books, all of which were penned with a strength of argument that greatly facilitated the spreading of his doctrines.

In the month of November, 1414, a general Council was assembled at Constance, in Germany, in order, as was pretended, for the sole purpose of determining a dispute then pending between three persons who contended for the papacy; but the real motive was to crush the progress of the Reformation.

John Huss was summoned to appear at this Council; and, to encourage him, the emperor sent him a safe-conduct: the civilities, and even reverence, which Huss met with on his journey were beyond imagination. The streets, and sometimes the very roads, were lined with people, whom respect, rather than curiosity, had brought together.

He was ushered into the town with great acclamations, and it may be said that he passed through Germany in a kind of triumph. He could not help expressing his surprise at the treatment he received: "I thought (said he) I had been an outcast. I now see my worst friends are in Bohemia."

As soon as Huss arrived at Constance, he immediately took lodgings in a remote part of the city. A short time after his arrival, came one Stephen Paletz, who was employed by the clergy at Prague to manage the intended prosecution against him. Paletz was afterwards joined by Michael de Cassis, on the part of the court of Rome. These two declared themselves his accusers, and drew up a set of articles against him, which they presented to the pope and the prelates of the Council.

When it was known that he was in the city he was immediately arrested, and committed prisoner to a chamber in the palace. This violation of common law and justice was particularly noticed by one of Huss's friends, who urged the imperial safe-conduct; but the pope replied he never granted any safe-conduct, nor was he bound by that of the emperor.

While Huss was in confinement, the Council acted the part of inquisitors.

They condemned the doctrines of Wickliffe, and even ordered his remains to be dug up and burned to ashes; which orders were strictly complied with. In the meantime, the nobility of Bohemia and Poland strongly interceded for Huss; and so far prevailed as to prevent his being condemned unheard, which had been resolved on by the commissioners appointed to try him.

When he was brought before the Council, the articles exhibited against him were read: they were upwards of forty in number, and chiefly extracted from his writings.

John Huss's answer was this: "I did appeal unto the pope; who being dead, and the cause of my matter remaining undetermined, I appealed likewise unto his successor John XXIII: before whom when, by the space of two years, I could not be admitted by my advocates to defend my cause, I appealed unto the high judge Christ."

When John Huss had spoken these words, it was demanded of him whether he had received absolution of the pope or no? He answered, "No." Then again, whether it was lawful for him to appeal unto Christ or no? Whereunto John Huss answered: "Verily I do affirm here before you all, that there is no more just or effectual appeal, than that appeal which is made unto Christ, forasmuch as the law doth determine, that to appeal is no other thing than in a cause of grief or wrong done by an inferior judge, to implore and require aid at a higher Judge's hand. Who is then a higher Judge than Christ? Who, I say, can know or judge the matter more justly, or with more equity? when in Him there is found no deceit, neither can He be deceived; or, who can better help the miserable and oppressed than He?" While John Huss, with a devout and sober countenance, was speaking and pronouncing those words, he was derided and mocked by all the whole Council.

These excellent sentences were esteemed as so many expressions of treason, and tended to inflame his adversaries. Accordingly, the bishops appointed by the Council stripped him of his priestly garments, degraded him, put a paper miter on his head, on which was painted devils, with this inscription, "A ringleader of heretics." Which when he saw, he said: "My Lord Jesus Christ, for my sake, did wear a crown of thorns; why should not I then, for His sake, again wear this light crown, be it ever so ignominious? Truly I will do it, and that willingly." When it was set upon his head, the bishop said: "Now we commit thy soul unto the devil." "But I," said John Huss, lifting his eyes towards the heaven, "do commend into Thy hands, O Lord Jesus Christ! my spirit which Thou has redeemed."

When the chain was put about him at the stake, he said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why then should I be ashamed of this rusty one?"

When the fagots were piled up to his very neck, the duke of Bavaria was so officious as to desire him to abjure. "No, (said Huss;) I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood." He then said to the executioner, "You are now going to burn a goose, (Huss signifying goose in the Bohemian language;) but in a century you will have a swan which you can neither roast nor boil." If he were prophetic, he must have meant Martin Luther, who shone about a hundred years after, and who had a swan for his arms.

The flames were now applied to the fagots, when our martyr sung a hymn with so loud and cheerful a voice that he was heard through all the cracklings of the combustibles, and the noise of the multitude. At length his voice was interrupted by the severity of the flames, which soon closed his existence.

Then, with great diligence, gathering the ashes together, they cast them into the river Rhine, that the least remnant of that man should not be left upon the earth, whose memory, notwithstanding, cannot be abolished out of the minds of the godly, neither by fire, neither by water, neither by any kind of torment.

Persecution of Jerome of Prague

This reformer, who was the companion of Dr. Huss, and may be said to be a co-martyr with him, was born at Prague, and educated in that university, where he particularly distinguished himself for his great abilities and learning. He likewise visited several other learned seminaries in Europe, particularly the universities of Paris, Heidelberg, Cologne and Oxford. At the latter place he became acquainted with the works of Wickliffe, and being a person of uncommon application, he translated many of them into his native language, having, with great pains, made himself master of the English tongue.

On his return to Prague, he professed himself an open favorer of Wickliffe, and finding that his doctrines had made considerable progress in Bohemia, and that Huss was the principal promoter of them, he became an assistant to him in the great work of reformation.

On the fourth of April, 1415, Jerome arrived at Constance, about three months before the death of Huss. He entered the town privately, and consulting with some of the leaders of his party, whom he found there, was easily convinced he could not be of any service to his friends.

Finding that his arrival in Constance was publicly known, and that the Council intended to seize him, he thought it most prudent to retire. Accordingly, the next day he went to Iberling, an imperial town, about a mile from Constance. From this place he wrote to the emperor, and proposed his readiness to appear before the Council, if he would give him a safe-conduct; but this was refused. He then applied to the Council, but met with an answer no less unfavorable than that from the emperor.

After this, he set out on his return to Bohemia. He had the precaution to take with him a certificate, signed by several of the Bohemian nobility, then at Constance, testifying that he had used all prudent means in his power to procure a hearing.

Jerome, however, did not thus escape. He was seized at Hirsaw by an officer belonging to the duke of Sultsbach, who, though unauthorized so to act, made little doubt of obtaining thanks from the Council for so acceptable a service.

The duke of Sultsbach, having Jerome now in his power, wrote to the Council for directions how to proceed. The Council, after expressing their obligations to the duke, desired him to send the prisoner immediately to Constance. The elector palatine met him on the way, and conducted him into the city, himself riding on horseback, with a numerous retinue, who led Jerome in fetters by a long chain; and immediately on his arrival he was committed to a loathsome dungeon.

Jerome was treated nearly in the same manner as Huss had been, only that he was much longer confined, and shifted from one prison to another. At length, being brought before the Council, he desired that he might plead his own cause, and exculpate himself: which being refused him, he broke out into the following exclamation:

"What barbarity is this! For three hundred and forty days have I been confined in a variety of prisons. There is not a misery, there is not a want, that I have not experienced. To my enemies you have allowed the fullest scope of accusation: to me you deny the least opportunity of defence. Not an hour will you now indulge me in preparing for my trial. You have swallowed the blackest calumnies against me. You have represented me as a heretic, without knowing my doctrine; as an enemy of the faith, before you knew what faith I professed: as a persecutor of priests before you could have an opportunity of understanding my sentiments on that head. You are a General Council: in you center all this world can communicate of gravity, wisdom, and sanctity: but still you are men, and men are seducible by appearances. The higher your character is for wisdom, the greater ought your care to be not to deviate into folly. The cause I now plead is not my own cause: it is the cause of men, it is the cause of Christians; it is a cause which is to affect the rights of posterity, however the experiment is to be made in my person."

This speech had not the least effect; Jerome was obliged to hear the charge read, which was reduced under the following heads: 1. That he was a derider of the papal dignity. 2. An opposer of the pope. 3. An enemy to the cardinals. 4. A persecutor of the prelates. 5. A hater of the Christian religion.

The trial of Jerome was brought on the third day after his accusation and witnesses were examined in support of the charge. The prisoner was prepared for his defence, which appears almost incredible, when we consider he had been three hundred and forty days shut up in loathsome prisons, deprived of daylight, and almost starved for want of common necessaries. But his spirit soared above these disadvantages, under which a man less animated would have sunk; nor was he more at a loss of quotations from the fathers and ancient authors than if he had been furnished with the finest library.

The most bigoted of the assembly were unwilling he should be heard, knowing what effect eloquence is apt to have on the minds of the most prejudiced. At length, however, it was carried by the majority that he should have liberty to proceed in his defence, which he began in such an exalted strain of moving elocution that the heart of obdurate zeal was seen to melt, and the mind of superstition seemed to admit a ray of conviction. He made an admirable distinction between evidence as resting upon facts, and as supported by malice and calumny. He laid before the assembly the whole tenor of his life and conduct. He observed that the greatest and most holy men had been known to differ in points of speculation, with a view to distinguish truth, not to keep it concealed. He expressed a noble contempt of all his enemies, who would have induced him to retract the cause of virtue and truth. He entered upon a high encomium of Huss; and declared he was ready to follow him in the glorious task of martyrdom. He then touched upon the most defensible doctrines of Wickliffe; and concluded with observing that

it was far from his intention to advance anything against the state of the Church of God; that it was only against the abuse of the clergy he complained; and that he could not help saying, it was certainly impious that the patrimony of the Church, which was originally intended for the purpose of charity and universal benevolence, should be prostituted to the pride of the eye, in feasts, foppish vestments, and other reproaches to the name and profession of Christianity.

The trial being over, Jerome received the same sentence that had been passed upon his martyred countryman. In consequence of this, he was, in the usual style of popish affectation, delivered over to the civil power: but as he was a layman, he had not to undergo the ceremony of degradation. They had prepared a cap of paper painted with red devils, which being put upon his head, he said, "Our Lord Jesus Christ, when He suffered death for me a most miserable sinner, did wear a crown of thorns upon His head, and for His sake will I wear this cap."

Two days were allowed him in hopes that he would recant; in which time the cardinal of Florence used his utmost endeavors to bring him over. But they all proved ineffectual. Jerome was resolved to seal the doctrine with his blood; and he suffered death with the most distinguished magnanimity.

In going to the place of execution he sang several hymns, and when he came to the spot, which was the same where Huss had been burnt, he knelt down, and prayed fervently. He embraced the stake with great cheerfulness, and when they went behind him to set fire to the fagots, he said, "Come here, and kindle it before my eyes; for if I had been afraid of it, I had not come to this place." The fire being kindled, he sang a hymn, but was soon interrupted by the flames; and the last words he was heard to say these, "This soul in flames I offer Christ, to Thee."

The elegant Pogge, a learned gentleman of Florence, secretary to two popes, and a zealous but liberal Catholic, in a letter to Leonard Arotin, bore ample testimony of the extraordinary powers and virtues of Jerome whom he emphatically styles, A prodigious man!

Persecution of Zisca

The real name of this zealous servant of Christ was John de Trocznow, that of Zisca is a Bohemian word, signifying one-eyed, as he had lost an eye. He was a native of Bohemia, of a good family and left the court of Wincelau, to enter into the service of the king of Poland against the Teutonic knights. Having obtained a badge of honor and a purse of ducats for his gallantry, at the close of the war, he returned to the court of Wincelau, to whom he boldly avowed the deep interest he took in the bloody affront offered to his majesty's subjects at Constance in the affair of Huss. Wincelau lamented it was not in his power to revenge it; and from this moment Zisca is said to have formed the idea of asserting the religious liberties of his country. In the year 1418, the Council was dissolved, having done more mischief than good, and in the summer of that year a general meeting was held of the friends of religious reformation, at the castle of Wisgrade, who, conducted by Zisca, repaired to the emperor with arms in their hands, and offered to defend him against his enemies. The king bid them use their arms properly, and this stroke of policy first insured to Zisca the confidence of his party.

Wincelau was succeeded by Sigismund, his brother, who rendered himself odious to the reformers; and removed all such as were obnoxious to his government. Zisca and his friends, upon this, immediately flew to arms, declared war against the emperor and the pope, and laid siege to Pilsen with 40,000 men. They soon became masters of the fortress, and in a short time all the southwest part of Bohemia submitted, which greatly increased the army of the reformers. The latter having taken the pass of Muldaw, after a severe conflict of five days and nights, the emperor became alarmed, and withdrew his troops from the confines of Turkey, to march them into Bohemia. At Berne in Moravia, he halted, and sent despatches to treat of peace, as a preliminary to which Zisca gave up Pilsen and all the fortresses he had taken. Sigismund proceeding in a manner that clearly manifested he acted on the Roman doctrine, that no faith was to be kept with heretics, and treating some of the authors of the late disturbances with severity, the alarm-bell of revolt was sounded from one end of Bohemia to the other. Zisca took the castle of Prague by the power of money, and on August 19, 1420, defeated the small army the emperor had hastily got together to oppose him. He next took Auser by assault, and destroyed the town with a barbarity that disgraced the cause in which he fought.

Winter approaching, Zisca fortified his camp on a strong hill about forty miles from Prague, which he called Mount Tabor, whence he surprised a body of horse at midnight, and made a thousand men prisoners. Shortly

after, the emperor obtained possession of the strong fortress of Prague, by the same means Zisca had before done: it was blockaded by the latter, and want began to threaten the emperor, who saw the necessity of a retreat.

Determined to make a desperate effort, Sigismond attacked the fortified camp of Zisca on Mount Tabor, and carried it with great slaughter. Many other fortresses also fell, and Zisca withdrew to a craggy hill, which he strongly fortified, and whence he so annoyed the emperor in his approaches against the town of Prague, that he found he must either abandon the siege or defeat his enemy. The marquis of Misnia was deputed to effect this with a large body of troops, but the event was fatal to the imperialists; they were defeated, and the emperor having lost nearly one third of his army, retreated from the siege of Prague, harassed in his rear by the enemy.

In the spring of 1421, Zisca commenced the campaign, as before, by destroying all the monasteries in his way. He laid siege to the castle of Wisgrade, and the emperor coming to relieve it, fell into a snare, was defeated with dreadful slaughter, and this important fortress was taken. Our general had now leisure to attend to the work of reformation, but he was much disgusted with the gross ignorance and superstition of the Bohemian clergy, who rendered themselves contemptible in the eyes of the whole army. When he saw any symptoms of uneasiness in the camp, he would spread alarm in order to divert them, and draw his men into action. In one of these expeditions, he encamped before the town of Rubi, and while pointing out the place for an assault, an arrow shot from the wall struck him in the eye. At Prague it was extracted, but, being barbed, it tore the eye out with it. A fever succeeded, and his life was with difficulty preserved. He was now totally blind, but still desirous of attending the army. The emperor, having summoned the states of the empire to assist him, resolved, with their assistance, to attack Zisca in the winter, when many of his troops departed until the return of spring.

The confederate princes undertook the siege of Soisin, but at the approach merely of the Bohemian general, they retreated. Sigismond nevertheless advanced with his formidable army, consisting of 15,000 Hungarian horse and 25,000 infantry, well equipped for a winter campaign. This army spread terror through all the east of Bohemia. Wherever Sigismond marched, the magistrates laid their keys at his feet, and were treated with severity or favor, according to their merits in his cause. Zisca, however, with speedy marches, approached, and the emperor resolved to try his fortune once more with that invincible chief. On the thirteenth of January, 1422, the two armies met on a spacious plain near Kremnitz. Zisca appeared in the center of his front line, guarded, or rather conducted, by a horseman on each side, armed with a pole-axe. His troops having sung a hymn, with a determined coolness drew their swords, and waited for a signal. When his officers had informed him that the ranks were all well closed, he waved his sabre round his head, which was the sign of battle.

This battle is described as a most awful sight. The extent of the plain was one continued scene of disorder. The imperial army fled towards the confines of Moravia, the Taborites, without intermission, galling their rear. The river Iгла, then frozen opposed their flight. The enemy pressing furiously, many of the infantry and in a manner the whole body of the cavalry, attempted the river. The ice gave way, and not fewer than two thousand were swallowed up in the water. Zisca now returned to Tabor, laden with all the spoils and trophies which the most complete victory could give.

Zisca now began again to pay attention to the Reformation; he forbid all the prayers for the dead, images, sacerdotal vestments, fasts, and festivals. Priests were to be preferred according to their merits, and no one to be persecuted for religious opinions. In everything Zisca consulted the liberal minded, and did nothing without general concurrence. An alarming disagreement now arose at Prague between the magistrates who were Calixtans, or receivers of the Sacraments in both kinds, and the Taborites, nine of the chiefs of whom were privately arraigned, and put to death. The populace, enraged, sacrificed the magistrates, and the affair terminated without any particular consequence. The Calixtans having sunk into contempt, Zisca was solicited to assume the crown of Bohemia; but this he nobly refused, and prepared for the next campaign, in which Sigismond resolved to make his last effort. While the marquis of Misnia penetrated into Upper Saxony, the emperor proposed to enter Moravia, on the side of Hungary. Before the marquis had taken the field, Zisca sat down before the strong town of Aussig, situated on the Elbe. The marquis flew to its relief with a superior army, and, after an obstinate engagement, was totally defeated and Aussig capitulated. Zisca then went to the assistance of Procop, a young general whom he had appointed to keep Sigismond in check, and whom he compelled to abandon the siege of Pernitz, after laying eight weeks before it.

Zisca, willing to give his troops some respite from fatigue, now entered Prague, hoping his presence would quell any uneasiness that might remain after the late disturbance: but he was suddenly attacked by the people; and he

and his troop having beaten off the citizens, effected a retreat to his army, whom he acquainted with the treacherous conduct of the Calixtans. Every effort of address was necessary to appease their vengeful animosity, and at night, in a private interview between Roquesan, an ecclesiastic of great eminence in Prague, and Zisca, the latter became reconciled, and the intended hostilities were done away.

Mutually tired of the war, Sigismond sent to Zisca, requesting him to sheath his sword, and name his conditions. A place of congress being appointed, Zisca, with his chief officers, set out to meet the emperor. Compelled to pass through a part of the country where the plague raged, he was seized with it at the castle of Briscaw, and departed this life, October 6, 1424. Like Moses, he died in view of the completion of his labors, and was buried in the great Church of Czaslow, in Bohemia, where a monument is erected to his memory, with this inscription on it-"Here lies John Zisca, who, having defended his country against the encroachments of papal tyranny, rests in this hallowed place, in despite of the pope."

After the death of Zisca, Procop was defeated, and fell with the liberties of his country.

After the death of Huss and Jerome, the pope, in conjunction with the Council of Constance, ordered the Roman clergy everywhere to excommunicate such as adopted their opinions, or commiserated their fate.

These orders occasioned great contentions between the papists and reformed Bohemians, which was the cause of a violent persecution against the latter. At Prague, the persecution was extremely severe, until, at length, the reformed being driven to desperation, armed themselves, attacked the senate-house, and threw twelve senators, with the speaker, out of the senate-house windows, whose bodies fell upon spears, which were held up by others of the reformed in the street, to receive them.

Being informed of these proceedings, the pope came to Florence, and publicly excommunicated the reformed Bohemians, exciting the emperor of Germany, and all kings, princes, dukes, etc., to take up arms, in order to extirpate the whole race; and promising, by way of encouragement, full remission of all sins whatever, to the most wicked person, if he did but kill one Bohemian Protestant.

This occasioned a bloody war; for several popish princes undertook the extirpation, or at least expulsion, of the proscribed people; and the Bohemians, arming themselves, prepared to repel force by force, in the most vigorous and effectual manner. The popish army prevailing against the Protestant forces at the battle of Cuttenburgh, the prisoners of the reformed were taken to three deep mines near that town, and several hundreds were cruelly thrown into each, where they miserably perished.

A merchant of Prague, going to Breslau, in Silesia, happened to lodge in the same inn with several priests. Entering into conversation upon the subject of religious controversy, he passed many encomiums upon the martyred John Huss, and his doctrines. The priests taking umbrage at this, laid an information against him the next morning, and he was committed to prison as a heretic. Many endeavors were used to persuade him to embrace the Roman Catholic faith, but he remained steadfast to the pure doctrines of the reformed Church. Soon after his imprisonment, a student of the university was committed to the same jail; when, being permitted to converse with the merchant, they mutually comforted each other. On the day appointed for execution, when the jailer began to fasten ropes to their feet, by which they were to be dragged through the streets, the student appeared quite terrified, and offered to abjure his faith, and turn Roman Catholic if he might be saved. The offer was accepted, his abjuration was taken by a priest, and he was set at liberty. A priest applying to the merchant to follow the example of the student, he nobly said, "Lose no time in hopes of my recantation, your expectations will be vain; I sincerely pity that poor wretch, who has miserably sacrificed his soul for a few more uncertain years of a troublesome life; and, so far from having the least idea of following his example, I glory in the very thoughts of dying for the sake of Christ." On hearing these words, the priest ordered the executioner to proceed, and the merchant being drawn through the city was brought to the place of execution, and there burnt.

Pichel, a bigoted popish magistrate, apprehended twenty-four Protestants, among whom was his daughter's husband. As they all owned they were of the reformed religion, he indiscriminately condemned them to be drowned in the river Abbis. On the day appointed for the execution, a great concourse of people attended, among whom was Pichel's daughter. This worthy wife threw herself at her father's feet, bedewed them with tears, and in the most pathetic manner, implored him to commiserate her sorrow, and pardon her husband. The obdurate magistrate sternly replied, "Intercede not for him, child, he is a heretic, a vile heretic." To which she nobly

answered, "Whatever his faults may be, or however his opinions may differ from yours, he is still my husband, a name which, at a time like this, should alone employ my whole consideration." Pichel flew into a violent passion and said, "You are mad! cannot you, after the death of this, have a much worthier husband?" "No, sir, (replied she) my affections are fixed upon this, and death itself shall not dissolve my marriage vow." Pichel, however, continued inflexible, and ordered the prisoners to be tied with their hands and feet behind them, and in that manner be thrown into the river. As soon as this was put into execution, the young lady watched her opportunity, leaped into the waves, and embracing the body of her husband, both sank together into one watery grave. An uncommon instance of conjugal love in a wife, and of an inviolable attachment to, and personal affection for, her husband.

The emperor Ferdinand, whose hatred to the Bohemian Protestants was without bounds, not thinking he had sufficiently oppressed them, instituted a high court of reformers, upon the plan of the Inquisition, with this difference, that the reformers were to remove from place to place, and always to be attended by a body of troops.

These reformers consisted chiefly of Jesuits, and from their decision, there was no appeal, by which it may be easily conjectured, that it was a dreadful tribunal indeed.

This bloody court, attended by a body of troops, made the tour of Bohemia, in which they seldom examined or saw a prisoner, suffering the soldiers to murder the Protestants as they pleased, and then to make a report of the matter to them afterward.

The first victim of their cruelty was an aged minister, whom they killed as he lay sick in his bed; the next day they robbed and murdered another, and soon after shot a third, as he was preaching in his pulpit.

A nobleman and clergyman, who resided in a Protestant village, hearing of the approach of the high court of reformers and the troops, fled from the place, and secreted themselves. The soldiers, however, on their arrival, seized upon a schoolmaster, asked him where the lord of that place and the minister were concealed, and where they had hidden their treasures. The schoolmaster replied that he could not answer either of the questions. They then stripped him naked, bound him with cords, and beat him most unmercifully with cudgels. This cruelty not extorting any confession from him, they scorched him in various parts of his body; when, to gain a respite from his torments, he promised to show them where the treasures were hid. The soldiers gave ear to this with pleasure, and the schoolmaster led them to a ditch full of stones, saying, "Beneath these stones are the treasures ye seek for." Eager after money, they went to work, and soon removed those stones, but not finding what they sought after, they beat the schoolmaster to death, buried him in the ditch, and covered him with the very stones he had made them remove.

Some of the soldiers ravished the daughters of a worthy Protestant before his face, and then tortured him to death. A minister and his wife they tied back to back and burnt. Another minister they hung upon a cross beam, and making a fire under him, broiled him to death. A gentleman they hacked into small pieces, and they filled a young man's mouth with gunpowder, and setting fire to it, blew his head to pieces.

As their principal rage was directed against the clergy, they took a pious Protestant minister, and tormenting him daily for a month together, in the following manner, making their cruelty regular, systematic, and progressive.

They placed him amidst them, and made him the subject of their derision and mockery, during a whole day's entertainment, trying to exhaust his patience, but in vain, for he bore the whole with true Christian fortitude. They spit in his face, pulled his nose, and pinched him in most parts of his body. He was hunted like a wild beast, until ready to expire with fatigue. They made him run the gauntlet between two ranks of them, each striking him with a twig. He was beat with their fists. He was beat with ropes. They scourged him with wires. He was beat with cudgels. They tied him up by the heels with his head downwards, until the blood started out of his nose, mouth, etc. They hung him by the right arm until it was dislocated, and then had it set again. The same was repeated with his left arm. Burning papers dipped in oil were placed between his fingers and toes. His flesh was torn with red-hot pincers. He was put to the rack. They pulled off the nails of his right hand. The same repeated with his left hand. He was bastinadoed on his feet. A slit was made in his right ear. The same repeated on his left ear. His nose was slit. They whipped him through the town upon an ass. They made several incisions in his flesh. They pulled off the toe nails of his right foot. The same they repeated with his left foot. He was tied up by the loins, and suspended for a considerable time. The teeth of his upper jaw were pulled out. The same was repeated

with his lower jaw. Boiling lead was poured upon his fingers. The same was repeated with his toes. A knotted cord was twisted about his forehead in such a manner as to force out his eyes.

During the whole of these horrid cruelties, particular care was taken that his wounds should not mortify, and not to injure him mortally until the last day, when the forcing out of his eyes proved his death.

Innumerable were the other murders and depredations committed by those unfeeling brutes, and shocking to humanity were the cruelties which they inflicted on the poor Bohemian Protestants. The winter being far advanced, however, the high court of reformers, with their infernal band of military ruffians, thought proper to return to Prague; but on their way, meeting with a Protestant pastor, they could not resist the temptation of feasting their barbarous eyes with a new kind of cruelty, which had just suggested itself to the diabolical imagination of one of the soldiers. This was to strip the minister naked, and alternately to cover him with ice and burning coals. This novel mode of tormenting a fellow creature was immediately put into practice, and the unhappy victim expired beneath the torments, which seemed to delight his inhuman persecutors.

A secret order was soon after issued by the emperor, for apprehending all noblemen and gentlemen, who had been principally concerned in supporting the Protestant cause, and in nominating Frederic elector Palatine of the Rhine, to be king of Bohemia. These, to the number of fifty, were apprehended in one night, and at one hour, and brought from the places where they were taken, to the castle of Prague, and the estates of those who were absent from the kingdom were confiscated, themselves were made outlaws, and their names fixed upon a gallows, as marks of public ignominy.

The high court of reformers then proceeded to try the fifty, who had been apprehended, and two apostate Protestants were appointed to examine them. These examiners asked a great number of unnecessary and impertinent questions, which so exasperated one of the noblemen, who was naturally of a warm temper, that he exclaimed, opening his breast at the same time, "Cut here, search my heart, you shall find nothing but the love of religion and liberty; those were the motives for which I drew my sword, and for those I am willing to suffer death."

As none of the prisoners would change their religion, or acknowledge they had been in error, they were all pronounced guilty; but the sentence was referred to the emperor. When that monarch had read their names, and an account of the respective accusations against them, he passed judgment on all, but in a different manner, as his sentences were of four kinds, viz. death, banishment, imprisonment for life, and imprisonment during pleasure.

Twenty being ordered for execution, were informed they might send for Jesuits, monks, or friars, to prepare for the awful change they were to undergo; but that no Protestants should be permitted to come near them. This proposal they rejected, and strove all they could to comfort and cheer each other upon the solemn occasion.

On the morning of the day appointed for the execution, a cannon was fired as a signal to bring the prisoners from the castle to the principal market place, in which scaffolds were erected, and a body of troops were drawn up to attend the tragic scene.

The prisoners left the castle with as much cheerfulness as if they had been going to an agreeable entertainment, instead of a violent death.

Exclusive of soldiers, Jesuits, priests, executioners, attendants, etc., a prodigious concourse of people attended, to see the exit of these devoted martyrs, who were executed in the following order.

Lord Schilik was about fifty years of age, and was possessed of great natural and acquired abilities. When he was told he was to be quartered, and his parts scattered in different places, he smiled with great serenity, saying, "The loss of a sepulchre is but a trifling consideration." A gentleman who stood by, crying, "Courage, my lord!" he replied, "I have God's favor, which is sufficient to inspire any one with courage: the fear of death does not trouble me; formerly I have faced him in fields of battle to oppose Antichrist; and now dare face him on a scaffold, for the sake of Christ." Having said a short prayer, he told the executioner he was ready. He cut off his right hand and his head, and then quartered him. His hand and his head were placed upon the high tower of Prague, and his quarters distributed in different parts of the city.

Lord Viscount Wincelous, who had attained the age of seventy years, was equally respectable for learning, piety, and hospitality. His temper was so remarkably patient that when his house was broken open, his property seized, and his estates confiscated, he only said, with great composure, "The Lord hath given, and the Lord hath taken away." Being asked why he could engage in so dangerous a cause as that of attempting to support the elector Palatine Frederic against the power of the emperor, he replied, "I acted strictly according to the dictates of my conscience, and, to this day, deem him my king. I am now full of years, and wish to lay down life, that I may not be a witness of the further evils which are to attend my country. You have long thirsted for my blood, take it, for God will be my avenger." Then approaching the block, he stroked his long, grey beard, and said, "Venerable hairs, the greater honor now attends ye, a crown of martyrdom is your portion." Then laying down his head, it was severed from his body at one stroke, and placed upon a pole in a conspicuous part of the city.

Lord Harant was a man of good sense, great piety, and much experience gained by travel, as he had visited the principal places in Europe, Asia, and Africa. Hence he was free from national prejudices and had collected much knowledge.

The accusations against this nobleman, were, his being a Protestant, and having taken an oath of allegiance to Frederic, elector Palatine of the Rhine, as king of Bohemia. When he came upon the scaffold he said, "I have travelled through many countries, and traversed various barbarous nations, yet never found so much cruelty as at home. I have escaped innumerable perils both by sea and land, and surmounted inconceivable difficulties, to suffer innocently in my native place. My blood is likewise sought by those for whom I, and my forefathers, have hazarded our estates; but, Almighty God! forgive them, for they know not what they do." He then went to the block, knelt down, and exclaimed with great energy, "Into Thy hands, O Lord! I commend my spirit; in Thee have I always trusted; receive me, therefore, my blessed Redeemer." The fatal stroke was then given, and a period put to the temporary pains of this life.

Lord Frederic de Bile suffered as a Protestant, and a promoter of the late war; he met his fate with serenity, and only said he wished well to the friends whom he left behind, forgave the enemies who caused his death, denied the authority of the emperor in that country, acknowledged Frederic to be the only true king of Bohemia, and hoped for salvation in the merits of his blessed Redeemer.

Lord Henry Otto, when he first came upon the scaffold, seemed greatly confounded, and said, with some asperity, as if addressing himself to the emperor, "Thou tyrant Ferdinand, your throne is established in blood; but if you will kill my body, and disperse my members, they shall still rise up in judgment against you." He then was silent, and having walked about for some time, seemed to recover his fortitude, and growing calm, said to a gentleman who stood near, "I was, a few minutes since, greatly discomposed, but now I feel my spirits revive; God be praised for affording me such comfort; death no longer appears as the king of terrors, but seems to invite me to participate of some unknown joys." Kneeling before the block, he said, "Almighty God! to Thee I commend my soul, receive it for the sake of Christ, and admit it to the glory of Thy presence." The executioner put this nobleman to considerable pain, by making several strokes before he severed the head from the body.

The earl of Rugenia was distinguished for his superior abilities, and unaffected piety. On the scaffold he said, "We who drew our swords fought only to preserve the liberties of the people, and to keep our consciences sacred: as we were overcome, I am better pleased at the sentence of death, than if the emperor had given me life; for I find that it pleases God to have his truth defended, not by our swords, but by our blood." He then went boldly to the block, saying, "I shall now be speedily with Christ," and received the crown of martyrdom with great courage.

Sir Gaspar Kaplitz was eighty-six years of age. When he came to the place of execution, he addressed the principal officer thus: "Behold a miserable ancient man, who hath often entreated God to take him out of this wicked world, but could not until now obtain his desire, for God reserved me until these years to be a spectacle to the world, and a sacrifice to himself; therefore God's will be done." One of the officers told him, in consideration of his great age, that if he would only ask pardon, he would immediately receive it. "Ask pardon, (exclaimed he) I will ask pardon of God, whom I have frequently offended; but not of the emperor, to whom I never gave any offence; should I sue for pardon, it might be justly suspected I had committed some crime for which I deserved this condemnation. No, no, as I die innocent, and with a clear conscience, I would not be separated from this noble company of martyrs:" so saying, he cheerfully resigned his neck to the block.

Procopius Dorzecki on the scaffold said, "We are now under the emperor's judgment; but in time he shall be judged, and we shall appear as witnesses against him." Then taking a gold medal from his neck, which was struck when the elector Frederic was crowned king of Bohemia, he presented it to one of the officers, at the same time uttering these words, "As a dying man, I request, if ever King Frederic is restored to the throne of Bohemia, that you will give him this medal. Tell him, for his sake, I wore it until death, and that now I willingly lay down my life for God and my king." He then cheerfully laid down his head and submitted to the fatal blow.

Dionysius Servius was brought up a Roman Catholic, but had embraced the reformed religion for some years. When upon the scaffold the Jesuits used their utmost endeavors to make him recant, and return to his former faith, but he paid not the least attention to their exhortations. Kneeling down he said, "They may destroy my body, but cannot injure my soul, that I commend to my Redeemer"; and then patiently submitted to martyrdom, being at that time fifty-six years of age.

Valentine Cockan, was a person of considerable fortune and eminence, perfectly pious and honest, but of trifling abilities; yet his imagination seemed to grow bright, and his faculties to improve on death's approach, as if the impending danger refined the understanding. Just before he was beheaded, he expressed himself with such eloquence, energy, and precision as greatly amazed those who knew his former deficiency in point of capacity.

Tobias Steffick was remarkable for his affability and serenity of temper.

He was perfectly resigned to his fate, and a few minutes before his death spoke in this singular manner, "I have received, during the whole course of my life, many favors from God; ought I not therefore cheerfully to take one bitter cup, when He thinks proper to present it? Or rather, ought I not to rejoice that it is his will I should give up a corrupted life for that of immortality!"

Dr. Jessenius, an able student of physic, was accused of having spoken disrespectful words of the emperor, of treason in swearing allegiance to the elector Frederic, and of heresy in being a Protestant. For the first accusation he had his tongue cut out; for the second he was beheaded; and for the third, and last, he was quartered, and the respective parts exposed on poles.

Christopher Chober, as soon as he stepped upon the scaffold said, "I come in the name of God, to die for His glory; I have fought the good fight, and finished my course; so, executioner, do your office." The executioner obeyed, and he instantly received the crown of martyrdom.

No person ever lived more respected or died more lamented than John Shultis. The only words he spoke, before receiving the fatal stroke, were, "The righteous seem to die in the eyes of fools, but they only go to rest. Lord Jesus! Thou hast promised that those who come to Thee shall not be cast off. Behold, I am come; look on me, pity me, pardon my sins, and receive my soul."

Maximilian Hostialick was famed for his learning, piety, and humanity.

When he first came on the scaffold, he seemed exceedingly terrified at the approach of death. The officer taking notice of his agitation, Hostialick said, "Ah! sir, now the sins of my youth crowd upon my mind, but I hope God will enlighten me, lest I sleep the sleep of death and lest mine enemies say we have prevailed." Soon after he said, "I hope my repentance is sincere, and will be accepted, in which case the blood of Christ will wash me from my crimes." He then told the officer he should repeat the Song of Simeon; at the conclusion of which the executioner might do his duty. He accordingly, said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation;" at which words his head was struck off at one blow.

When John Kutnaur came to the place of execution, a Jesuit said to him, "Embrace the Roman Catholic faith, which alone can save and arm you against the terrors of death." To which he replied, "Your superstitious faith I abhor, it leads to perdition, and I wish for no other arms against the terrors of death than a good conscience." The Jesuit turned away, saying, sarcastically, "The Protestants are impenetrable rocks." "You are mistaken," said Kutnaur, "it is Christ that is the Rock, and we are firmly fixed upon Him."

This person not being born independent, but having acquired a fortune by a mechanical employment, was ordered to be hanged. Just before he was turned off, he said, "I die, not for having committed any crime, but for following the dictates of my own conscience, and defending my country and religion."

Simeon Sussickey was father-in-law to Kutnaur, and like him, was ordered to be executed on a gallows. He went cheerfully to death, and appeared impatient to be executed, saying, "Every moment delays me from entering into the Kingdom of Christ."

Nathaniel Wodnianskey was hanged for having supported the Protestant cause, and the election of Frederic to the crown of Bohemia. At the gallows, the Jesuits did all in their power to induce him to renounce his faith. Finding their endeavors ineffectual, one of them said, "If you will not adjure your heresy, at least repent of your rebellion?" To which Wodnianskey replied, "You take away our lives under a pretended charge of rebellion; and, not content with that, seek to destroy our souls; glut yourselves with blood, and be satisfied; but tamper not with our consciences."

Wodnianskey's own son then approached the gallows, and said to his father, "Sir, if life should be offered to you on condition of apostasy, I entreat you to remember Christ, and reject such pernicious overtures." To this the father replied, "It is very acceptable, my son, to be exhorted to constancy by you; but suspect me not; rather endeavor to confirm in their faith your brothers, sisters, and children, and teach them to imitate that constancy of which I shall leave them an example." He had so soon concluded these words than he was turned off, receiving the crown of martyrdom with great fortitude.

Wincelous Gisbitzkey, during his whole confinement, had great hopes of life given him, which made his friends fear for the safety of his soul. He, however, continued steadfast in his faith, prayed fervently at the gallows, and met his fate with singular resignation.

Martin Foster was an ancient cripple; the accusations against whom were, being charitable to heretics, and lending money to the elector Frederic. His great wealth, however, seemed to have been his principal crime; and that he might be plundered of his treasures was the occasion of his being ranked in this illustrious list of martyrs.

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FOX'S BOOK OF MARTYRS

CHAPTER IX

An Account of the Life and Persecutions of Martin Luther

This illustrious German divine and reformer of the Church was the son of John Luther and Margaret Ziegler, and born at Isleben, a town of Saxony, in the county of Mansfield, November 10, 1483. His father's extraction and condition were originally but mean, and his occupation that of a miner; it is probable, however, that by his application and industry he improved the fortunes of his family, as he afterward became a magistrate of rank and dignity. Luther was early initiated into letters, and at the age of thirteen was sent to school at Magdeburg, and thence to Eisenach, in Thuringia, where he remained four years, producing the early indications of his future eminence.

In 1501 he was sent to the University of Erfurt, where he went through the usual courses of logic and philosophy. When twenty, he took a master's degree, and then lectured on Aristotle's physics, ethics, and other parts of philosophy. Afterward, at the instigation of his parents, he turned himself to the civil law, with a view of advancing himself to the bar, but was diverted from this pursuit by the following accident. Walking out into the fields one day, he was struck by lightning so as to fall to the ground, while a companion was killed by his side;

and this affected him so sensibly, that, without communicating his purpose to any of his friends, he withdrew himself from the world, and retired into the order of the hermits of St. Augustine.

Here he employed himself in reading St. Augustine and the schoolmen; but in turning over the leaves of the library, he accidentally found a copy of the Latin Bible, which he had never seen before. This raised his curiosity to a high degree: he read it over very greedily, and was amazed to find what a small portion of the Scriptures was rehearsed to the people.

He made his profession in the monastery of Erfurt, after he had been a novice one year; and he took priest's orders, and celebrated his first Mass in 1507. The year after, he was removed from the convent of Erfurt to the University of Wittenberg; for this university being just founded, nothing was thought more likely to bring it into immediate repute and credit, than the authority and presence of a man so celebrated, for his great parts and learning, as Luther.

In this University of Erfurt, there was a certain aged man in the convent of the Augustines with whom Luther, being then of the same order, a friar Augustine, had conference upon divers things, especially touching remission of sins; which article the said aged father opened unto Luther; declaring that God's express commandment is that every man should particularly believe his sins to be forgiven him in Christ: and further said that this interpretation was confirmed by St. Bernard: "This is the testimony that the Holy Ghost giveth thee in thy heart, saying, thy sins are forgiven thee. For this is the opinion of the apostle, that man is freely justified by faith."

By these words Luther was not only strengthened, but was also instructed of the full meaning of St. Paul, who repeateth so many times this sentence, "We are justified by faith." And having read the expositions of many upon this place, he then perceived, as well by the discourse of the old man, as by the comfort he received in his spirit, the vanity of those interpretations, which he had read before, of the schoolmen. And so, by little and little, reading and comparing the sayings and examples of the prophets and apostles, with continual invocation of God, and the excitation of faith by force of prayer, he perceived that doctrine most evidently. Thus continued he his study at Erfurt the space of four years in the convent of the Augustines.

In 1512, seven convents of his order having a quarrel with their vicar-general, Luther was chosen to go to Rome to maintain their cause. At Rome he saw the pope and the court, and had an opportunity of observing also the manners of the clergy, whose hasty, superficial, and impious way of celebrating Mass, he has severely noted. As soon as he had adjusted the dispute which was the business of his journey, he returned to Wittenberg, and was created doctor of divinity, at the expense of Frederic, elector of Saxony; who had often heard him preach, was perfectly acquainted with his merit, and revered him highly.

He continued in the University of Wittenberg, where, as professor of divinity, he employed himself in the business of his calling. Here then he began in the most earnest manner to read lectures upon the sacred books: he explained the Epistle to the Romans, and the Psalms, which he cleared up and illustrated in a manner so entirely new, and so different from what had been pursued by former commentators, that "there seemed, after a long and dark night, a new day to arise, in the judgment of all pious and prudent men."

Luther diligently reduced the minds of men to the Son of God: as John the Baptist demonstrated the Lamb of God that took away the sins of the world, even so Luther, shining in the Church as the bright daylight after a long and dark night, expressly showed that sins are freely remitted for the love of the Son of God, and that we ought faithfully to embrace this bountiful gift.

His life was correspondent to his profession; and it plainly appeared that his words were no lip-labor, but proceeded from the very heart. This admiration of his holy life much allured the hearts of his auditors.

The better to qualify himself for the task he had undertaken, he had applied himself attentively to the Greek and Hebrew languages; and in this manner was he employed, when the general indulgences were published in 1517.

Leo X who succeeded Julius II in March, 1513, formed a design of building the magnificent Church of St. Peter's at Rome, which was, indeed, begun by Julius, but still required very large sums to be finished. Leo, therefore, in 1517 published general indulgences throughout all Europe, in favor of those who contribute any sum to the building of St. Peter's; and appointed persons in different countries to preach up these indulgences, and to receive

money for them. These strange proceedings gave vast offence at Wittenberg, and particularly inflamed the pious zeal of Luther; who, being naturally warm and active, and in the present case unable to contain himself, was determined to declare against them at all adventures.

Upon the eve of All-saints, therefore, in 1517, he publicly fixed up, at the church next to the castle of that town, a thesis upon indulgences; in the beginning of which he challenged any one to oppose it either by writing or disputation. Luther's propositions about indulgences were no sooner published, than Tetzel, the Dominican friar, and commissioner for selling them, maintained and published at Frankfort, a thesis, containing a set of propositions directly contrary to them. He did more; he stirred up the clergy of his order against Luther; anathematized him from the pulpit, as a most damnable heretic; and burnt his thesis publicly at Frankfort. Tetzel's thesis was also burnt, in return, by the Lutherans at Wittenberg; but Luther himself disowned having had any hand in that procedure.

In 1518, Luther, though dissuaded from it by his friends, yet, to show obedience to authority, went to the monastery of St. Augustine, at Heidelberg, while the chapter was held; and here maintained, April 26, a dispute concerning "justification by faith"; which Bucer, who was present at, took down in writing, and afterward communicated to Beatus Rhenanus, not without the highest commendations.

In the meantime, the zeal of his adversaries grew every day more and more active against him; and he was at length accused to Leo X as a heretic. As soon as he returned therefore from Heidelberg, he wrote a letter to that pope, in the most submissive terms; and sent him, at the same time, an explication of his propositions about indulgences. This letter is dated on Trinity Sunday, 1518, and was accompanied with a protestation, wherein he declared, that he did not pretend to advance or defend anything contrary to the Holy Scriptures, or to the doctrine of the fathers, received and observed by the Church of Rome, or to the canons and decretals of the popes: nevertheless, he thought he had the liberty either to approve or disapprove the opinions of St. Thomas, Bonaventure, and other schoolmen and canonists, which are not grounded upon any text.

The emperor Maximilian was equally solicitous, with the pope about putting a stop to the propagation of Luther's opinions in Saxony; troublesome both to the Church and empire. Maximilian, therefore, applied to Leo, in a letter dated August 5, 1518, and begged him to forbid, by his authority, these useless, rash, and dangerous disputes; assuring him also that he would strictly execute in the empire whatever his holiness should enjoin.

In the meantime Luther, as soon as he understood what was transacting about him at Rome, used all imaginable means to prevent his being carried thither, and to obtain a hearing of his cause in Germany. The elector was also against Luther's going to Rome, and desired of Cardinal Cajetan, that he might be heard before him, as the pope's legate in Germany. Upon these addresses, the pope consented that the cause should be tried before Cardinal Cajetan, to whom he had given power to decide it.

Luther, therefore, set off immediately for Augsburg, and carried with him letters from the elector. He arrived here in October, 1518, and, upon an assurance of his safety, was admitted into the cardinal's presence. But Luther was soon convinced that he had more to fear from the cardinal's power than from disputations of any kind; and, therefore, apprehensive of being seized if he did not submit, withdrew from Augsburg upon the twentieth. But, before his departure, he published a formal appeal to the pope, and finding himself protected by the elector, continued to teach the same doctrines at Wittenberg, and sent a challenge to all the inquisitors to come and dispute with him.

As to Luther, Miltitius, the pope's chamberlain, had orders to require the elector to oblige him to retract, or to deny him his protection: but things were not now to be carried with so high a hand, Luther's credit being too firmly established. Besides, the emperor Maximilian happened to die upon the twelfth of this month, whose death greatly altered the face of affairs, and made the elector more able to determine Luther's fate. Miltitius thought it best, therefore, to try what could be done by fair and gentle means, and to that end came to some conference with Luther.

During all these treaties, the doctrine of Luther spread, and prevailed greatly; and he himself received great encouragement at home and abroad. The Bohemians about this time sent him a book of the celebrated John Huss, who had fallen a martyr in the work of reformation; and also letters, in which they exhorted him to constancy and

perseverance, owning that the divinity which he taught was the pure, sound, and orthodox divinity. Many great and learned men had joined themselves to him.

In 1519, he had a famous dispute at Leipsic with John Eccius. But this dispute ended at length like all others, the parties not the least nearer in opinion, but more at enmity with each other's persons.

About the end of this year, Luther published a book, in which he contended for the Communion being celebrated in both kinds; which was condemned by the bishop of Misnia, January 24, 1520.

While Luther was laboring to excuse himself to the new emperor and the bishops of Germany, Eccius had gone to Rome, to solicit his condemnation; which, it may easily be conceived, was now become not difficult to be attained. Indeed the continual importunities of Luther's adversaries with Leo, caused him at length to publish a formal condemnation of him, and he did so accordingly, in a bull, dated June 15, 1520. This was carried into Germany, and published there by Eccius, who had solicited it at Rome; and who, together with Jerome Alexander, a person eminent for his learning and eloquence, was intrusted by the pope with the execution of it. In the meantime, Charles V of Spain, after he had set things to rights in the Low Countries, went into Germany, and was crowned emperor, October the twenty-first at Aix-la-Chapelle.

Martin Luther, after he had been first accused at Rome upon Maunday Thursday by the pope's censure, shortly after Easter speedeth his journey toward Worms, where the said Luther, appearing before the emperor and all the states of Germany, constantly stuck to the truth, defended himself, and answered his adversaries.

Luther was lodged, well entertained, and visited by many earls, barons, knights of the order, gentlemen, priests, and the commonalty, who frequented his lodging until night.

He came, contrary to the expectation of many, as well adversaries as others. His friends deliberated together, and many persuaded him not to adventure himself to such a present danger, considering how these beginnings answered not the faith of promise made. Who, when he had heard their whole persuasion and advice, answered in this wise: "As touching me, since I am sent for, I am resolved and certainly determined to enter Worms, in the name of our Lord Jesus Christ; yea, although I knew there were as many devils to resist me as there are tiles to cover the houses in Worms."

The next day, the herald brought him from his lodging to the emperor's court, where he abode until six o'clock, for that the princes were occupied in grave consultations; abiding there, and being environed with a great number of people, and almost smothered for the press that was there. Then after, when the princes were set, and Luther entered, Eccius, the official, spake in this manner: "Answer now to the Emperor's demand. Wilt thou maintain all thy books which thou hast acknowledged, or revoke any part of them, and submit thyself?"

Martin Luther answered modestly and lowly, and yet not without some stoutness of stomach, and Christian constancy. "Considering your sovereign majesty, and your honors, require a plain answer; this I say and profess as resolutely as I may, without doubting or sophistication, that if I be not convinced by testimonies of the Scriptures (for I believe not the pope, neither his general Councils, which have erred many times, and have been contrary to themselves), my conscience is so bound and captivated in these Scriptures and the Word of God, that I will not, nor may not revoke any manner of thing; considering it is not godly or lawful to do anything against conscience. Hereupon I stand and rest: I have not what else to say. God have mercy upon me!"

The princes consulted together upon this answer given by Luther; and when they had diligently examined the same, the prolocutor began to repel him thus:

"The Emperor's majesty requireth of thee a simple answer, either negative or affirmative, whether thou mindest to defend all thy works as Christian, or no?"

Then Luther, turning to the emperor and the nobles, besought them not to force or compel him to yield against his conscience, confirmed with the Holy Scriptures, without manifest arguments alleged to the contrary by his adversaries. "I am tied by the Scriptures."

Before the Diet of Worms was dissolved, Charles V caused an edict to be drawn up, which was dated the eighth of May, and decreed that Martin Luther be, agreeably to the sentence of the pope, henceforward looked upon as a member separated from the Church, a schismatic, and an obstinate and notorious heretic. While the bull of Leo X executed by Charles V was thundering throughout the empire, Luther was safely shut up in the castle of Wittenberg; but weary at length of his retirement, he appeared publicly again at Wittenberg, March 6, 1522, after he had been absent about ten months.

Luther now made open war with the pope and bishops; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against the order falsely called "The Order of Bishops." He published also a translation of the New Testament in the German tongue, which was afterward corrected by himself and Melancthon.

Affairs were now in great confusion in Germany; and they were not less so in Italy, for a quarrel arose between the pope and the emperor, during which Rome was twice taken, and the pope imprisoned. While the princes were thus employed in quarrelling with each other, Luther persisted in carrying on the work of the Reformation, as well by opposing the papists, as by combating the Anabaptists and other fanatical sects; which, having taken the advantage of his contest with the Church of Rome, had sprung up and established themselves in several places.

In 1527, Luther was suddenly seized with a coagulation of the blood about the heart, which had like to have put an end to his life. The troubles of Germany being not likely to have any end, the emperor was forced to call a diet at Spires, in 1529, to require the assistance of the princes of the empire against the Turks. Fourteen cities, viz., Strassburg, Nuremberg, Ulm, Constance, Retlingen, Windsheim, Memmingen, Lindow, Kempten, Hailbron, Isny, Weissemburg, Nortlingen, S. Gal, joined against the decree of the Diet protestation, which was put into writing, and published April, 1529. This was the famous protestation, which gave the name of "Protestants" to the reformers in Germany.

After this, the Protestant princes labored to make a firm league and enjoined the elector of Saxony and his allies to approve of what the Diet had done; but the deputies drew up an appeal, and the Protestants afterwards presented an apology for their "Confession"-that famous confession which was drawn up by the temperate Melancthon, as also the apology. These were signed by a variety of princes, and Luther had now nothing else to do, but to sit down and contemplate the mighty work he had finished: for that a single monk should be able to give the Church of Rome so rude a shock, that there needed but such another entirely to overthrow it, may be well esteemed a mighty work.

In 1533, Luther wrote a consolatory epistle to the citizens of Oschatz, who had suffered some hardships for adhering to the Augsburg confession of faith: and in 1534, the Bible translated by him into German was first printed, as the old privilege, dated at Bibliopolis, under the elector's own hand, shows; and it was published in the year after. He also published this year a book, "Against Masses and the Consecration of Priests."

In February, 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so grievous an illness that there was no hope of his recovery. As he was carried along he made his will, in which he bequeathed his detestation of popery to his friends and brethren. In this manner was he employed until his death, which happened in 1546.

That year, accompanied by Melancthon, he paid a visit to his own country, which he had not seen for many years, and returned again in safety. But soon after, he was called thither again by the earls of Manfelt, to compose some differences which had arisen about their boundaries, where he was received by one hundred horsemen, or more, and conducted in a very honorable manner; but was at the same time so very ill that it was feared he would die. He said that these fits of sickness often came upon him, when he had any great business to undertake. Of this, however, he did not recover, but died in February 18, in his sixty-third year. A little before he expired, he admonished those that were about him to pray to God for the propagation of the Gospel, "Because," said he, "the Council of Trent, which had set once or twice, and the pope, will devise strange things against it." Feeling his fatal hour to approach, before nine o'clock in the morning, he commended himself to God with this devout prayer:

"My heavenly Father, eternal and merciful God! Thou hast manifested unto me Thy dear Son, our Lord Jesus Christ. I have taught Him, I have known Him; I love Him as my life, my health and my redemption; Whom the wicked have persecuted, maligned, and with injury afflicted. Draw my soul to Thee."

After this he said as ensueth, thrice: "I commend my spirit into Thy hands, Thou hast redeemed me, O God of Truth! 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have life everlasting.'" Having repeated oftentimes his prayers, he was called to God. So praying, his innocent ghost peaceably was separated from the earthly body.

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FOX'S BOOK OF MARTYRS

CHAPTER X

General Persecutions in Germany

The general persecutions in Germany were principally occasioned by the doctrines and ministry of Martin Luther. Indeed, the pope was so terrified at the success of that courageous reformer, that he determined to engage the emperor, Charles V, at any rate, in the scheme to attempt their extirpation.

To this end

- 1. He gave the emperor two hundred thousand crowns in ready money.
- 2. He promised to maintain twelve thousand foot, and five thousand horse, for the space of six months, or during a campaign.
- 3. He allowed the emperor to receive one half the revenues of the clergy of the empire during the war.
- 4. He permitted the emperor to pledge the abbey lands for five hundred thousand crowns, to assist in carrying on hostilities against the Protestants.

Thus prompted and supported, the emperor undertook the extirpation of the Protestants, against whom, indeed, he was particularly enraged himself; and, for this purpose, a formidable army was raised in Germany, Spain, and Italy.

The Protestant princes, in the meantime, formed a powerful confederacy, in order to repel the impending blow. A great army was raised, and the command given to the elector of Saxony, and the landgrave of Hesse. The imperial forces were commanded by the emperor of Germany in person, and the eyes of all Europe were turned on the event of the war.

At length the armies met, and a desperate engagement ensued, in which the Protestants were defeated, and the elector of Saxony and the landgrave of Hesse both taken prisoners. This fatal blow was succeeded by a horrid persecution, the severities of which were such that exile might be deemed a mild fate, and concealment in a dismal wood pass for happiness. In such times a cave is a palace, a rock a bed of down, and wild roots delicacies.

Those who were taken experienced the most cruel tortures that infernal imaginations could invent; and by their constancy evinced that a real Christian can surmount every difficulty, and despite every danger acquire a crown of martyrdom.

Henry Voes and John Esch, being apprehended as Protestants, were brought to examination. Voes, answering for himself and the other, gave the following answers to some questions asked by a priest, who examined them by order of the magistracy.

Priest. Were you not both, some years ago, Augustine friars?

Voes. Yes.

Priest. How came you to quit the bosom of the Church at Rome?

Voes. On account of her abominations.

Priest. In what do you believe?

Voes. In the Old and New Testaments.

Priest. Do you believe in the writings of the fathers, and the decrees of the Councils?

Voes. Yes, if they agree with Scripture.

Priest. Did not Martin Luther seduce you both?

Voes. He seduced us even in the very same manner as Christ seduced the apostles; that is, he made us sensible of the frailty of our bodies, and the value of our souls.

This examination was sufficient. They were both condemned to the flames, and soon after suffered with that manly fortitude which becomes Christians when they receive a crown of martyrdom.

Henry Sutphen, an eloquent and pious preacher, was taken out of his bed in the middle of the night, and compelled to walk barefoot a considerable way, so that his feet were terribly cut. He desired a horse, but his conductors said, in derision, "A horse for a heretic! no no, heretics may go barefoot." When he arrived at the place of his destination, he was condemned to be burnt; but, during the execution, many indignities were offered him, as those who attended not content with what he suffered in the flames, cut and slashed him in a most terrible manner.

Many were murdered at Halle; Middleburg being taken by storm all the Protestants were put to the sword, and great numbers were burned at Vienna.

An officer being sent to put a minister to death, pretended, when he came to the clergyman's house, that his intentions were only to pay him a visit. The minister, not suspecting the intended cruelty, entertained his supposed guest in a very cordial manner. As soon as dinner was over, the officer said to some of his attendants, "Take this clergyman, and hang him." The attendants themselves were so shocked after the civility they had seen, that they hesitated to perform the commands of their master; and the minister said, "Think what a sting will remain on your conscience, for thus violating the laws of hospitality." The officer, however, insisted upon being obeyed, and the attendants, with reluctance, performed the execrable office of executioners.

Peter Spengler, a pious divine, of the town of Schalet, was thrown into the river, and drowned. Before he was taken to the banks of the stream which was to become his grave, they led him to the market place that his crimes might be proclaimed; which were, not going to Mass, not making confession, and not believing in transubstantiation. After this ceremony was over, he made a most excellent discourse to the people, and concluded with a kind hymn, of a very edifying nature.

A Protestant gentleman being ordered to lose his head for not renouncing his religion, went cheerfully to the place of execution. A friar came to him, and said these words in a low tone of voice, "As you have a great reluctance publicly to abjure your faith, whisper your confession in my ear, and I will absolve your sins." To this the gentleman loudly replied, "Trouble me not, friar, I have confessed my sins to God, and obtained absolution through the merits of Jesus Christ." Then turning to the executioner, he said, "Let me not be pestered with these men, but perform your duty," on which his head was struck off at a single blow.

Wolfgang Scuch, and John Huglin, two worthy ministers, were burned, as was Leonard Keyser, a student of the University of Wertembergh; and George Carpenter, a Bavarian, was hanged for refusing to recant Protestantism.

The persecutions in Germany having subsided many years, again broke out in 1630, on account of the war between the emperor and the king of Sweden, for the latter was a Protestant prince, and consequently the Protestants of Germany espoused his cause, which greatly exasperated the emperor against them.

The imperialists having laid siege to the town of Passewalk, (which was defended by the Swedes) took it by storm, and committed the most horrid cruelties on the occasion. They pulled down the churches, burnt the houses, pillaged the properties, massacred the ministers, put the garrison to the sword, hanged the townsmen, ravished the women, smothered the children, etc., etc.

A most bloody tragedy was transacted at Magdeburg, in the year 1631. The generals Tilly and Pappenheim, having taken that Protestant city by storm, upwards of twenty thousand persons, without distinction of rank, sex, or age, were slain during the carnage, and six thousand were drowned in attempting to escape over the river Elbe. After this fury had subsided, the remaining inhabitants were stripped naked, severely scourged, had their ears cropped, and being yoked together like oxen were turned adrift.

The town of Hoxter was taken by the popish army, and all the inhabitants as well as the garrison were put to the sword; the houses even were set on fire, the bodies being consumed in the flames.

At Griphenberg, when the imperial forces prevailed, they shut up the senators in the senate chamber, and surrounding it by lighted straw suffocated them.

Franhental surrendered upon articles of capitulation, yet the inhabitants were as cruelly used as at other places; and at Heidelberg many were shut up in prison and starved.

The cruelties used by the imperial troops, under Count Tilly in Saxony, are thus enumerated.

Half strangling, and recovering the persons again repeatedly. Rolling sharp wheels over the fingers and toes. Pinching the thumbs in a vice. Forcing the most filthy things down the throat, by which many were choked. Tying cords round the head so tightly that the blood gushed out of the eyes, nose, ears, and mouth. Fastening burning matches to the fingers, toes, ears, arms, legs, and even the tongue. Putting powder in the mouth and setting fire to it, by which the head was shattered to pieces. Tying bags of powder to all parts of the body, by which the person was blown up. Drawing cords backwards and forwards through the fleshy parts. Making incisions with bodkins and knives in the skin. Running wires through the nose, ears, lips, etc. Hanging Protestants up by the legs, with their heads over a fire, by which they were smoke dried. Hanging up by one arm until it was dislocated. Hanging upon hooks by the ribs. Forcing people to drink until they burst. Baking many in hot ovens. Fixing weights to the feet, and drawing up several with pulleys. Hanging, stifling, roasting, stabbing, frying, racking, ravishing, ripping open, breaking the bones, rasping off the flesh, tearing with wild horses, drowning, strangling, burning, broiling, crucifying, immuring, poisoning, cutting off tongues, noses, ears, etc., sawing off the limbs, hacking to pieces, and drawing by the heels through the streets.

The enormous cruelties will be a perpetual stain on the memory of Count Tilly, who not only committed, but even commanded the troops to put them in practice. Wherever he came, the most horrid barbarities and cruel depredations ensued: famine and conflagration marked his progress: for he destroyed all the provisions he could not take with him, and burnt all the towns before he left them; so that the full result of his conquests were murder, poverty, and desolation.

An aged and pious divine they stripped naked, tied him on his back upon a table, and fastened a large, fierce cat upon his belly. They then pricked and tormented the cat in such a manner that the creature with rage tore his belly open, and gnawed his bowels.

Another minister and his family were seized by these inhuman monsters; they ravished his wife and daughter before his face; stuck his infant son upon the point of a lance, and then surrounding him with his whole library of books, they set fire to them, and he was consumed in the midst of the flames.

In Hesse-Cassel some of the troops entered an hospital, in which were principally mad women, when stripping all the poor wretches naked, they made them run about the streets for their diversion, and then put them all to death.

In Pomerania, some of the imperial troops entering a small town, seized upon all the young women, and girls of upwards of ten years, and then placing their parents in a circle, they ordered them to sing Psalms, while they ravished their children, or else they swore they would cut them to pieces afterward. They then took all the married women who had young children, and threatened, if they did not consent to the gratification of their lusts, to burn their children before

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CHAPTER XI

An Account of the Persecutions in the Netherlands

The light of the Gospel having successfully spread over the Netherlands, the pope instigated the emperor to commence a persecution against the Protestants; when many thousand fell martyrs to superstitious malice and barbarous bigotry, among whom the most remarkable were the following:

Wendelinuta, a pious Protestant widow, was apprehended on account of her religion, when several monks, unsuccessfully, endeavored to persuade her to recant. As they could not prevail, a Roman Catholic lady of her acquaintance desired to be admitted to the dungeon in which she was confined, and promised to exert herself strenuously towards inducing the prisoner to abjure the reformed religion. When she was admitted to the dungeon, she did her utmost to perform the task she had undertaken; but finding her endeavors ineffectual, she said, "Dear Wendelinuta, if you will not embrace our faith, at least keep the things which you profess secret within your own bosom, and strive to prolong your life." To which the widow replied, "Madam, you know not what you say; for with the heart we believe to righteousness, but with the tongue confession is made unto salvation." As she positively refused to recant, her goods were confiscated, and she was condemned to be burnt. At the place of execution a monk held a cross to her, and bade her kiss and worship God. To which she answered, "I worship no wooden god, but the eternal God who is in heaven." She was then executed, but through the before-mentioned Roman Catholic lady, the favor was granted that she should be strangled before fire was put to the fagots.

Two Protestant clergymen were burnt at Colen; a tradesman of Antwerp, named Nicholas, was tied up in a sack, thrown into the river, and drowned; and Pistorius, a learned student, was carried to the market of a Dutch village in a fool's coat, and committed to the flames.

Sixteen Protestants, having receive sentence to be beheaded, a Protestant minister was ordered to attend the execution. This gentleman performed the function of his office with great propriety, exhorted them to repentance, and gave them comfort in the mercies of their Redeemer. As soon as the sixteen were beheaded, the magistrate cried out to the executioner, "There is another stroke remaining yet; you must behead the minister; he can never die at a better time than with such excellent precepts in his mouth, and such laudable examples before him." He was accordingly beheaded, though even many of the Roman Catholics themselves reprobated this piece of treacherous and unnecessary cruelty.

George Scherter, a minister of Salzburg, was apprehended and committed to prison for instructing his flock in the knowledge of the Gospel. While he was in confinement he wrote a confession of his faith; soon after which he was condemned, first to be beheaded, and afterward to be burnt to ashes. On his way to the place of execution he said to the spectators, "That you may know I die a true Christian, I will give you a sign." This was indeed verified in a most singular manner; for after his head was cut off, the body lying a short space of time with the belly to the ground, it suddenly turned upon the back, when the right foot crossed over t he left, as did also the right arm over the left: and in this manner it remained until it was committed to the flames.

In Louviana, a learned man, named Percinal, was murdered in prison; and Justus Insparg was beheaded, for having Luther's sermons in his possession.

Giles Tilleman, a cutler of Brussels, was a man of great humanity and piety. Among others he was apprehended as a Protestant, and many endeavors were made by the monks to persuade him to recant. He had once, by

accident, a fair opportunity of escaping from prison and being asked why he did not avail himself of it, he replied, "I would not do the keepers so much injury, as they must have answered for my absence, had I gone away." When he was sentenced to be burnt, he fervently thanked God for granting him an opportunity, by martyrdom, to glorify His name. Perceiving, at the place of execution, a great quantity of fagots, he desired the principal part of them might be given to the poor, saying, "A small quantity will suffice to consume me." The executioner offered to strangle him before the fire was lighted, but he would not consent, telling him that he defied the flames; and, indeed, he gave up the ghost with such composure amidst them, that he hardly seemed sensible of their effects.

In the year 1543 and 1544, the persecution was carried on throughout all Flanders in a most violent and cruel manner. Some were condemned to perpetual imprisonment, others to perpetual banishment; but most were put to death either by hanging, drowning, immuring, burning, the rack, or burying alive.

John de Boscane, a zealous Protestant, was apprehended on account of his faith, in the city of Antwerp. On his trial, he steadfastly professed himself to be of the reformed religion, which occasioned his immediate condemnation. The magistrate, however, was afraid to put him to death publicly, as he was popular through his great generosity, and almost universally beloved for his inoffensive life, and exemplary piety. A private execution being determined on, an order was given to drown him in prison. The executioner, accordingly, put him in a large tub; but Boscane struggling, and getting his head above the water, the executioner stabbed him with a dagger in several places, until he expired.

John de Buisons, another Protestant, was, about the same time, secretly apprehended, and privately executed at Antwerp. The numbers of Protestants being great in that city, and the prisoner much respected, the magistrates feared an insurrection, and for that reason ordered him to be beheaded in prison.

A.D. 1568, three persons were apprehended in Antwerp, named Scoblant, Hues, and Coomans. During their confinement they behaved with great fortitude and cheerfulness, confessing that the hand of God appeared in what had befallen them, and bowing down before the throne of his providence. In an epistle to some worthy Protestants, they expressed themselves in the following words: "Since it is the will of the Almighty that we should suffer for His name, and be persecuted for the sake of His Gospel, we patiently submit, and are joyful upon the occasion; though the flesh may rebel against the spirit, and hearken to the council of the old serpent, yet the truths of the Gospel shall prevent such advice from being taken, and Christ shall bruise the serpent's head. We are not comfortless in confinement, for we have faith; we fear not affliction, for we have hope; and we forgive our enemies, for we have charity. Be not under apprehensions for us, we are happy in confinement through the promises of God, glory in our bonds, and exult in being thought worthy to suffer for the sake of Christ. We desire not to be released, but to be blessed with fortitude; we ask not liberty, but the power of perseverance; and wish for no change in our condition, but that which places a crown of martyrdom upon our heads."

Scoblant was first brought to his trial; when, persisting in the profession of his faith, he received sentence of death. On his return to prison, he earnestly requested the jailer not to permit any friar to come near him; saying, "They can do me no good, but may greatly disturb me. I hope my salvation is already sealed in heaven, and that the blood of Christ, in which I firmly put my trust, hath washed me from my iniquities. I am not going to throw off this mantle of clay, to be clad in robes of eternal glory, by whose celestial brightness I shall be freed from all errors. I hope I may be the last martyr to papal tyranny, and the blood already spilt found sufficient to quench the thirst of popish cruelty; that the Church of Christ may have rest here, as his servants will hereafter." On the day of execution, he took a pathetic leave of his fellow prisoners. At the stake he fervently said the Lord's Prayer, and sung the Fortieth Psalm; then commending his soul to God, he was burnt alive.

Hues, soon after died in prison; upon which occasion Coomans wrote thus to his friends: "I am now deprived of my friends and companions; Scoblant is martyred, and Hues dead, by the visitation of the Lord; yet I am not alone, I have with me the God of Abraham, of Isaac, and of Jacob; He is my comfort, and shall be my reward. Pray unto God to strengthen me to the end, as I expect every hour to be freed from this tenement of clay."

On his trial he freely confessed himself of the reformed religion, answered with a manly fortitude to every charge against him, and proved the Scriptural part of his answers from the Gospel. The judge told him the only alternatives were recantation or death; and concluded by saying, "Will you die for the faith you profess?" To which Coomans replied, "I am not only willing to die, but to suffer the most excruciating torments for it; after

which my soul shall receive its confirmation from God Himself, in the midst of eternal glory." Being condemned, he went cheerfully to the place of execution, and died with the most manly fortitude, and Christian resignation.

William of Nassau fell a sacrifice to treachery, being assassinated in the fifty-first year of his age, by Beltazar Gerard, a native of Ranche Compte, in the province of Burgundy. This murderer, in hopes of a reward here and hereafter, for killing an enemy to the king of Spain and an enemy to the Catholic religion, undertook to destroy the prince of Orange. Having procured firearms, he watched him as he passed through the great hall of his palace to dinner, and demanded a passport. The princess of Orange, observing that the assassin spoke with a hollow and confused voice, asked who he was, saying that she did not like his countenance. The prince answered that it was one that demanded a passport, which he should presently have.

Nothing further passed before dinner, but on the return of the prince and princess through the same hall, after dinner was over, the assassin, standing concealed as much as possible by one of the pillars, fired at the prince, the balls entering at the left side, and passing through the right, wounding in their passage the stomach and vital parts. On receiving the wounds, the prince only said, "Lord, have mercy upon my soul, and upon these poor people," and then expired immediately.

The lamentations throughout the United Provinces were general, on account of the death of the prince of Orange; and the assassin, who was immediately taken, received sentence to be put to death in the most exemplary manner, yet such was his enthusiasm, or folly, that when his flesh was torn by red-hot pincers, he coolly said, "If I was at liberty, I would commit such an action over again."

The prince of Orange's funeral was the grandest ever seen in the Low Countries, and perhaps the sorrow for his death the most sincere, as he left behind him the character he honestly deserved, viz., that of father of his people.

To conclude, multitudes were murdered in different parts of Flanders; in the city of Valence, in particular, fifty-seven of the principal inhabitants were butchered in one day, for refusing to embrace the Romish superstition; and great numbers were suffered to languish in confinement, until they perished through the inclemency of their dungeons.

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FOX'S BOOK OF MARTYRS

CHAPTER XII

The Life and Story of the True Servant and Martyr of God,

William Tyndale

We have now to enter into the story of the good martyr of God, William Tyndale; which William Tyndale, as he was a special organ of the Lord appointed, and as God's mattock to shake the inward roots and foundation of the pope's proud prelacy, so the great prince of darkness, with his impious imps, having a special malice against him, left no way unsought how craftily to entrap him, and falsely to betray him, and maliciously to spill his life, as by the process of his story here following may appear.

William Tyndale, the faithful minister of Christ, was born about the borders of Wales, and brought up from a child in the University of Oxford, where he, by long continuance, increased as well in the knowledge of tongues, and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he, lying then in Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity; instructing them in the knowledge and truth of the Scriptures. His manners and

conversation being correspondent to the same, were such that all they that knew him reputed him to be a man of most virtuous disposition, and of life unspotted.

Thus he, in the University of Oxford, increasing more and more in learning, and proceeding in degrees of the schools, spying his time, removed from thence to the University of Cambridge, where he likewise made his abode a certain space. Being now further ripened in the knowledge of God's Word, leaving that university, he resorted to one Master Welch, a knight of Gloucestershire, and was there schoolmaster to his children, and in good favor with his master. As this gentleman kept a good ordinary commonly at his table, there resorted to him many times sundry abbots, deans, archdeacons, with divers other doctors, and great beneficed men; who there, together with Master Tyndale siting at the same table, did use many times to enter communication, and talk of learned men, as of Luther and of Erasmus; also of divers other controversies and questions upon the Scripture.

Then Master Tyndale, as he was learned and well practiced in God's matters, spared not to show unto them simply and plainly his judgment, and when they at any time did vary from Tyndale in opinions, he would show them in the Book, and lay plainly before them the open and manifest places of the Scriptures, to confute their errors, and confirm his sayings. And thus continued they for a certain season, reasoning and contending together divers times, until at length they waxed weary, and bare a secret grudge in their hearts against him.

As this grew on, the priests of the country, clustering together, began to grudge and storm against Tyndale, railing against him in alehouses and other places, affirming that his sayings were heresy; and accused him secretly to the chancellor, and others of the bishop's officers.

It followed not long after this that there was a sitting of the bishop's chancellor appointed, and warning was given to the priests to appear, amongst whom Master Tyndale was also warned to be there. And whether he had any misdoubt by their threatenings, or knowledge given him that they would lay some things to his charge, it is uncertain; but certain this is (as he himself declared), that he doubted their privy accusations; so that he by the way, in going thitherwards, cried in his mind heartily to God, to give him strength fast to stand in the truth of His Word.

When the time came for his appearance before the chancellor, he threatened him grievously, reviling and rating him as though he had been a dog, and laid to his charge many things whereof no accuser could be brought forth, notwithstanding that the priests of the country were there present. Thus Master Tyndale, escaping out of their hands, departed home, and returned to his master again.

There dwelt not far off a certain doctor, that he been chancellor to a bishop, who had been of old, familiar acquaintance with Master Tyndale, and favored him well; unto whom Master Tyndale went and opened his mind upon divers questions of the Scripture: for to him he durst be bold to disclose his heart. Unto whom the doctor said, "Do you not know that the pope is very Antichrist, whom the Scripture speaketh of? But beware what you say; for if you shall be perceived to be of that opinion, it will cost you your life."

Not long after, Master Tyndale happened to be in the company of a certain divine, recounted for a learned man, and, in communing and disputing with him, he drove him to that issue, that the said great doctor burst out into these blasphemous words, "We were better to be without God's laws than the pope's." Master Tyndale, hearing this, full of godly zeal, and not bearing that blasphemous saying, replied, "I defy the pope, and all his laws;" and added, "If God spared him life, ere many years he would cause a boy that driveth the plough to know more of the Scripture than he did."

The grudge of the priests increasing still more and more against Tyndale, they never ceased barking and rating at him, and laid many things sorely to his charge, saying that he was a heretic. Being so molested and vexed, he was constrained to leave that country, and to seek another place; and so coming to Master Welch, he desired him, of his good will, that he might depart from him, saying: "Sir, I perceive that I shall not be suffered to tarry long here in this country, neither shall you be able, though you would, to keep me out of the hands of the spirituality; what displeasure might grow to you by keeping me, God knoweth; for the which I should be right sorry."

So that in fine, Master Tyndale, with the good will of his master, departed, and eftsoons came up to London, and there preached a while, as he had done in the country.

Bethinking himself of Cuthbert Tonal, then bishop of London, and especially of the great commendation of Erasmus, who, in his annotations, so extolleth the said Tonal for his learning, Tyndale thus cast with himself, that if he might attain unto his service, he were a happy man. Coming to Sir Henry Guilford, the king's comptroller, and bringing with him an oration of Isocrates, which he had translated out of Greek into English, he desired him to speak to the said bishop of London for him; which he also did; and willed him moreover to write an epistle to the bishop, and to go himself with him. This he did, and delivered his epistle to a servant of his, named William Hebilthwait, a man of his old acquaintance. But God, who secretly disposeth the course of things, saw that was not best for Tyndale's purpose, nor for the profit of His Church, and therefore gave him to find little favor in the bishop's sight; the answer of whom was this: his house was full; he had more than he could well find; and he advised him to seek in London abroad, where, he said, he could lack no service.

Being refused of the bishop he came to Humphrey Mummuth, alderman of London, and besought him to help him: who the same time took him into his house, where the said Tyndale lived (as Mummuth said) like a good priest, studying both night and day. He would eat but sodden meat by his good will, nor drink but small single beer. He was never seen in the house to wear linen about him, all the space of his being there.

And so remained Master Tyndale in London almost a year, marking with himself the course of the world, and especially the demeanor of the preachers, how they boasted themselves, and set up their authority; beholding also the pomp of the prelates, with other things more, which greatly misliked him; insomuch that he understood not only that there was no room in the bishop's house for him to translate the New Testament, but also that there was no place to do it in all England.

Therefore, having by God's providence some aid ministered unto him by Humphrey Mummuth, and certain other good men, he took his leave of the realm, and departed into Germany, where the good man, being inflamed with a tender care and zeal of his country, refused no travail nor diligence, how, by all means possible, to reduce his brethren and countrymen of England to the same taste and understanding of God's holy Word and verity, which the Lord had endued him withal. Whereupon, considering in his mind, and conferring also with John Frith, Tyndale thought with himself no way more to conduce thereunto, than if the Scripture were turned into the vulgar speech, that the poor people might read and see the simple plain Word of God. He perceived that it was not possible to establish the lay people in any truth, except the Scriptures were so plainly laid before their eyes in their mother tongue that they might see the meaning of the text; for else, whatsoever truth should be taught them, the enemies of the truth would quench it, either with reasons of sophistry, and traditions of their own making, founded without all ground of Scripture; or else juggling with the text, expounding it in such a sense as it were impossible to gather of the text, if the right meaning thereof were seen.

Master Tyndale considered this only, or most chiefly, to be the cause of all mischief in the Church, that the Scriptures of God were hidden from the people's eyes; for so long the abominable doings and idolatries maintained by the pharisaical clergy could not be espied; and therefore all their labor was with might and main to keep it down, so that either it should not be read at all, or if it were, they would darken the right sense with the mist of their sophistry, and so entangle those who reguked or despised their abominations; wresting the Scripture unto their own purpose, contrary unto the meaning of the text, they would so delude the unlearned lay people, that though thou felt in thy heart, and wert sure that all were false that they said, yet couldst thou not solve their subtle riddles.

For these and such other considerations this good man was stirred up of God to translate the Scripture into his mother tongue, for the profit of the simple people of his country; first setting in hand with the New Testament, which came forth in print about A.D. 1525. Cuthbert Tonal, bishop of London, with Sir Thomas More, being sore aggrieved, despised how to destroy that false erroneous translation, as they called it.

It happened that one Augustine Packington, a mercer, was then at Antwerp, where the bishop was. This man favored Tyndale, but showed the contrary unto the bishop. The bishop, being desirous to bring his purpose to pass, communed how that he would gladly buy the New Testaments. Packington hearing him say so, said, "My lord! I can do more in this matter than most merchants that be here, if it be your pleasure; for I know the Dutchmen and strangers that have brought them of Tyndale, and have them here to sell; so that if it be your lordship's pleasure, I must disburse money to pay for them, or else I cannot have them: and so I will assure you to have every book of them that is printed and unsold." The bishop, thinking he had God "by the toe," said, "Do your diligence, gentle Master Packington! get them for me, and I will pay whatsoever they cost; for I intend to

burn and destroy them all at Paul's Cross." This Augustine Packington went unto William Tyndale, and declared the whole matter, and so, upon compact made between them, the bishop of London had the books, Packington had the thanks, and Tyndale had the money.

After this, Tyndale corrected the same New Testaments again, and caused them to be newly imprinted, so that they came thick and threefold over into England. When the bishop perceived that, he sent for Packington, and said to him, "How cometh this, that there are so many New Testaments abroad? You promised me that you would buy them all." Then answered Packington, "Surely, I bought all that were to be had, but I perceive they have printed more since. I see it will never be better so long as they have letters and stamps: wherefore you were best to buy the stamps too, and so you shall be sure," at which answer the bishop smiled, and so the matter ended.

In short space after, it fortuneth that George Constantine was apprehended by Sir Thomas More, who was then chancellor of England, as suspected of certain heresies. Master More asked of him, saying, "Constantine! I would have thee be plain with me in one thing that I will ask; and I promise thee I will show thee favor in all other things whereof thou art accused. There is beyond the sea, Tyndale, Joye, and a great many of you: I know they cannot live without help. There are some that succor them with money; and thou, being one of them, hadst thy part thereof, and therefore knowest whence it came. I pray thee, tell me, who be they that help them thus?" "My lord," quoth Constantine, "I will tell you truly: it is the bishop of London that hath holpen us, for he hath bestowed among us a great deal of money upon New Testaments to burn them; and that hath been, and yet is, our only succor and comfort." "Now by my troth," quoth More, "I think even the same; for so much I told the bishop before he went about it."

After that, Master Tyndale took in hand to translate the Old Testament, finishing the five books of Moses, with sundry most learned and godly prologues most worthy to be read and read again by all good Christians. These books being sent over into England, it cannot be spoken what a door of light they opened to the eyes of the whole English nation, which before were shut up in darkness.

At his first departing out of the realm he took his journey into Germany, where he had conference with Luther and other learned men; after he had continued there a certain season he came down into the Netherlands, and had his most abiding in the town of Antwerp.

The godly books of Tyndale, and especially the New Testament of his translation, after that they began to come into men's hands, and to spread abroad, wrought great and singular profit to the godly; but the ungodly (envying and disdainng that the people should be anything wiser than they and, fearing lest by the shining beams of truth, their works of darkness should be discerned) began to stir with no small ado.

At what time Tyndale had translated Deuteronomy, minding to print the same at Hamburg, he sailed thitherward; upon the coast of Holland he suffered shipwreck, by which he lost all his books, writings, and copies, his money and his time, and so was compelled to begin all again. He came in another ship to Hamburg, where, at his appointment, Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter until December, in the house of a worshipful widow, Mistress Margaret Van Emmerson, A.D. 1529; a great sweating sickness being at the same time in the town. So, having dispatched his business at Hamburg, he returned to Antwerp.

When God's will was, that the New Testament in the common tongue should come abroad, Tyndale, the translator thereof, added to the latter end a certain epistle, wherein he desired them that were learned to amend, if ought were found amiss. Wherefore if there had been any such default deserving correction, it had been the part of courtesy and gentleness, for men of knowledge and judgment to have showed their learning therein, and to have redressed what was to be amended. But the clergy, not willing to have that book prosper, cried out upon it, that there were a thousand heresies in it, and that it was not to be corrected, but utterly to be suppressed. Some said it was not possible to translate the Scriptures into English; some that it was not lawful for the lay people to have it in their mother tongue; some, that it would make them all heretics. And to the intent to induce the temporal rulers unto their purpose, they said it would make the people to rebel against the king.

All this Tyndale himself, in his prologue before the first book of Moses, declareth; showing further what great pains were taken in examining that translation, and comparing it with their own imaginations, that with less labor, he supposeth, they might have translated a great part of the Bible; showing moreover that they scanned and

examined every title and point in such sort, and so narrowly, that there was not one i therein, but if it lacked a prick over his head, they did note it, and numbered it unto the ignorant people for a heresy.

So great were then the froward devices of the English clergy (who should have been the guides of light unto the people), to drive the people from the knowledge of the Scripture, which neither they would translate themselves, nor yet abide it to be translated of others; to the intent (as Tyndale saith) that the world being kept still in darkness, they might sit in the consciences of the people through vain superstition and false doctrine, to satisfy their ambition, and insatiable covetousness, and to exalt their own honor above king and emperor.

The bishops and prelates never rested before they had brought the king to their consent; by reason whereof, a proclamation in all haste was devised and set forth under public authority, that the Testament of Tyndale's translation was inhibited-which was about A.D. 1537. And not content herewith, they proceeded further, how to entangle him in their nets, and to bereave him of his life; which how they brought to pass, now it remaineth to be declared.

In the registers of London it appeareth manifest how that the bishops and Sir Thomas More having before them such as had been at Antwerp, most studiously would search and examine all things belonging to Tyndale, where and with whom he hosted, whereabouts stood the house, what was his stature, in what apparel he went, what resort he had; all which things when they had diligently learned then began they to work their feats.

William Tyndale, being in the town of Antwerp, had been lodged about one whole year in the house of Thomas Pointz, an Englishman, who kept a house of English merchants. Came thither one out of England, whose name was Henry Philips, his father being customer of Poole, a comely fellow, like as he had been a gentleman having a servant with him: but wherefore he came, or for what purpose he was sent thither, no man could tell.

Master Tyndale divers times was desired forth to dinner and support amongst merchants; by means whereof this Henry Philips became acquainted with him, so that within short space Master Tyndale had a great confidence in him, and brought him to his lodging, to the house of Thomas Pointz; and had him also once or twice with him to dinner and supper, and further entered such friendship with him, that through his procurement he lay in the same house of the said Pointz; to whom he showed moreover his books, and other secrets of his study, so little did Tyndale then mistrust this traitor.

But Pointz, having no great confidence in the fellow, asked Master Tyndale how he came acquainted with this Philips. Master Tyndale answered, that he was an honest man, handsomely learned, and very conformable. Pointz, perceiving that he bare such favor to him, said no more, thinking that he was brought acquainted with him by some friend of his. The said Philips, being in the town three or four days, upon a time desired Pointz to walk with him forth of the town to show him the commodities thereof, and in walking together without the town, had communication of divers things, and some of the king's affairs; by which talk Pointz as yet suspected nothing. But after, when the time was past, Pointz perceived this to be the mind of Philips, to feel whether the said Pointz might, for lucre of money, help him to his purpose, for he perceived before that Philips was monied, and would that Pointz should think no less. For he had desired Pointz before to help him to divers things; and such things as he named, he required might be of the best, "for," said he, "I have money enough."

Philips went from Antwerp to the court of Brussels, which is from thence twenty-four English miles, whence he brought with him to Antwerp, the procurator-general, who is the emperor's attorney, with certain other officers.

Within three or four days, Pointz went forth to the town of Barois, being eighteen English miles from Antwerp, where he had business to do for the space of a month or six weeks; and in the time of his absence Henry Philips came again to Antwerp, to the house of Pointz, and coming in, spake with his wife, asking whether Master Tyndale were within. Then went he forth again and set the officers whom he had brought with him from Brussels, in the street, and about the door. About noon he came again, and went to Master Tyndale, and desired him to lend him forty shillings; "for," said he, "I lost my purse this morning, coming over at the passage between this and Mechlin." So Master Tyndale took him forty shillings, which was easy to be had of him, if he had it; for in the wily subtleties of this world he was simple and inexpert. Then said Philips, "Master Tyndale! you shall be my guest here this day." "No," said Master Tyndale, "I go forth this day to dinner, and you shall go with me, and be my guest, where you shall be welcome."

So when it was dinner time, Master Tyndale went forth with Philips, and at the going forth of Pointz's house, was a long narrow entry, so that two could not go in front. Master Tyndale would have put Philips before him, but Philips would in no wise, but put Master Tyndale before, for that he pretended to show great humanity. So Master Tyndale, being a man of no great stature, went before, and Philips, a tall, comely person, followed behind him; who had set officers on either side of the door upon two seats, who might see who came in the entry. Philips pointed with his finger over Master Tyndale's head down to him, that the officers might see that it was he whom they should take. The officers afterwards told Pointz, when they had laid him in prison, that they pitied to see his simplicity. They brought him to the emperor's attorney, where he dined. Then came the procurator-general to the house of Pointz, and sent away all that was there of Master Tyndale's, as well his books as other things; and from thence Tyndale was had to the castle of Vilvorde, eighteen English miles from Antwerp.

Master Tyndale, remaining in prison, was proffered an advocate and a procurator; the which he refused, saying that he would make answer for himself. He had so preached to them who had him in charge, and such as was there conversant with him in the Castle that they reported of him, that if he were not a good Christian man, they knew not whom they might take to be one.

At last, after much reasoning, when no reason would serve, although he deserved no death, he was condemned by virtue of the emperor's decree, made in the assembly at Augsburg. Brought forth to the place of execution, he was tied to the stake, strangled by the hangman, and afterwards consumed with fire, at the town of Vilvorde, A.D. 1536; crying at the stake with a fervent zeal, and a loud voice, "Lord! open the king of England's eyes."

Such was the power of his doctrine, and the sincerity of his life, that during the time of his imprisonment (which endured a year and a half), he converted, it is said, his keeper, the keeper's daughter, and others of his household.

As touching his translation of the New Testament, because his enemies did so much carp at it, pretending it to be full of heresies, he wrote to John Frith, as followeth, "I call God to record against the day we shall appear before our Lord Jesus, that I never altered one syllable of God's Word against my conscience, nor would do this day, if all that is in earth, whether it be honor, pleasure, or riches, might be given me."

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FOX'S BOOK OF MARTYRS

CHAPTER XIII

An Account of the Life of John Calvin

This reformer was born at Noyon in Picardy, July 10, 1509. He was instructed in grammar, learning at Paris under Maturinus Corderius, and studied philosophy in the College of Montaigne under a Spanish professor.

His father, who discovered many marks of his early piety, particularly in his reprehensions of the vices of his companions, designed him at first for the Church, and got him presented, May 21, 1521, to the chapel of Notre Dame de la Gesine, in the Church of Noyon. In 1527 he was presented to the rectory of Marseville, which he exchanged in 1529 for the rectory of Point l'Eveque, near Noyon. His father afterward changed his resolution, and would have him study law; to which Calvin, who, by reading the Scriptures, had conceived a dislike to the superstitions of popery, readily consented, and resigned the chapel of Gesine and the rectory of Pont l'Eveque, in 1534. He made a great progress in that science, and improved no less in the knowledge of divinity by his private studies. At Bourges he applied to the Greek tongue, under the direction of Professor Wolmar.

His father's death having called him back to Noyon, he stayed there a short time, and then went to Paris, where a speech of Nicholas Cop, rector of the University of Paris, of which Calvin furnished the materials, having greatly displeased the Sorbonne and the parliament, gave rise to a persecution against the Protestants, and Calvin, who

narrowly escaped being taken in the College of Forteret, was forced to retire to Xaintonge, after having had the honor to be introduced to the queen of Navarre, who had raised this first storm against the Protestants.

Calvin returned to Paris in 1534. This year the reformed met with severe treatment, which determined him to leave France, after publishing a treatise against those who believed that departed souls are in a kind of sleep. He retired to Basel, where he studied Hebrew: at this time he published his *Institutions of the Christian Religion*; a work well adapted to spread his fame, though he himself was desirous of living in obscurity. It is dedicated to the French king, Francis I. Calvin next wrote an apology for the Protestants who were burnt for their religion in France. After the publication of this work, Calvin went to Italy to pay a visit to the duchess of Ferrara, a lady of eminent piety, by whom he was very kindly received.

From Italy he came back to France, and having settled his private affairs, he proposed to go to Strassburg or Basel, in company with his sole surviving brother, Antony Calvin; but as the roads were not safe on account of the war, except through the duke of Savoy's territories, he chose that road. "This was a particular direction of Providence," says Bayle; "it was his destiny that he should settle at Geneva, and when he was wholly intent upon going farther, he found himself detained by an order from heaven, if I may so speak."

At Geneva, Calvin therefore was obliged to comply with the choice which the consistory and magistrates made of him, with the consent of the people, to be one of their ministers, and professor of divinity. He wanted to undertake only this last office, and not the other; but in the end he was obliged to take both upon him, in August, 1536. The year following, he made all the people declare, upon oath, their assent to the confession of faith, which contained a renunciation of popery. He next intimated that he could not submit to a regulation which the canton of Berne had lately made. Whereupon the syndics of Geneva summoned an assembly of the people; and it was ordered that Calvin, Farel, and another minister should leave the town in a few days, for refusing to administer the Sacrament.

Calvin retired to Strassburg, and established a French church in that city, of which he was the first minister: he was also appointed to be professor of divinity there. Meanwhile the people of Geneva entreated him so earnestly to return to them that at last he consented, and arrived September 13, 1541, to the great satisfaction both of the people and the magistrates; and the first thing he did, after his arrival, was to establish a form of church discipline, and a consistorial jurisdiction, invested with power of inflicting censures and canonical punishments, as far as excommunication, inclusively.

It has long been the delight of both infidels and some professed Christians, when they wish to bring odium upon the opinions of Calvin, to refer to his agency in the death of Michael Servetus. This action is used on all occasions by those who have been unable to overthrow his opinions, as a conclusive argument against his whole system. "Calvin burnt Servetus!--Calvin burnt Servetus!" is a good proof with a certain class of reasoners, that the doctrine of the Trinity is not true--that divine sovereignty is Antiscriptural,--and Christianity a cheat.

We have no wish to palliate any act of Calvin's which is manifestly wrong. All his proceedings, in relation to the unhappy affair of Servetus, we think, cannot be defended. Still it should be remembered that the true principles of religious toleration were very little understood in the time of Calvin. All the other reformers then living approved of Calvin's conduct. Even the gentle and amiable Melancthon expressed himself in relation to this affair, in the following manner. In a letter addressed to Bullinger, he says, "I have read your statement respecting the blasphemy of Servetus, and praise your piety and judgment; and am persuaded that the Council of Geneva has done right in putting to death this obstinate man, who would never have ceased his blasphemies. I am astonished that any one can be found to disapprove of this proceeding." Farel expressly says, that "Servetus deserved a capital punishment." Bucer did not hesitate to declare, that "Servetus deserved something worse than death."

The truth is, although Calvin had some hand in the arrest and imprisonment of Servetus, he was unwilling that he should be burnt at all. "I desire," says he, "that the severity of the punishment should be remitted." "We endeavored to commute the kind of death, but in vain." "By wishing to mitigate the severity of the punishment," says Farel to Calvin, "you discharge the office of a friend towards your greatest enemy." "That Calvin was the instigator of the magistrates that Servetus might be burned," says Turritine, "historians neither anywhere affirm, nor does it appear from any considerations. Nay, it is certain, that he, with the college of pastors, dissuaded from that kind of punishment."

It has been often asserted, that Calvin possessed so much influence with the magistrates of Geneva that he might have obtained the release of Servetus, had he not been desirous of his destruction. This however, is not true. So far from it, that Calvin was himself once banished from Geneva, by these very magistrates, and often opposed their arbitrary measures in vain. So little desirous was Calvin of procuring the death of Servetus that he warned him of his danger, and suffered him to remain several weeks at Geneva, before he was arrested. But his language, which was then accounted blasphemous, was the cause of his imprisonment. When in prison, Calvin visited him, and used every argument to persuade him to retract his horrible blasphemies, without reference to his peculiar sentiments. This was the extent of Calvin's agency in this unhappy affair.

It cannot, however, be denied, that in this instance, Calvin acted contrary to the benignant spirit of the Gospel. It is better to drop a tear over the inconsistency of human nature, and to bewail those infirmities which cannot be justified. He declared he acted conscientiously, and publicly justified the act.

It was the opinion, that erroneous religious principles are punishable by the civil magistrate, that did the mischief, whether at Geneva, in Transylvania, or in Britain; and to this, rather than to Trinitarianism, or Unitarianism, it ought to be imputed.

After the death of Luther, Calvin exerted great sway over the men of that notable period. He was influential in France, Italy, Germany, Holland, England, and Scotland. Two thousand one hundred and fifty reformed congregations were organized, receiving from him their preachers.

Calvin, triumphant over all his enemies, felt his death drawing near. Yet he continued to exert himself in every way with youthful energy. When about to lie down in rest, he drew up his will, saying: "I do testify that I live and purpose to die in this faith which God has given me through His Gospel, and that I have no other dependence for salvation than the free choice which is made of me by Him. With my whole heart I embrace His mercy, through which all my sins are covered, for Christ's sake, and for the sake of His death and sufferings. According to the measure of grace granted unto me, I have taught this pure, simple Word, by sermons, by deeds, and by expositions of this Scripture. In all my battles with the enemies of the truth I have not used sophistry, but have fought the good fight squarely and directly."

May 27, 1564, was the day of his release and blessed journey home. He was in his fifty-fifth year.

That a man who had acquired so great a reputation and such an authority, should have had but a salary of one hundred crowns, and refuse to accept more; and after living fifty-five years with the utmost frugality should leave but three hundred crowns to his heirs, including the value of his library, which sold very dear, is something so heroic, that one must have lost all feeling not to admire. When Calvin took his leave of Strassburg, to return to Geneva, they wanted to continue to him the privileges of a freeman of their town, and the revenues of a prebend, which had been assigned to him; the former he accepted, but absolutely refused the other. He carried one of the brothers with him to Geneva, but he never took any pains to get him preferred to an honorable post, as any other possessed of his credit would have done. He took care indeed of the honor of his brother's family, by getting him freed from an adulteress, and obtaining leave to him to marry again; but even his enemies relate that he made him learn the trade of a bookbinder, which he followed all his life after.

Calvin as a Friend of Civil Liberty

The Rev. Dr. Wisner, in his late discourse at Plymouth, on the anniversary of the landing of the Pilgrims, made the following assertion: "Much as the name of Calvin has been scoffed at and loaded with reproach by many sons of freedom, there is not an historical proposition more susceptible of complete demonstration than this, that no man has lived to whom the world is under greater obligations for the freedom it now enjoys, than John Calvin."

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FOX'S BOOK OF MARTYRS

CHAPTER XIV

An Account of the Persecutions in Great Britain and Ireland,

Prior to the Reign of Queen Mary I

Gildas, the most ancient British writer extant, who lived about the time that the Saxons left the island of Great Britain, has drawn a most shocking instance of the barbarity of those people.

The Saxons, on their arrival, being heathens like the Scots and Picts, destroyed the churches and murdered the clergy wherever they came: but they could not destroy Christianity, for those who would not submit to the Saxon yoke, went and resided beyond the Severn. Neither have we the names of those Christian sufferers transmitted to us, especially those of the clergy.

The most dreadful instance of barbarity under the Saxon government, was the massacre of the monks of Bangor, A.D. 586. These monks were in all respects different from those men who bear the same name at present.

In the eighth century, the Danes, a roving crew of barbarians, landed in different parts of Britain, both in England and Scotland.

At first they were repulsed, but in A.D. 857, a party of them landed somewhere near Southampton, and not only robbed the people but burned down the churches, and murdered the clergy.

In A.D. 868, these barbarians penetrated into the center of England, and took up their quarters at Nottingham; but the English, under their king, Ethelred, drove them from their posts, and obliged them to retire to Northumberland.

In 870, another body of these barbarians landed at Norfolk, and engaged in battle with the English at Hertford. Victory declared in favor of the pagans, who took Edmund, king of the East Angles, prisoner, and after treating him with a thousand indignities, transfixing his body with arrows, and then beheaded him.

In Fifeshire, in Scotland, they burned many of the churches, and among the rest that belonging to the Culdees, at St. Andrews. The piety of these men made them objects of abhorrence to the Danes, who, wherever they went singled out the Christian priests for destruction, of whom no less than two hundred were massacred in Scotland.

It was much the same in that part of Ireland now called Leinster, there the Danes murdered and burned the priests alive in their own churches; they carried destruction along with them wherever they went, sparing neither age nor sex, but the clergy were the most obnoxious to them, because they ridiculed their idolatry, and persuaded their people to have nothing to do with them.

In the reign of Edward III the Church of England was extremely corrupted with errors and superstition; and the light of the Gospel of Christ was greatly eclipsed and darkened with human inventions, burthensome ceremonies and gross idolatry.

The followers of Wickliffe, then called Lollards, were become extremely numerous, and the clergy were so vexed to see them increase; whatever power or influence they might have to molest them in an underhand manner, they had no authority by law to put them to death. However, the clergy embraced the favorable opportunity, and prevailed upon the king to suffer a bill to be brought into parliament, by which all Lollards who remained obstinate, should be delivered over to the secular power, and burnt as heretics. This act was the first in Britain for the burning of people for their religious sentiments; it passed in the year 1401, and was soon after put into execution.

The first person who suffered in consequence of this cruel act was William Santree, or Sawtree, a priest, who was burnt to death in Smithfield.

Soon after this, Sir John Oldcastle, Lord Cobham, in consequence of his attachment to the doctrines of Wickliffe, was accused of heresy, and being condemned to be hanged and burnt, was accordingly executed in Lincoln's Inn Fields, A.D. 1419. In his written defense Lord Cobham said:

"As for images, I understand that they be not of belief, but that they were ordained since the belief of Christ was given by sufferance of the Church, to represent and bring to mind the passion of our Lord Jesus Christ, and martyrdom and good living of other saints: and that whoso it be, that doth the worship to dead images that is due to God, or putteth such hope or trust in help of them, as he should do to God, or hath affection in one more than in another, he doth in that, the greatest sin of idol worship.

"Also I suppose this fully, that every man in this earth is a pilgrim toward bliss, or toward pain; and that he that knoweth not, we will not know, we keep the holy commandments of God in his living here (albeit that he go on pilgrimages to all the world, and he die so), he shall be damned: he that knoweth the holy commandments of God, and keepeth them to his end, he shall be saved, though he never in his life go on pilgrimage, as men now use, to Canterbury, or to Rome, or to any other place."

Upon the day appointed, Lord Cobham was brought out of the Tower with his arms bound behind him, having a very cheerful countenance. Then was he laid upon a hurdle, as though he had been a most heinous traitor to the crown, and so drawn forth into St. Giles's field. As he was come to the place of execution, and was taken from the hurdle, he fell down devoutly upon his knees, desiring Almighty God to forgive his enemies. Then stood he up and beheld the multitude, exhorting them in most godly manner to follow the laws of God written in the Scriptures, and to beware of such teachers as they see contrary to Christ in their conversation and living. Then was he hanged up by the middle in chains of iron, and so consumed alive in the fire, praising the name of God, so long as his life lasted; the people, there present, showing great dolor. And this was done A.D. 1418.

How the priests that time fared, blasphemed, and accursed, requiring the people not to pray for him, but to judge him damned in hell, for that he departed not in the obedience of their pope, it were too long to write.

Thus resteth this valiant Christian knight, Sir John Oldcastle, under the altar of God, which is Jesus Christ, among that godly company, who, in the kingdom of patience, suffered great tribulation with the death of their bodies, for His faithful word and testimony.

In August, 1473, one Thomas Granter was apprehended in London; he was accused of professing the doctrines of Wickliffe, for which he was condemned as an obstinate heretic. This pious man, being brought to the sheriff's house, on the morning of the day appointed for his execution, desired a little refreshment, and having ate some, he said to the people present, "I eat now a very good meal, for I have a strange conflict to engage with before I go to supper"; and having eaten, he returned thanks to God for the bounties of His all-gracious providence, requesting that he might be instantly led to the place of execution, to bear testimony to the truth of those principles which he had professed. Accordingly he was chained to a stake on Tower-hill, where he was burnt alive, professing the truth with his last breath.

In the year 1499, one Badram, a pious man, was brought before the bishop of Norwich, having been accused by some of the priests, with holding the doctrines of Wickliffe. He confessed he did believe everything that was objected against him. For this, he was condemned as an obstinate heretic, and a warrant was granted for his execution; accordingly he was brought to the stake at Norwich, where he suffered with great constancy.

In 1506, one William Tilfrey, a pious man, was burnt alive at Amersham, in a close called Stoneyprat, and at the same time, his daughter, Joan Clarke, a married women, was obliged to light the fagots that were to burn her father.

This year also one Father Roberts, a priest, was convicted of being a Lollard before the bishop of Lincoln, and burnt alive at Buckingham.

In 1507 one Thomas Norris was burnt alive for the testimony of the truth of the Gospel, at Norwich. This man was a poor, inoffensive, harmless person, but his parish priest conversing with him one day, conjectured he was a Lollard. In consequence of this supposition he gave information to the bishop, and Norris was apprehended.

In 1508, one Lawrence Guale, who had been kept in prison two years, was burnt alive at Salisbury, for denying the real presence in the Sacrament. It appeared that this man kept a shop in Salisbury, and entertained some Lollards in his house; for which he was informed against to the bishop; but he abode by his first testimony, and was condemned to suffer as a heretic.

A pious woman was burnt at Chippen Sudburne, by order of the chancellor, Dr. Whittenham. After she had been consumed in the flames, and the people were returning home, a bull broke loose from a butcher and singling out the chancellor from all the rest of the company, he gored him through the body, and on his horns carried his entrails. This was seen by all the people, and it is remarkable that the animal did not meddle with any other person whatever.

October 18, 1511, William Succling and John Bannister, who had formerly recanted, returned again to the profession of the faith, and were burnt alive in Smithfield.

In the year 1517, one John Brown (who had recanted before in the reign of Henry VII and borne a fagot round St. Paul's,) was condemned by Dr. Wonhaman, archbishop of Canterbury, and burnt alive at Ashford. Before he was chained to the stake, the archbishop Wonhaman, and Yester, bishop of Rochester, caused his feet to be burnt in a fire until all the flesh came off, even to the bones. This was done in order to make him again recant, but he persisted in his attachment to the truth to the last.

Much about this time one Richard Hunn, a merchant tailor of the city of London, was apprehended, having refused to pay the priest his fees for the funeral of a child; and being conveyed to the Lollards' Tower, in the palace of Lambeth, was there privately murdered by some of the servants of the archbishop.

September 24, 1518, John Stilincen, who had before recanted, was apprehended, brought before Richard Fitz-James, bishop of London, and on the twenty-fifth of October was condemned as a heretic. He was chained to the stake in Smithfield amidst a vast crowd of spectators, and sealed his testimony to the truth with his blood. He declared that he was a Lollard, and that he had always believed the opinions of Wickliffe; and although he had been weak enough to recant his opinions, yet he was now willing to convince the world that he was ready to die for the truth.

In the year 1519, Thomas Mann was burnt in London, as was one Robert Celin, a plain, honest man for speaking against image worship and pilgrimages.

Much about this time, was executed in Smithfield, in London, James Brewster, a native of Colchester. His sentiments were the same as the rest of the Lollards, or those who followed the doctrines of Wickliffe; but notwithstanding the innocence of his life, and the regularity of his manners, he was obliged to submit to papal revenge.

During this year, one Christopher, a shoemaker, was burnt alive at Newbury, in Berkshire, for denying those popish articles which we have already mentioned. This man had gotten some books in English, which were sufficient to render him obnoxious to the Romish clergy.

Robert Silks, who had been condemned in the bishop's court as a heretic, made his escape out of prison, but was taken two years afterward, and brought back to Coventry, where he was burnt alive. The sheriffs always seized the goods of the martyrs for their own use, so that their wives and children were left to starve.

In 1532, Thomas Harding, who with his wife, had been accused of heresy, was brought before the bishop of Lincoln, and condemned for denying the real presence in the Sacrament. He was then chained to a stake, erected for the purpose, at Chesham in the Pell, near Botely; and when they had set fire to the fagots, one of the spectators dashed out his brains with a billet. The priests told the people that whoever brought fagots to burn heretics would have an indulgence to commit sins for forty days.

During the latter end of this year, Worham, archbishop of Canterbury, apprehended one Hitten, a priest at Maidstone; and after he had been long tortured in prison, and several times examined by the archbishop, and Fisher, bishop of Rochester, he was condemned as a heretic, and burnt alive before the door of his own parish church.

Thomas Bilney, professor of civil law at Cambridge, was brought before the bishop of London, and several other bishops, in the Chapter house, Westminster, and being several times threatened with the stake and flames, he was weak enough to recant; but he repented severely afterward.

For this he was brought before the bishop a second time, and condemned to death. Before he went to the stake he confessed his adherence to those opinions which Luther held; and, when at it, he smiled, and said, "I have had many storms in this world, but now my vessel will soon be on shore in heaven." He stood unmoved in the flames, crying out, "Jesus, I believe"; and these were the last words he was heard to utter.

A few weeks after Bilney had suffered, Richard Byfield was cast into prison, and endured some whipping, for his adherence to the doctrines of Luther: this Mr. Byfield had been some time a monk, at Barnes, in Surrey, but was converted by reading Tyndale's version of the New Testament. The sufferings this man underwent for the truth were so great that it would require a volume to contain them. Sometimes he was shut up in a dungeon, where he was almost suffocated by the offensive and horrid smell of filth and stagnant water. At other times he was tied up by the arms, until almost all his joints were dislocated. He was whipped at the post several times, until scarcely any flesh was left on his back; and all this was done to make him recant. He was then taken to the Lollard's Tower in Lambeth palace, where he was chained by the neck to the wall, and once every day beaten in the most cruel manner by the archbishop's servants. At last he was condemned, degraded, and burnt in Smithfield.

The next person that suffered was John Tewkesbury. This was a plain, simple man, who had been guilty of no other offence against what was called the holy Mother Church, than that of reading Tyndale's translation of the New Testament. At first he was weak enough to adjure, but afterward repented, and acknowledged the truth. For this he was brought before the bishop of London, who condemned him as an obstinate heretic. He suffered greatly during the time of his imprisonment, so that when they brought him out to execution, he was almost dead. He was conducted to the stake in Smithfield, where he was burned, declaring his utter abhorrence of popery, and professing a firm belief that his cause was just in the sight of God.

The next person that suffered in this reign was James Baynham, a reputable citizen in London, who had married the widow of a gentleman in the Temple. When chained to the stake he embraced the fagots, and said, "Oh, ye papists, behold! ye look for miracles; here now may you see a miracle; for in this fire I feel no more pain than if I were in bed; for it is as sweet to me as a bed of roses." Thus he resigned his soul into the hands of his Redeemer.

Soon after the death of this martyr, one Traxnal, an inoffensive countryman, was burned alive at Bradford in Wiltshire, because he would not acknowledge the real presence in the Sacrament, nor own the papal supremacy over the consciences of men.

In the year 1533, John Frith, a noted martyr, died for the truth. When brought to the stake in Smithfield, he embraced the fagots, and exhorted a young man named Andrew Hewit, who suffered with him, to trust his soul to that God who had redeemed it. Both these sufferers endured much torment, for the wind blew the flames away from them, so that they were above two hours in agony before they expired.

In the year 1538, one Collins, a madman, suffered death with his dog in Smithfield. The circumstances were as follows: Collins happened to be in church when the priest elevated the host; and Collins, in derision of the sacrifice of the Mass, lifted up his dog above his head. For this crime Collins, who ought to have been sent to a madhouse, or whipped at the cart's tail, was brought before the bishop of London; and although he was really mad, yet such was the force of popish power, such the corruption in Church and state, that the poor madman, and his dog, were both carried to the stake in Smithfield, where they were burned to ashes, amidst a vast crowd of spectators.

There were some other persons who suffered the same year, of whom we shall take notice in the order they lie before us.

One Cowbridge suffered at Oxford; and although he was reputed to be a madman, yet he showed great signs of piety when he was fastened to the stake, and after the flames were kindled around him.

About the same time one Purderve was put to death for saying privately to a priest, after he had drunk the wine, "He blessed the hungry people with the empty chalice."

At the same time was condemned William Letton, a monk of great age, in the county of Suffolk, who was burned at Norwich for speaking against an idol that was carried in procession; and for asserting, that the Sacrament should be administered in both kinds.

Sometime before the burning of these men, Nicholas Peke was executed at Norwich; and when the fire was lighted, he was so scorched that he was as black as pitch. Dr. Reading standing before him, with Dr. Hearne and Dr. Spragwell, having a long white want in his hand, struck him upon the right shoulder, and said, "Peke, recant, and believe in the Sacrament." To this he answered, "I despise thee and it also;" and with great violence he spit blood, occasioned by the anguish of his sufferings. Dr. Reading granted forty days' indulgence for the sufferer, in order that he might recant his opinions. But he persisted in his adherence to the truth, without paying any regard to the malice of his enemies; and he was burned alive, rejoicing that Christ had counted him worthy to suffer for His name's sake.

On July 28, 1540, or 1541, (for the chronology differs) Thomas Cromwell, earl of Essex, was brought to a scaffold on Tower-hill, where he was executed with some striking instances of cruelty. He made a short speech to the people, and then meekly resigned himself to the axe.

It is, we think, with great propriety, that this nobleman is ranked among the martyrs; for although the accusations preferred against him, did not relate to anything in religion, yet had it not been for his zeal to demolish popery, he might have to the last retained the king's favor. To this may be added, that the papists plotted his destruction, for he did more towards promoting the Reformation, than any man in that age, except the good Dr. Cranmer.

Soon after the execution of Cromwell, Dr. Cuthbert Barnes, Thomas Garnet, and William Jerome, were brought before the ecclesiastical court of the bishop of London, and accused of heresy.

Being before the bishop of London, Dr. Barnes was asked whether the saints prayed for us? To this he answered, that "he would leave that to God; but (said he) I will pray for you."

On the thirteenth of July, 1541, these men were brought from the Tower to Smithfield, where they were all chained to one stake; and there suffered death with a constancy that nothing less than a firm faith in Jesus Christ could inspire.

One Thomas Sommers, an honest merchant, with three others, was thrown into prison, for reading some of Luther's books, and they were condemned to carry those books to a fire in Cheapside; there they were to throw them in the flames; but Sommers threw his over, for which he was sent back to the Tower, where he was stoned to death.

Dreadful persecutions were at this time carried on at Lincoln, under Dr. Longland, the bishop of that diocese. At Buckingham, Thomas Bainard, and James Moreton, the one for reading the Lord's Prayer in English, and the other for reading St. James' Epistles in English, were both condemned and burnt alive.

Anthony Parsons, a priest, together with two others, was sent to Windsor, to be examined concerning heresy; and several articles were tendered to them to subscribe, which they refused. This was carried on by the bishop of Salisbury, who was the most violent persecutor of any in that age, except Bonner. When they were brought to the stake, Parsons asked for some drink, which being brought him, he drank to his fellow-sufferers, saying, "Be merry, my brethren, and lift up your hearts to God; for after this sharp breakfast I trust we shall have a good dinner in the Kingdom of Christ, our Lord and Redeemer." At these words Eastwood, one of the sufferers, lifted up his eyes and hands to heaven, desiring the Lord above to receive his spirit. Parsons pulled the straw near to him, and then said to the spectators, "This is God's armor, and now I am a Christian soldier prepared for battle: I look for no mercy but through the merits of Christ;

He is my only Savior, in Him do I trust for salvation;" and soon after the fires were lighted, which burned their bodies, but could not hurt their precious and immortal souls. Their constancy triumphed over cruelty, and their sufferings will be held in everlasting remembrance.

Thus were Christ's people betrayed every way, and their lives bought and sold. For, in the said parliament, the king made this most blasphemous and cruel act, to be a law forever: that whatsoever they were that should read

the Scriptures in the mother-tongue (which was then called "Wickliffe's learning"), they should forfeit land, cattle, body, life, and goods, from their heirs for ever, and so be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land.

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FOX'S BOOK OF MARTYRS

CHAPTER XV

An Account of the Persecutions in Scotland During the Reign of

King Henry VIII

Like as there was no place, either of Germany, Italy, or France, wherein there were not some branches sprung out of that most fruitful root of Luther; so likewise was not this isle of Britain without his fruit and branches. Amongst whom was Patrick Hamilton, a Scotchman born of high and noble stock, and of the king's blood, of excellent towardness, twenty-three years of age, called abbot of Ferne. Coming out of his country with three companions to seek godly learning, he went to the University of Marburg in Germany, which university was then newly erected by Philip, Landgrave of Hesse.

During his residence here, he became intimately acquainted with those eminent lights of the Gospel, Martin Luther and Philip Melancthon; from whose writings and doctrines he strongly attached himself to the Protestant religion.

The archbishop of St. Andrews (who was a rigid papist) learning of Mr. Hamilton's proceedings, caused him to be seized, and being brought before him, after a short examination relative to his religious principles, he committed him a prisoner to the castle, at the same time ordering him to be confined in the most loathsome part of the prison.

The next morning Mr. Hamilton was brought before the bishop, and several others, for examination, when the principal articles exhibited against him were, his publicly disapproving of pilgrimages, purgatory, prayers to saints, for the dead, etc.

These articles Mr. Hamilton acknowledged to be true, in consequence of which he was immediately condemned to be burnt; and that his condemnation might have the greater authority, they caused it to be subscribed by all those of any note who were present, and to make the number as considerable as possible, even admitted the subscription of boys who were sons of the nobility.

So anxious was this bigoted and persecuting prelate for the destruction of Mr. Hamilton, that he ordered his sentence to be put in execution on the afternoon of the very day it was pronounced. He was accordingly led to the place appointed for the horrid tragedy, and was attended by a prodigious number of spectators. The greatest part of the multitude would not believe it was intended he should be put to death, but that it was only done to frighten him, and thereby bring him over to embrace the principles of the Romish religion.

When he arrived at the stake, he kneeled down, and, for some time prayed with great fervency. After this he was fastened to the stake, and the fagots placed round him. A quantity of gunpowder having been placed under his arms was first set on fire which scorched his left hand and one side of his face, but did no material injury, neither did it communicate with the fagots. In consequence of this, more powder and combustible matter were brought, which being set on fire took effect, and the fagots being kindled, he called out, with an audible voice: "Lord

Jesus, receive my spirit! How long shall darkness overwhelm this realm? And how long wilt Thou suffer the tyranny of these men?"

The fire burning slow put him to great torment; but he bore it with Christian magnanimity. What gave him the greatest pain was, the clamor of some wicked men set on by the friars, who frequently cried, "Turn, thou heretic; call upon our Lady; say, Salve Regina, etc." To whom he replied, "Depart from me, and trouble me not, ye messengers of Satan." One Campbell, a friar, who was the ringleader, still continuing to interrupt him by opprobrious language; he said to him, "Wicked man, God forgive thee." After which, being prevented from further speech by the violence of the smoke, and the rapidity of the flames, he resigned up his soul into the hands of Him who gave it.

This steadfast believer in Christ suffered martyrdom in the year 1527.

One Henry Forest, a young inoffensive Benedictine, being charged with speaking respectfully of the above Patrick Hamilton, was thrown into prison; and, in confessing himself to a friar, owned that he thought Hamilton a good man; and that the articles for which he was sentenced to die, might be defended. This being revealed by the friar, it was received as evidence; and the poor Benedictine was sentenced to be burnt.

Whilst consultation was held, with regard to the manner of his execution, John Lindsay, one of the archbishop's gentlemen, offered his advice, to burn Friar Forest in some cellar; "for," said he, "the smoke of Patrick Hamilton hath infected all those on whom it blew."

This advice was taken, and the poor victim was rather suffocated, than burnt.

The next who fell victims for professing the truth of the Gospel, were David Stratton and Norman Gourlay.

When they arrived at the fatal spot, they both kneeled down, and prayed for some time with great fervency. They then arose, when Stratton, addressing himself to the spectators, exhorted them to lay aside their superstitious and idolatrous notions, and employ their time in seeking the true light of the Gospel. He would have said more, but was prevented by the officers who attended.

Their sentence was then put into execution, and they cheerfully resigned up their souls to that God who gave them, hoping, through the merits of the great Redeemer, for a glorious resurrection to life immortal. They suffered in the year 1534.

The martyrdoms of the two before-mentioned persons, were soon followed by that of Mr. Thomas Forret, who, for a considerable time, had been dean of the Romish Church; Killor and Beverage, two blacksmiths; Duncan Simson, a priest; and Robert Forrester, a gentleman. They were all burnt together, on the Castle-hill at Edinburgh, the last day of February, 1538.

The year following the martyrdoms of the before-mentioned persons, viz. 1539, two others were apprehended on a suspicion of heresy; namely, Jerome Russell and Alexander Kennedy, a youth about eighteen years of age.

These two persons, after being some time confined in prison, were brought before the archbishop for examination. In the course of which Russell, being a very sensible man, reasoned learnedly against his accusers; while they in return made use of very opprobrious language.

The examination being over, and both of them deemed heretics, the archbishop pronounced the dreadful sentence of death, and they were immediately delivered over to the secular power in order for execution.

The next day they were led to the place appointed for them to suffer; in their way to which, Russell, seeing his fellow-sufferer have the appearance of timidity in his countenance, thus addressed him: "Brother, fear not; greater is He that is in us, than He that is in the world. The pain that we are to suffer is short, and shall be light; but our joy and consolation shall never have an end. Let us, therefore, strive to enter into our Master and Savior's joy, by the same straight way which He hath taken before us. Death cannot hurt us, for it is already destroyed by Him, for whose sake we are now going to suffer."

When they arrived at the fatal spot, they both kneeled down and prayed for some time; after which being fastened to the stake, and the fagots lighted, they cheerfully resigned their souls into the hands of Him who gave them, in full hopes of an everlasting reward in the heavenly mansions.

An Account of the Life, Sufferings, and Death of Mr. George

Wishart, Who Was Strangled and Afterward Burned, in Scotland, for Professing the Truth of the Gospel

About the year of our Lord 1543, there was, in the University of Cambridge, one Master George Wishart, commonly called Master George of Benet's College, a man of tall stature, polled-headed, and on the same a round French cap of the best; judged to be of melancholy complexion by his physiognomy, black-haired, long-bearded, comely of personage, well spoken after his country of Scotland, courteous, lowly, lovely, glad to teach, desirous to learn, and well travelled; having on him for his clothing a frieze gown to the shoes, a black millian fustian doublet, and plain black hosen, coarse new canvas for his shirts, and white falling bands and cuffs at his hands.

He was a man modest, temperate, fearing God, hating covetousness; for his charity had never end, night, noon, nor day; he forbore one meal in three, one day in four for the most part, except something to comfort nature. He lay hard upon a puff of straw and coarse, new canvas sheets, which, when he changed, he gave away. He had commonly by his bedside a tub of water, in the which (his people being in bed, the candle put out and all quiet) he used to bathe himself. He loved me tenderly, and I him. He taught with great modesty and gravity, so that some of his people thought him severe, and would have slain him; but the Lord was his defence. And he, after due correction for their malice, by good exhortation amended them and went his way. Oh, that the Lord had left him to me, his poor boy, that he might have finished what he had begun! for he went into scotland with divers of the nobility, that came for a treaty to King Henry.

In 1543, the archbishop of St. Andrews made a visitation into various parts of his diocese, where several persons were informed against at Perth for heresy. Among those the following were condemned to die, viz. William Anderson, Robert Lamb, James Finlayson, James Hunter, James Raveleson, and Helen Stark.

The accusations laid against these respective persons were as follow: The four first were accused of having hung up the image of St. Francis, nailing ram's horns on his head, and fastening a cow's tail to his rump; but the principal matter on which they were condemned was having regaled themselves with a goose on fast day.

James Reveleson was accused of having ornamented his house with the three crowned diadem of Peter, carved in wood, which the archbishop conceived to be done in mockery to his cardinal's cap.

Helen Stark was accused of not having accustomed herself to pray to the Virgin Mary, more especially during the time she was in childbed.

On these respective accusations they were all found guilty, and immediately received sentence of death; the four men, for eating the goose, to be hanged; James Raveleson to be burnt; and the woman, with her sucking infant, to be put into a sack and drowned.

The four men, with the woman and the child, suffered at the same time, but James Raveleson was not executed until some days after.

The martyrs were carried by a great band of armed men (for they feared rebellion in the town except they had their men of war) to the place of execution, which was common to all thieves, and that to make their cause appear more odious to the people. Every one comforting another, and assuring themselves that they should sup together in the Kingdom of Heaven that night, they commended themselves to God, and died constantly in the Lord.

The woman desired earnestly to die with her husband, but she was not suffered; yet, following him to the place of execution, she gave him comfort, exhorting him to perseverance and patience for Christ's sake, and, parting from him with a kiss, said, "Husband, rejoice, for we have lived together many joyful days; but this day, in which we must die, ought to be most joyful unto us both, because we must have joy forever; therefore I will not bid you good night, for we shall suddenly meet with joy in the Kingdom of Heaven." The woman, after that, was taken to a place to be drowned, and albeit she had a child sucking on her breast, yet this moved nothing in the unmerciful hearts of the enemies. So, after she had commended her children to the neighbors of the town for God's sake, and the sucking bairn was given to the nurse, she sealed up the truth by her death.

Being desirous of propagating the true Gospel in his own country George Wishart left Cambridge in 1544, and on his arrival in Scotland he first preached at Montrose, and afterwards at Dundee. In this last place he made a public exposition of the Epistle to the Romans, which he went through with such grace and freedom, as greatly alarmed the papists.

In consequence of this, (at the instigation of Cardinal Beaton, the archbishop of St. Andrews) one Robert Miln, a principal man at Dundee, went to the church where Wishart preached, and in the middle of his discourse publicly told him not to trouble the town any more, for he was determined not to suffer it.

This sudden rebuff greatly surprised Wishart, who, after a short pause, looking sorrowfully on the speaker and the audience, said: "God is my witness, that I never minded your trouble but your comfort; yea, your trouble is more grievous to me than it is to yourselves: but I am assured to refuse God's Word, and to chase from you His messenger, shall not preserve you from trouble, but shall bring you into it: for God shall send you ministers that shall fear neither burning nor banishment. I have offered you the Word of salvation. With the hazard of my life I have remained among you; now you yourselves refuse me; and I must leave my innocence to be declared by my God. If it be long prosperous with you, I am not led by the Spirit of truth; but if unlooked-for troubles come upon you, acknowledge the cause and turn to God, who is gracious and merciful. But if you turn not at the first warning, He will visit you with fire and sword." At the close of this speech he left the pulpit, and retired.

After this he went into the west of Scotland, where he preached God's Word, which was gladly received by many.

A short time after this Mr. Wishart received intelligence that the plague had broken out in Dundee. It began four days after he was prohibited from preaching there, and raged so extremely that it was almost beyond credit how many died in the space of twenty-four hours. This being related to him, he, notwithstanding the importunity of his friends to detain him, determined to go there, saying: "They are now in troubles, and need comfort. Perhaps this hand of God will make them now to magnify and reverence the Word of God, which before they lightly esteemed."

Here he was with joy received by the godly. He chose the east gate for the place of his preaching; so that the healthy were within, and the sick without the gate. He took his text from these words, "He sent His word and healed them," etc. In this sermon he chiefly dwelt upon the advantage and comfort of God's Word, the judgments that ensue upon the contempt or rejection of it, the freedom of God's grace to all His people, and the happiness of those of His elect, whom He takes to Himself out of this miserable world. The hearts of his hearers were so raised by the divine force of this discourse, as not to regard death, but to judge them the more happy who should then be called, not knowing whether he should have such comfort again with them.

After this the plague abated; though, in the midst of it, Wishart constantly visited those that lay in the greatest extremity, and comforted them by his exhortations.

When he took his leave of the people of Dundee, he said that God had almost put an end to that plague, and that he was now called to another place. He went from thence to Montrose; where he sometimes preached, but he spent most of his time in private meditation and prayer.

It is said that before he left Dundee, and while he was engaged in the labors of love to the bodies as well as to the souls of those poor afflicted people, Cardinal Beaton engaged a desperate popish priest, called John Weighton, to kill him; the attempt to execute which was as follows: one day, after Wishart had finished his sermon, and the people departed, a priest stood waiting at the bottom of the stairs, with a naked dagger in his hand under his

gown. But Mr. Wishart, having a sharp, piercing eye, and seeing the priest as he came from the pulpit, said to him, "My friend, what would you have?" and immediately clapping his hand upon the dagger, took it from him. The priest being terrified, fell to his knees, confessed his intention, and craved pardon. A noise was hereupon raised, and it coming to the ears of those who were sick, they cried, "Deliver the traitor to us, we will take him by force"; and they burst in at the gate. But Wishart, taking the priest in his arms, said, "Whatsoever hurts him shall hurt me; for he hath done me no mischief, but much good, by teaching more heedfulness for the time to come." By this conduct he appeased the people and saved the life of the wicked priest.

Soon after his return to Montrose, the cardinal again conspired his death, causing a letter to be sent him as if it had been from his familiar friend, the laird of Kennier, in which it was desired with all possible speed to come to him, as he was taken with a sudden sickness. In the meantime the cardinal had provided sixty men armed to lie in wait within a mile and a half of Montrose, in order to murder him as he passed that way.

The letter came to Wishart's hand by a boy, who also brought him a horse for the journey. Wishart, accompanied by some honest men, his friends, set forward; but something particular striking his mind by the way, he returned, which they wondering at, asked him the cause; to whom he said, "I will not go; I am forbidden of God; I am assured there is treason. Let some of you go to yonder place, and tell me what you find." Which doing, they made the discovery; and hastily returning, they told Mr. Wishart; whereupon he said, "I know I shall end my life by that bloodthirsty man's hands, but it will not be in this manner."

A short time after this he left Montrose, and proceeded to Edinburgh, in order to propagate the Gospel in that city. By the way he lodged with a faithful brother, called James Watson of Inner-Goury. In the middle of the night he got up, and went into the yard, which two men hearing they privately followed him. While in the yard, he fell on his knees, and prayed for some time with the greatest fervency, after which he arose, and returned to his bed. Those who attended him, appearing as though they were ignorant of all, came and asked him where he had been. But he would not answer them. The next day they importuned him to tell them, saying "Be plain with us, for we heard your mourning, and saw your gestures."

On this he with a dejected countenance, said, "I had rather you had been in your beds." But they still pressing upon him to know something, he said, "I will tell you; I am assured that my warfare is near at an end, and therefore pray to God with me, that I shrink not when the battle waxeth most hot."

Soon after, Cardinal Beaton, archbishop of St. Andrews, being informed that Mr. Wishart was at the house of Mr. Cockburn, of Ormistohn, in East Lothian, applied to the regent to cause him to be apprehended; with which, after great persuasion, and much against his will, he complied.

In consequence of this the cardinal immediately proceeded to the trial of Wishart, against whom no less than eighteen articles were exhibited. Mr. Wishart answered the respective articles with great composure of mind, and in so learned and clear a manner as greatly surprised most of those who were present.

After the examination was finished, the archbishop endeavored to prevail on Mr. Wishart to recant; but he was too firmly fixed in his religious principles and too much enlightened with the truth of the Gospel, to be in the least moved.

On the morning of his execution there came to him two friars from the cardinal; one of whom put on him a black linen coat, and the other brought several bags of gunpowder, which they tied about different parts of his body.

As soon as he arrived at the stake, the executioner put a rope round his neck and a chain about his middle, upon which he fell on his knees and thus exclaimed:

"O thou Savior of the world, have mercy upon me! Father of heaven, I commend my spirit into Thy holy hands."

After this he prayed for his accusers, saying, "I beseech thee, Father of heaven, forgive them that have, from ignorance or an evil mind, forged lies of me: I forgive them with all my heart. I beseech Christ to forgive them that have ignorantly condemned me."

He was then fastened to the stake, and the fagots being lighted immediately set fire to the powder that was tied about him, which blew into a flame and smoke.

The governor of the castle, who stood so near that he was singed with the flame, exhorted the martyr, in a few words, to be of good cheer, and to ask the pardon of God for his offences. To which he replied, "This flame occasions trouble to my body, indeed, but it hath in nowise broken my spirit. But he who now so proudly looks down upon me from yonder lofty place (pointing to the cardinal) shall, ere long, be ignominiously thrown down, as now he proudly lolls at his ease." Which prediction was soon after fulfilled.

The hangman, that was his tormentor, sat down upon his knees, and said, "Sir, I pray you to forgive me, for I am not guilty of your death." To whom he answered, "Come hither to me." When that he was come to him, he kissed his cheek, and said: "Lo, here is a token that I forgive thee. My heart, do thine office." And then he was put upon the gibbet and hanged, and burned to powder. When that the people beheld the great tormenting, they might not withhold from piteous mourning and complaining of this innocent lamb's slaughter.

It was not long after the martyrdom of this blessed man of God, Master George Wishart, who was put to death by David Beaton, the bloody archbishop and cardinal of Scotland, A.D. 1546, the first day of March, that the said David Beaton, by the just revenge of God's mighty judgment, was slain within his own castle of St. Andrews, by the hands of one Leslie and other gentlemen, who, by the Lord stirred up, brake in suddenly upon him, and in his bed murdered him the said year, the last day of May, crying out, "Alas! alas! slay me not! I am a priest!" And so, like a butcher he lived, and like a butcher he died, and lay seven months and more unburied, and at last like a carrion was buried in a dunghill.

The last who suffered martyrdom in Scotland, for the cause of Christ, was one Walter Mill, who was burnt at Edinburgh in the year 1558.

This person, in his younger years, had travelled in Germany, and on his return was installed a priest of the Church of Lunan in Angus, but, on an information of heresy, in the time of Cardinal Beaton, he was forced to abandon his charge and abscond. But he was soon apprehended, and committed to prison.

Being interrogated by Sir Andrew Oliphant, whether he would recant his opinions, he answered in the negative, saying that he would 'sooner forfeit ten thousand lives, than relinquish a particle of those heavenly principles he had received from the suffrages of his blessed Redeemer.'

In consequence of this, sentence of condemnation was immediately passed on him, and he was conducted to prison in order for execution the following day.

This steadfast believe in Christ was eighty-two years of age, and exceedingly infirm; whence it was supposed that he could scarcely be heard. However, when he was taken to the place of execution, he expressed his religious sentiments with such courage, and at the same time composure of mind, as astonished even his enemies. As soon as he was fastened to the stake and the fagots lighted, he addressed the spectators as follows: "The cause why I suffer this day is not for any crime, (though I acknowledge myself a miserable sinner) but only for the defence of the truth as it is in Jesus Christ; and I praise God who hath called me, by His mercy, to seal the truth with my life; which, as I received it from Him, so I willingly and joyfully offer it up to His glory. Therefore, as you would escape eternal death, be no longer seduced by the lies of the seat of Antichrist: but depend solely on Jesus Christ, and His mercy, that you may be delivered from condemnation." And then added that he trusted he should be the last who would suffer death in Scotland upon a religious account.

Thus did this pious Christian cheerfully give up his life in defence of the truth of Christ's Gospel, not doubting but he should be made partaker of his heavenly Kingdom.

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FOX'S BOOK OF MARTYRS

CHAPTER XVI

Persecutions in England During the Reign of Queen Mary

The premature death of that celebrated young monarch, Edward VI, occasioned the most extraordinary and wonderful occurrences, which had ever existed from the times of our blessed Lord and Savior's incarnation in human shape. This melancholy event became speedily a subject of general regret. The succession to the British throne was soon made a matter of contention; and the scenes which ensued were a demonstration of the serious affliction in which the kingdom was involved. As his loss to the nation was more and more unfolded, the remembrance of his government was more and more the basis of grateful recollection. The very awful prospect, which was soon presented to the friends of Edward's administration, under the direction of his counsellors and servants, was a contemplation which the reflecting mind was compelled to regard with most alarming apprehensions. The rapid approaches which were made towards a total reversion of the proceedings of the young king's reign, denoted the advances which were thereby represented to an entire resolution in the management of public affairs both in Church and state.

Alarmed for the condition in which the kingdom was likely to be involved by the king's death, an endeavor to prevent the consequences, which were but too plainly foreseen, was productive of the most serious and fatal effects. The king, in his long and lingering affliction, was induced to make a will, by which he bequeathed the English crown to Lady Jane, the daughter of the duke of Suffolk, who had been married to Lord Guilford, the son of the duke of Northumberland, and was the granddaughter of the second sister of King Henry, by Charles, duke of Suffolk. By this will, the succession of Mary and Elizabeth, his two sisters, was entirely superseded, from an apprehension of the returning system of popery; and the king's council, with the chief of the nobility, the lord-mayor of the city of London, and almost all the judges and the principal lawyers of the realm, subscribed their names to this regulation, as a sanction to the measure. Lord Chief Justice Hale, though a true Protestant and an upright judge, alone declined to unite his name in favor of the Lady Jane, because he had already signified his opinion that Mary was entitled to assume the reins of government. Others objected to Mary's being placed on the throne, on account of their fears that she might marry a foreigner, and thereby bring the crown into considerable danger. Her partiality to popery also left little doubt on the minds of any, that she would be induced to revive the dormant interests of the pope, and change the religion which had been used both in the days of her father, King Henry, and in those of her brother Edward: for in all his time she had manifested the greatest stubbornness and inflexibility of temper, as must be obvious from her letter to the lords of the council, whereby she put in her claim to the crown, on her brother's decease.

When this happened, the nobles, who had associated to prevent Mary's succession, and had been instrumental in promoting, and, perhaps, advising the measures of Edward, speedily proceeded to proclaim Lady Jane Gray, to be queen of England, in the city of London and various other populous cities of the realm. Though young, she possessed talents of a very superior nature, and her improvements under a most excellent tutor had given her many very great advantages.

Her reign was of only five days' continuance, for Mary, having succeeded by false promises in obtaining the crown, speedily commenced the execution of her avowed intention of extirpating and burning every Protestant. She was crowned at Westminster in the usual form, and her elevation was the signal for the commencement of the bloody persecution which followed.

Having obtained the sword of authority, she was not sparing in its exercise. The supporters of Lady Jane Gray were destined to feel its force. The duke of Northumberland was the first who experienced her savage resentment. Within a month after his confinement in the Tower, he was condemned, and brought to the scaffold, to suffer as a traitor. From his varied crimes, resulting out of a sordid and inordinate ambition, he died unpitied and unlamented.

The changes, which followed with rapidity, unequivocally declared that the queen was disaffected to the present state of religion. Dr. Poynt was displaced to make room for Gardiner to be bishop of Winchester, to whom she

also gave the important office of lord-chancellor. Dr. Ridley was dismissed from the see of London, and Bonne introduced. J. Story was put out of the bishopric of Chichester, to admit Dr. Day. J. Hooper was sent prisoner to the Fleet, and Dr. Heath put into the see of Worcester. Miles Coverdale was also excluded from Exeter, and Dr. Vesie placed in that diocese. Dr. Tostall was also promoted to the see of Durham. These things being marked and perceived, great heaviness and discomfort grew more and more to all good men's hearts; but to the wicked great rejoicing. They that could dissemble took no great care how the matter went; but such, whose consciences were joined with the truth, perceived already coals to be kindled, which after should be the destruction of many a true Christian.

The Words and Behavior of the Lady Jane upon the Scaffold

The next victim was the amiable Lady Jane Gray, who, by her acceptance of the crown at the earnest solicitations of her friends, incurred the implacable resentment of the bloody Mary. When she first mounted the scaffold, she spoke to the spectators in this manner: "Good people, I am come hither to die, and by a law I am condemned to the same. The fact against the queen's highness was unlawful, and the consenting thereunto by me: but, touching the procurement and desire thereof by me, or on my behalf, I do wash my hands thereof in innocency before God, and the face of you, good Christian people, this day:" and therewith she wrung her hands, wherein she had her book. Then said she, "I pray you all, good Christian people, to bear me witness, that I die a good Christian woman, and that I do look to be saved by no other mean, but only by the mercy of God in the blood of His only Son Jesus Christ: and I confess that when I did know the Word of God, I neglected the same, loved myself and the world, and therefore this plague and punishment is happily and worthily happened unto me for my sins; and yet I thank God, that of His goodness He hath thus given me a time and a respite to repent. And now, good people, while I am alive, I pray you assist me with your prayers." And then, kneeling down, she turned to Feckenham, saying, "Shall I say this Psalm?" and he said, "Yea." Then she said the Psalm of Miserere mei Deus, in English, in a most devout manner throughout to the end; and then she stood up, and gave her maid, Mrs. Ellen, her gloves and handkerchief, and her book to Mr. Bruges; and then she untied her gown, and the executioner pressed upon her to help her off with it: but she, desiring him to let her alone, turned towards her two gentlewomen, who helped her off therewith, and also with her frowes, paaft, and neckerchief, giving to her a fair handkerchief to put about her eyes.

Then the executioner kneeled down, and asked her forgiveness, whom she forgave most willingly. Then he desired her to stand upon the straw, which doing, she saw the block. Then she said, "I pray you, despatch me quickly." Then she kneeled down, saying, "Will you take it off before I lay me down?" And the executioner said, "No, madam." Then she tied a handkerchief about her eyes, and feeling for the block, she said, "What shall I do? Where is it? Where is it?" One of the standers-by guiding her therunto, she laid her head upon the block, and then stretched forth her body, and said, "Lord, into Thy hands I commend my spirit;" and so finished her life, in the year of our Lord 1554, the twelfth day of February, about the seventeenth year of her age.

Thus died Lady Jane; and on the same day Lord Guilford, her husband, one of the duke of Northumberland's sons, was likewise beheaded, two innocents in comparison with them that sat upon them. For they were both very young, and ignorantly accepted that which others had contrived, and by open proclamation consented to take from others, and give to them.

Touching the condemnation of this pious lady, it is to be noted that Judge Morgan, who gave sentence against her, soon after he had condemned her, fell mad, and in his raving cried out continually to have the Lady Jane taken away from him, and so he ended his life.

On the twenty-first day of the same month, Henry, duke of Suffolk, was beheaded on Tower-hill, the fourth day after his condemnation: about which time many gentlemen and yeomen were condemned, whereof some were executed at London, and some in the country. In the number of whom was Lord Thomas Gray, brother to the said duke, being apprehended not long after in North Wales, and executed for the same. Sir Nicholas Throgmorton, also, very narrowly escaped.

John Rogers, Vicar of St. Sepulchre's, and Reader of St.

Paul's, London

John Rogers was educated at Cambridge, and was afterward many years chaplain to the merchant adventurers at Antwerp in Brabant. Here he met with the celebrated martyr William Tyndale, and Miles Coverdale, both voluntary exiles from their country for their aversion to popish superstition and idolatry. They were the instruments of his conversion; and he united with them in that translation of the Bible into English, entitled "The Translation of Thomas Matthew." From the Scriptures he knew that unlawful vows may be lawfully broken; hence he married, and removed to Wittenberg in Saxony, for the improvement of learning; and he there learned the Dutch language, and received the charge of a congregation, which he faithfully executed for many years. On King Edward's accession, he left Saxony to promote the work of reformation in England; and, after some time, Nicholas Ridley, then bishop of London, gave him a prebend in St. Paul's Cathedral, and the dean and chapter appointed him reader of the divinity lesson there. Here he continued until Queen Mary's succession to the throne, when the Gospel and true religion were banished, and the Antichrist of Rome, with his superstition and idolatry, introduced.

The circumstance of Mr. Rogers having preached at Paul's cross, after Queen Mary arrived at the Tower, has been already stated. He confirmed in his sermon the true doctrine taught in King Edward's time, and exhorted the people to beware of the pestilence of popery, idolatry, and superstition. For this he was called to account, but so ably defended himself that, for that time, he was dismissed. The proclamation of the queen, however, to prohibit true preaching, gave his enemies a new handle against him. Hence he was again summoned before the council, and commanded to keep his house. He did so, though he might have escaped; and though he perceived the state of the true religion to be desperate. He knew he could not want a living in Germany; and he could not forget a wife and ten children, and to seek means to succor them. But all these things were insufficient to induce him to depart, and, when once called to answer in Christ's cause, he stoutly defended it, and hazarded his life for that purpose.

After long imprisonment in his own house, the restless Bonner, bishop of London, caused him to be committed to Newgate, there to be lodged among thieves and murderers.

After Mr. Rogers had been long and straitly imprisoned, and lodged in Newgate among thieves, often examined, and very uncharitably entreated, and at length unjustly and most cruelly condemned by Stephen Gardiner, bishop of Winchester, the fourth day of February, in the year of our Lord 1555, being Monday in the morning, he was suddenly warned by the keeper of Newgate's wife, to prepare himself for the fire; who, being then sound asleep, could scarce be awaked. At length being raised and awaked, and bid to make haste, then said he, "If it be so, I need not tie my points." And so was had down, first to bishop Bonner to be degraded: which being done, he craved of Bonner but one petition; and Bonner asked what that should be. Mr. Rogers replied that he might speak a few words with his wife before his burning, but that could not be obtained of him.

When the time came that he should be brought out of Newgate to Smithfield, the place of his execution, Mr. Woodroffe, one of the sheriffs, first came to Mr. Rogers, and asked him if he would revoke his abominable doctrine, and the evil opinion of the Sacrament of the altar. Mr. Rogers answered, "That which I have preached I will seal with my blood." Then Mr. Woodroffe said, "Thou art an heretic." "That shall be known," quoth Mr. Rogers, "at the Day of Judgment." "Well," said Mr. Woodroffe, "I will never pray for thee." "But I will pray for you," said Mr. Rogers; and so was brought the same day, the fourth of February, by the sheriffs, towards Smithfield, saying the Psalm Miserere by the way, all the people wonderfully rejoicing at his constancy; with great praises and thanks to God for the same. And there in the presence of Mr. Rochester, comptroller of the queen's household, Sir Richard Southwell, both the sheriffs, and a great number of people, he was burnt to ashes, washing his hands in the flame as he was burning. A little before his burning, his pardon was brought, if he would have recanted; but he utterly refused it. He was the first martyr of all the blessed company that suffered in Queen Mary's time that gave the first adventure upon the fire. His wife and children, being eleven in number, ten able to go, and one sucking at her breast, met him by the way, as he went towards Smithfield. This sorrowful sight of his own flesh and blood could nothing move him, but that he constantly and cheerfully took his death with wonderful patience, in the defence and quarrel of the Gospel of Christ."

The Rev. Lawrence Saunders

Mr. Saunders, after passing some time in the school of Eaton, was chosen to go to King's College in Cambridge, where he continued three years, and profited in knowledge and learning very much for that time. Shortly after he quitted the university, and went to his parents, but soon returned to Cambridge again to his study, where he began

to add to the knowledge of the Latin, the study of the Greek and Hebrew tongues, and gave himself up to the study of the Holy Scriptures, the better to qualify himself for the office of preacher.

In the beginning of King Edward's reign, when God's true religion was introduced, after license obtained, he began to preach, and was so well liked of them who then had authority that they appointed him to read a divinity lecture in the College of Forthringham. The College of Fothringham being dissolved he was placed to be a reader in the minster at Litchfield. After a certain space, he departed from Litchfield to a benefice in Leicestershire, called Church-langton, where he held a residence, taught diligently, and kept a liberal house. Thence he was orderly called to take a benefice in the city of London, namely, All-hallows in Bread-street. After this he preached at Northhampton, nothing meddling with the state, but boldly uttering his conscience against the popish doctrines which were likely to spring up again in England, as a just plague for the little love which the English nation then bore to the blessed Word of God, which had been so plentifully offered unto them.

The queen's party who were there, and heard him, were highly displeased with him for his sermon, and for it kept him among them as a prisoner. But partly for love of his brethren and friends, who were chief actors for the queen among them, and partly because there was no law broken by his preaching, they dismissed him.

Some of his friends, perceiving such fearful menacing, counselled him to fly out of the realm, which he refused to do. But seeing he was with violence kept from doing good in that place, he returned towards London, to visit his flock.

In the afternoon of Sunday, October 15, 1554, as he was reading in his church to exhort his people, the bishop of London interrupted him, by sending an officer for him.

His treason and sedition the bishop's charity was content to let slip until another time, but a heretic he meant to prove him, and all those, he said, who taught and believed that the administration of the Sacraments, and all orders of the Church, are the most pure, which come the nearest to the order of the primitive Church.

After much talk concerning this matter, the bishop desired him to write what he believed of transubstantiation. Lawrence Saunders did so, saying, "My Lord, you seek my blood, and you shall have it: I pray God that you may be so baptized in it that you may ever after loathe blood-sucking, and become a better man." Upon being closely charged with contumacy, the severe replies of Mr. Saunders to the bishop, (who had before, to get the favor of Henry VIII written and set forth in print, a book of true obedience, wherein he had openly declared Queen Mary to be a bastard) so irritated him that he exclaimed, "Carry away this frenzied fool to prison."

After this good and faithful martyr had been kept in prison one year and a quarter, the bishops at length called him, as they did his fellow-prisoners, openly to be examined before the queen's council.

His examination being ended, the officers led him out of the place, and stayed until the rest of his fellow-prisoners were likewise examined, that they might lead them all together to prison.

After his excommunication and delivery over to the secular power, he was brought by the sheriff of London to the Compter, a prison in his own parish of Bread-street, at which he rejoiced greatly, both because he found there a fellow-prisoner, Mr. Cardmaker, with whom he had much Christian and comfortable discourse; and because out of prison, as before in his pulpit, he might have an opportunity of preaching to his parishioners. On the fourth of February, Bonner, bishop of London, came to the prison to degrade him; the day following, in the morning the sheriff of London delivered him to certain of the queen's guard, who were appointed to carry him to the city of Coventry, there to be burnt.

When they had arrived at Coventry, a poor shoemaker, who used to serve him with shoes, came to him, and said, "O my good master, God strengthen and comfort you." "Good shoemaker," Mr. Saunders replied, "I desire thee to pray for me, for I am the most unfit man for this high office, that ever was appointed to it; but my gracious God and dear Father is able to make me strong enough." The next day, being the eighth of February, 1555, he was led to the place of execution, in the park, without the city. He went in an old gown and a shirt, barefooted, and oftentimes fell flat on the ground, and prayed. When he was come to nigh the place, the officer, appointed to see the execution done, said to Mr. Saunders that he was one of them who marred the queen's realm, but if he would recant, there was pardon for him. "Not I," replied the holy martyr, "but such as you have injured the realm.

The blessed Gospel of Christ is what I hold; that do I believe, that have I taught, and that will I never revoke!" Mr. Saunders then slowly moved towards the fire, sank to the earth and prayed; he then rose up, embraced the stake, and frequently said, "Welcome, thou cross of Christ! welcome everlasting life!" Fire was then put to the fagots, and, he was overwhelmed by the dreadful flames, and sweetly slept in the Lord Jesus.

The History, Imprisonment, and Examination of Mr. John Hooper, Bishop of Worcester and Gloucester

John Hooper, student and graduate in the University of Oxford, was stirred with such fervent desire to the love and knowledge of the Scriptures that he was compelled to move from thence, and was retained in the house of Sir Thomas Arundel, as his steward, until Sir Thomas had intelligence of his opinions and religion, which he in no case did favor, though he exceedingly favored his person and condition and wished to be his friend. Mr. Hooper now prudently left Sir Thomas' house and arrived at Paris, but in a short time returned to England, and was retained by Mr. Sentlow, until the time that he was again molested and sought for, when he passed through France to the higher parts of Germany; where, commencing acquaintance with learned men, he was by them free and lovingly entertained, both at Basel, and especially at Zurich, by Mr. Bullinger, who was his singular friend; here also he married his wife, who was a Burgonian, and applied very studiously to the Hebrew tongue.

At length, when God saw it good to stay the bloody time of the six articles, and to give us King Edward to reign over this realm, with some peace and rest unto the Church, amongst many other English exiles, who then repaired homeward, Mr. Hooper also, moved in conscience, thought not to absent himself, but seeing such a time and occasion, offered to help forward the Lord's work, to the uttermost of his ability.

When Mr. Hooper had taken his farewell of Mr. Bullinger, and his friends in Zurich, he repaired again to England in the reign of King Edward VI, and coming to London, used continually to preach, most times twice, or at least once a day.

In his sermons, according to his accustomed manner, he corrected sin, and sharply inveighed against the iniquity of the world and the corrupt abuses of the Church. The people in great flocks and companies daily came to hear his voice, as the most melodious sound and tune of Orpheus' harp, insomuch, that oftentimes when he was preaching, the church would be so full that none could enter farther than the doors thereof. In his doctrine he was earnest, in tongue eloquent, in the Scriptures perfect, in pains indefatigable, in his life exemplary.

Having preached before the king's majesty, he was soon after made bishop of Gloucester. In that office he continued two years, and behaved himself so well that his very enemies could find no fault with him, and after that he was made bishop of Worcester.

Dr. Hooper executed the office of a most careful and vigilant pastor, for the space of two years and more, as long as the state of religion in King Edward's time was sound and flourishing.

After he had been cited to appear before Bonner and Dr. Heath, he was led to the Council, accused falsely of owing the queen money, and in the next year, 1554, he wrote an account of his severe treatment during near eighteen months' confinement in the Fleet, and after his third examination, January 28, 1555, at St. Mary Overy's, he, with the Rev. Mr. Rogers, was conducted to the Compter in Southwark, there to remain until the next day at nine o'clock, to see whether they would recant. "Come, Brother Rogers," said Dr. Hooper, "must we two take this matter first in hand, and begin to fry in these fagots?" "Yes, Doctor," said Mr. Rogers, "by God's grace." "Doubt not," said Dr. Hooper, "but God will give us strength," and the people so applauded their constancy that they had much ado to pass.

January 29, Bishop Hooper was degraded and condemned, and the Rev. Mr. Rogers was treated in like manner. At dark, Dr. Hooper was led through the city to Newgate; notwithstanding this secrecy, many people came forth to their doors with lights, and saluted him, praising God for his constancy.

During the few days he was in Newgate, he was frequently visited by Bonner and others, but without avail. As Christ was tempted, so they tempted him, and then maliciously reported that he had recanted. The place of his

martyrdom being fixed at Gloucester, he rejoiced very much, lifting up his eyes and hands to heaven, and praising God that he saw it good to send him among the people over whom he was pastor, there to confirm with his death the truth which he had before taught them.

On February 7, he came to Gloucester, about five o'clock, and lodged at one Ingram's house. After his first sleep, he continued in prayer until morning; and all the day, except a little time at his meals, and when conversing such as the guard kindly permitted to speak to him, he spent in prayer.

Sir Anthony Kingston, at one time Dr. Hooper's good friend, was appointed by the queen's letters to attend at his execution. As soon as he saw the bishop he burst into tears. With tender entreaties he exhorted him to live. "True it is," said the bishop, "that death is bitter, and life is sweet; but alas! consider that the death to come is more bitter, and the life to come is more sweet."

The same day a blind boy obtained leave to be brought into Dr.

Hooper's presence. The same boy, not long before, had suffered imprisonment at Gloucester for confessing the truth. "Ah! poor boy," said the bishop, "though God hath taken from thee thy outward sight, for what reason He best knoweth, yet He hath endued thy soul with the eye of knowledge and of faith. God give thee grace continually to pray unto Him, that thou lose not that sight, for then wouldst thou indeed be blind both in body and soul."

When the mayor waited upon him preparatory to his execution, he expressed his perfect obedience, and only requested that a quick fire might terminate his torments. After he had got up in the morning, he desired that no man should be suffered to come into the chamber, that he might be solitary until the hour of execution.

About eight o'clock, on February 9, 1555, he was led forth, and many thousand persons were collected, as it was market-day. All the way, being straitly charged not to speak, and beholding the people, who mourned bitterly for him, he would sometimes lift up his eyes towards heaven, and look very cheerfully upon such as he knew: and he was never known, during the time of his being among them, to look with so cheerful and ruddy a countenance as he did at that time. When he came to the place appointed where he should die, he smilingly beheld the stake and preparation made for him, which was near unto the great elm tree over against the college of priests, where he used to preach.

Now, after he had entered into prayer, a box was brought and laid before him upon a stool, with his pardon from the queen, if he would turn. At the sight whereof he cried, "If you love my soul, away with it!" The box being taken away, Lord Chandois said, "Seeing there is no remedy; despatch him quickly."

Command was now given that the fire should be kindled. But because there were not more green fagots than two horses could carry, it kindled not speedily, and was a pretty while also before it took the reeds upon the fagots. At length it burned about him, but the wind having full strength at that place, and being a lowering cold morning, it blew the flame from him, so that he was in a manner little more than touched by the fire.

Within a space after, a few dry fagots were brought, and a new fire kindled with fagots, (for there were no more reeds) and those burned at the nether parts, but had small power above, because of the wind, saving that it burnt his hair and scorched his skin a little. In the time of which fire, even as at the first flame, he prayed, saying mildly, and not very loud, but as one without pain, "O Jesus, Son of David, have mercy upon me, and receive my soul!" After the second fire was spent, he wiped both his eyes with his hands, and beholding the people, he said with an indifferent, loud voice, "For God's love, good people, let me have more fire!" and all this while his nether parts did burn; but the fagots were so few that the flame only singed his upper parts.

The third fire was kindled within a while after, which was more extreme than the other two. In this fire he prayed with a loud voice, "Lord Jesus, have mercy upon me! Lord Jesus receive my spirit!" And these were the last words he was heard to utter. But when he was black in the mouth, and his tongue so swollen that he could not speak, yet his lips went until they were shrunk to the gums: and he knocked his breast with his hands until one of his arms fell off, and then knocked still with the other, while the fat, water, and blood dropped out at his fingers' ends, until by renewing the fire, his strength was gone, and his hand clave fast in knocking to the iron upon his breast. Then immediately bowing forwards, he yielded up his spirit.

Thus was he three quarters of an hour or more in the fire.

Even as a lamb, patiently he abode the extremity thereof, neither moving forwards, backwards, nor to any side; but he died as quietly as a child in his bed. And he now reigneth, I doubt not, as a blessed martyr in the joys of heaven, prepared for the faithful in Christ before the foundations of the world; for whose constancy all Christians are bound to praise God.

The Life and Conduct of Dr. Rowland Taylor of Hadley

Dr. Rowland Taylor, vicar of Hadley, in Suffolk, was a man of eminent learning, and had been admitted to the degree of doctor of the civil and canon law.

His attachment to the pure and uncorrupted principles of Christianity recommended him to the favor and friendship of Dr. Cranmer, archbishop of Canterbury, with whom he lived a considerable time, until through his interest he obtained the living at Hadley.

Not only was his word a preaching unto them, but all his life and conversation was an example of unfeigned Christian life and true holiness. He was void of all pride, humble and meek as any child; so that none were so poor but they might boldly, as unto their father, resort unto him; neither was his lowliness childish or fearful, but, as occasion, time, and place required, he would be stout in rebuking the sinful and evildoers; so that none was so rich but he would tell them plainly his fault, with such earnest and grave rebukes as became a good curate and pastor. He was a man very mild, void of all rancor, grudge or evil will; ready to do good to all men; readily forgiving his enemies; and never sought to do evil to any.

To the poor that were blind, lame, sick, bedrid, or that had many children, he was a very father, a careful patron, and diligent provider, insomuch that he caused the parishioners to make a general provision for them; and he himself (beside the continual relief that they always found at his house) gave an honest portion yearly to the common almsbox. His wife also was an honest, discreet, and sober matron, and his children well nurtured, brought up in the fear of God and good learning.

He was a good salt of the earth, savorily biting the corrupt manners of evil men; a light in God's house, set upon a candlestick for all good men to imitate and follow.

Thus continued this good shepherd among his flock, governing and leading them through the wilderness of this wicked world, all the days of the most innocent and holy king of blessed memory, Edward VI. But on his demise, and the succession of Queen Mary to the throne, he escaped not the cloud that burst on so many bes

FOX'S BOOK OF MARTYRS

CHAPTER XVII

Rise and Progress of the Protestant Religion in Ireland; with an

Account of the Barbarous Massacre of 1641

The gloom of popery had overshadowed Ireland from its first establishment there until the reign of Henry VIII when the rays of the Gospel began to dispel the darkness, and afford that light which until then had been unknown in that island. The abject ignorance in which the people were held, with the absurd and superstitious notions they entertained, were sufficiently evident to many; and the artifices of their priests were so conspicuous, that several persons of distinction, who had hitherto been strenuous papists, would willingly have endeavored to shake off the yoke, and embrace the Protestant religion; but the natural ferocity of the people, and their strong attachment to the ridiculous doctrines which they had been taught, made the attempt dangerous. It was, however, at length undertaken, though attended with the most horrid and disastrous consequences.

The introduction of the Protestant religion into Ireland may be principally attributed to George Browne, an Englishman, who was consecrated archbishop of Dublin on the nineteenth of March, 1535. He had formerly been an Augustine friar, and was promoted to the mitre on account of his merit.

After having enjoyed his dignity about five years, he, at the time that Henry VIII was suppressing the religious houses in England, caused all the relics and images to be removed out of the two cathedrals in Dublin, and the other churches in his diocese; in the place of which he caused to be put up the Lord's Prayer, the Creed, and the Ten Commandments.

A short time after this he received a letter from Thomas Cromwell, lord-privy seal, informing him that Henry VIII having thrown off the papal supremacy in England, was determined to do the like in Ireland; and that he thereupon had appointed him (Archbishop Browne) one of the commissioners for seeing this order put in execution. The archbishop answered that he had employed his utmost endeavors at the hazard of his life, to cause the Irish nobility and gentry to acknowledge Henry as their supreme head, in matters both spiritual and temporal; but had met with a most violent opposition, especially from George, archbishop of Armagh; that this prelate had, in a speech to his clergy, laid a curse on all those who should own his highness' supremacy: adding, that their isle, called in the Chronicles *Insula Sacra*, or the Holy Island, belonged to none but the bishop of Rome, and that the king's progenitors had received it from the pope. He observed likewise, that the archbishop and clergy of Armagh had each despatched a courier to Rome; and that it would be necessary for a parliament to be called in Ireland, to pass an act of supremacy, the people not regarding the king's commission without the sanction of the legislative assembly. He concluded with observing, that the popes had kept the people in the most profound ignorance; that the clergy were exceedingly illiterate; that the common people were more zealous in their blindness than the saints and martyrs had been in the defence of truth at the beginning of the Gospel; and that it was to be feared that Shan O'Neal, a chieftain of great power in the northern part of the island, was decidedly opposed to the king's commission.

In pursuance of this advice, the following year a parliament was summoned to meet at Dublin, by order of Leonard Grey, at that time lord-lieutenant. At this assembly Archbishop Browne made a speech, in which he set forth that the bishops of Rome used, anciently, to acknowledge emperors, kings, and princes, to be supreme in their own dominions; and, therefore, that he himself would vote King Henry VIII as supreme in all matters, both ecclesiastical and temporal. He concluded with saying that whosoever should refuse to vote for this act, was not a true subject of the king. This speech greatly startled the other bishops and lords; but at length, after violent debates, the king's supremacy was allowed.

Two years after this, the archbishop wrote a second letter to Lord Cromwell, complaining of the clergy, and hinting at the machinations which the pope was then carrying on against the advocates of the Gospel. This letter is dated from Dublin, in April, 1538; and among other matters, the archbishop says, "A bird may be taught to speak with as much sense as many of the clergy do in this cuntry. These, though not scholars, yet are crafty to cozen the oor common people and to dissuade them from following his highness orders. The country folk here much hate your lordship, and despitefully call you, in their Irish tongue, the Blacksmith's Son. As a friend, I desire your lordship to look well to your noble person. Rome hath a great kindness for the duke of Norfolk, and great favors for this nation, purposely to oppose his highness."

A short time after this, the pope sent over to Ireland (directed to the archbishop of Armagh and his clergy) a bull of excommunication against all who had, or should own the king's supremacy within the Irish nation; denouncing a curse on all of them, and theirs, who should not, within forty days, acknowledge to their confessors, that they had done amiss in so doing.

Archbishop Browne gave notice of this in a letter dated, Dublin, May, 1538. Part of the form of confession, or vow, sent over to these Irish papists, ran as follows: "I do further declare him or here, father or mother, brother or sister, son or daughter, husband or wife, uncle or aunt, nephew or niece, kinsman or kinswoman, master or mistress, and all others, nearest or dearest relations, friend or acquaintance whatsoever, accursed, that either do or shall hold, for the time to come, any ecclesiastical or civil power above the authority of the Mother Church; or that do or shall obey, for the time to come, any of her, the Mother of Churches' opposers or enemies, or contrary to the same, of which I have here sworn unto: so God, the Blessed Virgin, St. Peter, St. Paul, and the Holy Evangelists, help me," etc. is an exact agreement with the doctrines promulgated by the Councils of Lateran and Constance, which expressly declare that no favor should be shown to heretics, nor faith kept with them; that they

ought to be excommunicated and condemned, and their estates confiscated, and that princes are obliged, by a solemn oath, to root them out of their respective dominions.

How abominable a church must that be, which thus dares to trample upon all authority! How besotted the people who regard the injunctions of such a church!

In the archbishop's last-mentioned letter, dated May, 1538, he says: "His highness' viceroy of this nation is of little or no power with the old natives. Now both English and Irish begin to oppose your lordship's orders, and to lay aside their national quarrels, which I fear will (if anything will) cause a foreigner to invade this nation."

Not long after this, Archbishop Browne seized one Thady O'Brian, a Franciscan friar, who had in his possession a paper sent from Rome, dated May, 1538, and directed to O'Neal. In this letter were the following words: "His Holiness, Paul, now pope, and the council of the fathers, have lately found, in Rome, a prophecy of one St. Lacerianus, an Irish bishop of Cashel, in which he saith that the Mother Church of Rome falleth, when, in Ireland, the Catholic faith is overcome. Therefore, for the glory of the Mother Church, the honor of St. Peter, and your own secureness, suppress heresy, and his holiness' enemies."

This Thady O'Brian, after further examination and search made, was pilloried, and kept close prisoner until the king's orders arrived in what manner he should be further disposed of. But order coming over from England that he was to be hanged, he laid violent hands on himself in the castle of Dublin. His body was afterwards carried to Gallows-green, where, after being hanged up for some time, it was interred.

After the accession of Edward VI to the throne of England, an order was directed to Sir Anthony Leger, the lord-deputy of Ireland, commanding that the liturgy in English be forthwith set up in Ireland, there to be observed within the several bishoprics, cathedrals, and parish churches; and it was first read in Christ-church, Dublin, on Easter day, 1551, before the said Sir Anthony, Archbishop Browne, and others. Part of the royal order for this purpose was as follows: "Whereas, our gracious father, King Henry VIII taking into consideration the bondage and heavy yoke that his true and faithful subjects sustained, under the jurisdiction of the bishop of Rome; how several fabulous stories and lying wonders misled our subjects; dispensing with the sins of our nations, by their indulgences and pardons, for gain; purposely to cherish all evil vices, as robberies, rebellions, thefts, whoredoms, blasphemy, idolatry, etc., our gracious father hereupon dissolved all priories, monasteries, abbeys, and other pretended religious houses; as being but nurseries for vice or luxury, more than for sacred learning," etc.

On the day after the Common Prayer was first used in Christchurch, Dublin, the following wicked scheme was projected by the papists:

In the church was left a marble image of Christ, holding a reed in his hand, with a crown of thorns on his head. Whilst the English service (the Common Prayer) was being read before the lord-lieutenant, the archbishop of Dublin, the privy-council, the lord-mayor, and a great congregation, blood was seen to run through the crevices of the crown of thorns, and trickle down the face of the image. On this, some of the contrivers of the imposture cried aloud, "See how our Savior's image sweats blood! But it must necessarily do this, since heresy is come into the church." Immediately many of the lower order of people, indeed the vulgar of all ranks, were terrified at the sight of so miraculous and undeniable an evidence of the divine displeasure; they hastened from the church, convinced that the doctrines of Protestantism emanated from an infernal source, and that salvation was only to be found in the bosom of their own infallible Church.

This incident, however ludicrous it may appear to the enlightened reader, had great influence over the minds of the ignorant Irish, and answered the ends of the impudent impostors who contrived it, so far as to check the progress of the reformed religion in Ireland very materially; many persons could not resist the conviction that there were many errors and corruptions in the Romish Church, but they were awed into silence by this pretended manifestation of Divine wrath, which was magnified beyond measure by the bigoted and interested priesthood.

We have very few particulars as to the state of religion in Ireland during the remaining portion of the reign of Edward VI and the greater part of that of Mary. Towards the conclusion of the barbarous sway of that relentless bigot, she attempted to extend her inhuman persecutions to this island; but her diabolical intentions were happily frustrated in the following providential manner, the particulars of which are related by historians of good authority.

Mary had appointed Dr. Pole (an agent of the bloodthirsty Bonner) one of the commissioners for carrying her barbarous intentions into effect. He having arrived at Chester with his commission, the mayor of that city, being a papist, waited upon him; when the doctor taking out of his cloak bag a leathern case, said to him, "Here is a commission that shall lash the heretics of Ireland." The good woman of the house being a Protestant, and having a brother in Dublin, named John Edmunds, was greatly troubled at what she heard. But watching her opportunity, whilst the mayor was taking his leave, and the doctor politely accompanying him downstairs, she opened the box, took out the commission, and in its stead laid a sheet of paper, with a pack of cards, and the knave of clubs at top. The doctor, not suspecting the trick that had been played him, put up the box, and arrived with it in Dublin, in September, 1558.

Anxious to accomplish the intentions of his "pious" mistress, he immediately waited upon Lord Fitz-Walter, at that time viceroy, and presented the box to him; which being opened, nothing was found in it but a pack of cards. This startling all the persons present, his lordship said, "We must procure another commission; and in the meantime let us shuffle the cards."

Dr. Pole, however, would have directly returned to England to get another commission; but waiting for a favorable wind, news arrived that Queen Mary was dead, and by this means the Protestants escaped a most cruel persecution. The above relation as we before observed, is confirmed by historians of the greatest credit, who add, that Queen Elizabeth settled a pension of forty pounds per annum upon the above mentioned Elizabeth Edmunds, for having thus saved the lives of her Protestant subjects.

During the reigns of Elizabeth and James I, Ireland was almost constantly agitated by rebellions and insurrections, which, although not always taking their rise from the difference of religious opinions, between the English and Irish, were aggravated and rendered more bitter and irreconcilable from that cause. The popish priests artfully exaggerated the faults of the English government, and continually urged to their ignorant and prejudiced hearers the lawfulness of killing the Protestants, assuring them that all Catholics who were slain in the prosecution of so pious an enterprise, would be immediately received into everlasting felicity. The naturally ungovernable dispositions of the Irish, acted upon by these designing men, drove them into continual acts of barbarous and unjustifiable violence; and it must be confessed that the unsettled and arbitrary nature of the authority exercised by the English governors, was but little calculated to gain their affections. The Spaniards, too, by landing forces in the south, and giving every encouragement to the discontented natives to join their standard, kept the island in a continual state of turbulence and warfare. In 1601, they disembarked a body of four thousand men at Kinsale, and commenced what they called "the Holy War for the preservation of the faith in Ireland;" they were assisted by great numbers of the Irish, but were at length totally defeated by the deputy, Lord Mountjoy, and his officers.

This closed the transactions of Elizabeth's reign with respect to Ireland; an interval of apparent tranquillity followed, but the popish priesthood, ever restless and designing, sought to undermine by secret machinations that government and that faith which they durst no longer openly attack. The pacific reign of James afforded them the opportunity of increasing their strength and maturing their schemes, and under his successor, Charles I, their numbers were greatly increased by titular Romish archbishops, bishops, deans, vicars-general, abbots, priests, and friars; for which reason, in 1629, the public exercise of the popish rites and ceremonies was forbidden.

But notwithstanding this, soon afterwards, the Romish clergy erected a new popish university in the city of Dublin. They also proceeded to build monasteries and nunneries in various parts of the kingdom; in which places these very Romish clergy, and the chiefs of the Irish, held frequent meetings; and from thence, used to pass to and fro, to France, Spain, Flanders, Lorraine, and Rome; where the detestable plot of 1641 was hatching by the family of the O'Neals and their followers.

A short time before the horrid conspiracy broke out, which we are now going to relate, the papists in Ireland had presented a remonstrance to the lords-justice of that kingdom, demanding the free exercise of their religion, and a repeal of all laws to the contrary; to which both houses of parliament in England solemnly answered that they would never grant any toleration to the popish religion in that kingdom.

This further irritated the papists to put in execution the diabolical plot concerted for the destruction of the Protestants; and it failed not of the success wished for by its malicious and rancorous projectors.

The design of this horrid conspiracy was that a general insurrection should take place at the same time throughout the kingdom, and that all the Protestants, without exception, should be murdered. The day fixed for this horrid massacre, was the twenty-third of October, 1641, the feast of Ignatius Loyola, founder of the Jesuits; and the chief conspirators in the principal parts of the kingdom made the necessary preparations for the intended conflict.

In order that this detested scheme might the more infallibly succeed, the most distinguished artifices were practiced by the papists; and their behavior in their visits to the Protestants, at this time, was with more seeming kindness than they had hitherto shown, which was done the more completely to effect the inhuman and treacherous designs then meditating against them.

The execution of this savage conspiracy was delayed until the approach of winter, that sending troops from England might be attended with greater difficulty. Cardinal Richelieu, the French minister, had promised the conspirators a considerable supply of men and money; and many Irish officers had given the strongest assurances that they would heartily concur with their Catholic brethren, as soon as the insurrection took place.

The day preceding that appointed for carrying this horrid design into execution was now arrived, when, happily, for the metropolis of the kingdom, the conspiracy was discovered by one Owen O'Connelly, an Irishman, for which most signal service the English Parliament voted him 500 pounds and a pension of 200 pounds during his life.

So very seasonably was this plot discovered, even but a few hours before the city and castle of Dublin were to have been surprised, that the lords-justice had but just time to put themselves, and the city, in a proper posture of defence. Lord M'Guire, who was the principal leader here, with his accomplices, was seized the same evening in the city; and in their lodgings were found swords, hatchets, pole-axes, hammers, and such other instruments of death as had been prepared for the destruction and extirpation of the Protestants in that part of the kingdom.

Thus was the metropolis happily preserved; but the bloody part of the intended tragedy was past prevention. The conspirators were in arms all over the kingdom early in the morning of the day appointed, and every Protestant who fell in their way was immediately murdered. No age, no sex, no condition, was spared. The wife weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished by the same stroke. The old, the young, the vigorous, and the infirm, underwent the same fate, and were blended in one common ruin. In vain did flight save from the first assault, destruction was everywhere let loose, and met the hunted victims at every turn. In vain was recourse had to relations, to companions, to friends; all connections were dissolved; and death was dealt by that hand from which protection was implored and expected. Without provocation, without opposition, the astonished English, living in profound peace, and, as they thought, full security, were massacred by their nearest neighbors, with whom they had long maintained a continued intercourse of kindness and good offices. Nay, even death was the slightest punishment inflicted by these monsters in human form; all the tortures which wanton cruelty could invent, all the lingering pains of body, the anguish of mind, the agonies of despair, could not satiate revenge excited without injury, and cruelly derived from no just cause whatever. Depraved nature, even perverted religion, though encouraged by the utmost license, cannot reach to a greater pitch of ferocity than appeared in these merciless barbarians. Even the weaker sex themselves, naturally tender to their own sufferings, and compassionate to those of others, have emulated their robust companions in the practice of every cruelty. The very children, taught by example and encouraged by the exhortation of their parents, dealt their feeble blows on the dead carcasses of the defenceless children of the English.

Nor was the avarice of the Irish sufficient to produce the least restraint on their cruelty. Such was their frenzy, that the cattle they had seized, and by repine had made their own, were, because they bore the name of English, wontonly slaughtered, or, when covered with wounds, turned loose into the woods, there to perish by slow and lingering torments.

The commodious habitations of the planters were laid in ashes, or levelled with the ground. And where the wretched owners had shut themselves up in the houses, and were preparing for defence, they perished in the flames together with their wives and children.

Such is the general description of this unparalleled massacre; but it now remains, from the nature of our work, that we proceed to particulars.

The bigoted and merciless papists had no sooner begun to imbrue their hands in blood than they repeated the horrid tragedy day after day, and the Protestants in all parts of the kingdom fell victims to their fury by deaths of the most unheard-of cruelty.

The ignorant Irish were more strongly instigated to execute the infernal business by the Jesuits, priests, and friars, who, when the day for the execution of the plot was agreed on, recommended in their prayers, diligence in the great design, which they said would greatly tend to the prosperity of the kingdom, and to the advancement of the Catholic cause. They everywhere declared to the common people, that the Protestants were heretics, and ought not to be suffered to live any longer among them; adding that it was no more sin to kill an Englishman than to kill a dog; and that the relieving or protecting them was a crime of the most unpardonable nature.

The papists having besieged the town and castle of Longford, and the inhabitants of the latter, who were Protestants, surrendering on condition of being allowed quarter, the besiegers, the instant the townspeople appeared, attacked them in a most unmerciful manner, their priest, as a signal for the rest to fall on, first ripping open the belly of the English Protestant minister; after which his followers murdered all the rest, some of whom they hanged, others were stabbed or shot, and great numbers knocked on the head with axes provided for the purpose.

The garrison at Sligo was treated in like manner by O'Connor Slygah; who, upon the Protestants quitting their holds, promised them quarter, and to convey them safe over the Curlew mountains, to Roscommon. But he first imprisoned them in a most loathsome jail, allowing them only grains for their food. Afterward, when some papists were merry over their cups, who were come to congratulate their wicked brethren for their victory over these unhappy creatures, those Protestants who survived were brought forth by the White-firars, and were either killed, or precipitated over the bridge into a swift river, where they were soon destroyed. It is added, that this wicked company of White-friars went, some time after, in solemn procession, with holy water in their hands, to sprinkle the river; on pretence of cleansing and purifying it from the stains and pollution of the blood and dead bodies of the heretics, as they called the unfortunate Protestants who were inhumanly slaughtered at this very time.

At Kilmore, Dr. Bedell, bishop of that see, had charitably settled and supported a great number of distressed Protestants, who had fled from their habitations to escape the diabolical cruelties committed by the papists. But they did not long enjoy the consolation of living together; the good prelate was forcibly dragged from his episcopal residence, which was immediately occupied by Dr. Swiney, the popish titular bishop of Kilmore, who said Mass in the church the Sunday following, and then seized on all the goods and effects belonging to the persecuted bishop.

Soon after this, the papists forced Dr. Bedell, his two sons, and the rest of his family, with some of the chief of the Protestants whom he had protected, into a ruinous castle, called Lochwater, situated in a lake near the sea. Here he remained with his companions some weeks, all of them daily expecting to be put to death. The greatest part of them were stripped naked, by which means, as the season was cold, (it being in the month of December) and the building in which they were confined open at the top, they suffered the most severe hardships. They continued in this situation until the seventh of January, when they were all released. The bishop was courteously received into the house of Dennis O'Sheridan, one of his clergy, whom he had made a convert to the Church of England; but he did not long survive this kindness. During his residence here, he spent the whole of his time in religious exercises, the better to fit and prepare himself and his sorrowful companions for their great change, as nothing but certain death was perpetually before their eyes. He was at this time in the seventy-first year of his age, and being afflicted with a violent ague caught in his late cold and desolate habitation on the lake, it soon threw him into a fever of the most dangerous nature. Finding his dissolution at hand, he received it with joy, like one of the primitive martyrs just hastening to his crown of glory. After having addressed his little flock, and exhorted them to patience, in the most pathetic manner, as they saw their own last day approaching, after having solemnly blessed his people, his family, and his children, he finished the course of his ministry and life together, on the seventh day of February 1642.

His friends and relations applied to the intruding bishop for leave to bury him, which was with difficulty obtained; he, at first telling them that the churchyard was holy ground, and should be no longer defiled with heretics: however, leave was at last granted, and though the church funeral service was not used at the solemnity, (for fear of the Irish papists) yet some of the better sort, who had the highest veneration for him while living, attended his remains to the grave. At this interment they discharged a volley of shot, crying out, *Requiescat in pace ultimus Anglorum*, that is, "May the last of the English rest in peace." Adding, that as he was one of the best so he should be the last English bishop found among them. His learning was very extensive; and he would have given the world a greater proof of it, had he printed all he wrote. Scarce any of his writings were saved; the papists having destroyed most of his papers and his library. He had gathered a vast heap of critical expositions of Scripture, all which with a great trunk full of his manuscripts, fell into the hands of the Irish. Happily his great Hebrew manuscript was preserved, and is now in the library of Emanuel College, Oxford.

In the barony of Terawley, the papists, at the instigation of the friars, compelled above forty English Protestants, some of whom were women and children, to the hard fate of either falling by the sword, or of drowning in the sea. These choosing the latter, were accordingly forced, by the naked weapons of their inexorable persecutors, into the deep, where, with their children in their arms, they first waded up to their chins, and afterwards sunk down and perished together.

In the castle of Lisgool upwards of one hundred and fifty men, women, and children, were all burnt together; and at the castle of Moneah not less than one hundred were all put to the sword. Great numbers were also murdered at the castle of Tullah, which was delivered up to M'Guire on condition of having fair quarter; but no sooner had that base villain got possession of the place than he ordered his followers to murder the people, which was immediately done with the greatest cruelty.

Many others were put to deaths of the most horrid nature, and such as could have been invented only by demons instead of men. Some of them were laid with the center of their backs on the axle-tree of a carriage, with their legs resting on the ground on one side, and their arms and head on the other. In this position, one of the savages scourged the wretched object on the thighs, legs, etc., while another set on furious dogs, who tore to pieces the arms and upper parts of the body; and in this dreadful manner were they deprived of their existence. Great numbers were fastened to horses' tails, and the beasts being set on full gallop by their riders, the wretched victims were dragged along until they expired. Others were hung on lofty gibbets, and a fire being kindled under them, they finished their lives, partly by hanging, and partly by suffocation.

Nor did the more tender sex escape the least particle of cruelty that could be projected by their merciless and furious persecutors. Many women, of all ages, were put to deaths of the most cruel nature. Some, in particular, were fastened with their backs to strong posts, and being stripped to their waists, the inhuman monsters cut off their right breasts with shears, which, of course, put them to the most excruciating torments; and in this position they were left, until, from the loss of blood, they expired.

Such was the savage ferocity of these barbarians, that even unborn infants were dragged from the womb to become victims to their rage. Many unhappy mothers were hung naked in the branches of trees, and their bodies being cut open, the innocent offsprings were taken from them, and thrown to dogs and swine. And to increase the horrid scene, they would oblige the husband to be a spectator before suffering himself.

At the town of Issenskeath they hanged above a hundred Scottish Protestants, showing them no more mercy than they did to the English. M'Guire, going to the castle of that town, desired to speak with the governor, when being admitted, he immediately burnt the records of the county, which were kept there. He then demanded 1000 pounds of the governor, which, having received, he immediately compelled him to hear Mass. and to swear that he would continue to do so. And to complete his horrid barbarities, he ordered the wife and children of the governor to be hanged before his face; besides massacring at least one hundred of the inhabitants. Upwards of one thousand men, women, and children, were driven, in different companies, to Portadown bridge, which was broken in the middle, and there compelled to throw themselves into the water, and such as attempted to reach the shore were knocked on the head.

In the same part of the country, at least four thousand persons were drowned in different places. The inhuman papists, after first stripping them, drove them like beasts to the spot fixed on for their destruction; and if any, through fatigue, or natural infirmities, were slack in their pace, they pricked them with their swords and pikes;

and to strike terror on the multitude, they murdered some by the way. Many of these poor wretches, when thrown into the water, endeavored to save themselves by swimming to the shore but their merciless persecutors prevented their endeavors taking effect, by shooting them in the water.

In one place one hundred and forty English, after being driven for many miles stark naked, and in the most severe weather, were all murdered on the same spot, some being hanged, others burnt, some shot, and many of them buried alive; and so cruel were their tormentors that they would not suffer them to pray before they robbed them of their miserable existence.

Other companies they took under pretence of safe conduct, who, from that consideration, proceeded cheerfully on their journey; but when the treacherous papists had got them to a convenient spot, they butchered them all in the most cruel manner.

One hundred and fifteen men, women, and children, were conducted, by order of Sir Phelim O'Neal, to Portadown bridge, where they were all forced into the river, and drowned. One woman, named Campbell, finding no probability of escaping, suddenly clasped one of the chief of the papists in her arms, and held him so fast that they were both drowned together.

In Killyman they massacred forty-eight families, among whom twenty-two were burnt together in one house. The rest were either hanged, shot, or drowned.

In Kilmore, the inhabitants, which consisted of about two hundred families, all fell victims to their rage. Some of them sat in the stocks until they confessed where their money was; after which they put them to death. The whole county was one common scene of butchery, and many thousands perished, in a short time, by sword, famine, fire, water, and others the most cruel deaths, that rage and malice could invent.

These bloody villains showed so much favor to some as to despatch them immediately; but they would by no means suffer them to pray. Others they imprisoned in filthy dungeons, putting heavy bolts on their legs, and keeping them there until they were starved to death.

At Casel they put all the Protestants into a loathsome dungeon, where they kept them together, for several weeks, in the greatest misery. At length they were released, when some of them were barbarously mangled, and left on the highways to perish at leisure; others were hanged, and some were buried in the ground upright, with their heads above the earth, and the papists, to increase their misery, treating them with derision during their sufferings. In the county of Antrim they murdered nine hundred and fifty-four Protestants in one morning; and afterwards about twelve hundred more in that county.

At a town called Lisnegary, they forced twenty-four Protestants into a house, and then setting fire to it, burned them together, counterfeiting their outcries in derision to the others.

Among other acts of cruelty they took two children belonging to an Englishwoman, and dashed out their brains before her face; after which they threw the mother into a river, and she was drowned. They served many other children in the like manner, to the great affliction of their parents, and the disgrace of human nature.

In Kilkenny all the Protestants, without exception, were put to death; and some of them in so cruel a manner, as, perhaps, was never before thought of.

They beat an Englishwoman with such savage barbarity, that she had scarce a whole bone left; after which they threw her into a ditch; but not satisfied with this, they took her child, a girl about six years of age, and after ripping up its belly, threw it to its mother, there to languish until it perished. They forced one man to go to Mass, after which they ripped open his body, and in that manner left him. They sawed another asunder, cut the throat of his wife, and after having dashed out the brains of their child, an infant, threw it to the swine, who greedily devoured it.

After committing these, and several other horrid cruelties, they took the heads of seven Protestants, and among them that of a pious minister, all of which they fixed up at the market cross. They put a gag into the minister's mouth, then slit his cheeks to his ears, and laying a leaf of a Bible before it, bid him preach, for his mouth was

wide enough. They did several other things by way of derision, and expressed the greatest satisfaction at having thus murdered and exposed the unhappy Protestants.

It is impossible to conceive the pleasure these monsters took in exercising their cruelty, and to increase the misery of those who fell into their hands, when they butchered them they would say, "Your soul to the devil." One of these miscreants would come into a house with his hands imbued in blood, and boast that it was English blood, and that his sword had pricked the white skins of the Protestants, even to the hilt. When any one of them had killed a Protestant, others would come and receive a gratification in cutting and mangling the body; after which they left it exposed to be devoured by dogs; and when they had slain a number of them they would boast, that the devil was beholden to them for sending so many souls to hell. But it is no wonder they should thus treat the innocent Christians, when they hesitated not to commit blasphemy against God and His most holy Word.

In one place they burnt two Protestant Bibles, and then said they had burnt hell-fire. In the church at Powerscourt they burnt the pulpit, pews, chests, and Bibles belonging to it. They took other Bibles, and after wetting them with dirty water, dashed them in the faces of the Protestants, saying, "We know you love a good lesson; here is an excellent one for you; come to-morrow, and you shall have as good a sermon as this."

Some of the Protestants they dragged by the hair of their heads into the church, where they stripped and whipped them in the most cruel manner, telling them, at the same time, that if they came tomorrow, they should hear the like sermon.

In Munster they put to death several ministers in the most shocking manner. One, in particular, they stripped stark naked, and driving him before them, pricked him with swords and darts until he fell down, and expired.

In some places they plucked out the eyes, and cut off the hands of the Protestants, and in that manner turned them into the fields, there to wander out their miserable existence. They obliged many young men to force their aged parents to a river, where they were drowned; wives to assist in hanging their husbands; and mothers to cut the throats of their children.

In one place they compelled a young man to kill his father, and then immediately hanged him. In another they forced a woman to kill her husband, then obliged the son to kill her, and afterward shot him through the head.

At a place called Glaslow, a popish priest, with some others, prevailed on forty Protestants to be reconciled to the Church of Rome. They had no sooner done this than they told them they were in good faith, and that they would prevent their falling from it, and turning heretics, by sending them out of the world, which they did by immediately cutting their throats.

In the county of Tipperary upwards of thirty Protestants, men, women, and children, fell into the hands of the papists, who, after stripping them naked, murdered them with stones, pole-axes, swords, and other weapons.

In the county of Mayo about sixty Protestants, fifteen of whom were ministers, were, upon covenant, to be safely conducted to Galway, by one Edmund Burke and his soldiers; but that inhuman monster by the way drew his sword, as an intimation of his design to the rest, who immediately followed his example, and murdered the whole, some of whom they stabbed, others were run through the body with pikes, and several were drowned.

In Queen's County great numbers of Protestants were put to the most shocking deaths. Fifty or sixty were placed together in one house, which being set on fire, they all perished in the flames. Many were stripped naked, and being fastened to horses by ropes placed round their middles, were dragged through bogs until they expired. Some were hung by the feet to tenterhooks driven into poles; and in that wretched posture left until they perished. Others were fastened to the trunk of a tree, with a branch at top. Over this branch hung one arm, which principally supported the weight of the body; and one of the legs was turned up, and fastened to the trunk, while the other hung straight. In this dreadful and uneasy posture did they remain as long as life would permit, pleasing spectacles to their bloodthirsty persecutors.

At Clownes seventeen men were buried alive; and an Englishman, his wife, five children, and a servant maid, were all hanged together, and afterward thrown into a ditch. They hung many by the arms to branches of trees, with a weight to their feet; and others by the middle, in which posture they left them until they expired. Several

were hanged on windmills, and before they were half dead, the barbarians cut them in pieces with their swords. Others, both men, women, and children, they cut and hacked in various parts of their bodies, and left them wallowing in their blood to perish where they fell. One poor woman they hanged on a gibbet, with her child, an infant about a twelve-month old, the latter of whom was hanged by the neck with the hair of its mother's head, and in that manner finished its short but miserable existence.

In the county of Tyrone no less than three hundred Protestants were drowned in one day; and many others were hanged, burned, and otherwise put to death. Dr. Maxwell, rector of Tyrone, lived at this time near Armagh, and suffered greatly from these merciless savages. This person, in his examination, taken upon oath before the king's commissioners, declared that the Irish papists owned to him, that they, at several times, had destroyed, in one place, 12,000 Protestants, whom they inhumanly slaughtered at Glynwood, in their flight from the county of Armagh.

As the river Bann was not fordable, and the bridge broken down, the Irish forced thither at different times, a great number of unarmed, defenceless Protestants, and with pikes and swords violently thrust about one thousand into the river, where they miserably perished.

Nor did the cathedral of Armagh escape the fury of those barbarians, it being maliciously set on fire by their leaders, and burnt to the ground. And to extirpate, if possible, the very race of those unhappy Protestants, who lived in or near Armagh, the Irish first burnt all their houses, and then gathered together many hundreds of those innocent people, young and old, on pretence of allowing them a guard and safe conduct to Colerain, when they treacherously fell on them by the way, and inhumanly murdered them.

The like horrid barbarities with those we have particularized, were practiced on the wretched Protestants in almost all parts of the kingdom; and, when an estimate was afterward made of the number who were sacrificed to gratify diabolical souls of the papists, it amounted to one hundred and fifty thousand. But it now remains that we proceed to the particulars that followed.

These desperate wretches, flushed and grown insolent with success, (though by methods attended with such excessive barbarities as perhaps not to be equalled) soon got possession of the castle of Newry, where the king's stores and ammunition were lodged; and, with as little difficulty, made themselves masters of Dundalk. They afterward took the town of Ardee, where they murdered all the Protestants, and then proceeded to Drogheda. The garrison of Drogheda was in no condition to sustain a siege, notwithstanding which, as often as the Irish renewed their attacks they were vigorously repulsed by a very unequal number of the king's forces, and a few faithful Protestant citizens under Sir Henry Tichborne, the governor, assisted by the Lord Viscount Moore. The siege of Drogheda began on the thirtieth of November, 1641, and held until the fourth of March, 1642, when Sir Phelim O'Neal, and the Irish miscreants under him were forced to retire.

In the meantime ten thousand troops were sent from Scotland to the remaining Protestants in Ireland, which being properly divided in the most capital parts of the kingdom, happily eclipsed the power of the Irish savages; and the Protestants for a time lived in tranquillity.

In the reign of King James II they were again interrupted, for in a parliament held at Dublin in the year 1689, great numbers of the Protestant nobility, clergy, and gentry of Ireland, were attainted of high treason. The government of the kingdom was, at that time, invested in the earl of Tyrconnel, a bigoted papist, and an inveterate enemy to the Protestants. By his orders they were again persecuted in various parts of the kingdom. The revenues of the city of Dublin were seized, and most of the churches converted into prisons. And had it not been for the resolution and uncommon bravery of the garrisons in the city of Londonderry, and the town of Inniskillin, there had not one place remained for refuge to the distressed Protestants in the whole kingdom; but all must have been given up to King James, and to the furious popish party that governed him.

The remarkable siege of Londonderry was opened on the eighteenth of April, 1689, by twenty thousand papists, the flower of the Irish army. The city was not properly circumstanced to sustain a siege, the defenders consisting of a body of raw undisciplined Protestants, who had fled thither for shelter, and half a regiment of Lord Mountjoy's disciplined soldiers, with the principal part of the inhabitants, making it all only seven thousand three hundred and sixty-one fighting men.

The besieged hoped, at first, that their stores of corn and other necessaries, would be sufficient; but by the continuance of the siege their wants increased; and these became at last so heavy that for a considerable time before the siege was raised a pint of coarse barley, a small quantity of greens, a few spoonfuls of starch, with a very moderate proportion of horse flesh, were reckoned a week's provision for a soldier. And they were, at length, reduced to such extremities that they ate dogs, cats, and mice.

Their miseries increasing with the siege, many, through mere hunger and want, pined and languished away, or fell dead in the streets. And it is remarkable, that when their long-expected succors arrived from England, they were upon the point of being reduced to this alternative, either to preserve their existence by eating each other, or attempting to fight their way through the Irish, which must have infallibly produced their destruction.

These succors were most happily brought by the ship Mountjoy of Derry, and the Phoenix of Colerain, at which time they had only nine lean horses left with a pint of meal to each man. By hunger, and the fatigues of war, their seven thousand three hundred and sixty-one fighting men were reduced to four thousand three hundred, one fourth part of whom were rendered unserviceable.

As the calamities of the besieged were great, so likewise were the terrors and sufferings of their Protestant friends and relations; all of whom (even women and children) were forcibly driven from the country thirty miles round, and inhumanly reduced to the sad necessity of continuing some days and nights without food or covering, before the walls of the town; and were thus exposed to the continual fire both of the Irish army from without and the shot of their friends from within.

But the succors from England happily arriving put an end to their affliction; and the siege was raised on the thirty-first of July, having been continued upwards of three months.

The day before the siege of Londonderry was raised the Inniskillers engaged a body of six thousand Irish Roman Catholics, at Newton, Butler, or Crown-Castle, of whom near five thousand were slain. This, with the defeat at Londonderry, dispirited the papists, and they gave up all farther attempts to persecute the Protestants.

The year following, viz. 1690, the Irish took up arms in favor of the abdicated prince, King James II but they were totally defeated by his successor King William the Third. That monarch, before he left the country, reduced them to a state of subjection, in which they have ever since continued.

But notwithstanding all this, the Protestant interest at present stands upon a much stronger basis than it did a century ago. The Irish, who formerly led an unsettled and roving life, in the woods, bogs, and mountains, and lived on the depredation of their neighbors, they who, in the morning seized the prey, and at night divided the spoil, have, for many years past, become quiet and civilized. They taste the sweets of English society, and the advantages of civil government. They trade in our cities, and are employed in our manufactories. They are received also into English families; and treated with great humanity by the Protestants.

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FOX'S BOOK OF MARTYRS

CHAPTER XVIII

The Rise, Progress, Persecutions, and Sufferings of the Quakers

In treating of these people in a historical manner, we are obliged to have recourse to much tenderness. That they differ from the generality of Protestants in some of the capital points of religion cannot be denied, and yet, as Protestant dissenters they are included under the description of the toleration act. It is not our business to inquire whether people of similar sentiments had any existence in the primitive ages of Christianity: perhaps, in some

respects, they had not, but we are to write of them not as what they were, but what they now are. That they have been treated by several writers in a very contemptuous manner is certain; that they did not deserve such treatment, is equally certain.

The appellation Quakers, was bestowed upon them as a term of reproach, in consequence of their apparent convulsions which they labored under when they delivered their discourses, because they imagined they were the effect of divine inspiration.

It is not our business, at present, to inquire whether the sentiments of these people are agreeable to the Gospel, but this much is certain, that the first leader of them, as a separate body, was a man of obscure birth, who had his first existence in Leicestershire, about the year 1624. In speaking of this man we shall deliver our own sentiments in a historical manner, and joining these to what have been said by the Friends themselves, we shall endeavor to furnish out a complete narrative.

George Fox was descended of honest and respected parents, who brought him up in the national religion: but from a child he appeared religious, still, solid, and observing, beyond his years, and uncommonly knowing in divine things. He was brought up to husbandry, and other country business, and was particularly inclined to the solitary occupation of a shepherd; an employment, that very well suited his mind in several respects, both for its innocency and solitude; and was a just emblem of his after ministry and service. In the year 1646, he entirely forsook the national Church, in whose tenets he had been brought up, as before observed; and in 1647, he travelled into Derbyshire and Nottinghamshire, without any set purpose of visiting particular places, but in a solitary manner he walked through several towns and villages, which way soever his mind turned. "He fasted much," said Swell, "and walked often in retired places, with no other companion than his Bible." "He visited the most retired and religious people in those parts," says Penn, "and some there were, short of few, if any, in this nation, who waited for the consolation of Israel night and day; as Zacharias, Anna, and Simeon, did of old time. To these he was sent, and these he sought out in the neighboring counties, and among them he sojourned until his more ample ministry came upon him. At this time he taught, and was an example of silence, endeavoring to bring them from self-performances; testifying of, and turning them to the light of Christ within them, and encouraging them to wait in patience, and to feel the power of it to stir in their hearts, that their knowledge and worship of God might stand in the power of an endless life, which was to be found in the light as it was obeyed in the manifestation of it in man: for in the Word was life, and that life is the light of men. Life in the Word, light in men; and life in men too, as the light is obeyed; the children of the light living by the life of the Word, by which the Word begets them again to God, which is the generation and new birth, without which there is no coming into the Kingdom of God, and to which whoever comes is greater than John: that is, than John's dispensation, which was not that of the Kingdom, but the consummation of the legal, and forerunning of the Gospel times, the time of the Kingdom. Accordingly several meetings were gathering in those parts; and thus his time was employed for some years."

In the year 1652, "he had a visitation of the great work of God in the earth, and of the way that he was to go forth, in a public ministry, to begin it." He directed his course northward, "and in every place where he came, if not before he came to it, he had his particular exercise and service shown to him, so that the Lord was his leader indeed." He made great numbers of converts to his opinions, and many pious and good men joined him in his ministry. These were drawn forth especially to visit the public assemblies to reprove, reform, and exhort them; sometimes in markets, fairs, streets, and by the highway-side, "calling people to repentance, and to return to the Lord, with their hearts as well as their mouths; directing them to the light of Christ within them, to see, examine, and to consider their ways by, and to eschew the evil, and to do the good and acceptable will of God."

They were not without opposition in the work they imagined themselves called to, being often set in the stocks, stoned, beaten, whipped and imprisoned, though honest men of good report, that had left wives, children, houses, and lands, to visit them with a living call to repentance. But these coercive methods rather forwarded than abated their zeal, and in those parts they brought over many proselytes, and amongst them several magistrates, and others of the better sort. They apprehended the Lord had forbidden them to pull off their hats to anyone, high or low, and required them to speak to the people, without distinction, in the language of thou and thee. They scrupled bidding people good-morrow, or good-night, nor might they bend the knee to anyone, even in supreme authority. Both men and women went in a plain and simple dress, different from the fashion of the times. They neither gave nor accepted any titles of respect or honor, nor would they call any man master on earth. Several texts of Scripture they quoted in defence of these singularities; such as, "Swear not at all." "How can ye believe,

which receive honor one of another, and seek not the honor that cometh from God only?" etc., etc. They placed the basis of religion in an inward light, and an extraordinary impulse of the Holy Spirit.

In 1654, their first separate meeting in London was held in the house of Robert Dring, in Watling-street, for by that time they spread themselves into all parts of the kingdom, and had in many places set up meetings or assemblies, particularly in Lancashire, and the adjacent parts, but they were still exposed to great persecutions and trials of every kind. One of them in a letter to the protector, Oliver Cromwell, represents, though there are no penal laws in force obliging men to comply with the established religion, yet the Quakers are exposed upon other accounts; they are fined and imprisoned for refusing to take an oath; for not paying their tithes; for disturbing the public assemblies, and meeting in the streets, and places of public resort; some of them have been whipped for vagabonds, and for their plain speeches to the magistrate.

Under favor of the then toleration, they opened their meetings at the Bull and Mouth, in Aldersgate-street, where women, as well as men, were moved to speak. Their zeal transported them to some extravagancies, which laid them still more open to the lash of their enemies, who exercised various severities upon them throughout the next reign. Upon the suppression of Venner's mad insurrection, the government, having published a proclamation, forbidding the Anabaptists, Quakers, and Fifth Monarchy Men, to assemble or meet together under pretence of worshipping God, except it be in some parochial church, chapel, or in private houses, by consent of the persons there inhabiting, all meetings in other places being declared to be unlawful and riotous, etc., etc., the Quakers thought it expedient to address the king thereon, which they did in the following words:

"O King Charles!

"Our desire is, that thou mayest live forever in the fear of God, and thy council. We beseech thee and thy council to read these following lines in tender bowels, and compassion for our souls, and for your good.

"And this consider, we are about four hundred imprisoned, in and about this city, of men and women from their families, besides, in the county jails, about ten hundred; we desire that our meetings may not be broken up, but that all may come to a fair trial, that our innocency may be cleared up.

"London, 16th day, eleventh month, 1660."

On the twenty-eighth of the same month, they published the declaration referred to in their address, entitled, "A declaration from the harmless and innocent people of God, called Quakers, against all sedition, plotters, and fighters in the world, for removing the ground of jealousy and suspicion, from both magistrates and people in the kingdom, concerning wars and fightings." It was presented to the king the twenty-first day of the eleventh month, 1660, and he promised them upon his royal word, that they should not suffer for their opinions as long as they lived peaceably; but his promises were very little regarded afterward.

In 1661 they assumed courage to petition the House of Lords for a toleration of their religion, and for a dispensation from taking the oaths, which they held unlawful, not from any disaffection to the government, or a belief that they were less obliged by an affirmation, but from a persuasion that all oaths were unlawful; and that swearing upon the most solemn occasions was forbidden in the New Testament. Their petition was rejected, and instead of granting them relief, an act was passed against them, the preamble to which set forth, "That whereas several persons have taken up an opinion that an oath, even before a magistrate, is unlawful, and contrary to the Word of God; and whereas, under pretence of religious worship, the said persons do assemble in great numbers in several parts of the kingdom, separating themselves from the rest of his majesty's subjects, and the public congregations and usual places of divine worship; be it therefore enacted, that if any such persons, after the twenty-fourth of March, 1661-2, shall refuse to take an oath when lawfully tendered, or persuade others to do it, or maintain in writing or otherwise, the unlawfulness of taking an oath; or if they shall assemble for religious worship, to the number of five or more, of the age of fifteen, they shall for the first offence forfeit five pounds; for the second, ten pounds; and for the third shall abjure the realm, or be transported to the plantations: and the justices of peace at their open sessions may hear and finally determine in the affair."

This act had a most dreadful effect upon the Quakers, though it was well known and notorious that these conscientious persons were far from sedition or disaffection to the government. George Fox, in his address to the king, acquaints him that three thousand and sixty-eight of their friends had been imprisoned since his majesty's

restoration; that their meetings were daily broken up by men with clubs and arms, and their friends thrown into the water, and trampled under foot until the blood gushed out, which gave rise to their meeting in the open streets. A relation was printed, signed by twelve witnesses, which says that more than four thousand two hundred Quakers were imprisoned; and of them five hundred were in and about London, and, the suburbs; several of whom were dead in the jails.

Six hundred of them, says an account published at that time, were in prison, merely for religion's sake, of whom several were banished to the plantations. In short, the Quakers gave such full employment to the informers, that they had less leisure to attend the meetings of other dissenters.

Yet, under all these calamities, they behaved with patience and modesty towards the government, and upon occasion of the Ryehouse plot in 1682, thought proper to declare their innocence of that sham plot, in an address to the king, wherein "appealing to the Searcher of all hearts," they say, "their principles do not allow them to take up defensive arms, much less to avenge themselves for the injuries they received from others: that they continually pray for the king's safety and preservation; and therefore take this occasion humbly to beseech his majesty to compassionate their suffering friends, with whom the jails are so filled, that they want air, to the apparent hazard of their lives, and to the endangering an infection in divers places. Besides, many houses, shops, barns, and fields are ransacked, and the goods, corn, and cattle swept away, to the discouraging trade and husbandry, and impoverishing great numbers of quiet and industrious people; and this, for no other cause, but for the exercise of a tender conscience in the worship of Almighty God, who is sovereign Lord and King of men's consciences."

On the accession of James II they addressed that monarch honestly and plainly, telling him: "We are come to testify our sorrow for the death of our good friend Charles, and our joy for thy being made our governor. We are told thou art not of the persuasion of the Church of England, no more than we; therefore we hope thou wilt grant us the same liberty which thou allowest thyself, which doing, we wish thee all manner of happiness."

When James, by his dispensing power, granted liberty to the dissenters, they began to enjoy some rest from their troubles; and indeed it was high time, for they were swelled to an enormous amount. They, the year before this, to them one of glad release, in a petition to James for a cessation of their sufferings, set forth, "that of late above one thousand five hundred of their friends, both men and women, and that now there remain one thousand three hundred and eighty-three; of which two hundred are women, many under sentence of praemunire; and more than three hundred near it, for refusing the oath of allegiance, because they could not swear. Three hundred and fifty have died in prison since the year 1680; in London, the jail of Newgate has been crowded, within these two years sometimes with near twenty in a room, whereby several have been suffocated, and others, who have been taken out sick, have died of malignant fevers within a few days. Great violences, outrageous distresses, and woful havoc and spoil, have been made upon people's goods and estates, by a company of idle, extravagant, and merciless informers, by persecutions on the conventicle-act, and others, also on qui tam writs, and on other processes, for twenty pounds a month, and two thirds of their estates seized for the king. Some had not a bed to rest on, others had no cattle to till the ground, nor corn for feed or bread, nor tools to work with; the said informers and bailiffs in some places breaking into houses, and making great waste and spoil, under pretence of serving the king and the Church. Our religious assemblies have been charged at common law with being rioters and disturbers of the public peace, whereby great numbers have been confined in prison without regard to age, and many confined to holes and dungeons. The seizing for 20 pounds a month has amounted to many thousands, and several who have employed some hundreds of poor people in manufactures, are disabled to do so any more, by reason of long imprisonment. They spare neither widow nor fatherless, nor have they so much as a bed to lie on. The informers are both witnesses and prosecutors, to the ruin of great numbers of sober families; and justices of the peace have been threatened with the forfeiture of one hundred pounds, if they do not issue out warrants upon their informations." With this petition they presented a list of their friends in prison, in the several counties, amounting to four hundred and sixty.

During the reign of King James II these people were, through the intercession of their friend Mr. Penn, treated with greater indulgence than ever they had been before. They were now become extremely numerous in many parts of the country, and the settlement of Pennsylvania taking place soon after, many of them went over to America. There they enjoyed the blessings of a peaceful government, and cultivated the arts of honest industry.

As the whole colony was the property of Mr. Penn, so he invited people of all denominations to come and settle with him. A universal liberty of conscience took place; and in this new colony the natural rights of mankind were, for the first time, established.

These Friends are, in the present age, a very harmless, inoffensive body of people; but of that we shall take more notice hereafter. By their wise regulations, they not only do honor to themselves, but they are of vast service to the community.

It may be necessary here to observe, that as the Friends, commonly called Quakers, will not take an oath in a court of justice, so their affirmation is permitted in all civil affairs; but they cannot prosecute a criminal, because, in the English courts of justice, all evidence must be upon oath.

An Account of the Persecutions of Friends, Commonly Called

Quakers, in the United States

About the middle of the seventeenth century, much persecution and suffering were inflicted on a sect of Protestant dissenters, commonly called Quakers: a people which arose at that time in England some of whom sealed their testimony with their blood.

For an account of the above people, see Sewell's, or Gough's history of them.

The principal points upon which their conscientious

nonconformity rendered them obnoxious to the penalties of the

law, were,

- 1. The Christian resolution of assembling publicly for the worship of God, in a manner most agreeable to their consciences.
- 2. Their refusal to pay tithes, which they esteemed a Jewish ceremony, abrogated by the coming of Christ.
- 3. Their testimony against wars and fighting, the practice of which they judged inconsistent with the command of Christ:
 - "Love your enemies," Matt. 5:44.
- 4. Their constant obedience to the command of Christ: "Swear not at all," Matt. 5:34.
- 5. Their refusal to pay rates or assessments for building and repairing houses for a worship which they did not approve.
- 6. Their use of the proper and Scriptural language, "thou," and "thee," to a single person: and their disuse of the custom of uncovering their heads, or pulling off their hats, by way of homage to man.
- 7. The necessity many found themselves under, of publishing what they believed to be the doctrine of truth; and sometimes even in the places appointed for the public national worship.

Their conscientious noncompliance in the preceding particulars, exposed them to much persecution and suffering, which consisted in prosecutions, fines, cruel beatings, whippings, and other corporal punishments; imprisonment, banishment, and even death.

To relate a particular account of their persecutions and sufferings, would extend beyond the limits of this work: we shall therefore refer, for that information, to the histories already mentioned, and more particularly to Besse's Collection of their sufferings; and shall confine our account here mostly to those who sacrificed their lives, and evinced, by their disposition of mind, constancy, patience, and faithful perseverance, that they were influenced by a sense of religious duty.

Numerous and repeated were the persecutions against them; and sometimes for transgressions or offences which the law did not contemplate or embrace.

Many of the fines and penalties exacted of them, were not only unreasonable and exorbitant, but as they could not consistently pay them, were sometimes distrained to several times the value of the demand; whereby many poor families were greatly distressed, and obliged to depend on the assistance of their friends.

Numbers were not only cruelly beaten and whipped in a public manner, like criminals, but some were branded and others had their ears cut off.

Great numbers were long confined in loathsome prisons; in which some ended their days in consequence thereof.

Many were sentenced to banishment; and a considerable number were transported. Some were banished on pain of death; and four were actually executed by the hands of the hangman, as we shall here relate, after inserting copies of some of the laws of the country where they suffered.

"At a General Court Held at Boston, the Fourteenth of October,

1656"

"Whereas, there is a cursed sect of heretics, lately risen up in the world, which are commonly called Quakers, who take upon them to be immediately sent from God, and infallibly assisted by the Spirit, to speak and write blasphemous opinions, despising government, and the order of God, in the Church and commonwealth, speaking evil of dignities, reproaching and reviling magistrates and ministers, seeking to turn the people from the faith, and gain proselytes to their pernicious ways: this court taking into consideration the premises, and to prevent the like mischief, as by their means is wrought in our land, doth hereby order, and by authority of this court, be it ordered and enacted, that what master or commander of any ship, bark, pink, or ketch, shall henceforth bring into any harbor, creek, or cove, within this jurisdiction, any Quaker or Quakers, or other blasphemous heretics, shall pay, or cause to be paid, the fine of one hundred pounds to the treasurer of the country, except it appear he want true knowledge or information of their being such; and, in that case, he hath liberty to clear himself by his oath, when sufficient proof to the contrary is wanting: and, for default of good payment, or good security for it, shall be cast into prison, and there to continue until the said sum be satisfied to the treasurer as foresaid.

"And the commander of any ketch, ship, or vessel, being legally convicted, shall give in sufficient security to the governor, or any one or more of the magistrates, who have power to determine the same, to carry them back to the place whence he brought them; and, on his refusal so to do, the governor, or one or more of the magistrates, are hereby empowered to issue out his or their warrants to commit such master or commander to prison, there to continue, until he give in sufficient security to the content of the governor, or any of the magistrates, as aforesaid.

"And it is hereby further ordered and enacted, that what Quaker soever shall arrive in this country from foreign parts, or shall come into this jurisdiction from any parts adjacent, shall be forthwith committed to the House of Correction; and, at their entrance, to be severely whipped, and by the master thereof be kept constantly to work, and none suffered to converse or speak with them, during the time of their imprisonment, which shall be no longer than necessity requires.

"And it is ordered, if any person shall knowingly import into any harbor of this jurisdiction, any Quakers' books or writings, concerning their devilish opinions, shall pay for such book or writing, being legally proved against him or them the sum of five pounds; and whosoever shall disperse or conceal any such book or writing, and it be found with him or her, or in his or her house and shall not immediately deliver the same to the next magistrate, shall forfeit or pay five pounds, for the dispersing or concealing of any such book or writing.

"And it is hereby further enacted, that if any persons within this colony shall take upon them to defend the heretical opinions of the Quakers, or any of their books or papers, shall be fined for the first time forty shillings; if they shall persist in the same, and shall again defend it the second time, four pounds; if notwithstanding they again defend and maintain the said Quakers' heretical opinions, they shall be committed to the House of Correction until there be convenient passage to send them out of the land, being sentenced by the court of Assistants to banishment.

"Lastly, it is hereby ordered, that what person or persons soever, shall revile the persons of the magistrates or ministers, as is usual with the Quakers, such person or persons shall be severely whipped or pay the sum of five pounds.

"This is a true copy of the court's order, as attests "EDWARD RAWSON, SEC."

"At a General Court Held at Boston, the Fourteenth of October,

1657"

"As an addition to the late order, in reference to the coming or bringing of any of the cursed sect of the Quakers into this jurisdiction, it is ordered that whosoever shall from henceforth bring, or cause to be brought, directly, or indirectly, any known Quaker or Quakers, or other blasphemous heretics, into this jurisdiction, every such person shall forfeit the sum of one hundred pounds to the country, and shall by warrant from any magistrate be committed to prison, there to remain until the penalty be satisfied and paid; and if any person or persons within this jurisdiction, shall henceforth entertain and conceal any such Quaker or Quakers, or other blasphemous heretics, knowing them so to be, every such person shall forfeit to the country forty shillings for every hour's entertainment and concealment of any Quaker or Quaker, etc., as aforesaid, and shall be committed to prison as aforesaid, until the forfeiture be fully satisfied and paid.

"And it is further ordered, that if any Quaker or Quakers shall presume, after they have once suffered what the law requires, to come into this jurisdiction, every such male Quaker shall, for the first offence, have one of his ears cut off, and be kept at work in the House of Correction, until he can be sent away at his own charge; and for the second offence, shall have his other ear cut off; and every woman Quaker, that has suffered the law here, that shall presume to come into this jurisdiction, shall be severely whipped, and kept at the House of Correction at work, until she be sent away at her own charge, and so also for her coming again, she shall be alike used as aforesaid.

"And for every Quaker, he or she, that shall a third time herein again offend, they shall have their tongues bored through with a hot iron, and be kept at the House of Correction close to work, until they be sent away at their own charge.

"And it is further ordered, that all and every Quaker arising from among ourselves, shall be dealt with, and suffer the like punishment as the law provides against foreign Quakers.

"EDWARD RAWSON, Sec."

"An Act Made at a General Court, Held at Boston, the Twentieth of

October, 1658"

Whereas, there is a pernicious sect, commonly called Quakers, lately risen, who by word and writing have published and maintained many dangerous and horrid tenets, and do take upon them to change and alter the received laudable customs of our nation, in giving civil respects to equals, or reverence to superiors; whose actions tend to undermine the civil government, and also to destroy the order of the churches, by denying all established forms of worship, and by withdrawing from orderly Church fellowship, allowed and approved by all orthodox professors of truth, and instead thereof, and in opposition thereunto, frequently meeting by themselves, insinuating themselves into the minds of the simple, or such as are at least affected to the order and government of church and commonwealth, whereby divers of our inhabitants have been infected, notwithstanding all former laws, made upon the experience of their arrogant and bold obtrusions, to disseminate their principles amongst us, prohibiting their coming into this jurisdiction, they have not been deferred from their impious attempts to undermine our peace, and hazard our ruin.

"For prevention thereof, this court doth order and enact, that any person or persons, of the cursed sect of the Quakers, who is not an inhabitant of, but is found within this jurisdiction, shall be apprehended without warrant, where no magistrate is at hand, by any constable, commissioner, or selectman, and conveyed from constable to

constable, to the next magistrate, who shall commit the said person to close prison, there to remain (without bail) until the next court of Assistants, where they shall have legal trial.

"And being convicted to be of the sect of the Quakers, shall be sentenced to banishment, on pain of death. And that every inhabitant of this jurisdiction, being convicted to be of the aforesaid sect, either by taking up, publishing, or defending the horrid opinions of the Quakers, or the stirring up mutiny, sedition, or rebellion against the government, or by taking up their abusive and destructive practices, viz. denying civil respect to equals and superiors, and withdrawing from the Church assemblies; and instead thereof, frequenting meetings of their own, in opposition to our Church order; adhering to, or approving of any known Quaker, and the tenets and practices of Quakers, that are opposite to the orthodox received opinions of the godly; and endeavoring to disaffect others to civil government and Church order, or condemning the practice and proceedings of this court against the Quakers, manifesting thereby their complying with those, whose design is to overthrow the order established in Church and state: every such person, upon conviction before the said court of Assistants, in manner aforesaid, shall be committed to close prison for one month, and then, unless they choose voluntarily to depart this jurisdiction, shall give bond for their good behavior and appear at the next court, continuing obstinate, and refusing to retract and reform the aforesaid opinions, they shall be sentenced to banishment, upon pain of death. And any one magistrate, upon information given him of any such person, shall cause him to be apprehended, and shall commit any such person to prison, according to his discretion, until he come to trial as aforesaid."

It appears there were also laws passed in both of the then colonies of New Plymouth and New Haven, and in the Dutch settlement at New Amsterdam, now New York, prohibiting the people called Quakers, from coming into those places, under severe penalties; in consequence of which, some underwent considerable suffering.

The two first who were executed were William Robinson, merchant, of London, and Marmaduke Stevenson, a countryman, of Yorkshire. These coming to Boston, in the beginning of September, were sent for by the court of Assistants, and there sentenced to banishment, on pain of death. This sentence was passed also on Mary Dyar, mentioned hereafter, and Nicholas Davis, who were both at Boston. But William Robinson, being looked upon as a teacher, was also condemned to be whipped severely; and the constable was commanded to get an able man to do it. Then Robinson was brought into the street, and there stripped; and having his hands put through the holes of the carriage of a great gun, where the jailer held him, the executioner gave him twenty stripes, with a threefold cord whip. Then he and the other prisoners were shortly after released, and banished, as appears from the following warrant:

"You are required by these, presently to set at liberty William Robinson, Marmaduke Stevenson, Mary Dyar, and Nicholas Davis, who, by an order of the court and council, had been imprisoned, because it appeared by their own confession, words, and actions, that they are Quakers: wherefore, a sentence was pronounced against them, to depart this jurisdiction, on pain of death; and that they must answer it at their peril, if they or any of them, after the fourteenth of this present month, September, are found within this jurisdiction, or any part thereof.

"EDWARD RAWSON"

"Boston, September 12, 1659."

Though Mary Dyar and Nicholas Davis left that jurisdiction for that time, yet Robinson and Stevenson, though they departed the town of Boston, could not yet resolve (not being free in mind) to depart that jurisdiction, though their lives were at stake. And so they went to Salem, and some places thereabouts, to visit and build up their friends in the faith. But it was not long before they were taken and put again into prison at Boston, and chains locked to their legs. In the next month, Mary Dyar returned also. And as she stood before the prison, speaking with one Christopher Holden, who was come thither to inquire for a ship bound for England, whither he intended to go, she was also taken into custody.

Thus, they had now three persons, who, according to their law, had forfeited their lives. And, on the twentieth of October, these three were brought into court, where John Endicot and others were assembled. And being called to the bar, Endicot commanded the keeper to pull off their hats; and then said, that they had made several laws to keep the Quakers from amongst them, and neither whipping, nor imprisoning, nor cutting off ears, nor banishment upon pain of death, would keep them from amongst them. And further, he said, that he or they

desired not the death of any of them. Yet, notwithstanding, his following words, without more ado were, "Give ear, and hearken to your sentence of death." Sentence of death was also passed upon Marmaduke Stevenson, Mary Dyar, and William Edrid. Several others were imprisoned, whipped, and fined.

We have no disposition to justify the Pilgrims for these proceedings, but we think, considering the circumstances of the age in which they lived, their conduct admits of much palliation.

The fathers of New England, endured incredible hardships in providing for themselves a home in the wilderness; and to protect themselves in the undisturbed enjoyment of rights, which they had purchased at so dear a rate, they sometimes adopted measures, which, if tried by the more enlightened and liberal views of the present day, must at once be pronounced altogether unjustifiable. But shall they be condemned without mercy for not acting up to principles which were unacknowledged and unknown throughout the whole of Christendom? Shall they alone be held responsible for opinions and conduct which had become sacred by antiquity, and which were common to Christians of all other denominations? Every government then in existence assumed to itself the right to legislate in matters of religion; and to restrain heresy by penal statutes. This right was claimed by rulers, admitted by subjects, and is sanctioned by the names of Lord Bacon and Montesquieu, and many others equally famed for their talents and learning. It is unjust, then, to 'press upon one poor persecuted sect, the sins of all Christendom.' The fault of our fathers was the fault of the age; and though this cannot justify, it certainly furnishes an extenuation of their conduct. As well might you condemn them for not understanding and acting up to the principles of religious toleration. At the same time, it is but just to say, that imperfect as were their views of the rights of conscience, they were nevertheless far in advance of the age to which they belonged; and it is to them more than to any other class of men on earth, the world is indebted for the more rational views that now prevail on the subject of civil and religious liberty.

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FOX'S BOOK OF MARTYRS

CHAPTER XIX

An Account of the Life and Persecutions of John Bunyan

This great Puritan was born the same year that the Pilgrim Fathers landed at Plymouth. His home was Elstow, near Bedford, in England. His father was a tinker and he was brought up to the same trade. He was a lively, likeable boy with a serious and almost morbid side to his nature. All during his young manhood he was repenting for the vices of his youth and yet he had never been either a drunkard or immoral. The particular acts that troubled his conscience were dancing, ringing the church bells, and playing cat. It was while playing the latter game one day that "a voice did suddenly dart from Heaven into my soul, which said, 'Wilt thou leave thy sins and go to Heaven, or have thy sins and go to Hell?'" At about this time he overheard three or four poor women in Bedford talking, as they sat at the door in the sun. "Their talk was about the new birth, the work of God in the hearts. They were far above my reach."

In his youth he was a member of the parliamentary army for a year. The death of his comrade close beside him deepened his tendency to serious thoughts, and there were times when he seemed almost insane in his zeal and penitence. He was at one time quite assured that he had sinned the unpardonable sin against the Holy Ghost. While he was still a young man he married a good woman who bought him a library of pious books which he read with assiduity, thus confirming his earnestness and increasing his love of religious controversies.

His conscience was still further awakened through the persecution of the religious body of Baptists to whom he had joined himself. Before he was thirty years old he had become a leading Baptist preacher.

Then came his turn for persecution. He was arrested for preaching without license. "Before I went down to the justice, I begged of God that His will be done; for I was not without hopes that my imprisonment might be an awakening to the saints in the country. Only in that matter did I commit the thing to God. And verily at my return I did meet my God sweetly in the prison."

His hardships were genuine, on account of the wretched condition of the prisons of those days. To this confinement was added the personal grief of being parted from his young and second wife and four small children, and particularly, his little blind daughter. While he was in jail he was solaced by the two books which he had brought with him, the Bible and Fox's "Book of Martyrs."

Although he wrote some of his early books during this long imprisonment, it was not until his second and shorter one, three years after the first, that he composed his immortal "Pilgrim's Progress," which was published three years later. In an earlier tract he had thought briefly of the similarity between human life and a pilgrimage, and he now worked this theme out in fascinating detail, using the rural scenery of England for his background, the splendid city of London for his Vanity Fair, and the saints and villains of his own personal acquaintance for the finely drawn characters of his allegory.

The "Pilgrim's Progress" is truly the rehearsal of Bunyan's own spiritual experiences. He himself had been the 'man clothed in Rags, with his Face from his own House, a Book in his hand, and a great Burden upon his Back.' After he had realized that Christ was his Righteousness, and that this did not depend on "the good frame of his Heart"-or, as we should say, on his feelings-"now did the Chains fall off my legs indeed." His had been Doubting Castle and Sloughs of Despond, with much of the Valley of Humiliation and the Shadow of Death. But, above all, it is a book of Victory. Once when he was leaving the doors of the courthouse where he himself had been defeated, he wrote: "As I was going forth of the doors, I had much ado to bear saying to them, that I carried the peace of God along with me." In his vision was ever the Celestial City, with all its bells ringing. He had fought Apollyon constantly, and often wounded, shamed and fallen, yet in the end "more than conqueror through Him that loved us."

His book was at first received with much criticism from his Puritan friends, who saw in it only an addition to the worldly literature of his day, but there was not much then for Puritans to read, and it was not long before it was devoutly laid beside their Bibles and perused with gladness and with profit. It was perhaps two centuries later before literary critics began to realize that this story, so full of human reality and interest and so marvelously modeled upon the English of the King James translation of the Bible, is one of the glories of English literature. In his later years he wrote several other allegories, of which of one of them, "The Holy War," it has been said that, "If the 'Pilgrim's Progress' had never been written it would be regarded as the finest allegory in the language."

During the later years of his life, Bunyan remained in Bedford as a venerated local pastor and preacher. He was also a favorite speaker in the non-conformist pulpits of London. He became so national a leader and teacher that he was frequently called "Bishop Bunyan."

In his helpful and unselfish personal life he was apostolic.

His last illness was due to exposure upon a journey in which he was endeavoring to reconcile a father with his son. His end came on the third of August, 1688. He was buried in Bunhill Fields, a church yard in London.

There is no doubt but that the "Pilgrim's Progress" has been more helpful than any other book but the Bible. It was timely, for they were still burning martyrs in Vanity Fair while he was writing. It is enduring, for while it tells little of living the Christian life in the family and community, it does interpret that life so far as it is an expression of the solitary soul, in homely language. Bunyan indeed "showed how to build a princely throne on humble truth." He has been his own Greatheart, dauntless guide to pilgrims, to many.

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FOX'S BOOK OF MARTYRS

CHAPTER XX

An Account of the Life of John Wesley

John Wesley was born on the seventeenth of June, 1703, in Epworth rectory, England, the fifteenth of nineteen children of Charles and Suzanna Wesley. The father of Wesley was a preacher, and Wesley's mother was a remarkable woman in wisdom and intelligence. She was a woman of deep piety and brought her little ones into close contact with the Bible stories, telling them from the tiles about the nursery fireplace. She also used to dress the children in their best on the days when they were to have the privilege of learning their alphabet as an introduction to the reading of the Holy Scriptures.

Young Wesley was a gay and manly youth, fond of games and particularly of dancing. At Oxford he was a leader, and during the latter part of his course there, was one of the founders of the "Holy Club," an organization of serious-minded students. His religious nature deepened through study and experience, but it was not until several years after he left the university and came under the influence of Luther's writings that he felt that he had entered into the full riches of the Gospel.

He and his brother Charles were sent by the Society for the Propagation of the Gospel to Georgia, where both of them developed their powers as preachers.

Upon their passage they fell into the company of several Moravian brethren, members of the association recently renewed by the labors of Count Zinzendorf. It was noted by John Wesley in his diary that, in a great tempest, when the English people on board lost all self-possession, these Germans impressed him by their composure and entire resignation to God. He also marked their humility under shameful treatment.

It was on his return to England that he entered into those deeper experiences and developed those marvelous powers as a popular preacher which made him a national leader. He was associated at this time also with George Whitefield, the tradition of whose marvelous eloquence has never died.

What he accomplished borders upon the incredible. Upon entering his eighty-fifth year he thanked God that he was still almost as vigorous as ever. He ascribed it, under God, to the fact that he had always slept soundly, had risen for sixty years at four o'clock in the morning, and for fifty years had preached every morning at five. Seldom in all his life did he feel any pain, care, or anxiety. He preached twice each day, and often thrice or four times. It has been estimated that he traveled every year forty-five hundred English miles, mostly upon horseback.

The successes won by Methodist preaching had to be gained through a long series of years, and amid the most bitter persecutions. In nearly every part of England it was met at the first by the mob with stonings and peltings, with attempts at wounding and slaying. Only at times was there any interference on the part of the civil power. The two Wesleys faced all these dangers with amazing courage, and with a calmness equally astonishing. What was more irritating was the heaping up of slander and abuse by the writers of the day. These books are now all forgotten.

Wesley had been in his youth a high churchman and was always deeply devoted to the Established Communion. When he found it necessary to ordain preachers, the separation of his followers from the established body became inevitable. The name "Methodist" soon attached to them, because of the particular organizing power of their leader and the ingenious methods that he applied.

The Wesley fellowship, which after his death grew into the great Methodist Church, was characterized by an almost military perfection of organization.

The entire management of his ever-growing denomination rested upon Wesley himself. The annual conference, established in 1744, acquired a governing power only after the death of Wesley. Charles Wesley rendered the society a service incalculably great by his hymns. They introduced a new era in the hymnology of the English

Church. John Wesley apportioned his days to his work in leading the Church, to studying (for he was an incessant reader), to traveling, and to preaching.

Wesley was untiring in his efforts to disseminate useful knowledge throughout his denomination. He planned for the mental culture of his traveling preachers and local exhorters, and for schools of instruction for the future teachers of the Church. He himself prepared books for popular use upon universal history, church history, and natural history. In this Wesley was an apostle of the modern union of mental culture with Christian living. He published also the best matured of his sermons and various theological works. These, both by their depth and their penetration of thought, and by their purity and precision of style, excite our admiration.

John Wesley was of but ordinary stature, and yet of noble presence. His features were very handsome even in old age. He had an open brow, an eagle nose, a clear eye, and a fresh complexion. His manners were fine, and in choice company with Christian people he enjoyed relaxation. Persistent, laborious love for men's souls, steadfastness, and tranquillity of spirit were his most prominent traits of character. Even in doctrinal controversies he exhibited the greatest calmness. He was kind and very liberal. His industry has been named already. In the last fifty-two years of his life, it is estimated that he preached more than forty thousand sermons.

Wesley brought sinners to repentance throughout three kingdoms and over two hemispheres. He was the bishop of such a diocese as neither the Eastern nor the Western Church ever witnessed before. What is there in the circle of Christian effort--foreign missions, home missions, Christian tracts and literature, field preaching, circuit preaching, Bible readings, or aught else--which was not attempted by John Wesley, which was not grasped by his mighty mind through the aid of his Divine Leader?

To him it was granted to arouse the English Church, when it had lost sight of Christ the Redeemer to a renewed Christian life. By preaching the justifying and renewing of the soul through belief upon Christ, he lifted many thousands of the humbler classes of the English people from their exceeding ignorance and evil habits, and made them earnest, faithful Christians. His untiring effort made itself felt not in England alone, but in America and in continental Europe. Not only the germs of almost all the existing zeal in England on behalf of Christian truth and life are due to Methodism, but the activity stirred up in other portions of Protestant Europe we must trace indirectly, at least, to Wesley.

He died in 1791 after a long life of tireless labor and unselfish service. His fervent spirit and hearty brotherhood still survives in the body that cherishes his name. [Chapter XXI](#)

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FOX'S BOOK OF MARTYRS

CHAPTER XXI

Persecutions of the French Protestants in the South of France,

During the Years 1814 and 1820

The persecution in this Protestant part of France continued with very little intermission from the revocation of the edict of Nantes, by Louis XIV until a very short period previous to the commencement of the late French Revolution. In the year 1785, M. Rebaut St. Etienne and the celebrated M. de la Fayette were among the first persons who interested themselves with the court of Louis XVI in removing the scourge of persecution from this injured people, the inhabitants of the south of France.

Such was the opposition on the part of the Catholics and the courtiers, that it was not until the end of the year 1790, that the Protestants were freed from their alarms. Previously to this, the Catholics at Nismes in particular, had taken up arms;

Nismes then presented a frightful spectacle; armed men ran through the city, fired from the corners of the streets, and attacked all they met with swords and forks.

A man named Astuc was wounded and thrown into the aqueduct;

Baudon fell under the repeated strokes of bayonets and sabers, and his body was also thrown into the water; Boucher, a young man only seventeen years of age, was shot as he was looking out of his window; three electors wounded, one dangerously; another elector wounded, only escaped death by repeatedly declaring he was a Catholic; a third received four saber wounds, and was taken home dreadfully mangled. The citizens that fled were arrested by the Catholics upon the roads, and obliged to give proofs of their religion before their lives were granted. M. and Madame Vogue were at their country house, which the zealots broke open, where they massacred both, and destroyed their dwelling. M. Blacher, a Protestant seventy years of age, was cut to pieces with a sickle; young Pyerre, carrying some food to his brother, was asked, "Catholic or Protestant?" "Protestant," being the reply, a monster fired at the lad, and he fell. One of the murderer's companions said, "You might as well have killed a lamb." "I have sworn," replied he, "to kill four Protestants for my share, and this will count for one." However, as these atrocities provoked the troops to unite in defence of the people, a terrible vengeance was retaliated upon the Catholic party that had used arms, which with other circumstances, especially the toleration exercised by Napoleon Bonaparte, kept them down completely until the year 1814, when the unexpected return of the ancient government rallied them all once more round the old banners.

The Arrival of King Louis XVIII at Paris

This was known at Nismes on the thirteenth of April, 1814.

In a quarter of an hour, the white cockade was seen in every direction, the white flag floated on the public buildings, on the splendid monuments of antiquity, and even on the tower of Mange, beyond the city walls. The Protestants, whose commerce had suffered materially during the war, were among the first to unite in the general joy, and to send in their adhesion to the senate, and the legislative body; and several of the Protestant departments sent addresses to the throne, but unfortunately, M. Froment was again at Nismes at the moment, when many bigots being ready to join him, the blindness and fury of the sixteenth century rapidly succeeded the intelligence and philanthropy of the nineteenth. A line of distinction was instantly traced between men of different religious opinions; the spirit of the old Catholic Church was again to regulate each person's share of esteem and safety.

The difference of religion was now to govern everything else; and even Catholic domestics who had served Protestants with zeal and affection began to neglect their duties, or to perform them ungraciously, and with reluctance. At the fetes and spectacles that were given at the public expense, the absence of the Protestants was charged on them as a proof of their disloyalty; and in the midst of the cries of Vive le Roi! the discordant sounds of A bas le Maire, down with the mayor, were heard. M. Castletan was a Protestant; he appeared in public with the prefect M. Ruland, a Catholic, when potatoes were thrown at him, and the people declared that he ought to resign his office. The bigots of Nismes, even succeeded in procuring an address to be presented to the king, stating that there ought to be in France but one God, one king, and one faith. In this they were imitated by the Catholics of several towns.

The History of the Silver Child

About this time, M. Baron, counsellor of the Cour Royale of Nismes, formed the plan of dedicating to God a silver child, if the Duchess d'Angouleme would give a prince to France. This project was converted into a public religious vow, which was the subject of conversation both in public and private, whilst persons, whose imaginations were inflamed by these proceedings, ran about the streets crying Vivent les Boubons, or "the Boubons forever." In consequence of this superstitious frenzy, it is said that at Alais women were advised and insigated to poison their Protestant husbands, and at length it was found convenient to accuse them of political crimes. They could no longer appear in public without insults and injuries. When the mobs met with Protestants, they seized them, and danced round them with barbarous joy, and amidst repeated cries of Vive le Roi, they sang verses, the burden of which was, "We will wash our hands in Protestant blood, and make black puddings of the blood of Calvin's children."

The citizens who came to the promenades for air and refreshment from the close and dirty streets were chased with shouts of *Vive le Roi*, as if those shouts were to justify every excess. If Protestants referred to the charter, they were directly assured it would be of no use to them, and that they had only been managed to be more effectually destroyed. Persons of rank were heard to say in the public streets, "All the Huguenots must be killed; this time their children must be killed, that none of the accursed race may remain."

Still, it is true, they were not murdered, but cruelly treated; Protestant children could no longer mix in the sports of Catholics, and were not even permitted to appear without their parents. At dark their families shut themselves up in their apartments; but even then stones were thrown against their windows. When they arose in the morning it was not uncommon to find gibbets drawn on their doors or walls; and in the streets the Catholics held cords already soaped before their eyes, and pointed out the instruments by which they hoped and designed to exterminate them. Small gallows or models were handed about, and a man who lived opposite to one of the pastors, exhibited one of these models in his window, and made signs sufficiently intelligible when the minister passed. A figure representing a Protestant preacher was also hung up on a public crossway, and the most atrocious songs were sung under his window.

Towards the conclusion of the carnival, a plan had even been formed to make a caricature of the four ministers of the place, and burn them in effigy; but this was prevented by the mayor of Nismes, a Protestant. A dreadful song presented to the prefect, in the country dialect, with a false translation, was printed by his approval, and had a great run before he saw the extent of the error into which he had been betrayed. The sixty-third regiment of the line was publicly censured and insulted, for having, according to order, protected Protestants. In fact, the Protestants seemed to be as sheep destined for the slaughter.

The Catholic Arms at Beaucaire

In May, 1815, a federative association, similar to that of Lyons, Grenoble, Paris, Avignon, and Montpellier, was desired by many persons at Nismes; but this federation terminated here after an ephemeral and illusory existence of fourteen days. In the meanwhile a large party of Catholic zealots were in arms at Beaucaire, and who soon pushed their patrols so near the walls of Nismes, "so as to alarm the inhabitants." These Catholics applied to the English off Marseilles for assistance, and obtained the grant of one thousand muskets, ten thousand cartouches, etc. General Gilly, however, was soon sent against these partizans, who prevented them from coming to extremes by granting them an armistice; and yet when Louis XVIII had returned to Paris, after the expiration of Napoleon's reign of a hundred days, and peace and party spirit seemed to have been subdued, even at Nismes, bands from Beaucaire joined Trestaillon in this city, to glut the vengeance they had so long premeditated. General Gilly had left the department several days: the troops of the line left behind had taken the white cockade, and waited further orders, whilst the new commissioners had only to proclaim the cessation of hostilities and the complete establishment of the king's authority. In vain, no commissioners appeared, no despatches arrived to calm and regulate the public mind; but towards evening the advanced guard of the banditti, to the amount of several hundreds, entered the city, undesired but unopposed.

As they marched without order or discipline, covered with clothes or rags of all colors, decorated with cockades, not white, but white and green, armed with muskets, sabers, forks, pistols and reaping hooks, intoxicated with wine, and stained with the blood of the Protestants whom they had murdered on their route, they presented a most hideous and appalling spectacle. In the open place in the front of the barracks, this banditti was joined by the city armed mob, headed by Jaques Dupont, commonly called Trestaillon. To save the effusion of blood, this garrison of about five hundred men consented to capitulate, and marched out sad and defenceless; but when about fifty had passed, the rabble commenced a tremendous fire on their confiding and unprotected victims; nearly all were killed or wounded, and but very few could re-enter the yard before the garrison gates were again closed. These were again forced in an instant, and all were massacred who could not climb over roofs, or leap into the adjoining gardens. In a word, death met them in every place and in every shape, and this Catholic massacre rivalled in cruelty and surpassed in treachery the crimes of the September assassins of Paris, and the Jacobinical butcheries of Lyons and Avignon. It was marked not only by the fervor of the Revolution but by the subtlety of the league, and will long remain a blot upon the history of the second restoration.

Massacre and Pillage at Nismes

Nismes now exhibited a most awful scene of outrage and carnage, though many of the Protestants had fled to the Convenues and the Gardonenque. The country houses of Messrs. Rey, Guiret, and several others, had been pillaged, and the inhabitants treated with wanton barbarity. Two parties had glutted their savage appetites on the farm of Madame Frat: the first, after eating, drinking, and breaking the furniture, and stealing what they thought proper, took leave by announcing the arrival of their comrades, 'compared with whom,' they said, 'they should be thought merciful.' Three men and an old woman were left on the premises: at the sight of the second company two of the men fled. "Are you a Catholic?" said the banditti to the old woman. "Yes." "Repeat, then, your Pater and Ave." Being terrified, she hesitated, and was instantly knocked down with a musket. On recovering her senses, she stole out of the house, but met Ladet, the old valet de ferme, bringing in a salad which the depredators had ordered him to cut. In vain she endeavored to persuade him to fly. "Are you a Protestant?" they exclaimed; "I am." A musket being discharged at him, he fell wounded, but not dead. To consummate their work, the monsters lighted a fire with straw and boards, threw their living victim into the flames, and suffered him to expire in the most dreadful agonies. They then ate their salad, omelet, etc. The next day, some laborers, seeing the house open and deserted, entered, and discovered the half consumed body of Ladet. The prefect of the Gard, M. Darbaud Jouques, attempting to palliate the crimes of the Catholics, had the audacity to assert that Ladet was a Catholic; but this was publicly contradicted by two of the pastors at Nismes.

Another party committed a dreadful murder at St. Cezaire, upon Imbert la Plume, the husband of Suzon Chivas. He was met on returning from work in the fields. The chief promised him his life, but insisted that he must be conducted to the prison at Nismes. Seeing, however, that the party was determined to kill him, he resumed his natural character, and being a powerful and courageous man advanced and exclaimed, "You are brigands-fire!" Four of them fired, and he fell, but he was not dead; and while living they mutilated his body; and then passing a cord round it, drew it along, attached to a cannon of which they had possession. It was not until after eight days that his relatives were apprised of his death. Five individuals of the family of Chivas, all husbands and fathers, were massacred in the course of a few days.

The merciless treatment of the women, in this persecution at Nismes, was such as would have disgraced any savages ever heard of. The widows Rivet and Bernard were forced to sacrifice enormous sums; and the house of Mrs. Lecointe was ravaged, and her goods destroyed. Mrs. F. Didier had her dwelling sacked and nearly demolished to the foundation. A party of these bigots visited the widow Perrin, who lived on a little farm at the windmills; having committed every species of devastation, they attacked even the sanctuary of the dead, which contained the relics of her family. They dragged the coffins out, and scattered the contents over the adjacent grounds. In vain this outraged widow collected the bones of her ancestors and replaced them: they were again dug up; and, after several useless efforts, they were reluctantly left spread over the surface of the fields.

Royal Decree in Favor of the Persecuted

At length the decree of Louis XVIII which annulled all the extraordinary powers conferred either by the king, the princes, or subordinate agents, was received at Nismes, and the laws were now to be administered by the regular organs, and a new prefect arrived to carry them into effect; but in spite of proclamations, the work of destruction, stopped for a moment, was not abandoned, but soon renewed with fresh vigor and effect. On the thirtieth of July, Jacques Combe, the father of a family, was killed by some of the national guards of Rusau, and the crime was so public, that the commander of the party restored to the family the pocketbook and papers of the deceased. On the following day tumultuous crowds roamed about the city and suburbs, threatening the wretched peasants; and on the first of August they butchered them without opposition.

About noon on the same day, six armed men, headed by Truphemy, the butcher, surrounded the house of Monot, a carpenter; two of the party, who were smiths, had been at work in the house the day before, and had seen a Protestant who had taken refuge there, M. Bourillon, who had been a lieutenant in the army, and had retired on a pension. He was a man of an excellent character, peaceable and harmless, and had never served the emperor Napoleon. Truphemy not knowing him, he was pointed out partaking of a frugal breakfast with the family. Truphemy ordered him to go along with him, adding, "Your friend, Saussine, is already in the other world." Truphemy placed him in the middle of his troop, and artfully ordered him to cry Vive l'Empereur he refused, adding, he had never served the emperor. In vain did the women and children of the house intercede for his life, and praise his amiable and virtuous qualities. He was marched to the Esplanade and shot, first by Truphemy and then by the others. Several persons, attracted by the firing approached, but were threatened with a similar fate.

After some time the wretches departed, shouting Vive le Roi. Some women met them, and one of them appearing affected, said, "I have killed seven to-day, for my share, and if you say a word, you shall be the eighth." Pierre Courbet, a stocking weaver, was torn from his loom by an armed band, and shot at his own door. His eldest daughter was knocked down with the butt end of a musket; and a poignard was held at the breast of his wife while the mob plundered her apartments. Paul Heraut, a silk weaver, was literally cut in pieces, in the presence of a large crowd, and amidst the unavailing cries and tears of his wife and four young children. The murderers only abandoned the corpse to return to Heraut's house and secure everything valuable. The number of murders on this day could not be ascertained. One person saw six bodies at the Cours Neuf, and nine were carried to the hospital.

If murder some time after, became less frequent for a few days, pillage and forced contributions were actively enforced. M. Salle d'Hombro, at several visits was robbed of seven thousand francs; and on one occasion, when he pleaded the sacrifices he had made, "Look," said a bandit, pointing to his pipe, "this will set fire to your house; and this," brandishing his sword, "will finish you." No reply could be made to these arguments. M. Feline, a silk manufacturer, was robbed of thirty-two thousand francs in gold, three thousand francs in silver, and several bales of silk.

The small shopkeepers were continually exposed to visits and demands of provisions, drapery, or whatever they sold; and the same hands that set fire to the houses of the rich, and tore up the vines of the cultivator, broke the looms of the weaver; and stole the tools of the artisan. Desolation reigned in the sanctuary and in the city. The armed bands, instead of being reduced, were increased; the fugitives, instead of returning, received constant accessions, and their friends who sheltered them were deemed rebellious. Those Protestants who remained were deprived of all their civil and religious rights, and even the advocates and huissiers entered into a resolution to exclude all of "the pretended reformed religion" from their bodies. Those who were employed in selling tobacco were deprived of their licenses. The Protestant deacons who had the charge of the poor were all scattered. Of five pastors only two remained; one of these was obliged to change his residence, and could only venture to administer the consolations of religion, or perform the functions of his ministry under cover of the night.

Not content with these modes of torment, calumnious and inflammatory publications charged the Protestants with raising the proscribed standard in the communes, and invoking the fallen Napoleon; and, of course, as unworthy the protection of the laws and the favor of the monarch.

Hundreds after this were dragged to prison without even so much as a written order; and though an official newspaper, bearing the title of the Journal du Gard, was set up for five months, while it was influenced by the prefect, the mayor, and other functionaries, the word "charter" was never once used in it. One of the first numbers, on the contrary, represented the suffering Protestants, as "Crocodiles, only weeping from rage and regret that they had no more victims to devour; as persons who had surpassed Danton, Marat, and Robespierre, in doing mischief; and as having prostituted their daughters to the garrison to gain it over to Napoleon." An extract from this article, stamped with the crown and the arms of the Bourbons, was hawked about the streets, and the vender was adorned with the medal of the police.

Petition of the Protestant Refugees

To these reproaches it is proper to oppose the petition which the Protestant refugees in Paris presented to Louis XVIII in behalf of their brethren at Nismes.

"We lay at your feet, sire, our acute sufferings. In your name our fellow citizens are slaughtered, and their property laid waste. Misled peasants, in pretended obedience to your orders, had assembled at the command of a commissioner appointed by your august nephew. Although ready to attack us, they were received with the assurances of peace. On the fifteenth of July, 1815, we learned your majesty's entrance into Paris, and the white flag immediately waved on our edifices. The public tranquillity had not been disturbed, when armed peasants introduced themselves. The garrison capitulated, but were assailed on their departure, and almost totally massacred. Our national guard was disarmed, the city filled with strangers, and the houses of the principal inhabitants, professing the reformed religion, were attacked and plundered. We subjoin the list. Terror has driven from our city the most respectable inhabitants.

"Your majesty has been deceived if there has not been placed before you the picture of the horrors which make a desert of your good city of Nismes. Arrests and proscriptions are continually taking place, and difference of

religious opinions is the real and only cause. The calumniated Protestants are the defenders of the throne. You nephew has beheld our children under his banners; our fortunes have been placed in his hands. Attacked without reason, the Protestants have not, even by a just resistance, afforded their enemies the fatal pretext for calumny. Save us, sire! extinguish the brand of civil war; a single act of your will would restore to political existence a city interesting for its population and its manufactures. Demand an account of their conduct from the chiefs who had brought our misfortunes upon us. We place before your eyes all the documents that have reached us. Fear paralyzes the hearts, and stifles the complaints of our fellow citizens. Placed in a more secure situation, we venture to raise our voice in their behalf," etc., etc.

Monstrous Outrage Upon Females

At Nismes it is well known that the women wash their clothes either at the fountains or on the banks of streams. There is a large basin near the fountain, where numbers of women may be seen every day, kneeling at the edge of the water, and beating the clothes with heavy pieces of wood in the shape of battledores. This spot became the scene of the most shameful and indecent practices. The Catholic rabble turned the women's petticoats over their heads, and so fastened them as to continue their exposure, and their subjection to a newly invented species of chastisement; for nails being placed in the wood of the battoirs in the form of fleur-de-lis, they beat them until the blood streamed from their bodies, and their cries rent the air. Often was death demanded as a commutation of this ignominious punishment, but refused with a malignant joy. To carry their outrage to the highest possible degree, several who were in a state of pregnancy were assailed in this manner. The scandalous nature of these outrages prevented many of the sufferers from making them public, and, especially, from relating the most aggravating circumstances. "I have seen," says M. Duran, "a Catholic advocat, accompanying the assassins of the fauxbourg Bourgade, arm a battoir with sharp nails in the form of fleur-de-lis; I have seen them raise the garments of females, and apply, with heavy blows, to the bleeding body this battoir or battledore, to which they gave a name which my pen refuses to record. The cries of the sufferers-the streams of blood-the murmurs of indignation which were suppressed by fear-nothing could move them. The surgeons who attended on those women who are dead, can attest, by the marks of their wounds, the agonies which they must have endured, which, however horrible, is most strictly true."

Nevertheless, during the progress of these horrors and obscenities, so disgraceful to France and the Catholic religion, the agents of government had a powerful force under their command, and by honestly employing it they might have restored tranquillity. Murder and robbery, however, continued, and were winked at, by the Catholic magistrates, with very few exceptions; the administrative authorities, it is true, used words in their proclamations, etc., but never had recourse to actions to stop the enormities of the persecutors, who boldly declared that, on the twenty-fourth, the anniversary of St. Bartholomew, they intended to make a general massacre. The members of the Reformed Church were filled with terror, and, instead of taking part in the election of deputies, were occupied as well as they could in providing for their own personal safety.

Outrages Committed in the Villages, etc.

We now quit Nismes to take a view of the conduct of the persecutors in the surrounding country. After the re-establishment of the royal government, the local authorities were distinguished for their zeal and forwardness in supporting their employers, and, under pretence of rebellion, concealment of arms, nonpayment of contributions, etc., troops, national guards, and armed mobs, were permitted to plunder, arrest, and murder peaceable citizens, not merely with impunity, but with encouragement and approbation. At the village of Milhaud, near Nismes, the inhabitants were frequently forced to pay large sums to avoid being pillaged. This, however, would not avail at Madame Teulon's: On Sunday, the sixteenth of July, her house and grounds were ravaged; the valuable furniture removed or destroyed, the hay and wood burnt, and the corpse of a child, buried in the garden, taken up and dragged round a fire made by the populace. It was with great difficulty that M. Teulon escaped with his life.

M. Picherol, another Protestant, had deposited some of his effects with a Catholic neighbor; this house was attacked, and though all the property of the latter was respected, that of his friend was seized and destroyed. At the same village, one of a party doubting whether M. Hermet, a tailor, was the man they wanted, asked, "Is he a Protestant?" this he acknowledged. "Good," said they, and he was instantly murdered. In the canton of Vauvert, where there was a consistory church, eighty thousand francs were extorted.

In the communes of Beauvoisin and Generac similar excesses were committed by a handful of licentious men, under the eye of the Catholic mayor, and to the cries of Vive le Roi! St. Gilles was the scene of the most unblushing villainy. The Protestants, the most wealthy of the inhabitants, were disarmed, whilst their houses were pillaged. The mayor was appealed to; but he laughed and walked away. This officer had, at his disposal, a national guard of several hundred men, organized by his own orders. It would be wearisome to read the lists of the crimes that occurred during many months. At Clavison the mayor prohibited the Protestants the practice of singing the Psalms commonly used in the temple, that, as he said, the Catholics might not be offended or disturbed.

At Sommieres, about ten miles from Nismes, the Catholics made a splendid procession through the town, which continued until evening and was succeeded by the plunder of the Protestants. On the arrival of foreign troops at Sommieres, the pretended search for arms was resumed; those who did not possess muskets were even compelled to buy them on purpose to surrender them up, and soldiers were quartered on them at six francs per day until they produced the articles in demand. The Protestant church which had been closed, was converted into barracks for the Austrians. After divine service had been suspended for six months at Nismes, the church, called the Temple by the Protestants, was re-opened, and public worship performed on the morning of the twenty-fourth of December. On examining the belfry, it was discovered that some persons had carried off the clapper of the bell. As the hour of service approached, a number of men, women, and children collected at the house of M. Ribot, the pastor, and threatened to prevent the worship. At the appointed time, when he proceeded towards the church, he was surrounded; the most savage shouts were raised against him; some of the women seized him by the collar; but nothing could disturb his firmness, or excite his impatience; he entered the house of prayer, and ascended the pulpit. Stones were thrown in and fell among the worshippers; still the congregation remained calm and attentive, and the service was concluded amidst noise, threats, and outrage.

On retiring many would have been killed but for the chasseurs of the garrison, who honorably and zealously protected them. From the captain of these chasseurs, M. Ribot soon after received the following letter:

January 2, 1816.

"I deeply lament the prejudices of the Catholics against the Protestants, who they pretend do not love the king. Continue to act as you have hitherto done, and time and your conduct will convince the Catholics to the contrary: should any tumult occur similar to that of Saturday last inform me. I preserve my reports of these acts, and if the agitators prove incorrigible, and forget what they owe to the best of kings and the charter, I will do my duty and inform the government of their proceedings. Adieu, my dear sir; assure the consistory of my esteem, and of the sense I entertain of the moderation with which they have met the provocations of the evil-disposed at Sommieres. I have the honor to salute you with respect.

SUVAL DE LAINE."

Another letter to this worthy pastor from the Marquis de Montlord, was received on the sixth of January, to encourage him to unite with all good men who believe in God to obtain the punishment of the assassins, brigands, and disturbers of public tranquillity, and to read the instructions he had received from the government to this effect publicly. Notwithstanding this, on the twentieth of January, 1816, when the service in commemoration of the death of Louis XVI was celebrated, a procession being formed, the National Guards fired at the white flag suspended from the windows of the Protestants, and concluded the day by plundering their houses.

In the commune of Anguargues, matters were still worse; and in that of Fontanes, from the entry of the king in 1815, the Catholics broke all terms with the Protestants; by day they insulted them, and in the night broke open their doors, or marked them with chalk to be plundered or burnt. St. Mamert was repeatedly visited by these robberies; and at Montmiral, as lately as the sixteenth of June, 1816, the Protestants were attacked, beaten, and imprisoned, for daring to celebrate the return of a king who had sworn to preserve religious liberty and to maintain the charter.

Further Account of the Proceedings of the Catholics at Nismes

The excesses perpetrated in the country it seems did not by any means divert the attention of the persecutors from Nismes. October, 1815, commenced without any improvement in the principles or measures of the government, and this was followed by corresponding presumption on the part of the people. Several houses in the Quartier St. Charles were sacked, and their wrecks burnt in the streets amidst songs, dances, and shouts of Vive le Roi! The mayor appeared, but the merry multitude pretended not to know him, and when he ventured to remonstrate, they told him, 'his presence was unnecessary, and that he might retire.' During the sixteenth of October, every preparation seemed to announce a night of carnage; orders for assembling and signals for attack were circulated with regularity and confidence; Trestaillon reviewed his satellites, and urged them on to the perpetration of crimes, holding with one of those wretches the following dialogue:

Satellite. "If all the Protestants, without one exception, are to be killed, I will cheerfully join; but as you have so often deceived me, unless they are all to go I will not stir."

Trestaillon. "Come along, then, for this time not a single man shall escape."

This horrid purpose would have been executed had it not been for General La Garde, the commandant of the department. It was not until ten o'clock at night that he perceived the danger; he now felt that not a moment could be lost. Crowds were advancing through the suburbs, and the streets were filling with ruffians, uttering the most horrid imprecations. The generale sounded at eleven o'clock, and added to the confusion that was now spreading through the city. A few troops rallied round the Count La Garde, who was wrung with distress at the sight of the evil which had arrived at such a pitch. Of this M. Durand, a Catholic advocate, gave the following account:

"It was near midnight, my wife had just fallen asleep; I was writing by her side, when we were disturbed by a distant noise; drums seemed crossing the town in every direction. What could all this mean! To quiet her alarm, I said it probably announced the arrival or departure of some troops of the garrison. But firing and shouts were immediately audible; and on opening my window I distinguished horrible imprecations mingled with cries of Vive le Roi! I roused an officer who lodged in the house, and M. Chancel, Director of the Public Works. We went out together, and gained the Boulevard. The moon shone bright, and almost every object was nearly as distinct as day; a furious crowd was pressing on vowing extermination, and the greater part half naked, armed with knives, muskets, sticks, and sabers. In answer to my inquiries I was told the massacre was general, that many had been already killed in the suburbs. M. Chancel retired to put on his uniform as captain of the Pompiers; the officers retired to the barracks, and anxious for my wife I returned home. By the noise I was convinced that persons followed. I crept along in the shadow of the wall, opened my door, entered, and closed it, leaving a small aperture through which I could watch the movements of the party whose arms shone in the moonlight. In a few moments some armed men appeared conducting a prisoner to the very spot where I was concealed. They stopped, I shut my door gently, and mounted on an alder tree planted against the garden wall. What a scene! a man on his knees imporing mercy from wretches who mocked his agony, and loaded him with abuse. 'In the name of my wife and children,' he said, 'spare me! What have I done? Why would you murder me for nothing?' I was on the point of crying out and menacing the murderers with vengeance. I had not long to deliberate, the discharge of several fusils terminated my suspense; the unhappy supplicant, struck in the loins and the head, fell to rise no more. The backs of the assassins were towards the tree; they retired immediately, reloading their pieces. I descended and approached the dying man, uttering some deep and dismal groans. Some national guards arrived at the moment, and I again retired and shut the door. 'I see,' said one, 'a dead man.' 'He sings still,' said another. 'It will be better,' said a third, 'to finish him and put him out of his misery.' Five or six muskets were fired instantly, and the groans ceased. On the following day crowds came to inspect and insult the deceased. A day after a massacre was always observed as a sort of fete, and every occupation was left to go and gaze upon the victims." This was Louis Lichare, the father of four children; and four years after the event, M. Durand verified this account by his oath upon the trial of one of the murderers.

Attack Upon the Protestant Churches

Some time before the death of General La Garde, the duke d'Angouleme had visited Nismes, and other cities in the south, and at the former place honored the members of the Protestant consistory with an interview, promising them protection, and encouraging them to re-open their temple so long shut up. They have two churches at Nismes, and it was agreed that the small one should be preferred on this occasion, and that the ringing of the bell should be omitted, General La Garde declared that he would answer with his head for the safety of his congregation. The Protestants privately informed each other that worship was once more to be celebrated at ten

o'clock, and they began to assemble silently and cautiously. It was agreed that M. Juillerat Chasseur should perform the service, though such was his conviction of danger that he entreated his wife, and some of his flock, to remain with their families. The temple being opened only as a matter of form, and in compliance with the orders of the duke d'Angouleme, this pastor wished to be the only victim. On his way to the place he passed numerous groups who regarded him with ferocious looks. "This is the time," said some, "to give them the last blow." "Yes," added others, "and neither women nor children must be spared." One wretch, raising his voice above the rest, exclaimed, "Ah, I will go and get my musket, and ten for my share." Through these ominous sounds M. Juillerat pursued his course, but when he gained the temple the sexton had not the courage to open the door, and he was obliged to do it himself. As the worshippers arrived they found strange persons in possession of the adjacent streets, and upon the steps of the church, vowing their worship should not be performed, and crying, "Down with the Protestants! kill them! kill them!" At ten o'clock the church being nearly filled, M.J. Chasseur commenced the prayers; a calm that succeeded was of short duration. On a sudden the minister was interrupted by a violent noise, and a number of persons entered, uttering the most dreadful cries, mingled with *Vive le Roi!* but the gendarmes succeeded in excluding these fanatics, and closing the doors. The noise and tumult without now redoubled, and the blows of the populace trying to break open the doors, caused the house to resound with shrieks and groans. The voice of the pastors who endeavored to console their flock, was inaudible; they attempted in vain to sing the Forty-second Psalm.

Three quarters of an hour rolled heavily away. "I placed myself," said Madame Juillerat, "at the bottom of the pulpit, with my daughter in my arms; my husband at length joined and sustained me; I remembered that it was the anniversary of my marriage. After six years of happiness, I said, I am about to die with my husband and my daughter; we shall be slain at the altar of our God, the victims of a sacred duty, and heaven will open to receive us and our unhappy brethren. I blessed the Redeemer, and without cursing our murderers, I awaited their approach."

M. Oliver, son of a pastor, an officer in the royal troops of the line, attempted to leave the church, but the friendly sentinels at the door advised him to remain besieged with the rest. The national guards refused to act, and the fanatical crowd took every advantage of the absence of General La Garde, and of their increasing numbers. At length the sound of martial music was heard, and voices from without called to the besieged, "Open, open, and save yourselves!" Their first impression was a fear of treachery, but they were soon assured that a detachment returning from Mass was drawn up in front of the church to favor the retreat of the Protestants. The door was opened, and many of them escaped among the ranks of the soldiers, who had driven the mob before them; but this street, as well as others through which the fugitives had to pass, was soon filled again. The venerable pastor, Olivier Desmond, between seventy and eighty years of age, was surrounded by murderers; they put their fists in his face, and cried, "Kill the chief of brigands." He was preserved by the firmness of some officers, among whom was his own son; they made a bulwark round him with their bodies, and amidst their naked sabers conducted him to his house. M. Juillerat, who had assisted at divine service with his wife at his side and his child in his arms, was pursued and assailed with stones, his mother received a blow on the head, and her life was some time in danger. One woman was shamefully whipped, and several wounded and dragged along the streets; the number of Protestants more or less ill treated on this occasion amounted to between seventy and eighty.

Murder of General La Garde

At length a check was put to these excesses by the report of the murder of Count LaGarde, who, receiving an account of this tumult, mounted his horse, and entered one of the streets, to disperse a crowd. A villain seized his bridle; another presented the muzzle of a pistol close to his body, and exclaimed, "Wretch, you make me retire!" He immediately fired. The murderer was Louis Boissin, a sergeant in the national guard; but, though known to everyone, no person endeavored to arrest him, and he effected his escape. As soon as the general found himself wounded, he gave orders to the gendarmerie to protect the Protestants, and set off on a gallop to his hotel; but fainted immediately on his arrival. On recovering, he prevented the surgeon from searching his wound until he had written a letter to the government, that, in case of his death, it might be known from what quarter the blow came, and that none might dare to accuse the Protestants of the crime.

The probable death of this general produced a small degree of relaxation on the part of their enemies, and some calm; but the mass of the people had been indulged in licentiousness too long to be restrained even by the murder of the representative of their king. In the evening they again repaired to the temple, and with hatchets broke open the door; the dismal noise of their blows carried terror into the bosom of the Protestant families sitting in their

houses in tears. The contents of the poor box, and the clothes prepared for distribution, were stolen; the minister's robes rent in pieces; the books torn up or carried away; the closets were ransacked, but the rooms which contained the archives of the church, and the synods, were providentially secured; and had it not been for the numerous patrols on foot, the whole would have become the prey of the flames, and the edifice itself a heap of ruins. In the meanwhile, the fanatics openly ascribed the murder of the general to his own self-devotion, and said, 'that it was the will of God.' Three thousand francs were offered for the apprehension of Boissin; but it was well known that the Protestants dared not arrest him, and that the fanatics would not. During these transactions, the system of forced conversions to Catholicism was making regular and fearful progress.

Interference of the British Government

To the credit of England, the report of these cruel persecutions carried on against our Protestant brethren in France, produced such a sensation on the part of the government as determined them to interfere; and now the persecutors of the Protestants made this spontaneous act of humanity and religion the pretext for charging the sufferers with a treasonable correspondence with England; but in this state of their proceedings, to their great dismay, a letter appeared, sent some time before to England by the duke of Wellington, stating that 'much information existed on the events of the south.'

The ministers of the three denominations in London, anxious not to be misled, requested one of their brethren to visit the scenes of persecution, and examine with impartiality the nature and extent of the evils they were desirous to relieve. Rev. Clement Perot undertook this difficult task, and fulfilled their wishes with a zeal, prudence, and devotedness, above all praise. His return furnished abundant and incontestable proof of a shameful persecution, materials for an appeal to the British Parliament, and a printed report which was circulated through the continent, and which first conveyed correct information to the inhabitants of France.

Foreign interference was now found eminently useful; and the declarations of tolerance which it elicited from the French government, as well as the more cautious march of the Catholic persecutors, operated as decisive and involuntary acknowledgments of the importance of that interference, which some persons at first censured and despised, put through the stern voice of public opinion in England and elsewhere produced a resultant suspension of massacre and pillage, the murderers and plunderers were still left unpunished, and even caressed and rewarded for their crimes; and whilst Protestants in France suffered the most cruel and degrading pains and penalties for alleged trifling crimes, Catholics, covered with blood, and guilty of numerous and horrid murders, were acquitted.

Perhaps the virtuous indignation expressed by some of the more enlightened Catholics against these abominable proceedings, had no small share in restraining them. Many innocent Protestants had been condemned to the galleys and otherwise punished for supposed crimes, upon the oaths of wretches the most unprincipled and abandoned. M. Madier de Mongau, judge of the cour royale of Nismes, and president of the cour d'assizes of the Gard and Vaucuse, upon one occasion felt himself compelled to break up the court, rather than take the deposition of that notorious and sanguinary monster, Truphemy: "In a hall," says he, "of the Palace of Justice, opposite that in which I sat, several unfortunate persons persecuted by the faction were upon trial, every deposition tending to their crimination was applauded with the cries of Vive le Roi! Three times the explosion of this atrocious joy became so terrible that it was necessary to send for reinforcements from the barracks, and two hundred soldiers were often unable to restrain the people. On a sudden the shouts and cries of Vive le Roi! redoubled: a man arrived, caressed, applauded, borne in triumph-it was the horrible Truphemy; he approached the tribunal-he came to depose against the prisoners-he was admitted as a witness-he raised his hand to take the oath! Seized with horror at the sight, I rushed from my seat, and entered the hall of council; my colleagues followed me; in vain they persuaded me to resume my seat; 'No!' exclaimed I, 'I will not consent to see that wretch admitted to give evidence in a court of justice in the city which he has filled with murders; in the palace, on the steps of which he has murdered the unfortunate Bourillon. I cannot admit that he should kill his victims by his testimonies no more than by his poignards. He an accuser! he a witness! No, never will I consent to see this monster rise, in the presence of magistrates, to take a sacrilegious oath, his hand still reeking with blood.' These words were repeated out of doors; the witness trembled; the factious also trembled; the factious who guided the tongue of Truphemy as they had directed his arm, who dictated calumny after they had taught him murder. These words penetrated the dungeons of the condemned, and inspired hope; they gave another courageous advocate the resolution to espouse the cause of the persecuted; he carried the prayers of innocence and misery to the foot of

the throne; there he asked if the evidence of a Truphemy was not sufficient to annul a sentence. The king granted a full and free pardon."

Ultimate Resolution of the Proestants at Nismes

With respect to the conduct of the Protestants, these highly outraged citizens, pushed to extremities by their persecutors, felt at length that they had only to choose the manner in which they were to perish. They unanimously determined that they would die fighting in their own defense. This firm attitude apprised their butchers that they could no longer murder with impunity. Everything was immediately changed. Those, who for four years had filled others with terror, now felt it in their turn. They trembled at the force which men, so long resigned, found in despair, and their alarm was heightened when they heard that the inhabitants of the Cevennes, persuaded of the danger of their brethren, were marching to their assistance. But, without waiting for these reinforcements, the Protestants appeared at night in the same order and armed in the same manner as their enemies. The others paraded the Boulevards, with their usual noise and fury, but the Protestants remained silent and firm in the posts they had chosen. Three days these dangerous and ominous meetings continued; but the effusion of blood was prevented by the efforts of some worthy citizens distinguished by their rank and fortune. By sharing the dangers of the Protestant population, they obtained the pardon of an enemy who now trembled while he menaced.

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FOX'S BOOK OF MARTYRS

CHAPTER XXII

The Beginnings of American Foreign Missions

Samuel J. Mills, when a student in Williams College, gathered about him a group of fellow students, all feeling the burden of the great heathen world. One day in 1806 four of them, overtaken by a thunderstorm, took refuge in the shelter of a haystack. They passed the time in prayer for the salvation of the world, and resolved, if opportunity offered, to go themselves as missionaries. This "haystack prayer meeting" has become historic.

These young men went later to Andover Theological Seminary, where Adoniram Judson joined them. Four of these sent a petition to the Massachusetts Congregational Association at Bradford, June 29, 1810, offering themselves as missionaries and asking whether they might expect support from a society in this country, or whether they must apply to a British society. In response to this appeal the American Board of Commissioners for Foreign Missions was formed.

When a charter for the Board was applied for, an unbelieving soul objected upon the floor of the legislature, alleging in opposition to the petition that the country contained so limited a supply of Christianity that none could be spared for export, but was aptly reminded by another, who was blessed with a more optimistic make, that this was a commodity such that the more of it was sent abroad the more remained at home. There was much perplexity concerning plans and finances, so Judson was dispatched to England to confer with the London Society as to the feasibility of the two organizations cooperating in sending and sustaining the candidates, but this scheme came to nothing. At last sufficient money was raised, and in February, 1812, the first missionaries of the American Board sailed for the Orient. Mr. Judson was accompanied by his wife, having married Ann Hasseltine shortly before sailing.

On the long voyage out, in some way Mr. and Mrs. Judson and Mr. Rice were led to revise their convictions with reference to the proper mode of baptism, reached the conclusion that only immersion was valid, and were reabptized by Carey soon after their arrival in Calcutta. This step necessarily sundered their connection with the body which had sent them forth, and left them wholly destitute of support. Mr. Rice returned to America to report

this condition of affairs to the Baptist brethren. They looked upon the situation as the result of an act of Providence, and eagerly planned to accept the responsibility thrust upon them. Accordingly the Baptist Missionary Union was formed. So Mr. Judson was the occasion of the organization of two great missionary societies.

The Persecution of Doctor Judson

After laboring for some time in Hindustan Dr. and Mrs.

Judson finally established themselves at Rangoon in the Burman Empire, in 1813. In 1824 war broke out between the British East India Company and the emperor of Burma. Dr. and Mrs. Judson and Dr. Price, who were at Ava, the capital of the Burman Empire, when the war commenced, were immediately arrested and confined for several months. The account of the sufferings of the missionaries was written by Mrs. Judson, and is given in her own words.

"Rangoon, May 26, 1826.

"My beloved Brother,

"I commence this letter with the intention of giving you the particulars of our captivity and sufferings at Ava. How long my patience will allow my reviewing scenes of disgust and horror, the conclusion of this letter will determine. I had kept a journal of everything that had transpired from our arrival at Ava, but destroyed it at the commencement of our difficulties.

"The first certain intelligence we received of the declaration of war by the Burmese, was on our arrival at Tsenpyoo-kywon, about a hundred miles this side of Ava, where part of the troops, under the command of the celebrated Bandoola, had encamped. As we proceeded on our journey, we met Bandoola himself, with the remainder of his troops, gaily equipped, seated on his golden barge, and surrounded by a fleet of gold war boats, one of which was instantly despatched the other side of the river to hail us, and make all necessary inquiries. We were allowed to proceed quietly on, when he had informed the messenger that we were Americans, not English, and were going to Ava in obedience to the command of his Majesty.

"On our arrival at the capital, we found that Dr. Price was out of favor at court, and that suspicion rested on most of the foreigners then at Ava. Your brother visited at the palace two or three times, but found the king's manner toward him very different from what it formerly had been; and the queen, who had hitherto expressed wishes for my speedy arrival, now made no inquiries after me, nor intimated a wish to see me. Consequently, I made no effort to visit at the palace, though almost daily invited to visit some of the branches of the royal family, who were living in their own houses, out of the palace enclosure. Under these circumstances, we thought our most prudent course lay in prosecuting our original intention of building a house, and commencing missionary operations as occasion offered, thus endeavoring to convince the government that we had really nothing to do with the present war.

"In two or three weeks after our arrival, the king, queen, all the members of the royal family, and most of the officers of government, returned to Amarapura, in order to come and take possession of the new palace in the customary style.

"I dare not attempt a description of that splendid day, when majesty with all its attendant glory entered the gates of the golden city, and amid the acclamations of millions, I may say, took possession of the palace. The saupwars of the provinces bordering on China, all the viceroys and high officers of the kingdom were assembled on the occasion, dressed in their robes of state, and ornamented with the insignia of their office. The white elephant, richly adorned with gold and jewels, was one of the most beautiful objects in the procession. The king and queen alone were unadorned, dressed in the simple garb of the country; they, hand in hand, entered the garden in which we had taken our seats, and where a banquet was prepared for their refreshment. All the riches and glory of the empire were on this day exhibited to view. The number and immense size of the elephants, the numerous horses, and great variety of vehicles of all descriptions, far surpassed anything I have ever seen or imagined. Soon after his majesty had taken possession of the new palace, an order was issued that no foreigner should be allowed to

enter, excepting Lansago. We were a little alarmed at this, but concluded it was from political motives, and would not, perhaps, essentially affect us.

"For several weeks nothing took place to alarm us, and we went on with our school. Mr. J. preached every Sabbath, all the materials for building a brick house were procured, and the masons had made considerable progress in raising the building.

"On the twenty-third of May, 1824, just as we had concluded worship at the Doctor's house, the other side of the river, a messenger came to inform us that Rangoon was taken by the English. The intelligence produced a shock, in which was a mixture of fear and joy. Mr. Gouger, a young merchant residing at Ava, was then with us, and had much more reason to fear than the rest of us. We all, however, immediately returned to our house, and began to consider what was to be done. Mr. G. went to Prince Thar-yar-wadee, the king's most influential brother, who informed him he need not give himself any uneasiness, as he had mentioned the subject to his majesty, who had replied, that 'the few foreigners residing at Ava had nothing to do with the war, and should not be molested.'

"The government were now all in motion. An army of ten or twelve thousand men, under the command of the Kyee-woon-gyee, were sent off in three or four days, and were to be joined by the Sakyer-woon-gyee, who had previously been appointed viceroy of Rangoon, and who was on his way thither, when the news of its attack reached him. No doubt was entertained of the defeat of the English; the only fear of the king was that the foreigners hearing of the advance of the Burmese troops, would be so alarmed as to flee on board their ships and depart, before there would be time to secure them as slaves. 'Bring for me,' said a wild young buck of the palace, 'six kala pyoo, (white strangers,) to row my boat;' and 'to me,' said the lady of Woon-gyee, 'send four white strangers to manage the affairs of my house, as I understand they are trusty servants.' The war boats, in high glee, passed our house, the soldiers singing and dancing, and exhibiting gestures of the most joyful kind. Poor fellows! said we, you will probably never dance again. And so it proved, for few if any ever saw again their native home.

"At length Mr. Judson and Dr. Price were summoned to a court of examination, where strict inquiry was made relative to all they knew. The great point seemed to be whether they had been in the habit of making communications to foreigners, of the state of the country, etc. They answered that they had always written to their friends in America, but had no correspondence with English officers, or the Bengal government. After their examination, they were not put in confinement as the Englishmen had been, but were allowed to return to their houses. In examining the accounts of Mr. G it was found that Mr. J. and Dr. Price had taken money of him to a considerable amount. Ignorant, as were the Burmese, of our mode of receiving money, by orders on Bengal, this circumstance, to their suspicious minds, was a sufficient evidence that the missionaries were in the pay of the English, and very probably spies. It was thus represented to the king, who, in an angry tone, ordered the immediate arrest of the 'two teachers.'

"On the eighth of June, just as we were preparing for dinner, in rushed an officer, holding a black book, with a dozen Burmans, accompanied by one, whom, from his spotted face, we knew to be an executioner, and a 'son of the prison.' 'Where is the teacher?' was the first inquiry. Mr. Judson presented himself. 'You are called by the king,' said the officer; a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm;

'Stay, (said I,) I will give you money.' 'Take her too,' said the officer; 'she also is a foreigner.' Mr. Judson, with an imploring look, begged they would let me remain until further orders. The scene was now shocking beyond description.

"The whole neighborhood had collected-the masons at work on the brick house threw down their tools, and ran-the little Burman children were screaming and crying-the Bengalee servants stood in amazement at the indignities offered their master-and the hardened executioner, with a hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off, I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes, but he spurned my offers, and immediately departed. I gave the money, however, to Moug Ing to follow after, to make some further attempt to mitigate the torture of Mr. Judson; but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

"The officer and his gang proceeded on to the courthouse, where the governor of the city and the officers were collected, one of whom read the order of the king, to commit Mr. Judson to the death prison, into which he was soon hurled, the door closed-and Mounng Ing saw no more. What a night was now before me! I retired into my room, and endeavored to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me, for the magistrate of the place had come into the veranda, and continually called me to come out, and submit to his examination. But previously to going out, I destroyed all my letters, journals, and writings of every kind, lest they should disclose the fact that we had correspondents in England, and had minuted down every occurrence since our arrival in the country. When this work of destruction was finished, I went out and submitted to the examination of the magistrate, who inquired very minutely of everything I knew; then ordered the gates of the compound to be shut, no person be allowed to go in or out, placed a guard of ten ruffians, to whom he gave a strict charge to keep me safe, and departed.

"It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the house down. I obstinately refused to obey, and endeavored to intimidate them by threatening to complain of their conduct to higher authorities on the morrow. Finding me resolved in disregarding their orders, they took the two Bengalee servants, and confined them in the stocks in a very painful position. I could not endure this; but called the head man to the window, and promised to make them all a present in the morning, if they would release the servants. After much debate, and many severe threatenings, they consented, but seemed resolved to annoy me as much as possible. My unprotected, desolate state, my entire uncertainty of the fate of Mr. Judson, and the dreadful carousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I had ever passed. You may well imagine, my dear brother, that sleep was a stranger to my eyes, and peace and composure to my mind.

"The next morning, I sent Mounng Ing to ascertain the situation of your brother, and give him food, if still living. He soon returned, with the intelligence that Mr. Judson, and all the white foreigners, were confined in the death prison, with three pairs of iron fetters each, and fastened to a long pole, to prevent their moving! The point of my anguish now was that I was a prisoner myself, and could make no efforts for the release of the missionaries. I begged and entreated the magistrate to allow me to go to some member of government to state my case; but he said he did not dare to consent, for fear I should make my escape. I next wrote a note to one of the king's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message-She 'did not understand it'-which was a polite refusal to interfere; though I afterwards ascertained that she had an anxious desire to assist us, but dared not on account of the queen. The day dragged heavily away, and another dreadful night was before me. I endeavored to soften the feelings of the guard by giving them tea and cigars for the night; so that they allowed me to remain inside of my room, without threatening as they did the night before. But the idea of your brother being stretched on the bare floor in irons and confinement, haunted my mind like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted.

"On the third day, I sent a message to the governor of the city, who has the entire direction of prison affairs, to allow me to visit him with a present. This had the desired effect; and he immediately sent orders to the guards, to permit my going into town. The governor received me pleasantly, and asked me what I wanted. I stated to him the situation of the foreigners, and particularly that of the teachers, who were Americans, and had nothing to do with the war. He told me it was not in his power to release them from prison or irons, but that he could make their situation more comfortable; there was his head officer, with whom I must consult, relative to the means. The officer, who proved to be one of the city writers, and whose countenance at the first glance presented the most perfect assemblage of all the evil passions attached to human nature, took me aside, and endeavored to convince me, that myself, as well as the prisoners, was entirely at his disposal-that our future comfort must depend on my liberality in regard to presents-and that these must be made in a private way and unknown to any officer in the government! 'What must I do,' said I, 'to obtain a mitigation of the present sufferings of the two teachers?' 'Pay to me,' said he, 'two hundred tickals, (about a hundred dollars,) two pieces of fine cloth, and two pieces of handkerchiefs.' I had taken money with me in the morning, our house being two miles from the prison-I could not easily return. This I offered to the writer, and begged he would not insist on the other articles, as they were not in my possession. He hesitated for some time, but fearing to lose the sight of so much money, he concluded to take it, promising to relieve the teachers from their most painful situation.

"I then procured an order from the governor, for my admittance into prison; but the sensations, produced by meeting your brother in that wretched, horrid situation-and the affecting scene which ensued, I will not attempt to describe. Mr. Judson crawled to the door of the prison-for I was never allowed to enter-gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart, by those iron-hearted jailers, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order of the governor for my admittance; they again, harshly repeated, 'Depart, or we will pull you out.' The same evening, the missionaries, together with the other foreigners, who had paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison inclosure. Here I was allowed to send them food, and mats to sleep on; but was not permitted to enter again for several days.

"My next object was to get a petition presented to the queen; but no person being admitted into the palace, who was in disgrace with his majesty, I sought to present it through the medium of her brother's wife. I had visited her in better days, and received particular marks of her favor. But now times were altered: Mr. Judson was in prison, and I in distress, which was a sufficient reason for giving me a cold reception. I took a present of considerable value. She was lolling on her carpet as I entered, with her attendants around her. I waited not for the usual question to a suppliant, 'What do you want?' but in a bold, earnest, yet respectful manner, stated our distresses and our wrongs, and begged her assistance. She partly raised her head, opened the present I had brought, and coolly replied, 'Your case is not singular; all the foreigners are treated alike.' 'But it is singular,' said I, 'the teachers are Americans; they are ministers of religion, have nothing to do with war or politics, and came to Ava in obedience to the king's command. They have never done any thing to deserve such treatment; and is it right they should be treated thus?' 'The king does as he pleases,' said she; 'I am not the king, what can I do?' 'You can state their case to the queen, and obtain their release,' replied I. 'Place yourself in my situation-were you in America, your husband, innocent of crime, thrown into prison, in irons, and you a solitary, unprotected female-what would you do?' With a slight degree of feeling, she said, 'I will present your petition, come again tomorrow.' I returned to the house, with considerable hope, that the speedy release of the missionaries was at hand. But the next day Mr. Gouger's property, to the amount of fifty thousand dollars, was taken and carried to the palace. The officers, on their return, politely informed me, they should visit our house on the morrow. I felt obliged for this information, and accordingly made preparations to receive them, by secreting as many little articles as possible; together with considerable silver, as I knew, if the war should be protracted, we should be in a state of starvation without it. But my mind in a dreadful state of agitation, lest it should be discovered, and cause my being thrown into prison. And had it been possible to procure money from any other quarter, I should not have ventured on such a step.

"The following morning, the royal treasurer, Prince Tharyawadees, Chief Woon, and Koung-tone Myoo-tsa, who was in future our steady friend, attended by forty or fifty followers, came to take possession of all we had. I treated them civilly, gave them chairs to sit on, tea and sweetmeats for their refreshment; and justice obliges me to say that they conducted the business of confiscation with more regard to my feelings than I should have thought it possible for Burmese officers to exhibit. The three officers, with one of the royal secretaries, alone entered the house; their attendants were ordered to remain outside. They saw I was deeply affected, and apologized for what they were about to do, by saying that it was painful for them to take possession of property not their own, but they were compelled thus to do by order of the king.

"'Where is your silver, gold, and jewels?' said the royal treasurer. 'I have no gold or jewels; but here is the key of a trunk which contains the silver-do with it as you please.' The trunk was produced, and the silver weighed. 'This money,' said I, 'was collected in America, by the disciples of Christ, and sent here for the purpose of building a kyoung, (the name of a priest's dwelling) and for our support while teaching the religion of Christ. Is it suitable that you should take it? (The Burmans are averse to taking what is offered in a religious point of view, which was the cause of my making the inquiry.)' 'We will state this circumstance to the king,' said one of them, 'and perhaps he will restore it. But this is all the silver you have?' I could not tell a falsehood: 'The house is in your possession,' I replied, 'search for yourselves.' 'Have you not deposited silver with some person of your acquaintance?' 'My acquaintances are all in prison, with whom should I deposit silver?'

"They next ordered my trunk and drawers to be examined. The secretary only was allowed to accompany me in this search. Everything nice or curious, which met his view, was presented to the officers, for their decision, whether it should be taken or retained. I begged they would not take our wearing apparel, as it would be disgraceful to take clothes partly worn into the possession of his majesty, and to us they were of unspeakable value. They assented, and took a list only, and did the same with the books, medicines, etc. My little work table

and rocking chair, presents from my beloved brother, I rescued from their grasp, partly by artifice, and partly through their ignorance. They left also many articles, which were of inestimable value, during our long imprisonment.

"As soon as they had finished their search and departed, I hastened to the queen's brother, to hear what had been the fate of my petition; when, alas! all my hopes were dashed, by his wife's coolly saying, 'I stated your case to the queen; but her majesty replied, The teachers will not die: let them remain as they are.' My expectations had been so much excited that this sentence was like a thunderbolt to my feelings. For the truth at one glance assured me that if the queen refused assistance, who would dare to intercede for me? With a heavy heart I departed, and on my way home, attempted to enter the prison gate, to communicate the sad tidings to your brother, but was harshly refused admittance; and for the ten days following notwithstanding my daily efforts, I was not allowed to enter. We attempted to communicate by writing, and after being successful for a few days, it was discovered; the poor fellow who carried the communications was beaten and put in the stocks; and the circumstance cost me about ten dollars, besides two or three days of agony, for fear of the consequences.

"The officers who had taken possession of our property, presented it to his majesty, saying, 'Judson is a true teacher; we found nothing in his house, but what belongs to priests. In addition to this money, there are an immense number