

order that they might select a title of honour worthy of such services and such fame; and it was suggested in the Consistory that Henry deserved to be called the Angelic King.<sup>1</sup> His bitterest enemy, Pole, averred that no man had done more for Rome, or had been so much beloved. Such was his reputation in Christendom that when he talked of putting away a wife who was stricken in years to marry a bride in the early bloom of her beauty, the world was prepared to admire his scruples rather than to doubt his sincerity. Clement, though not without suspicions, suffered them to be allayed. He spoke of the case as one which was beyond his skill, but which no divine was more competent to decide than Henry himself. Campeggio declared, even at the Imperial Court, his belief that Henry's doubts were real. Cajetan wrote of him in 1534, Cochlaeus in 1535, with the full assurance that he had been deceived by others, and that his own religious knowledge was teaching him to discover and to repair the error of his advisers. After the final condemnation had been pronounced, a prelate engaged in the affair wrote to him in terms implying that in Rome it was understood that he had been led astray, not by passion but by designing men. Even Paul III. protested that he had made Fisher a Cardinal in the belief that Henry would esteem the elevation of his subject a compliment to himself.

The good faith of Henry was attested by an imposing array of supporters. The Nuncio came to Rome to plead his cause. Stafileo and Simonetta, the foremost judges of the Rota, admitted that it was just. Two French bishops who had visited England, and who afterwards became cardinals, Du Bellay and Grammont, persistently supported

<sup>1</sup> "Cardinalis de Elisio tunc primus in ordine Card. in Consistorio existentium, dixit sibi videri quod posset scribi et denominari pius, seu pientissimus. Papa dicebat quod forsitan posset denominari Rex Apostolicus. Nonnulli ex Cardinalibus dicebant velle scire causam propter quam dicto regi huiusmodi titulus concederetur, ut melius disenti posset qui titulus ei concedendus foret. Alius dicebat denominandum regem Fidelem, alius Angelicum, tanquam ab Anglia, alius Orthodoxum, alius Ecclesiasticum, alius Protectorem" (Acta Consistorialia, 10th June 1521). A slightly different report of this curious debate may be found in Lammer's *Meletematum Mantissa*, 199.