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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING	EVENING
S.	Dec. 2	Advent Sunday	Isaiah 1, Acts 3
M.	3	18	13
T.	4	20, 21	22
W.	5	23	24
F.	6	25	26
S.	7	27	28
S.	8	29	30
S.	9	1st James	

a To verse 20, b Begin verse 31.

Poetry.

FOR PUBLIC PEACE AT HOME.

"Heavenly Father, who alone makest men to be of one mind in a house."—*Prayer Book.*

When Jesu walked the midnight way,
 That foamed and flashed in lightning glare,
 Or darkened like devouring graves,
 On sea and ship-noon tossing there,—

Nature obeyed her present God,
 As if crouched beneath His calming eye,
 As though she felt the feet which trod,
 Belonged to He who ruled the sky!

But storms arise, of deeper swell,
 And tempests of a darker way,
 Which in our mortal bosom dwell,
 By law nor reason lulled away.

Of sin and pride, and lust and sin,
 With stern emotions, fierce or wild,
 All in mad discord mixed within,
 How often have they man defiled!

And who but He whose word and will
 The storm of nature's realm control,
 Can say to spirits, "Peace! be still!"
 And calmly down, tempestuous!

Men wondered how the Ark contained,
 In perfect concord, brute and bird,
 Under a ruling spell restrained,
 And not in war and wildness stirred.

And yet a miracle we find,
 Of higher range and holier law,
 We in home is one harmonious mind,
 By love beamed and Christian awe.

All baneful tempests of the heart,
 Which darken there with turbid gloom,
 Soothe by the Saviour, thence depart,
 And smiles of peace their reign resume.

The soul is hushed beneath the balm,
 The heaven seems mirrored by its rest,
 As moonlight, when the waves are calm,
 Is traced upon the ocean's breast.

—*Montgomery's Sanctuary.*

Religious Miscellany.

THE HUNDRETH ANNIVERSARY OF THE MARTYRDOM OF RIDLEY AND LATIMER.

On the outskirts of this city, on the 16th of Oct. 1555, was consummated the Martyrdom of the prelates, Nicholas Ridley and Hugh Latimer, "in the cause of Christ." Tuesday, therefore, was the anniversary of that day, after a lapse of three centuries. Very properly,—considering the nature of the event itself, and the influence it undoubtedly exercised on the contemporary history of the Church,—this anniversary was not permitted to be passed over altogether in silence. It was marked by a religious appropriate observance. Before, however, we proceed to describe the nature of it, perhaps it may be as well, if, by way of refreshing the memories of our readers, we present a slight resume of the circumstances attending the event itself, derived chiefly from the records left us by the most graphic and minutely accurate of eye-witnesses.

It was a few months after Mary had ascended the throne, namely, in April, 1554, that Thomas Cranmer, late Archbishop of Canterbury; Nicholas Ridley, Bishop of London; and Hugh Latimer, Bishop of Worcester, were conveyed from the Tower of London (in which they had been confined as prisoners) to the city of Oxford, for the avowed purpose of disputing with the divines and learned men of both Universities; but also, as it turned out, for the purpose of being afterwards cruelly murdered.

All the details connected with the "dispute" and the murdered, are distinctly recorded and may be clearly traced. The captive Bishops, doubtless, af-

ter a tedious journey, entered Oxford by way of the High street, and passing down it, we may suppose, cast an anxious look towards the Church of St. Mary the Virgin—the University Church—on their right, and which they were probably aware was to become the scene of their controversy. Continuing down to Corfax, they would turn to the right into Corn Market, pass the Crown Inn on their left and the Cross Inn,—where the "doctors of Cambridge," expected in a few days, were to have their temporary abode,—on their right. The next object then presenting itself would be the northern gate of the city, called the Bocardo, the upper portion of which served as the city prison, and was destined for their reception. On reaching Bocardo the distinguished prisoners were probably received by the then Mayor of Oxford, named Irish, and who appears to have performed in his own person the functions of chief magistrate and head jailor. Their experience of the prison on this occasion was very brief; for on the same day Ridley was carried off to Irish's own house, and Latimer to another house in the city, Cranmer being left alone in Bocardo. The probability is, that the city prison, which, as the top of a gateway must have been very small, was also a very inconvenient structure of but one strong room, and that the course pursued was the only one by which the prisoners could be separated, and thus prevented taking council together before the "dispute" in which they were to bear part.

The next day the public controversy took place. Even the minutest points in connection with this event have come down to us. The Vice-Chancellor and the Doctors both of Cambridge and Oxford assembled at Lincoln College, in the morning, and proceeded thence to St. Mary's Church. Arrived there the Vice-Chancellor caused all their scarlet robes to be sent for, and all went into the choir, when "the mass of the Holy Ghost was solemnly sung by the choirmen of Christ Church," and the process of opening a commission was gone through, and in the presence of a notary, they "signed the Articles." They then went in procession to Christ Church to hear a Psalm sung and a Collect read, though why they should not have heard both quite as well at St. Mary's is not quite clear. They then departed to Lincoln College, where they dined with the Mayor, one alderman, four beadle, and the Cambridge notary." Dinner over, they returned to St. Mary's—it would then be about one o'clock—where the Committee assembled, and sat before the altar to the number of thirty-three persons. The prisoners were then brought in one by one—Cranmer first—but the proceedings of the day were only of a preliminary character, future days being appointed for the debate; and the prisoners were remanded to the custody of the Mayor. Latimer did not retire without a word or two, declaring that he had read the New Testament seven times over, but could not find mass in it, neither the marrow bones or sinews of the same; but they very soon "put him to silence," and he was removed.

The deputations took place in St. Mary's on several successive days. The points upon which they turned were, we may explain—1. Whether the natural body of Christ be really in the Sacrament, after the words spoken by the Priest or not? 2. Whether in the Sacrament, after the words of consecration, any other substance do remain than the body and blood of Christ? 3. Whether in the sacrifice of mass there be a sacrifice propitiatory for the sins of the quick and dead? These points were disputed with great vigor and acrimony; and the result was, that on the 20th of April they were condemned as heretics. What follows we must transcribe for its quaintness and minute details. "On the ensuing Saturday the Papists had a Mass with a general procession and great solemnity. Cranmer was caused to behold the procession out of the grating of Bocardo prison; Ridley from the sheriff's house, and Latimer being brought to see it from the bailiff's house, thought that he should have gone hence to the burning, and spoke to one Augustine, a peace officer, to make a good fire; but, when he came to Corfax, the Oxford market place, where four ways meet, he raced as fast as his aged bones would carry him to one Spencer's shop, and would not look towards this vain procession." We have been at some pains to discover the situation of the house

occupied by Irish, but have not succeeded. However, from this passage there is reason to suppose that it was in Corn Market. The host probably passed up the Corn Market—Cranmer beholding it from a southern window of the gateway—toward Corfax, where it was met by Latimer. Probably, the bailiff's house, where he was brought, was in High street, or St. Aldate's.

The martyrs were kept close prisoners at Oxford for about eight months, and during some portion of the time must all have lived together in Bocardo; for, in a letter addressed by Ridley to Bradford and his fellow prisoners in the King's Bench, London, he says:—"We are in good health, thanks be to God, and yet the manner of using us doth change as sour ale in summer. It is reported to us by our keepers that the University beareth us heavily. A coal happened to fall at night out of the chimney, and burnt a hole in the floor, and no more harm was done, the bailiff's servant sitting by the fire. Another night, there chanced, as the bailiff told us, a drunken fellow to multiply words, and for the same was set in Bocardo. Upon these things, as it is reported, there is a rumour risen in the town and country about that we should have broken the prison with such violence as that, if the bailiffs had not played the pretty men, we should have made an escape. We had out of our prison a wall that we might have walked upon, and our servants had liberty to go abroad in the town or fields; and now both they and we are restrained from both. . . . As yet there has no learned man nor any scholar been to visit us since we came into Bocardo, which now in Oxford may be called a College of Quondams; for, as you know, we are no fewer than three." This description of life in Bocardo is, as far as it goes, most graphic; it is like a contemporary peep through the grated windows. Though Bocardo has vanished, the door of it has been preserved as a relic, and is at present in the Church of St. Mary Magdalen. The door is of dark oak, about five feet high, three feet broad, and four inches in thickness, with the hinges running right across it. The lock is large and cumbersome, but a very small key hangs from it. Upon the top of the door a modern hand has burnt portraits of the three reformers. Beneath these portraits is a brass plate, bearing this inscription: "This door was at the entrance of a cell in the old city called Bocardo, called the Bishops' room, in which Bishops Cranmer, Ridley, and Latimer were confined, and whence they were taken to suffer martyrdom, in the Town Ditch, behind the houses opposite Balliol College, in the reign of Queen Mary." Though precise, this inscription is hardly accurate. It is calculated to lead to the conclusion that Bocardo was to an equal extent the prison of all the bishops, whereas it was more especially Cranmer's prison, and the "whence they were taken" is absolutely a misstatement. The facts are, that on the 12th of September, 1555, Cranmer was taken from Bocardo before a fresh Commission sitting at St. Mary's, with the Pope's immediate sanction, and was afterwards re-committed to prison, where he signed his recantation. On the last day of the same month, Ridley and Latimer were also taken before a fresh Commission in the Divinity School, the result of which was their final condemnation to the stake. On this they were also re-committed; the one returning to the Mayor's house, and the other to that of the Bailiff, to await the carrying out of the sentence. An interval of a fortnight elapsed, and it was not until the 16th of October that all the preparations for the martyrdom were completed, and the aged men were summoned forth to death. The spot upon which the stake was erected is accurately described as "in the Town Ditch opposite Balliol College." The ditch, which was within a few yards of Bocardo, is now known as Broad street.

Instead of going from Bocardo to the place of execution, as the inscription quoted would lead us to suppose,—we know that, on the fatal morning, Ridley left the mayor's house, (where he had passed the night in sleep, not half so perturbed as was poor Mrs. Irish, who wept at the thought of his fate,) walking between the Mayor and an Alderman; while Latimer, in charge of several bailiffs, followed after. In this order they went down the Corn Market. On approaching Bocardo, Ridley looked up to the grated window (it was glazed under, the grating, ho-