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TORONTO, CANADA, SATURDAY, APRIL 9, 1842.

## Poetry.

Laub, "in the painful art of dying" tried, (Like a poor bird entangled in a snare, Whose heart still flutters, though his wings forbear To stir in useless struggle) hath relied On hope that conscious Innocence supplied, And in his prison breathes celestial air. Why tarries then thy chariot? Wherefore stay, O Death! the ensanguined yet triumphant wheels, Which thou prepar'st, full often to convey (What time a State with madding faction reels) The Saint or Patriot to the world that heals All wounds all neartheathers derivatives. All wounds, all perturbations doth allay?

## THE MARTYRDOM OF ARCHBISHOP LAUD.

ARCHBISHOP LAUD was kept for nore than four years a prisoner and Confessor in the Tower of London; an old man, "for judgment thrown aside," yet never among all the distractions and great events without, forgotten by the fear and hatred of the enemies who had mercilessly hunted him to death. It was in 1640, that Pacacke, the Oriental Scholar, arrived in London, and found his patron in the Tower. In Paris, Laud's imprisonment had made a great sensation, especially among the learned, and Pococke was made the bearer of a message to him from Grotius-"that It was his humble request and advice, that his Grace would find out some way, if possible, to escape out of the hands he was now in, and pass to some place beyoud seas, there to preserve himself till better times; at least to obtain some present security from the malice of his bitter enemies, and the rage of a deluded people." "I thank my good friend, Hugo Grotius," was the Archbishop's reply, "for the care he has thus ex-Pressed of my safety, but I can by no means be persuaded to comply with his advice. An escape, indeed, is feasible enough; yea, it is, I believe, the very thing which my enemies desire; for every day an opportuhity for it is presented to me, a passage being left free, in all likelihood for this very purpose, that I should endeavour to take advantage of it; but they shall not be gratified by me in what they appear to long for. I am almost seventy years old, and shall I now go about to prolong a miserable life, by the trouble and shame of flying? And were I willing to be gone, whiher should I fly? Should I go to France, or any other Popish country, it would be to give some seeming ground to that charge of Popery they have endeavoured with so much industry, and so little reason, to fasten upon me. But if I should get into Holland, I should expose myself to the insults of those sectaries there, to whom I am odious, and have every Anabaptist come and pull me by the beard. No; I am resolved not to think of flight, but, continuing where I am, patiently expect and bear what a good and wise Providence hath appointed for me, of what kind soever it may be.

We have elsewhere followed him through his long and weary trial; in which, as his enemy Prynne contesses, he made as full, as gallant, as pithy a defence, and spake as much for himself, as was possible for the wit of man to invent; and that with so much art, vivacity, oratory, audacity, and confidence, that he shewed not the least acknowledgment of guilt in any of the particulars which were charged upon him. If we compare his demeanour during this latter part of his life with the character given of him by Lord Clarendon, we may see that suffering had done somewhat of its sanctifying work upon him. "He was a man of great parts and very exemplary virtues, and disgive him religious consolations: which was, (besides a hasty, sharp way of heart and integrity of manners was a good extract.

Some of the consolations which was a good extract.

Was hurried away and lost ms head by the ways, and I had good reason for it; for corruptio optimic extraction was, (besides a hasty, sharp way of himself,) that he believed innocence of heart and integrity of manners was a good extract.

Simon Sudbury in the fury of Wat Tyler and his ways, and I had good reason for it; for corruptio optimic time of ways, and I had good reason for it; for corruptio optimic time of ways, and I had good reason for it; for corruptio optimic time of ways, and I had good reason for it; for corruptio optimic time of the highest court, and the time of the correction of the highest court, and the time of the correction of the highest court, and the time of the correction of the highest court, and the correction of the correction of the highest court, and the correction of the heart and integrity of manners, was a guard strong enough to secure any man in his voyage through this world, in what company soever he travelled, and through what ways soever he was to pass: and sure never any man was better supplied with that provision. He was always maligned and persecuted by those who were of the Calvinian faction, which was then very Popular, and who, according to their usual maxim and Practice, call every man they do not love, Papist; and under this senseless appellation they created him many troubles and vexations. He was a man of great courage and resolution, and being most assured within himself, that he proposed no end in all his actions and designs but what was pious and just, (as sure no man had ever a heart more entire to the King, the Church, or his country.) he never studied the easiest ways to those ends; he thought, it may be, that any art or industry that way would discredit, at least make the integrity of the end suspected, let the cause be what it will. He did court persons too little; nor cared to make his designs and purposes appear as candid as they were, by shewing them in any other dress than their own natural beauty, though perhaps in too rough a manner; and did not consider enough what men said, or were like to say of him. No man was a greater or abler enemy to popery; no man a more resolute and devout son of the Church of England. He was prosecuted by lawyers assigned to that purpose, out of those, who from their own antipathy to the Church and Bishops, or from some disobligations received from him, were sure to bring passion, animosity, and malice enough of their own; what evidence soever they had from others. And they did treat him with all the rudeness, reproach, and barbarity imaginable; with which his judges were not displeased. He defended himself with great and undaunted courage, and less passion than was expected from his constitution; answered all their objections with clearness and irresistible reason; and convinced all impartial men of his integrity, and his detestation of all treasonable intentions. So that though few excellent men have ever had fewer friends to their persons, yet all reasonable men absolved him from any foul crime that the law could take notice of, and punish. However, when they had said all they could against him, and he all for himself that need to be said, and no such crime appearing, as the Lords, as the supreme court of judicatory, would take upon them to judge him to be worthy of death, they resorted to their legislative power, and by Ordinance of Parliament, as they called it, that is, by a determination of those members who sat in the Houses, (whereof in the House of Peers there were not above twelve,) they appointed him to be put to death as

that murderous act. Much hath been said of the at the right hand of the throne of God. person of this great Prelate before, of his great endowments, and natural infirmities; to which shall be added looked unto Jesus, the Author and Finisher of my no more in this place, (his memory deserving a parti- faith, He best knows. I am now come to the end of cular celebration,) than that his learning, piety, and virtue, have been attained by very few, and the greatest of his infirmities are common to all, even to the

When the trial was over, and the Ordinance passed for Him. for his execution, he was called and asked, "what he could say more, why he should not suffer death?" Now the King, seeing the great danger this faithful Bishop was in, had sent him secretly from Oxford, which holy and hospitable city was to the last a sanctuary for the loyal subjects of the King, a full pardon, signed and sealed with the Great Seal of England. was a testimony of the King's great affection to him, and care of him. And at this, when he was questioned, "What he could say more, why he should not suffer death?" he made answer, "that he had the King's gracious pardon, which he pleaded, and tendered to them, and desired that it might be allowed." Whereupon they sent him back to the Tower, and, with from above (St. John xix. 11). no long debate, set the Royal pardon aside, as without power in this indgment: as though it had been ordered, that each fresh step they took in this cruel business should have a new weight of sin to bear; which, God should have a new weight of sin to bear; which, God with the respectable of the living God; (Rebrews X. 31.) but then especially when He is making industrially in the hands of the living God; (Rebrews X. 31.) but then especially when He is making industrially and blood plentifully in me. And I have prayed with an and blood plentifully in me. And I have prayed with an and blood plentifully in me. And I have prayed with an and blood plentifully in me. And I have prayed with a hav

to wit, Philip Earl of Pembroke, Henry Earl of Kent, enter into this sea, yea, and pass through it, in the other neighbouring Churches, when storms have driven William Earl of Salisbury, Oliver Earl of Bolingbroke, Dudley Lord North, and William Lord Gray of Wark, all of them Presbyterians, condemned the Archbishop to be hung on the 10th of January next. On the same day with this unrighteous sentence, Parliament abolished the Book of Common Prayer. Which made Antony Wood to say, speaking of "the King's and in pursuit of them. the Church's martyr," that he was "a man of such integrity, learning, devotion, and courage, as, had he lived in the primitive times, would have given him another name; whom, though the cheated multitude were taught to misconceive, (for those honoured him most who best knew him,) yet impartial posterity will know how to value him, when they hear that the rebels sentenced him on the same day they voted down the Liturgy of the Church of England."

Meanwhile the manner of his death troubled the in Bethel. good Archbishop not a little; and with a deeply Christian magnanimity and largeness of heart, whatever some poor, unworthy minds have thought or said about it, he was not above petitioning his malicious enemies, that, considering he was a Bishop in the tainly fall into the ditch (St. Luke vi. 39). Church, he might die by beheading rather than by the Which request the Commons at first violently refused, but did afterwards assent unto.

The passing of the Ordinance being signified to him by the then Lieutenant of the Tower, he neither entertained the news with a stoical apathy, nor wailed his fate with weak and womanish lamentations, (to and yet I thank God I have not found among the which extremes most men are carried in this case,) but heard it with so even and so smooth a temper, as shewed he neither was ashamed to live, nor afraid to die. The time between the sentence and execution for if they proceed upon proof by valuable witnesses, he spent in prayers and applications to the Lord his God; having obtained, though not without some difficulty, his chaplain Dr. Sterne, who afterwards sat in lie heavy upon me, I am as quiet within as ever I was the Chair of York, to attend upon him. His chap- in my life. lains, Drs. Heywood and Martin, he much wished might be with him. But it seems it was too much but the first man, that ever died by an Ordinance in for him to ask. So instead, two violent Presbyterians, Marshall and Palmer, were ordered by Parliament to this way, though not by this means: for Elphegus he studied in the art of dying, especially in the last bishop of Carthage, submitted his head to a persecuting and strictest part of his imprisonment, that by continual fastings, watchings, prayers, and such like acts of teach me patience. For I hope my cause in heaven Christian humiliation, his flesh was rarified into spirit, will look of another dye, than the colour that is put and the whole man so fitted for eternal glories, that he was more than half in heaven, before death brought his bloody but triumphant chariot, to convey him thi-

preparation to so sad a work, he betook himself to his and religion, the holy place and the law. (verse 13.) London, brought the warrant for his execution. own, and desired also the prayers of others, and particularly of Dr. Holdsworth, fellow-prisoner in that place for a year and a half; though all that time there be that from me. I only raise a comfort to myself, had not been the least converse betwixt them. This that these great saints and servants of God were laid mal combat betwixt him and death, after he had refreshed his spirits with a moderate supper, he betook St. Stephen, did after fall under the very same himself. himself unto his rest, and slept very soundly till the attend his rising. A most assured sign of a soul pre-

scaffold to a throne of glory.

In the morning he was early at his prayers; at which he continued till Pennington, Lieutenant of the Tower, and other public officers, came to conduct him to the scaffold; which he ascended with so brave a courage, when he was reviled, he reviled not again; when he through this world. suffered, he threatened not; but committed his cause to Him that judgeth righteously."

And, as he did not fear the frowns, so neither did he covet the applause of the people; and therefore rather chose to read what he had to speak, than to affect the ostentation either of memory or wit in that dreadful agony: whether with greater magnanimity than prudence can hardly be said. And here it followeth from the copy, presented very solemnly by Dr. Sterne to his sorrowing master, the good King Charles, at Oxford.

The Archbishop's Speech upon the Scaffold.

nor could any rebellion be more against the law, than endured the Cross, despising the shame, and isset down

"I have been long in my race; and how I have my race, and here I find the Cross, a death of shame But the shame must be despised, or no coning to the right hand of God. Jesus despised the shame for me, and God forbid that I should not despise the shame

"I am going apace, as you see, towards the Red Sea, and my feet are upon the very brink of it: an argument, I hope, that God is bringing me into the vi. 12.) And Herod went the same way: when he Land of Promise; for that was the way through which

He led His people. "But before they came to it, He instituted a passwer for them. A lamb it was, but it must be eaten labour to digest the sour herbs, as well as the lamb. have no more power over me than what is given them by oppression. (verse 9.)

"I am not in love with this passage through the wine might pass from me (St. Luke xxii. 42). But if pressed in Jer. xxvi. 15. On the 6th of January, [1645,] six Peers, and it was strange to find so many in the English peerage, willingly drink of this cup as deep as He pleases, and it willingly drink of this cup as deep as He pleases, and it willingly drink of this cup as deep as He pleases, and it willingly drink of this cup as deep as He pleases, and it hath flourished, and been a shelter to way that He shall lead me.

"But I would have it remembered, good people, and Aaron among them, the Egyptians which perse- become like an oak cleft to shivers with wedges made cuted them, and did in a manner drive them into that out of its own body; and at every cleft, profaneness sea, were drowned in the same waters, while they were and irreligion is entering in. While (as Prosper says)

liver me from this sea of blood, as He was to deliver for we have lost the substance, and dwell too much in the Three Children from the furrace (Daniel iii.). opinion. And that Church, which all the Jesuits' And (I most humbly thank my Saviour for it) my machinations could not ruin, is fallen into danger by resolution is, as theirs was: they would not worship her own. the image which the king had set up, nor will I the imaginations which the people are setting up. Nor too long) is, myself. I was born and baptized in the will I forsake the temple and the truth of God, to bosom of the Church of England, established by law: follow the bleating of Jeroboam's calves in Dan and in that profession I have ever since lived, and in that

"And as for this people, they are at this day miseblind lead the blind; and if they go on, both will cer-

thought, word, and deed: and yes I cannot doubt but that God hath mercy in store for me, a poor penitent, as well as for other sinners. I have now upon established by law. this sad occasion ransacked every corner of my heart; many, any one sin which deserves death by any known | Prisoners' protestations at the bar must not be taken. law of this kingdom.

"And yet hereby I charge nothing upon my judges: I or any other innocent may be justly condemned. And I thank God, though the weight of the sentence

"And though I am not only the first Archbishop, Parliament, yet some of my predecessors have gone

And some comfort it is to me, not only that I go the way of these great men in their several generations; ther. He, that had so long been a Confessor, could but also that my charge, as foul as it is made, looks not but think it a release of miseries to be made a like that of the Jews against St. Paul; (Acts xxv. 8.) for he was accused for the law and the temple, i. e. On the evening of the 9th, Sheriff Chambers, of religion; and like that of St. Stephen, (Acts vi. 14.) In for breaking the ordinances which Moses gave, i. e. law "But you will say, Do I then compare myself with

the integrity of St. Paul and St. Stephen? No: far at in their times, as I am now. And it is memorable

"Yea, but here is a great clamour that I would have time came, in which his servants were appointed to brought in Popery. I shall answer that more fully by and by. In the mean time, you know what the Pharisees laid against Christ Himself, 'If we let him The 10th of January came, on which the Arch- alone, all men will believe on Him, et venient Romani, bishop completed his life of seventy-one years, thir- and the Romans will come, and take away both our teen weeks, and four days, and ascended from the place and nation.' (St. Luke xi 48.) Here was a causeless cry against Christ, that the Romans would come: and see how just the judgment of God was. come; and His death was it which brought in the in this more than miserable kingdom, O Lord, I be- of All Hallows, Barking, a church of his own patronage They crucified Christ for fear lest the Romans should Romans upon them, God punishing them with that such a cheerful countenance, as if he had mounted which they most feared. And I pray God this clamour rather to behold a triumph, than be made a sacrifice; of venient Romani, (of which I have given no cause,) help not to bring them in. For the Pope never had designs and endeavours upon them, which are or shall and her Ceremonies was buried by his brave friends and came not there to die, but to be translated. And neip not to bring them in. For the Reformation, as though some rude and uncivil people reviled him, as such an harvest in England since the Reformation, as be contrary to the glory of Thy great Name, the truth b though some rude and uncivil people review nim, as he passed along, with opprobrious language, as loth to he hath now upon the sects and divisions that are he hath now upon the sects and divisions that are he hath now upon the sects and divisions that are he hath now upon the sects and divisions that are he hath now upon the sects and divisions that are had sincerity of religion, the establishment of the lot use. So that it went to its grave with him. Both let him go to the grave in peace, yet it never discom- amongst us. In the mean time, 'by honour and disposed his thoughts, nor disturbed his patience. For honour, by good report and evil report, as a deceiver and privileges; the honour and conservation of Parposed his thoughts, not disturbed his patients. For monodi, by good report and privileges; the honodi and privileges; the preservation of this

"Some particulars also I think it not amiss to

speak of. "1. And first, this I shall be bold to speak of the King, our gracious Sovereign. He hath been much traduced also for bringing in of Popery: but on my with religious dutiful obedience to Thee and Thy conscience (of which I shall give God a present account) I know him to be as free from this charge as any man living. And I hold him to be as sound a Protestant, according to the religion by law established. as any man in his kingdom; and that he will venture his life as far and as freely for it. And I think I do or should know both his affection to religion, and his them that trespass against us. And lead us not into

tice but at their appointment; a way which may en- ever. Amen. danger many an innocent man, and pluck his blood upon their own heads, and perhaps upon the city's also. "And this hath been lately practised against my-

self; the magistrates standing still, and suffering them openly to proceed from parish to parish without check. God forgive the setters of this; with all my heart I beg it: but many well-meaning people are caught by it.

"In St. Stephen's case, when nothing else would serve, they stirred up the people against him. (Acts had killed St. James, yet he would not venture upon St. Peter, till he found how the other pleased the people. (Acts xii. 3.)

"But take heed of having your hands full of blood; The Archbishop had received it with great joy, as it with sour herbs (Exodus xii. 18). I shall obey, and (Isaiah i. 15.) for there is a time best known to Him-And I shall remember it is the Lord's passover. I blood. And when that inquisition is on foot, the shall not think of the herbs, nor be angry with the Psalmist tells us, that God remembers; but that is hands that gathered them; but look up only to Him | not all; He remembers, and forgets not the complaint who instituted that, and governs these: for men can of the poor, (Psalm ix. 12.) i. e. whose blood is shed

"Take heed of this: 'it is a fearful thing to fall into the hands of the living God;' (Hebrews x. 31.)

and God only knows whether or how it shall get out. that when God's servants were in this boisterous sea, And which is worse than a storm from without, it is men that introduce profaneness are cloked over with "I know my God, Whom I serve, is as able to de- the name religionis imaginariæ, of imaginary religion:

"4. The last particular (for I am not willing to be

I come now to die.

"What clamours and slanders I have endured for rably misled: God of His mercy open their eyes, that labouring to keep an uniformity in the external service they may see the right way. For at this day the of God, according to the doctrine and discipline of this Church, all men know, and I have abundantly felt. Now at last I am accused of high treason in Parliament, a crime which my soul ever abhorred. This humility) a most grievous sinner many ways, by treason was charged to consist of two parts, an endeaill nature, and to expose him to his associates. vour to subvert the laws of the land; and a like en- "What," asked he, "is the comfortablest saying, deavour to overthrow the true Protestant religion,

"Besides my answers to the several charges, I protested mine innocency in both Houses. It was said, I must, therefore, come now to it upon my death, being instantly to give God an account for the truth of it. "I do therefore here, in the presence of God and

His Holy Angels, take it upon my death, that I never endeavoured the subversion either of law or religion. And I desire you all to remember this protest of mine for my innocency in this, and from all treasons what-

"I have been accused likewise as an enemy to Parliaments. No: I understand them, and the benefit that comes by them, too well to be so. But I did was hurried away and lost his head by the Danes; dislike the misgovernments of some Parliaments many honest friend, God forgive thee, and do thine office ded to receive that blow, which could not but denote these, St. John Daptist has over which no other hath jurisdiction, when it is mistaged off by a lewd woman; and St. Cyprian, Archadore, because long expected. For so well was danced off by a lewd woman; and St. Cyprian, Archadore which no other hath jurisdiction, when it is mistaged in the blow to come; to which he answered, "I will, but have been supported by a lewd woman and St. Cyprian, Archadore which no other hath jurisdiction, when it is mistaged in the blow to come; to which he answered, "I will, but have been supported by a lewd woman and St. Cyprian, Archadore which no other hath jurisdiction, when it is mistaged in the blow to come; to which he answered, "I will, but have been supported by a lewd woman and state of the blow to come; to which he answered, "I will, but have been supported by a lewd woman and state of the blow to come; to which he answered, "I will, but have been supported by a lewd woman and state of the blow to come; to which he answered, "I will, but have been supported by a lewd woman and the suppo

"But I have done. I forgive all the world, all and every of those bitter enemies which have persecuted me; and humbly desire to be forgiven of God first, and then of every man. And so I heartily desire you

to join in prayer with me.

mercies. Look upon me, but not till Thou hast nailed my sins to the Cross of Christ, not till Thou hast bathed me in the blood of Christ, not till I have hid myself in the wounds of Christ; that so the punish-Thou art pleased to try me to the uttermost, I most | will. humbly beseech Thee, give me now in this great instant, full patience, proportionable comfort, and a heart ready to die for Thine honour, the King's happiness, heard what it was he prayed in that last prayer. After and this Church's preservation. And my zeal to these that he said out loud, "Lord; receive my soul;" which (far from arrogancy be it spoken) is all the sin (human frailty excepted, and all incidents thereto) which is yet was beheaded. known to me in this particular, for which I come now otherwise, my sins are many and great; Lord, pardon me. And when Thou hast given me strength to in the last moment, instantly after the blow turned bear it, do with me as seems best in Thine own eyes. white as ashes.

seech Thee give grace of repentance to all blood- and jurisdiction. It was noted of many as extraordithirsty people. But if they will not repent, O Lord, nary, that, although the Liturgy had been by human confound all their devices, defeat and frustrate all their law abolished, he the great champion of the Church King, and his posterity after him, in their just rights only for a while. the settlement of this distracted and distressed people, under their ancient laws, and in their native liberties. And when Thou hast done all this in mere mercy for commandments all their days. So, Amen, Lord Jesu, Amen. And receive my soul into thy bosom. Amen.\*

"Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive

"Good People,

"This is an uncomfortable time to preach; yet I shall begin with a text of Scripture, Hebrews xii. 2.

"Weak in human aid, but strong in holy integrity, strong in a vigorous mindent by unbroken by imprisonment, and strong in a vigorous been of late a fashion taken up to gather hands, and populous city, (which God bless.) Here hath begin with a text of Scripture, Hebrews xii. 2.

"This is an uncomfortable time to preach; yet I shall begin with a text of Scripture, Hebrews xii. 2.

"This is an uncomfortable time to preach; yet I shall begin with a text of Scripture, Hebrews xii. 2.

"The second particular is concerning this great and populous city, (which God bless.) Here hath begin with a text of Scripture, Hebrews xii. 2.

"The sacound particular is concerning this great and populous city, (which God bless.) Here hath begin with a text of Scripture, Hebrews xii. 2.

"This as an uncomfortable time to preach; yet I shall begin with a text of Scripture, Hebrews xii. 2.

Let us run with patience the race which is set before then go to the great court of the kingdom, the Parlia
"Thom The Autobiography of Archbishop Laud. Oxford: Parker: us: looking unto Jesus, the Author and Finisher of then go to the great court of the Martyrdom is acknowledged to be compiled when the preach is the deep of late a fashion taken up to gather hands, and been of late a fashion taken up to gather hands, and been of late a fashion taken up to gather hands, and the late of wind in which it was composed and uttered; the deep of the state of mind in which it was composed and uttered; the deep of the state of mind in which it was composed and uttered; the deep of the state of mind in which it was composed and uttered; the deep of the state of mind in which it was composed and uttered; the deep of the state of mind in which it was composed and uttered; the deep of the state of mind in which it was composition with a text of Scripture, Hebrews xii. 2.

"He had prepared a prayer for the occasion, and envel was it is alike remar

wise court, before whom the causes come which are temptation; But deliver us from evil: For thine is unknown to the many, could not or would not do jus- the kingdom, The power, and the glory, For ever and

After these devotions, the Martyr rose, and gave his papers to Dr. Sterne, his chaplain, who went with him to his Martyrdom, saying, "Doctor, I give you this, that you may shew it to your fellow-chaplains, that they may see how I went out of the world; and God's blessing and mercy be upon you and them." Then turning to a person named Hinde, whom he perceived busy writing the words of his address, he said, "Friend, I beseech you, hear me. I cannot say I have spoken every word as it is in my paper, but I have gone very near it, to help my memory as well as I could, but I beseech you, let me have no wrong done me:" intimating that he ought not to publish an imperfect copy. "Sir," replied Hinde, "you shall not. If I do so, let it fall upon my own head. I pray God have mercy upon your soul." "I thank you," answered the holy Martyr; "I did not speak with any jealousy as if you would do so, but only, as a poor man going out of the world, it is not possible for me to keep to the words of my paper, and a phrase might do me wrong.

This said, he next applied himself to the fatal block; as to the haven of his rest. But finding the way full of people, who had placed themselves upon the theatre to Denot I the theatre would have been an empty scaffold, that I might have had room to die. I beseech you, let me have an end of this misery, for I have endured it long." Hereupon room was made for him to die. While he was preparing himself for the axe, he said, "I will put off my doublet, and God's will be done. I am willing to go out of the world; no man can be more willing to send me out, than I am willing to be gone.

But there were broad chinks between the boards of the scaffold: and he saw that some people were got under the very place where the block was seated. So he desired either that the people might be removed; or dust brought to fill up the crevices, lest, said he; "my innocent blood should fall upon the heads of the

The holy Martyr was now ready for death, and very

calmly waiting for his crown. It was like a scene out of primitive times. His face was fresh and ruddy, and of a cheerful countenance. But there stood, to look on and rail, one Sir John Clotworthy, an Irishman, and follower of the Earl of Warwick. He was a violent and wrong-headed man, an enthusiast, and very furious as a demagogue. Being irritated that the revilings of the people moved not the strong quiet of the holy Martyr, or sharpened him into any show of passion, "he would needs put in and try what he could do with his sponge and vinegar." So he propounded quess tions to him, not as if to learn, but rudely and out of

which a dying man would have in his mouth?" To which the holy Martyr with very much meekness and swered, "Cupio dissolvi et esse cum Christo." "That is a good desire," said the other, "but there must be a foundation for that divine assurance." "No man can express it," replied the Martyr, "it is to be found within." The busy man still pursued him, and said, "It is founded upon a word, nevertheless, and that word should be known." "That word," said the Martyr, "is the knowledge of Jesus Christ, and that alone." But he saw that this was but an indecent interruption, and that there would be no end to the trouble, and so he turned away from him to the executioner, as the gentler and discreeter person: and, putting some money into his hand, without the least disa temper or change of countenance, he said, "Here,

## THE ARCHBISHOP'S PRAYER AS HE KNEELED BY THE BLOCK.

"LORD, I am coming as fast as I can. I know I must pass through the shadow of death, before I can come to see Thee. But it is but umbra mortis, a mere "O eternal God and merciful Father, look down shadow of death, a little darkness upon nature: but upon me in mercy, in the riches and fulness of all thy Thou by Thy merits and passion hast broke through the jaws of death. So, Lord, receive my soul, and have mercy upon me; and bless this kingdom with peace and plenty, and with brotherly love and charity, that there may not be this effusion of Christian blood ment due unto my sins may pass over me. And since amongst them, for Jesus Christ His sake, if it be Thy

Then he bowed his head upon the block "down, as upon a bed," and prayed silently awhile. No man was the sign to the executioner; and at one blow he

There was no malice which was too great for his to suffer; I say, in this particular of treason. But miserable enemies. They said he had purposely painted his face, to fortify his cheeks against discovery them all, and those especially (whatever they are) of fear in the paleness of his complexion. But, as if which have drawn down this present judgment upon for the confutation of this poor malice, his face, ruddy

Multitudes of people went with his body to the "And that there may be a stop of this issue of blood grave, which was borne in a leaden coffin to the church

"Great multitudes attended this vietim of Sectarian persecution to the grave; the greater part attracted poor Church in her truth, peace, and patrimony; and by curiosity, but many by love and veneration; and not a few, it is believed, by remorse of conscience, for having joined in the wicked and brutish clamour with which he had been hunted down. A baser triumph never was obtained by faction, nor was any triumph ever more basely celebrated. Even after this murder had been committed with all the mockery of law, his memory was assailed in libels of blacker virulence (if that be possible) than those by which the deluded populace had been instigated to cry out for his blood; and to this day those who have inherited the opinions of the Puritans, repeat with unabashed effrontery the imputations against him, as if they had succeeded to their implacable temper, and their hardihood of slander also. More grateful is it to observe how little is in the power of malice, even when in the

\* "I desire to die and to be with Christ."
† For proof of this the reader is referred to the Quarterly Review, vol. x. p. 99-101.