

Like a Deer  
Yearning  
for Running  
Streams



Following in the  
footsteps of the  
Lancaster Martyrs

Edited by  
Fr Philip Conner



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From front cover:

\*Inscription on the ancient cross at Lee House Mission,  
Thornley-cum-Wheatley.

**The name of this book is taken from graffiti etched into the walls of the Tower of London by George Beesley, a martyr hailing from the country parish of Hill Chapel in Goosnargh. There were few villages and towns in Lancashire that were left untouched by the 'iniury of the tymes' when Catholicism was driven underground and her adherents were persecuted mercilessly, some condemned to death. At that time Lancaster was the seat of the assizes in North West England and in recent years the Church has recognised the heroic virtue of 14 priests and laymen from the sixteenth and seventeenth centuries, sentenced to be hanged, drawn and quartered on account of their faith on the outskirts of the city.**

The prayers within this book have been collected from devotional tracts and books of that time, all of which would have been considered contraband. The intention of these books was, in the words of one writer of the time, to provide a 'dimme light' for the 'wayfaring pilgrim', 'wandering in the dark, & misty night... this foggy night of heresy'. In short, to provide a consoling and sure voice in the midst of a rancorous world. These devotions quietly sustained the faith of the people in a time when access to a priest and the sacraments was circumscribed.

The 14 martyrs who have been beatified and canonised are only a portion of those that died for the faith; many others languished in the dungeons of Lancaster castle, dying amidst the filth and darkness of rat-infested cells. Set along the stirring witness of these men, we must remember the role of women who took upon themselves the risk of shaping the next generations in the faith; many of the devotions in this book help us to glimpse the richness of that faith, so rooted in apostolic tradition and the ancient wisdom of the Church.

In putting together this little book, I have been inspired by the revival of interest in our local Lancaster Martyrs, and thank Chris Robson, Luke Eidsforth and Dave Gorman for enkindling within me a love for these saints. I would also like to thank Dr Jan Graffius, Curator of Collections at Stonyhurst College, for introducing me to a trove of recusant literature. I am tremendously grateful too to Rob Hotchkiss in the design of this prayer book and Rebecca Sheerin for her illustrations. In terms of the prayers and devotions in this book, I have respected the contemporaneous spelling and punctuation to give the reader a sense of proximity to our ancestral faith. Faced with the troubles of our own time let us be inspired by the luminous witness of those who have gone before us, and echo in our hearts those words of Blessed George Beesley, 'As the hart panteth after the fountains of water; so my soul panteth after thee, O God' (Ps. 42:1, Douai-Rheims).



Fr James Bell

Mr John Finch

# Part One A Cloud of Witnesses

Fr Robert Middleton SJ

Fr Robert Nutter

# 1 A Cloud of Witnesses

Fr Edward Thwing

Fr Thurstan Hunt



**I**n the period following the Reformation in England, Lancashire remained stubbornly attached to the Catholic faith. Far from the prying eyes of the authorities, many of the old ways continued to thrive. One quarter of all those that are known to have been martyred for their faith in England came from Lancashire. This booklet focuses not on this group but more specifically upon those martyrs who died in Lancaster, many of whom came from Lancashire, but not exclusively. There are fourteen beatified and canonised Lancaster Martyrs, men who were condemned at the city's assizes, dragged out of the city, and hanged, drawn and quartered on the Moor between the years 1584 and 1646.

**Fr James Bell** was born in Warrington in 1520 and ordained a priest in the reign of Mary Tudor. Following the accession of Queen Elizabeth he lapsed from the Catholic faith and was only brought back to the Catholic fold 22 years later. By then, he was old and infirm, but he worked tirelessly for two years, visiting nearly all the Catholic houses and Mass centres in Lancashire, travelling under a false name in great secrecy, before his arrest in 1584. Imprisoned in Salford, Fr James Bell was selected with a recusant farmer, **Mr John Finch** from Ecclestone, to appear before a court in Lancaster. John Finch had similarly returned to the Catholic faith and had devoted himself to being a lay catechist, and accompanied many of the missionary priests on their travels, finding them safe lodgings. After a prolonged time of mistreatment in jail, both were hanged, drawn and quartered on 20 April 1584.

Towards the end of Queen Elizabeth's reign four priests came together to the Lancashire missions, and the authorities spared no little effort in capturing them. **Fr Robert Nutter** was from a Catholic family from the Pendle Forest District. His brother, John, was also a priest and was captured following a shipwreck on the coast of Norfolk. A month after his brother's execution in London, Fr Robert Nutter was executed in Lancaster. He had spent many of his 18 years as a priest in and out of jail, travelling backwards and forwards to the continent, and living in exile. He was executed on 26 July 1600 alongside **Fr Edward Thwing**, a Yorkshire man by birth, a professor at the overseas seminary at Douai, and a colleague of Fr Nutter's in Lancashire.

Eight months later, two other priests met the same end. **Fr Robert Middleton SJ** of York was the nephew of St Margaret Clitherow. Her magnificent witness surely inspired Robert to become a Catholic and a priest. He trained in the English Colleges at Douai, Seville, and Rome, and would later be admitted to the Jesuit Order. **Fr Thurstan Hunt**, his brother-in-arms, hailed from Carlton Hall, Leeds. Both Fr Middleton and Fr Hunt had been captured and managed to escape,



Fr John Thales

‘I am the same man as I was, and in the same mind’, and climbing the ladder once again, he uttered these mystical words, ‘If you had seen that which I have just now seen, you would be as much in haste to die as I am now’.



though Fr Middleton was re-arrested just north of Preston. As Fr Middleton was being conveyed to Lancaster Castle, a botched attempt was made to free him, and, in the fray that followed, Fr Hunt was also re-captured; both were executed at the end of March 1601. Not long after this execution, Mr Laurence Bailey, a Catholic miller, was similarly executed at Lancaster for helping a priest to escape from the authorities, though he has not yet been beatified.

**Fr John Thules** came from around Upholland, a Catholic stronghold that bore three other martyrs (Bl. John Finch, Bl. John Rigby and Bl. Thomas Holland SJ). Thules stowed away to Douai for his schooling and had been ordained in Rome. Upon his return, he was apprehended almost immediately at the port, imprisoned at Wisbech Castle, escaped in a jail break, and made his way to Lancashire. Fr Thules soon came across **Mr Roger Wrenno**, a Chorley weaver, who devoted himself to the dangerous task of harbouring priests and assisting them in their ministry. Both were captured and committed to Lancaster Castle from where they effected a daring escape.

Without lanterns, they struck out into the Lancashire countryside, fumbling in the dark, only to find themselves back at the walls of the castle by daybreak. They were quickly recaptured, interpreting their navigational error as a sign that they were destined for martyrdom. On 18 March 1616, Fr Thules's quarters were hung up in the four county towns of Lancaster, Preston, Wigan and Warrington. A peculiar event happened at Roger Wrenno's execution: the rope on which he was being hanged snapped. He fell to the ground and, regaining his consciousness, he knelt to pray. Asked if he would recant his faith and save his life, he declared, 'I am the same man as I was, and in the same mind', and climbing the ladder once again, he uttered these mystical words, 'If you had seen that which I have just now seen, you would be as much in haste to die as I am now'.

**Fr Edmund Arrowsmith SJ**, from Haydock, trained as a priest at Douai, and ministered to the people of Lancashire, riding horseback up and down the Ribble Valley and out towards the Fylde coast. He was received into the Jesuit Order four years before his death. In 1628, He was handed over to a magistrate by a married couple who took umbrage at his attempts to convalidate their marriage. Hauled before Justice Henry Yelverton, Fr Arrowsmith could expect no leniency even though King Charles I had adopted a much more tolerant attitude towards Catholics. Yelverton came from an apostate family, and was keen to prove his credentials, and did not brook from instructing the jury to find Fr Arrowsmith guilty of capital crime. 'Give me, good Jesus,' Fr Arrowsmith prayed, 'constancy to the last moment, and let me not live one instant without Thee, for since Thou art true life, I cannot live unless Thou livest in me'. Executed on 28 August 1628, relics of his (including his hand) are enshrined at St Oswald's, Ashton-in-Makerfield, where some well authenticated miraculous cures have taken place.

Fr Barlow  
wrote of how  
**Fr Arrowsmith**  
appeared to  
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follow in  
his footsteps  
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life too

Mr Richard Hayhurst



Fr Ambrose Barlow OSB

Fr Edward Bamber



One day after Fr Arrowsmith's execution, Judge Yelverton sentenced to death a Catholic farmer from Broughton (near Preston). **Mr Richard Hayhurst** was arrested amidst a scuffle in a field as he ploughed the land, and arraigned on trumped-up charges of murder. Promised his freedom if he would take the Oath of Supremacy, Mr Hayhurst insisted that he would prefer to die for his conscience and Catholic faith. Clutching a picture of Christ crucified, Mr Hayhurst approached the gallows and kissed it, called on God's mercy and the intercession of Our Lady, his guardian angel and St John the Baptist whose own passion was celebrated on that day. Writing from his cell, he declared, 'I desire to be dissolved and to be with Christ Jesus'. Mr Hayhurst left a wife and six young children.

**Fr Ambrose Barlow OSB** was raised at Barlow Hall on the upper reaches of the Mersey at Withington. His parents had laboured under recusancy fines for many years, and he and his siblings were removed by the State and assigned to Protestant homes. Ambrose Barlow's father was to die in prison on account of his faith. In time, Ambrose Barlow returned to the faith of his family through the ardent prayers and help of Margaret Davenport and became a Benedictine priest. Despite his high social standing, Fr Barlow worked tirelessly for 24 years amongst the humble folk of Lancashire, travelling by foot from village to village, evading government agents and battling his ill health. For a time, Fr Barlow worked in collaboration with Fr John Southworth of Salmesbury Hall and Fr Edmund Arrowsmith. Indeed the night after the latter's execution, Fr Barlow wrote of how Fr Arrowsmith appeared to him in a dream and said that he would follow in his footsteps and give his life too. After a decade of priestly ministrations, the national mood was changing once again with the rise of a resurgent Puritanism. The country began to teeter towards the brink of civil war. It was in this turbulent atmosphere on Easter day 1641 that a mob surrounded Morley Hall in Astley and arrested Fr Barlow just as he was finishing the celebration of Mass. Condemned to death, Fr Barlow clutched the wooden cross that he had crafted himself in his prison cell, was tied to a hurdle and dragged through the cobbled streets to the scaffold. There, on 10 September 1641, Fr Barlow recited the *Miserere* before being hanged, drawn and quartered. The relic of his skull remains today at Wardley Hall, the episcopal residence of the Bishop of Salford.

**Fr Edward Bamber** was the son of a rich landowner from the Fylde. Following studies in Valladolid in Spain, Edward Bamber was ordained and served the community of Lancashire Catholics. Arrested, he escaped through the window of an Inn whilst his captors drank themselves silly, and made his way naked through the night before finding refuge (and clothing) at the Singleton family's home at Broughton Tower. Resuming his active ministry he was re-arrested and committed to Lancaster Castle, before escaping once again, but like Fr Thules and Mr Roger Wrenno, the night's escape

Fr John Woodcock OFM



Fr Thomas Whittaker

Eluding capture,  
he concluded  
the Mass, spent  
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morn on his  
way to Preston.

brought him more or less back to the castle's walls. Fr Bamber was seized and imprisoned with two other priests, Fr Woodcock and Fr Whitaker, all of whom would be executed together on 7 August 1646 as the Royalist armies were being crushed in the English Civil War.

**Fr John Woodcock OFM** was from Woodstock Hall, near Leyland and had trained at the English College in Rome before making his profession as a Franciscan Friar at Douai. His ordination had been delayed on account of his ill health which plagued him the whole way through his life. Sailing to Newcastle, Woodcock made his way to his family home and his arrival was quickly reported. As he prepared to celebrate Mass at a neighbour's house on the Burgess Altar (now at Ladyewell), pursuivants broke into the house and searched the property. Eluding capture, he later managed to conclude the Mass, spent the night with his family, but was captured the following morn on his way to Preston.

The third of this group of priests was **Fr Thomas Whitaker**, the son of a Burnley headteacher. With the support of the Towneley family, Fr Whitaker studied for the priesthood at Valladolid before spending five years ministering to the Catholic community around Claugton-on-Brock where he was sheltered by the Midgeall Family before his capture by a mob of priest-hunters at Place Hall, Goosnargh. Seeing that he was the youngest and most timorous of the three, his executioners left him to last so that he would witness the full horror of the execution of Fr Bamber and Fr Woodcock in the hope that he could be convinced to renounce his faith and save his life. But Fr Whitaker, instead, was fortified by their example, and lifted by grace, he followed faithfully in their steps.<sup>13</sup>

<sup>13</sup>For more information, see John A. Myerscough, *A Procession of Lancashire Martyrs and Confessors* (Glasgow: J.S.Burns, 1958) and Michael Mullett & Leo Warren, *Martyrs of the Diocese of Lancaster* (Preston: Snapes, 1987). See also, Alice Hogge, *God's Secret Agents* (New York: Harper Collins, 2011), and John Gerard SJ, *Autobiography of a Hunted Priest* (San Francisco: Ignatius Press, 2012).



Part Two  
The Martyrs Walk



The Martyrs Walk

**This section of the book accompanies a pilgrim walk that begins at the shrine to the Martyrs at St Joseph's church and concludes at St Peter's Cathedral. The shrine comprises an icon written by Martin Earle of Shrewsbury. At the centre of the triptych lies the holy family, and to either side of the holy family, are the 14 martyrs of Lancaster.**

## The Icon of the Lancaster Martyrs

In writing the icon, Martin Earle drew much inspiration from some of the great Medieval altarpieces celebrating the communion of saints. For example, it was customary for the saints to be set upon a floral carpet, rich patterns reflecting the glory of heaven. In this case, the pattern beneath the holy family is made up of Lancashire roses and curlews, whose bills are intertwined. The curlew is a familiar bird of the Lancashire wetlands and moorlands. It has a high-pitched, almost haunting, cry; very appropriate for an icon speaking of martyrdom. The Lancashire rose reminds us of the crown of thorns that wreathed Jesus's head in his passion. The harmony of these images reveal to us the radiance of the whole of creation, caught up and transfigured in the mystery of the death and resurrection of Christ: the martyrs, the whole of the cosmos, and, ourselves as we look upon this icon. Nothing is apart from Christ as indeed the very icon signifies in its poplar wood board and oak batons, the rabbit glue and chalk that make up the gesso base, the water, egg yolk and different pigments and minerals used in the paints, the gold leaf, and the blood and sweat and prayer involved in writing the icon itself. Beneath the feet of the martyrs the pattern is inspired by a wallpaper design from the Pugin house in Ramsgate. The Pugin family are associated with restoring the Gothic style to British design and architecture, and given that St Joseph's church was designed by Peter Paul Pugin, it seemed entirely appropriate to include this detail too.







Looking at the martyrs, several of the priests are identified by their religious garb: Robert Middleton, a Jesuit; Ambrose Barlow, a Benedictine; and, Robert Nutter, a Dominican. Since all the martyrs died for their adherence to the Catholic faith and for their love of the sacraments which make present Christ's abiding presence with us, each of the priests represent a different sacrament: James Bell carries a scallop shell around his neck which symbolises the Christian pilgrimage through life that begins with Baptism; Thomas Thules carries a flagon of Chrism oil and his red chasuble is adorned with tongues of fire associated with the Sacrament of Confirmation; Thomas Whitaker carries a chalice representing the Eucharist and reminding us of his portable tabernacle that is preserved at Cloughton-on-Brock; Thurstan Hunt is confessing his sins to Robert Middleton; Edmund Arrowsmith, who was handed over by a disgruntled couple whose marriage he was attempting to regularise, is holding the wedding rings of the sacrament of Matrimony on a cushion; Edward Thwing has his manipled arm outstretching and resting on the shoulder of Robert Nutter who clings to the Word of God in a gesture symbolising the sacrament of Ordination; and, John Woodcock likewise lays his hand upon Edward Bamber, in a comforting gesture representing the Last Rites, now known as the Sacrament of the Sick.

In addition to the priests, there are three laymen who enabled the mission in Lancashire to flourish. Blessed John Finch, the farmer Richard Hayhurst, carrying a lamb, an ancient symbol of sacrifice and of course intimating the Lamb of God who takes away the sin of the world, and the extraordinary weaver from Chorley, Roger Wrenno. He holds in his hand the rope that snapped as he was being hanged. Falling to the ground, he was offered his life should he recant his faith. But he related the heavenly things that he had just seen and had no hesitation in mounting the gallows once again. This mystical experience that he enjoyed in his last moments is depicted by his upwards gaze, orientated towards Christ in glory.

Finally, at the centre, is the Holy Family. Mary the Mother of God, and St Joseph, the patron of this church. St Joseph is often depicted in religious art as an old man, but there is nothing in the Scriptures to verify his age, and in designing this icon, it was felt that a younger St Joseph, a man in his vigour and a man passionate about life, a man who was faithful to his vocation to God at the cost of all his plans, is far more inspiring. Mary bears Jesus towards us, and Joseph points to Jesus, and in particular, points to the cross which is at the crux of the icon: Jesus Christ Saviour of the World.

Jesus clings to the cross which is His mission, and holds His hand in blessing, His two fingers raised to proclaim the two natures of Christ: His divinity and His humanity. Directly above the holy family is Christ in all His glory in the celestial realms, flanked on either side by the archangels, Saint Gabriel and Saint Raphael.



**The pilgrimage of the Martyrs involves a Rosary walk from St Joseph's to the Castle where the route picks up the final journey that our martyrs made across the city to the Moor where they gave their lives. The walk concludes in the martyrs chapel in the Cathedral.**

The Rosary is an ancient prayer that our martyrs would have been most familiar with. In praying the decades of the Rosary, we meditate upon the mysteries of Christ's life. The prayer enables us to walk through the life of Jesus with Mary, his mother, uniting our life to His. For those who were walking the way of martyrdom, it was not difficult to make the parallels between their condemnation and Christ's. Indeed, for many of them, it was something that they longed for: the privilege of sharing in the passion of Christ so as to bring to fulfilment what Christ had done in this their own time (cf. Col. 1:24).

In one tract, one martyr wrote of the 'several Circumstances of the Passion of our Lord... by which he vouchsafes to grace me, a poor Sinner, and to refresh my memory, in relation to His blessed Merits'.

These included:

1. To be Judged by a Publick Sentence.
2. To Die the most Ignominious of all Deaths.
3. By the Hands of the publick Executioner.
4. As an Enemy to Caesar and the Government.
5. To Die Hanging on a Tree.
6. To be stript of all my Cloaths.
7. To have all my Blood entirely shed, by Embowelling and Quartering.
8. With a publick declaring my Death to be necessary for the People.
9. The multitude of shouting, Crucify, Crucify.
10. The people Rejoicing at this Sentence and Death.
11. Occasioned by False Witnesses.
12. The Witnesses induced by Malice and Rewards.<sup>1</sup>

As we begin this walk, we will pray the Sorrowful Mysteries of the Most Holy Rosary, reflecting on the journey of the martyrs, reflecting too upon our journey and the many struggles and difficulties that we face today in our lives and in our world, and uniting ourselves to Christ and His Passion.

<sup>1</sup>Remonstrance of Piety and Innocence containing, the last Devotions and Protestations of several Roman-Catholicks, Condemned and Executed on Account of the Plot (London, 1683), p.66.



Prayers at the  
Shrine of the  
Lancaster Martyrs



### **A** Hymn to be sung on the feastday of martyrs, taken from the Office of the Blessed Virgin Mary.

Let us that fellowes by the glorious ioyes sound out  
By merits of the saints and valiant actes  
For much my mind desires in song for us declare  
This noble sort of witness rare.

This world retaining them, yet did it then despise  
And as a withered flower they deemed the world likewise.  
And it contemning so, they did ensue thy love.  
Good Christe which art the king above

For thee these overcame all humane tiranies,  
Of sharpened priks and stripes & sundrie cruelties;  
Whom tearing hookes nor clawes to harm could so avail,  
That inwardly might make them quaile.

Like as the silly sheep with weapons taking blows  
Of griefs they not complain nor make they grudging shewes  
Silent in secret minde, with conscience well content  
To bear with patience they are bent.

What voice or tongue is found that fitly can declare,  
What recompences thou for martirs doest prepare,  
For when with streming blood all red they do appear  
They ritichly golden crownes do wear

O soveraigne deitie our God we thee desire  
Our sinnes to wash away, and il from us retire,  
Give to thy servants peace, that so we may again,  
Thee glorie yield stil to remain. Amen.<sup>2</sup>



<sup>2</sup>The Primer, or Office of the blessed Virgin Marie (Antwerp, 1560), p. 782.

# Prayers at the Shrine of the Lancaster Martyrs





**A meditation on death written by Blessed Richard Langhorn, a Catholic lawyer and martyr, executed for his faith in 1679 at Tyburn.**

It is told me I must Dye Ignominiously, by the Hand of the Executioner: O Happy News: I see my self honoured with the Livery of Jesus ...

It is told me I must Die, O sweet and happy News! Rejoyce, O my Soul, For thou hast no cause for Fear, Thy Jesus hath died for thee; He hath payed a Ransom for thee; He hath bought thee with his Life; He hath satisfied for my thy Sins; He hath purchased Paradise for thee; He hath adopted thee his Brother; He hath adopted thee the son of his Father; He hath cleansed thee by his Bloud; He hath given thee his Body for thy Security; Upon his Cross he declared thee son of his Mother; And he now gives thee his Cross to bear, as an evidence that thou art one of his ...

It is told me I must Die, O what Happiness! I am going to the place of my rest; to the Land of the Living; To the Heaven of Security; To the Kingdom of Peace; To the Palace of my God; To the nuptials of the Lamb; to sit at the Table of my King; To feed on the Bread of Angels; To see what no Eye hath seen; To hear what no Ear hath heard; To enjoy what the heart of man cannot comprehend ...

It is told me I must Die, O Blessed News! I must quit Earth for Heaven, My earthly Prison for a liberty of joy; My Banishment, for my Countrey prepared for me. I must pass from Time, to Eternity; From Misery, to Felicity; From Change, to Immutability; From Death, to Immortality. I must leave what I possess on Earth, to possess my God; To enjoy my Jesus.<sup>3</sup>

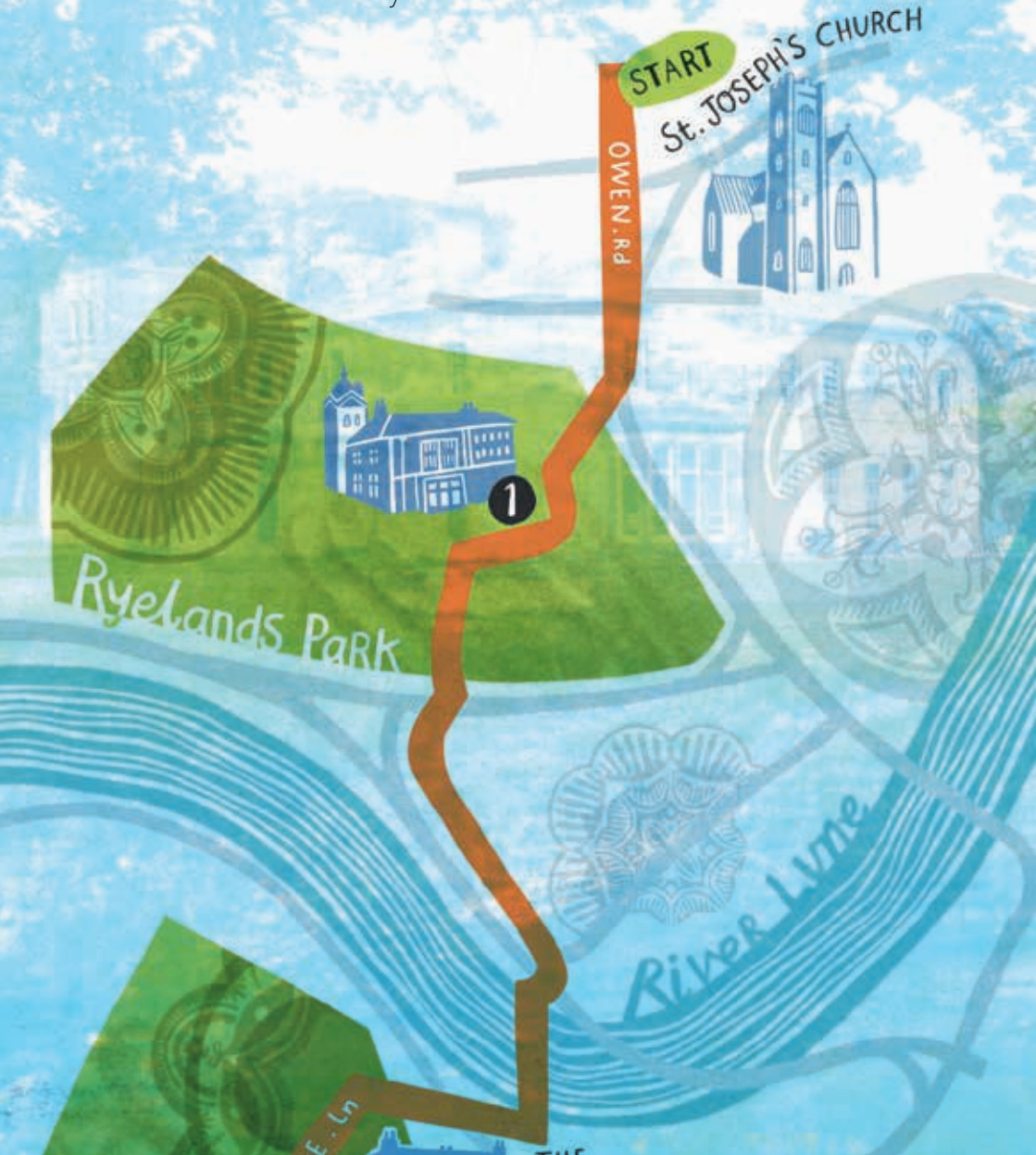
## Opening Prayer

*Almighty, ever living God, by whose gift the Lancaster Martyrs fought for righteousness's sake even until death, grant, we pray, through their intercession, that we may bear every adversity for the sake of your love and hasten with all our strength towards you who alone are life. Through Christ our Lord. Amen.*

<sup>3</sup>Op.Cit. Remonstrance of Piety, pp. 51-62.



# The Rosary Walk



START

St. JOSEPH'S CHURCH

OWEN RD

1

Ryelands Park

River Lime

E. Ln

**A**fter a time of prayer at the shrine, begin the Rosary Walk, stopping to pray a decade in the suggested places, reflecting upon how the way of the cross was made through Lancaster. To accompany us on this journey, we have as our companion, St Robert Southwell, the Jesuit poet martyr, who hanged from the gibbet at Tyburn in 1595.

## 1/ Ryelands Park

This beautiful park surrounds Ryelands House, originally built in the first half of the nineteenth century for the town's mayor, Jonathon Dunn, and then extended by James Williamson (the future Lord Ashton) in the latter part of the century. James Williamson derived his wealth from the linoleum factories that bordered the river Lune. He was also responsible for the building of another significant landmark monument, the Ashton Memorial, in what is now Williamson's Park, near where we will finish our walk.

### First Sorrowful Mystery: The Agony of the Garden

*After the Last Supper, Jesus walked out of the city and down towards the Kedron Valley. There amongst the olive trees and olive press, He knelt and prayed for the strength to face what lay before Him. In this place of peace, where today dog walkers roam and children play, let us gird our loins for the journey ahead, that we too may take up the cup of suffering and pray to our Father, 'Thy will be done'.*

#### One Our Father, Ten Hail Mary's, One Glory Be.

*From 'Sin's Heavy Load', by St. Robert Southwell SJ*

O Lord! My sins doth overcharge thy breast,  
The poise thereof doth force thy knees to bow;  
Yea, flat thou fallest with my faults oppress'd,  
And bloody sweat runs trickling from thy brow.  
But had they not to earth thus pressèd thee,  
Much more they would in hell have pester'd me.

This globe of earth doth thy one finger prop,  
The world thou dost within thy hand embrace;  
Yet all this weight of sweat drew not a drop,  
Nor made thee bow, much less fall on thy face;  
But now thou has a load so heavy found,  
That makes thee bow, yea fall flat to the ground...

O prostrate Christ! erect my crooked mind;  
Lord! Let thy fall my flight from earth obtain;  
Or if I still must needs in earth be shrined,  
Then, Lord! On earth come fall yet once again;  
And either yield with me in earth to lie,  
Or else with thee to take me to the sky!<sup>4</sup>

<sup>4</sup>'Sin's heavy load' in Robert Southwell SJ, *Saint Peter's Complaint, Mary Magdalen's Tears, with other works of the author R.S.* (London: J. Haviland, 1634), pp. 90-92.





Ryelands Park

1



VICARAGE Ln



THE JUDGES LODGINGS

3

2



LANCASTER CASTLE

CHURCH ST

DALTON SQUARE

4



M

The prime historical site in Lancaster, the Castle and the abutting Priory, was begun in 1096 by Roger de Poitou and is constructed on the site of an ancient Roman fort. The castle keep dates from the twelfth century and is the second most intact Norman keep in the country after the Tower of London. It was here during the sixteenth and seventeenth centuries that the Lancaster Martyrs were incarcerated, tried and condemned.

### Second Sorrowful Mystery: The Scourging at the Pillar

*In this mystery we ponder Christ's capture, interrogation and imprisonment, the lonely night that he spent in the dungeon beneath Caiphas's Palace, his scourging at the pillar at the hands of Pilate's soldiers. Here, beneath the imposing gatehouse and portcullis and the parapets of Lancaster Castle, we remember the faces of those who languished in fetid cells, dark underground, as they awaited their sentence. We remember their mistreatment at the hands of the authorities, and the passion that lay before them.*

#### **One Our Father, Ten Hail Mary's, One Glory Be.**

*From 'Christ's Bloody Sweat' by St. Robert Southwell SJ*

Fat soil, full spring, sweet olive, grape of bliss,  
That yields, that streams, that pours, that doth distil,  
Untill'd, undrawn, unstamp'd, untouch'd of press,  
Dear fruit, clear brooks, fair oil, sweet wine at will,  
Thus Christ unforced prevents, in shedding blood,  
The whips, the thorns, the nails, the spear, and rood.

He pelican's, he phoenix' fate doth prove.  
Whom flames consume, whom streams  
enforce to die; How burneth blood,  
how bleedeth burning love? Can one in  
flame and stream both bathe and fry?  
How could He join a phoenix' fiery  
pains. In fainting pelican's still  
bleeding veins?<sup>5</sup>



<sup>5</sup>'Christ's bloody sweat', in *ibid.*, p. 119.





1

Ryelands Park

River Lune

VICARAGE LN



THE JUDGES LODGINGS

3

2

CHURCH ST



GOLDEN LION PUB

4

MOOR LN



LANCASTER CASTLE

DALTON SQUARE

4



FIN



This fine building was built in 1625 and was used by the circuit judges who resided here when they came to hear the court proceedings in Lancaster. Circuit judges would come to court just twice each year to hear cases; those held in custody would have to remain in jail until their trial date which could be some months away.

#### **Third Sorrowful Mystery: Jesus is sentenced to death, abused and crowned with thorns**

*The scourged Christ stood before Pontius Pilate: 'Ecce Homo!' Outside the crowds gathered and bayed for his blood. Pilate washed his hands and condemned the innocent man whose dignity was stripped from him. Crowned with a plait of thorns and cloaked with a scarlet tunic, the soldiers made play of Christ, beat him with a stick and spat in his face.*

#### **One Our Father, Ten Hail Mary's, One Glory Be.**

*From 'Scorn not the Least', by St Robert Southwell SJ*

Where wards are weak and foes encount'ring strong,  
Where mightier do assault than do defend,  
The feebler parts put up enforced wrong,  
And silent sees that speech could not amend.  
Yet higher powers must think though they repine,  
When sun is set, the little stars will shine.<sup>6</sup>

<sup>6</sup>'Scorn not the least', in *ibid.*, p. 53.



River Lyme

EDGES  
DGDINGS

HURCH. St



GOLDEN  
LION  
PUB

4

MOOR. Ln

DALTON  
SQUARE

4



MOOR GATE

PARK. Rd

FINISH

QUE



St. PETER'S  
CATHEDRAL

Crossing the town and passing the Stonewell Tap, there is the junction with St Leonardgate and the location of the Mason Street Chapel. This was to become the site of the first post-Reformation Catholic chapel in Lancaster that was established in the mid-eighteenth century. The location of this first chapel was situated outside the boundary of the town due to the legal restriction on the building of Catholic places of worship at that time.

Our route will take us up Moor Lane. If you were to take the first right off Moor Lane (Friar Street), you would find the Palatine Hall in Dalton Square, the site of the Dalton Square chapel. The Palatine Hall was constructed between 1797–99 and was originally built as a Catholic Chapel by the Rev. Dr. John Rigby with the financial assistance of Richard Gillow (Grandson of Robert Gillow I) and of the famous Gillow cabinetmakers. Originally opened on 1st March 1799 the chapel was designed to resemble a typical Georgian townhouse without any external religious decoration, again as a result of the legal restrictions that were in place on the construction of Catholic places of worship. The chapel remained in use until St Peter's Church (now Lancaster Cathedral) was opened in 1859.

Dalton Square takes its name from the Dalton family of Thurnham Hall, the principal Catholic family around Lancaster at the time, who developed the square in 1784.

Striding up Moor Lane, we come across the Golden Lion Pub. As the martyrs were being led up the hill out of town on the back of a horse-drawn hurdle, tradition has it that many of them were given the opportunity to enjoy for the last time a draught of ale.







Condemned to death, **Christ** carried the wood of the cross through the crowded streets of Jerusalem and out of the city walls to Golgotha, the Place of the Skull.

## The Fourth Station: The Carrying of the Cross to Golgotha

*Condemned to death, Christ carried the wood of the cross through the crowded streets of Jerusalem and out of the city walls to Golgotha, the Place of the Skull. Along the way he was accompanied by his mother, the women of Jerusalem who wept, by the compassion of Veronica and the strength of Simon of Cyrene. As our martyrs were fettered to a hurdle and dragged along the cobbled streets by a horse out of the city, they too were accompanied by kindly faces amidst the darkness of this world. Let us be those faces to others as we pass through this world.*

### **One Our Father, Ten Hail Mary's, One Glory Be.**

*From 'Man to the Wound in Christ's Side', by St Robert Southwell SJ*

O pleasant spot! O place of rest!  
O royal rift! O worthy wound!  
Come harbour me, a weary guest,  
That in the world no ease have found!

I lie lamenting at Thy gate,  
Yet dare I not adventure in:  
I bear with me a troublous mate,  
And cumber'd am with heaps of sin.

Discharge me of this heavy load,  
That easier passage I may find,  
Within this bower to make abode,  
And in this glorious tomb be shrined.

Here must I live, here must I die,  
Here would I utter all my grief;  
Here would I all those pains descry,  
Which here did meet for my relief.<sup>7</sup>

<sup>7</sup>'Man to the wound in Christ's side' in *ibid.*, p. 134.



# MARTYRS MEMORIAL

To the memory of those  
Martyred for their faith in Lancaster  
*Can you drink the chalice but I am about to drink?  
They said to him, We can.*

THE  
MARTYRS  
MONUMENT

MOOR GATE

PARK . Rd

QUERNMORE . Rd

FINISH

St. PETER'S  
CATHEDRAL



5





The location of the memorial does not mark the exact execution site of the Lancaster Martyrs as it is believed that no specific site was used so as to avoid a particular place becoming a focus for veneration. The hillside as a whole was sometimes referred to as 'Golgotha', after the site of Christ's own suffering and death in Jerusalem. The memorial, inscribed with the poignant words from the Gospel, "'Can you drink from the chalice that I must drink?'" They replied, 'We can'", reminds us of the call in every age to follow Christ to the Cross.

### Fifth Station: The Crucifixion and Death of Christ

*Stripped naked for the whole world to see, Christ was laid on the cross and iron nails were driven through his hands and his feet. He was lifted up, betwixt heaven and earth, and cried out, 'Father, forgive them for they know not what they are doing!' Even here in the last gasps of life, Christ breathed out His love upon this world, before bowing his head and expiring. A soldier pierced His side with his lance; blood and water flowed upon the earth. On this moor side, amidst the haunting cries of the curlew and the leaden Lancashire skies, the martyrs looked for a last time upon the view that lay before them, stretching out beyond Morecambe Bay to the Lake District and the everlasting hills beyond.*

#### **One Our Father, Ten Hail Mary's, One Glory Be.**

*From 'The Virgin Mary to Christ on the Cross',  
by St Robert Southwell SJ*

What mist hath dimm'd that glorious face?  
What seas of grief my sun doth toss?  
The golden rays of heavenly grace  
Lie now eclipsèd on the cross.

Jesus, my love, my Son, my God,  
Behold Thy mother wash'd in tears:  
Thy bloody wounds be made a rod  
To chasten these my later years...

Thou messenger that didst impart  
His first descent into my womb,  
Come help me now to cleave my heart,  
That there I may my Son entomb.<sup>8</sup>



<sup>8</sup>'The Virgin Mary to Christ on the Cross' in *ibid.*, p. 123.





What was it like to be hanged, drawn and quartered? Accounts, detailing the costs of the execution of St John Stone OSA, on 27 December 1539, at Canterbury, give us a glimpse at what was involved.<sup>9</sup>

- 2d Item paid for a lamb sent to Master Mayor when the Justices of oyer et determiner [hear and determine] did sit
- 2s 6d Item paid for a half a ton of timber to yoke a pair of gallows to hang Friar Stone
- 1s 6d Item paid to a carpenter for making of the same gallows and the dray
- 3d Item to a labourer that digged the holes
- 1d Item paid to 4 men to help set up the gallows  
Item paid for drink for them
- 4d Item paid for carriage of the same timber from Stablegate to the Dungeon
- 6d Item paid for a hurdle
- 2s 3d Item paid for a load of wood and for a horse to draw him to the Dungeon
- 1s 2d Item paid to 2 men that set the kettle and parboiled him
- 1s 2d Item paid to 3 men that carried his quarters to the gate and set them up
- 1d Item paid for a halter to hang him
- 1d Item paid for two halfpenny halters
- 4d Item paid for sandwich cord
- 1d Item paid for straw
- 2d Item paid for woman that scoured the kettle
- 4s 8d Item paid to him that did execution

<sup>9</sup>Transcribed from a copy of the original, held at Ladyewell Shrine.



We sinners  
That thou wilt geve us peace

**we besech thee heare us  
we besech thee heare us**

That thou wilt graunt us seasonable wether  
That thou wilt geve us the frutes of the earth  
That thou wilt graunt us space of penance  
That thou wilt geve us remission of our sinnes  
That thou wilt vouchsaife to infuse the grace  
of the holy Ghost into our hearts

**we besech thee &  
we besech  
we besech  
we besech**

That thou wilt vouchsaife to preserve our  
Lord Apostolick, and al ecclesiastical order,  
in holy Religion

**we besech**

That thou wilt vouchsaife to exalte thy Church

**we besech  
we besech**

That thou wilt vouchsaife to consecrate this house,  
made to the honour of thy name, a Kingly palace to  
thee our God

**we besech**

That thou vouchsaife to be merciful to  
us sinners

**we besech**

That thou wilt vouchsaife to bring to the  
promised reward of thy glory

**we besech**

That thou vouchsaife to hear us

**we besech**

That thou vouchsaife to kepe us, Sonne of god

**we besech**

Lambe of god that takest away the sinnes  
of the world

**spare us o Lord**

Lambe of god that takest away the sinnes  
of the world

**graciously heare us O Lord**

Lambe of god, who takest away the sins  
of the world

**have mercy upon us**

O God, our Father, who hast made blood of Martyrs the seed of the Church in this city of Lancaster, by so great a cloud of Witnesses, keep us strong in our faith, that we may share in the joys of their sacrifice. Through Christ, our Lord. Amen.<sup>10</sup>

<sup>10</sup>Based upon 'The Letanies of the Angels' in Hier. Drexel, *The Houre of the Day* (Munich, 1621), p. 61 and R.B.P. *Manual of Praisers* (No place of publication, 1618), pp.106-08. The final prayer is taken from the Common of the Lancaster Martyrs, which is celebrated within the Diocese of Lancaster on 7 August each year.





GOLDEN  
LION  
PUB

. Ln

MOOR GATE

PARK . Rd

THE  
MARTYRS  
MONUMENT

FINISH

QUERNMORE . Rd

5



St. PETER'S  
CATHEDRAL

Lancaster Cathedral was constructed between 1857-59 on a plot of land acquired by Fr. Richard Brown, Dean of the Dalton Square chapel. The architect was Edward Paley of the Lancaster firm, Paley and Austin, and the church was originally built as a large urban church. When the Diocese of Lancaster was created out of the Archdiocese of Liverpool and the Diocese of Hexham and Newcastle in 1924 the church was raised to a Cathedral. There is a stained glass window of St Edmund Arrowsmith, one of the Lancaster martyrs, as one enters the cathedral, and stained glass windows on the northern transept depicting four of the Martyrs of England and Wales (St John Houghton, St John Fisher, St Thomas More and St Cuthbert Mayne), together with a side chapel on the south side housing relics of St Thomas More, Chancellor of the Duchy of Lancaster, and some of the other Lancashire martyrs.

### Concluding Prayers

#### **Prayer of St Thomas More, composed whilst he remained a Prisoner in the Tower**

Give me, O Lord, thy grace, in all my fears and agony, to have recourse to that great fear, and wonderful agony, which thou, my sweet Saviour sufferedst on Mount Olivet, before thy most bitter Passion, and in the meditation thereof, to conceive Spiritual comfort, profitable for my soul... Take from me, O Lord, this lukewarm, or rather key-cold manner of Meditation, and this dulness in Prayer: give me fervour and delight, in thinking on thee, and thy grace, earnestly to desire thy holy Sacraments, and especially to rejoice in the presence of thy blessed Body (sweet Saviour Christ), in the Holy Sacrament of the Altar... Make us all, O Lord, every day virtually participants of that Holy Sacrament, make us all lively Members, Sweet Saviour Christ, of thy Holy Mystical Body, the Catholick Church. Lord, give me Patience in Tribulation, and Grace in every thing to conform my will to thine; that I may truly say, Thy will be done on Earth, as it is in Heaven... Amen.<sup>11</sup>

<sup>11</sup>Op. Cit. Remonstrance of Piety, pp. 105-08.





## Final Hymn to Our Lady Queen of Martyrs, from the early seventeenth century

Haile of al Virgins the most high,  
Daughter of father eminent,  
And of the holie Ghost the spouse,  
Of Christ the mother excellent.

Clodde with the sune that shineth bright  
Thou under foote the moone dost treade,  
And crowned with a crowne of starres,  
In heaves court sunne beames dost spread

Thou Ark of Moyses mystical,  
Dost manna sweet in thee inclose,  
Thou garden shut on everie side,  
And tower that fenced is from foes.

Thou art the martyrs fortitude,  
Of Confessors the worthiness,  
Above al Virgins fairest thou,  
In heaven art Queen Governes.

Of thee o mother to us most milde.  
Wee much lamenting succour crave:  
Praie to thy sweete sonne that he,  
Our sinnes to toke away vouchsave.

To highest father of al Saints,  
To the great sonne of Virgin free.  
Likewise unto the holie Ghost.  
Most worthie praise and glorie bee. Amen.

V. Praie for us o holie mother of God.

R. That we may be made worthie of the promises of Christ.

Let us pray.

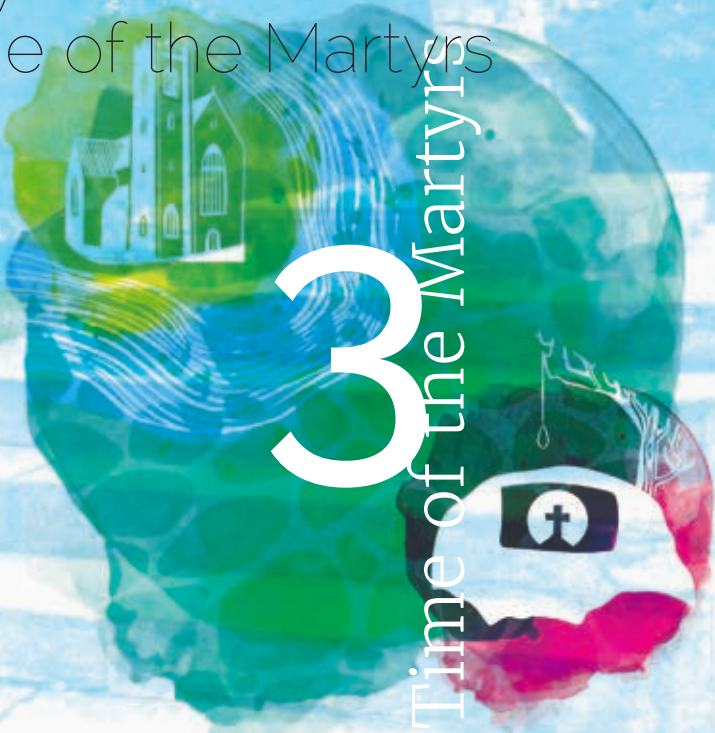
Graunt us thy servãts, we beseche thee o Lord, to enioy perpetual health of mind and bodie: and by the glorious intercession of the ever blessed virgin Marie, to be delivered from this present sorowe, & to enioy everlasting gladnes. Through our Lord Iesus Christ thy sonne, who, liveth and reigneth, &c.<sup>12</sup>

<sup>12</sup>Lucas Pinelli, *The Virgin Maries life faithfully gathered out of auncunt and holie fathers*, trans. R. G. (Douai: Laurens Kel, 1604).

Part Three  
Prayers from the  
Time of the Martyrs

3

Time of the Martyrs



**T**his final part of the book provides a selection of prayers taken **43** from sixteenth and seventeenth-century devotional books, smuggled into the country from the continent. Most of these prayers were very ancient from the early centuries of the Church's life. These ancestral prayers served to reassure the faithful of their continuity with the apostolic faith which had been through times of hardship and persecution before. By providing the faithful with prayers to mark the hours of the day and saints days and feasts to mark the seasons of the year, Catholics kept the link between faith and culture alive. In transcribing these prayers, I have retained the original spelling. The language and style of the prayers may seem unfamiliar with us today but time spent with these texts reveals the rich depth of faith which helps the modern-day reader to glimpse something of the everyday faith of the faithful, and why there were those who were prepared to risk everything to die for that faith.

## Prayers of the Hours, sanctifying the Day

Defend thy selfe with the signe of the crosse, signing therewith, thy sitting downe and rising up, thy bed, & whatsoever thinges, thou passest by, first signe them, in the name of the father, and of the sonne, and of the holy ghost.<sup>14</sup>

### At Daybreak

#### Meditation of Aurelius Prudentius

O Night, darknesse, confused & misty cloudes of the world, depart away, the skye is bright, Christ doth come, this hour is profitable for al men, for every one to do his businesse that he affecteth, souldier, Citizen, Mariner, workman, plowman, Merchant. But we that know thee alone, o Christ, do learne to pray unto thee with a pure and single mind, that we besech weping upon our knees, we live by this art, we begin these duties, now the Sunne is risen and shyneth. Have a care of our senses, and regard to al our life: let so many thinges, obscured with darknesse, be purged with thy light.<sup>15</sup>

#### Prayer of St Ambrose

O holy Father, now that we have refreshed our body with sleepe we arise, and besech thee to be present with us, praying unto thee. Let our tongue chiefly praise thee, and the vervour of our minde, seeke after thee, to be the beginning of our works. Let darknesse geve place to light, and the night to day, that al offence which the night haith brought, may sodainly fal downe. We humbly beseech thee, to cut of, al occasion of sinnes, that we may praise thee for ever.<sup>16</sup>

<sup>14</sup>S. Ephrem de Panoplia in op.cit. Manual of Praiers, p. 110.

<sup>15</sup>Aurelius Prudentius, in Cathemerin. hymn. Matutin., in ibid., pp. 113-14.

<sup>16</sup>S. Ambrosius in hymn. in ibid., p. 112.





### **Meditation from St Basil of Caesarea**

About the Third Hour [9am], let us arise to praier, remembering the guift of the Spirit, which was geven to the Apostles about the Third Hour. Let us pray al with one minde, that we also may be made worthy, to receave sanctification, asking of him direction and instruction, to that which is profitable, according to him that said O god create in me a new heart, and renew a right Spirit in my bowels. Cast me not away from thy face, and take not thy holy Spirit from me. Restoare unto me the gladnesse of thy salvation, and confirme me with thy principal Spirit. And in an other place, Thy good Spirit wil lead me into the right land.<sup>17</sup>

### **Prayer of St Cyprian of Carthage**

Come Holy Ghost, & from heaven enter into those that expect thy consolation. Sanctify the temple of our body, and consecate it for thy habitatiõ, make the soules that desire thee, glad with thy presence, make the house worthy of such an inhabitant as thou art, adorne thy bride chamber, and compasse about the staying place of thy rest, with varieties of vertues, strew the pavements with change of coloures, let thy mansion shine with flaming carbuncles, and brightnesse of precious stones, and the sweete odours of al graces, send out their saveur within. Let the liquour of balsamem, abundently perfume thy lodging, with his sweetnesse, and driving from thence, whatsoever is corrupted, whatsoever is the seminary of corruption. Make this our joy, stable and everlasting, and confirme the renewing of thy creation, with incorruptible bewty for ever.<sup>18</sup>

## Midday Prayer

### **Meditation from St Cyril of Jerusalem**

The Tree of life is set into the earth, that the earth which was cursed, might enjoy benediction, and the dead, might be delivered, and quickened. Therefore let us not be ashamed to confesse, him that was crucified, but let us confidently impresse with our fingers, the signe of the crosse on our forehead, and let the Crosse be made in al thinges els, in eating our bread, in drinking our drinke, & in going forth, and entring in, before slepe, in lying downe, in rising, in going, & resting. Great is this saifuarde which for the poore is freely geven, without labour for the weake, seeing this grace is of god, the signe of the faithful, and feare of evils: for he triumphed over them in this signe. Shew it forth boldly, for when they shal see the Crosse, they remember him that was crucified, they feare him that crushed in peeces the dragons head (Gen. 3).<sup>19</sup>

<sup>17</sup>A Meditation out of S. Basile, l. q. diffuse. explicat. q. 37, in *ibid.*, p. 186.

<sup>18</sup>A Praier to God the holy Ghost, for grace & sanctification, out of S. Ciprian, l. de Spir. S., in *ibid.*, pp. 136–37.

<sup>19</sup>A Meditation upon the Crosse for this Hour, out of S. Ciril, Archb. of Ierusalem, Catech. 13. Illumin. in *ibid.*, pp. 195–96.





### **Meditation of St Leo the Great**

[At this sixth hour] Christ was crucified in the place called Golgotha. By the tree, the fall, by the tree [all] is lifted up, and by the taist of gal and viengre, the baite of sinne is blotted out. Worthily had our Lord said before he was betrayed, When I shal be exalted, I wil draw al thinges unto me (Ioan. 12): That is, I wil plead al the cause of mankind, and that nature which was lost, I wil recal to integrity. Al infirmity shal be abolished in me, al woundes shal be healed in me. And that Christ drew al thinges unto him, it is shewed, not onely by the suffering of our substance, but by alteration of al the world. For our Lord hanging in his tormente, every creature did groane with him, and al the elementes together, did feele the nailes of the Crosse: nothing was free from that punishment: that drew both earth, and heaven, to communicate with it: that brake the rockes, opened the graves, unlocked hel, and hid the beames of the Sunne, with horror of grosse darcknesse. The world did owe this testimony to his Authour, that in the ending of their maker, al thinges would have an end. Therefore, being delivered from the power of darcknesse, & loosed from the bandes of our captivity, with so great a price, so great a Sacrament: doe your endeavour, o most beloved, that by no cunning, the devil corrupt the integrity of your minds. Let al that are regenerated by water & the holy Ghost, remember whom they have renounced, and by what profession, they have cast of from them selves, the yoke of tyrannical overruling. Let them neither in prosperity nor adversity, runne to the deadly help of the devil. If god be for us, who is against us? Who spared not his owne Sonne, but geve him for us al: how haith he not also with him, geven us al thinges (Rom. 8) who liveth and reigneth world without end. Amen.<sup>20</sup>

### **Afternoon Prayer**

Make your prayers, at the ninth hour: because al thinges were troubled, when our lord was crucified.<sup>21</sup>

### **Hymn of St Ephraim the Syrian**

O most bountiful, glory to thee.  
 Glory to thee, o most merciful.  
 Glory to thee, o most patient.  
 Glory to thee, that remittest the sinnes of al.  
 Glory to thee, that didest descend, to save our souls.  
 Glory to thee, that wast incarnate in the Virgins wombe.  
 Glory to thee, that wast held for our cause.  
 Glory to thee, that wast bound.  
 Glory to thee, that wast whipped.

<sup>20</sup>An other Meditation upon the crucifying of Christ, out of S. Leo ser. 6 de pas. Do. in *ibid.*, pp. 196–98).

<sup>21</sup>Apost. Constit. in *ibid.*, pp. 205–06.



Glory to thee, that wast spitte upon.  
 Glory to thee, that wast mocked.  
 Glory to thee, that wast crucified.  
 Glory to thee, that wast buried.  
 Glory to thee, that didst arise from the dead.  
 Glory to thee, that art preached.  
 Glory to thee, in whom we believe.  
 Glory to thee, that wast assumed into heaven.  
 Glory to thee, who with great glory, sitteth on the right hand of  
 the Father, and againe shal come in the glory of the Father, & the  
 holy Angels, to iudge every soule that haith despised thee, and thy  
 holy passions, in that fearful and dreadful hour, when the powers  
 of the heavens shal be moved, when also the Angels & Archangels,  
 Cherubim and Seraphim, shal come with feare and trembling in  
 sight of thy glory (Math. 24, Luc. 21): when againe, the foundations  
 of the earth shal tremble, and every living thing shal be afraid for  
 the incomparable glory of thy great Maiestye. I besech thee, that in  
 that hour thy grace may hide me under thy winges and my soule  
 may be delivered frō that horrible fyre, gnashing of teeth, external  
 darknesse, and everlasting weping, that I may say, blessing, and  
 thanksgiving, to thee. Glory be to thee o Lord who, according to  
 the multitude of the mercies of thy great piety, hast vouchsaifed to  
 save me a sinner. who with the Father and holy Ghost, livest and  
 reignest, world without ende. Amen.<sup>22</sup>

### **Prayer of the *Anima Christi*, fourteenth century**

O soule of Christ sanctify me.  
 O body of Christ save me.  
 O bloud of Christ, inebriate me.  
 O water flowing from the side of Christ, cleanse me.  
 O passion of Christ, strengthen me.  
 O sweet Iesus, heare me.  
 Within thy wounds hide me.  
 Permitt me not to parte from thee.  
 From the malignant enemie, defend me.  
 In the houre of my death call me.  
 Command me to come to thee.  
 To the ende that with all thy saints I may praise thee in all  
 eternitie.<sup>23</sup>

<sup>22</sup>S. Ephrem, S. de passione Domini. in *ibid.*, pp. 203–05.

<sup>23</sup>Op.cit, *Hour of the Day*, p. 133.





### **Meditation from St Athanasius**

It is good to poure out teares before our Lord, and to be mindful of the twelfth hour, because at that, our lord descended into hel, which beholding him, quaked for feare saying, who is this that is come downe with authority, and great power? Who is this, that descending from heaven, was crucified into... death it self, & is not subdued? Who is it that haith broken the brazen gaites of hel, & shevered in peeces the Adamant barres? Who is it, that haith loosed the bands of them, which by me were detained captives? Who is this, that by his death, haith throwne me downe into death. Therefore at that hour, we ought to be more attentive, & in the night time to cal upon our Lord with teares.<sup>24</sup>

## Night Prayers

### **Meditation from Aurelius Prudentius**

O Worshipper of God, remember, that thou hast bene regenerate with the sacred water of the font of baptisme, and renewed with Chrisme. Looke, that when being oppressed with sleepe, thou goest to bed, that thou signe thy forehead, and place of thy heart, with the signe of the Crosse. The Crosse putteth away al sinne, darknesse doth flee the Crosse. The soule dedicated to that signe, can not waver. O you vaine phantasies of wandering dreames, be you farre, and farre of. O thou winding serpert, that by a thousand wiles, and deceiptful frauds, doest trouble the quietnesse of the heart, depart hence, Christ is here, tremble, the signe which thou knowest, condemne thyne army. Although my fainting body lye downe a while to rest, yet in slumber it self I wil meditate on Christ.<sup>25</sup>

### **Prayer from Aurelius Prudentius**

Geve liberty to thy creature, and thy right hand, defend my body which thy hands have framed, and compasse me about with a wal of mercies, as with an acceptable saifguard and trench, that when my body shal rest and sleepe, it may be kept by thy power, and let my sleepe be as a perfume of sweete spices before thy Maiesty. Let not the evil one come to my lodging, by the intercession of her that brought thee forth, and by the Sacrifice that is offered by me, drive Sathan away. I wil heare and execute thy wil, o my Lord, that heapest also the night with the quietnesse of the iustice of Iesus Christ my Redeemer, because thou art the true light, and thy glory dwelleth in light, and the children of light, and abiding in light.<sup>26</sup>

<sup>24</sup>A Meditation out of S. Athanasius. l. de virginitate., in op. cit. Manual of Praiers, pp. 234-35.

<sup>25</sup>Aurel. Prudent. In Cathemer. himn. ante somnium., in *ibid.*, p. 241.

<sup>26</sup>Aurel. Prudent. In Cathemer. himn. ante somnium., in *ibid.*, pp. 244-5.



### Prayer of St Clement of Rome

Glory be to the Father, and to the Sone, & to the holy Ghost. O Lord god graunt, this thy nourishment, and fulnesse, and plenty upon this Table, which thou hast prepared tor thy servants and worshipers, and multiply it in thy blessings, and goodnesse, which doe not passe away, nor faile, because thou art good & merciful over every creature, which thy holy hands have framed, o Father, and Sonne, and holy Ghost, world without ende. Amen.<sup>27</sup>

### Prayer of St Athanasius

Blessed be god, who norisheth me from my youth, who geveth foode to al flesh: fil our heart with ioy and gladnesse, that in al thinges having sufficient, we may abound in every good worke, in Christ Iesus our Lord, with whom, to thee be glory, honour, rule, together with the holy Ghost, world without end. Amen.<sup>28</sup>

### Instruction and Prayer of St Athanasius

When thou shalt sit at table, and begin to breake bread, signing it three tymes, geve thankes in these words.

We geve thank to thee o Father, for thy holy resurrectiõ, by Iesus Christ whom thou hast made knowne unto us that as this bread was somtyme dispersed in many cornes, now gathered together, is made but one, so thou wilt vouchsaife to gather together thy church, from the endes of the world, into thy kingdome, because thyne is power, and glory, world without end. Amen.<sup>29</sup>

### Prayer of Aurelius Prudentius

O good Christ Crosse bearer, maker of light, omnipotent, holy , word begotten, borne of the Virgin, but before mighty in thy Father, before the stares, earth, & Sea were made: I besech thee, with a favourable aspect, bow downe thy saving face, with a cheerful countenance, and shyne upon us, that under the honour of thy divine power, we may receive this foode.<sup>30</sup>

## Prayer before receiving Holy Communion

### Prayer attributed to St Jerome

O Holy Iesus, thou, whose magnificence is so great, that no creature can expresse it, whom the heavens, sea, and al thinges, which are contained in their circuite, cannot receive, thou as thy pleasure ruling & preserving al thinges, art contained under so small a portion of bread, not by pecces, but wholly and perfectly, &

<sup>27</sup>S. Clem. Rom. lib.7 Constitut. Apost. cap 48. in *ibid.*, p. 250.

<sup>28</sup>S. Athanasius l. de virginit. meditat. in *ibid.*, pp. 249-50.

<sup>29</sup>*Ibid.*

<sup>30</sup>Aurelius Prudent. Cathemer. In Himn. ante cibum. in *ibid.*, p. 251.





inseparably. O unspeakable admiratiō, o novelty of al novelties: eyes behold whytnes, taist perceaveth savour, smelling, sent, & touching findeth subtilty: but hearing presenteth to the heart, that those accidents are not in thee, but exist alone without subiect: for thou art not bread, as seemth to humane sence, but whole Iesus Christ, as thous sittest god and man at the right hand of the Father in heaven. Haile bread of life, who descendedst from heaven, giving life to those that worthily receive thee.<sup>31</sup>

## Meditation after receiving Holy Communion

### From Origen

When thou receives the holy meate, and that incorrupted banquet, when thou doest enjoy the bread and cuppe of life; thou dost eate and drinke the bodie and bloud of our Lord: Then our Lord entreth under thy roofe, and thou therefore humbling thy self, imitate the Centurion and say, O lord I am not worthie that thou shouldest enter under my roofe.<sup>32</sup>

## Prayers to the Angels

### Hymn from the little office of the Angel-guardian

We sing of Angels-guardians of mankind  
Whome God our heavenly Father hath assign'd  
For our assistance, least the mortall foe  
Our soules by craft and malice overthrow.

Let us pray.

O God who by thy unspeakable providence  
vouchsafest to send the holy Angels for our custody;  
graunt to thy humble suppliants  
to bee always defended by their protection,  
and to enioy their everlasting societie.<sup>33</sup>

### Prayer to Guardian Angel, early seventeenth century

All haile, O holie Angel of God, o noble Prince, my faithfull keeper, to whome the Divine, goodnesse hath delivered me to be preserved, after God; how much do I owe thee for thy charitie, with which so many yeares and by severall meanes, thou hast faithfully and clemently assisted me, and dost daily procure the health both of my bodie and soul? I commend myself to thee this day, that thou being my captain, I may be preserved unhurt by the malignant enemie, and that I may persever in the grace of God, firme and constant to my last gaspe, and my praise with thee in heaven Christ our Lord for all eternity.<sup>34</sup>

<sup>31</sup>Prayer before receaving the B. Sacrament out of S. Hierome apud Eusebium Cremon. in *ibid.*, p. 254.

<sup>32</sup>*Ibid.*, p. 51.

<sup>33</sup>*Ibid.*, p. 51.

<sup>34</sup>*Ibid.*, VII Houre.



### Prayer to Guardian Angel, mid seventeenth century

O Blessed Angell of God, my guardian deere... direct me in the day, protect me, in the night, defend me in temptations, keepe me from impure and foul imaginations, and other evil suggestions, of the devil, rule my tongue, moderat my Passions, divert myne eyes, and senses, from vayne obiects, inspire good thoughts; prevent the evil; employ my mynd in what shall be to the honour, and glory, of my God; and the good of my soul; present I beseech thee, my poore prayers, and necessities to his divine Maiesty, while I am living, assist me dying, and in the kingdome of glory, deliver me, to my deere Saviour, Christ Iesus, to whom, by all creatures in heaven and earth, be all honour, glory, and praise, with the Father, and Holy Ghost, world without end. Amen.<sup>35</sup>

### Prayer for a Happy Death

#### To Death

Th'art welcom Death, for though thou art a Thief, instead of Robbing, I expect Relief from thy kind hand. 'Tis long since I have found Thou steal'st upon me, and dost still get ground. So 'tis; so truely 'tis; But pray good Death let's make a Friendly Truce; Before my Breath leave me; I'll make a Short but strict review of my past life; And in my Soul renew that Just resentment which at other times seem t'have entertain'd against my Crimes. Detesting them, and willing that my Blood joyn'd, and in Union with that precious Flood, which from my Saviours sacred Wounds did flow, may wash my sinful soul, and cleance it, so that when before my great Judge I appear well manag'd confidence may vanquish Fear. Then welcom Death; By thee I hope t'obtain a better Being, and secure remain from sin, that greatest foulest blackest Devil, the subtlest Foe, the only dreadful Evil. Welcom sweet Death, I chuse without Reply, Rather to Die to Live, then Live to Die.

#### To His Soul

Dear Soul, Let's take our Flight; I now discern another Region were our great Concern may be secured, and we out of Reach of winds and waves, and hidden rocks; where each thing will concur to make us welcom; And increase the Blessings of that happy Land. Thrice happy Land; May it my Fortune be to gain the Point, And once arrive at thee. My voyage ended is, false world adiew I'll no more trust, nor henceforth treat with you. My business is with Heaven, Eternity the object of my thoughts and Heart shall be. In hopes with Angells endlessly to sing the praises of Heav'ns Great and Glorious King.<sup>36</sup>

<sup>35</sup>R. F. Paul of St. Ubald, *The Soul's Delight* (Antwerp, William Lesteens, 1654), pp. 126–27.

<sup>36</sup>*Remonstrance of Piety*, pp. 35–37.





**Our Lady's Psalter**

A briefe Rosarie of fiftene Pater nosters and Aves with one Crede in memorie of eight ioyes and seven sorowes of the most B. Virgin Marie.

1. Pater. Ave. The first ioy. The Annunciation and Conception of Christ, wherby God is made man, and the B. Virgin the mother of God.
2. Pater. Ave. The second ioy. The B. Virgin visiting S. Elizabeth, the infant in Elizabeths wombe, both the mothers, Zacharias, their kinsfolke, and neighbours do al reioyce.
3. Pater. Ave. The Third ioy. Our Saviour is borne, the Angels sing, the shepheards visite the Infant, the Sages adore him.
4. Pater. Ave. The fourth ioy. Presenting her sonne in the Temple, Simeon ioyfully taketh the childe into his armes: he and holie Anne do prophecie.
5. Pater. Ave. The first sorowe. Ioseph with the childe and his mother flie into AEGypt, parting away by night.
6. Pater. Ave. The second sorowe. Our Saviour being twelve yeres old, is lost three dayes, his parents seking him.
7. Pater. Ave. The third sorowe. In the thirtith yere of his age, our Lord taketh leave of his mother, as no longer to dwell in her familie, Ioseph also dieth.
8. Pater. Ave. The fourth sorowe. The B. Virgin heareth that her sonne is taken cruelly, handled, whipped, crowned with thornes, and cõdened to be crucified.
9. Pater. Ave. The fifth sorowe. The afflicted mother meteth her sonne carring his Crosse, and seeth him fal downe under it.
10. Pater. Ave. The sixt sorowe. She seeth her sonne crucified between two theeves, and after extreme paines, to yeld the ghost.
11. Pater. Ave. The seventh sorowe. She taketh his bodie in her armes, And it is taken from her againe and buried.
12. Pater. Ave. The fifth ioy. Our Saviour rising from death, first of al appeareth to his deare mother.

*continued ...*



13. Pater. Ave. The sixth ioy. The blessed mother reioyceth above al others, for her sonnes Ascension, and exaltation in heaven.
14. Pater. Ave. The seventh ioy. She also reioyceth most for the coming of the Holie Ghost, and is therwith most abundantly replenished.
15. Pater. Ave. The eight ioy. The glorious mother of God, is both in soul and bodie assumed into heaven.<sup>37</sup>

**Prayer to the Blessed Virgin Marie.  
Twelve Salutations likened to so manie starres.**

All haile, honour of the world and everlasting lamp.

All haile, eye of the world, gate of heaven, and glorie of Seraphins.

All haile, great and portending miracle of the world.

All haile, most adorned pallace of the highest King, magazine of life, and field full of all odiferous fragrancie of the Holie-Ghost.

All haile, o hidden treasure of grace; who didst alone beare the Word, which beareth all things.

All haile, O admirable vessell of election; all haile, O mother of the Sonne, daughter of the Father, and spouse of the Holie-ghost.

All haile, cleare cloude; haile O pillar of fire, which shewest the way to the people of God through the desert of this world.

All haile, most pure fleece, wett with the dew of heaven, by whome and in whom the Pastour became a Lamb.

All haile, o sceptre of learning, temple of devotion, the most sumptuous treasurie of all guifts.

All haile, O Paradice of new Adam; all haile, O golden Urne, which containes the heavelie Manna.

All haile, light of the faithfull, container of the infinite, the altar of chast souls; all haile eternall and ineffable ioy.<sup>38</sup>

<sup>37</sup>The Rosarie of our Ladie. Otherwise called our Ladies Psalter. With other godlie exercises mentioned in the preface (Antwerp: Ioannem Keerberguim, 1600).

<sup>38</sup>Op. Cit. Houre of the Day, VII Houre.

St Peter's Cathedral, Lancaster.

# Appendix





**Chingle Hall**, Whittingham Lane, Goosnargh, a manor house and possible birthplace of St John Wall, who was executed in Worcester in 1679.

**Ladyewell Shrine**, Fernyhalgh Lane, Preston. Besides the ancient well dedicated to Our Lady, the reliquary includes the hand of St Margaret Clitherow and a range of relics, rosary beads, agnus dei wax pendants blessed by the Pope, and the Burgess Altar with chasuble and stole, all from the recusant era and worn by some of the Lancaster martyrs themselves.

**St Francis's Church, Hill Chapel**, Goosnargh, birthplace of Blessed George Beesley, martyred in London in 1591. Goosnargh was the birthplace of another martyr, Blessed William Marsden, who was executed on the Isle of Wight in 1586.

**St Mary's**, Hornby was the home of Dr John Lingard who did much to re-balance the historiographical bias of many established histories of the Reformation in his multi-volume History of England, written in the early nineteenth century. The presbytery next to the chapel preserves a small museum dedicated to his memory together with a riding chalice from the later Recusant times and portraits of Ann Fenwick and her family whose court case presaged the Act of Catholic Emancipation in 1829.

**St Oswald and St Edmund Arrowsmith Church**, Ashton-in-Makerfield, preserves the hand of St Edmund Arrowsmith (executed 1628). It is also possible to visit Edmund Arrowsmith's last refuge in Gregson Lane, Brindle.

**St Peter's Cathedral**, Balmoral Rd, Lancaster, preserves a relic of St Thomas More, Chancellor of the Duchy of Lancaster, and a fine set of stained glass windows depicting Ss Thomas More, John Fisher, Cuthbert Mayne & John Houghton on the north transept, and a more recent stained glass window of St Edmund Arrowsmith at the entrance to the cathedral. Within walking distance of the Cathedral, near Williamson Park, is a discreet monument to the Martyrs, with the inscription, 'Can you drink of the cup that I must drink?'

**St Robert of Newminster Church**, Benson Lane, Catforth, Preston. A late nineteenth-century church built as a shrine to the Lancashire martyrs. Many of the stained glass windows feature faces of parishioners whose forebears were martyred. The church also contains the skull of an unknown martyr, perhaps that of Fr Philip Holden whose head was decapitated near Chipping, or that of Blessed Miles Gerard, executed in 1590, together with recusant chasuble and prayer book.



Aerial shot of Stonyhurst College.

**St Thomas's Church**, Smithy Lane, Cloughton-on-Brock, one of the early barn churches, houses a portable tabernacle, belonging to the riding priest, Fr. Thomas Whitaker, who was captured at the Midgeall's family house of Place Hall in Goosnargh, and later executed in 1646.

**Ss Thomas's & Elizabeth's Church**, Thurnham, situated in a copse behind the Dalton Family's house, Thurnham Hall, holds a fifteenth-century processional cross which came from Our Lady of the Marsh Premonstratensian Priory at Cockerham, a rare link with the Catholic world of old England. The Church also has the Riding Chalice from the seventeenth century used by Fr James Swarbrick who was arrested in 1746 following the Jacobite Uprising and sentenced to death in Lancaster.

**St Thomas of Canterbury and the English Martyrs**, Preston, has a martyrs chapel with relics of Ss Cuthbert Mayne, St John Southworth and Blessed William Howard. The church, designed by E.W.Pugin, was built on the site of Gallows Hill where many of the Catholic supporters of the Jacobite Rising in 1715 were executed.

**Stonyhurst College**. The Arundell Library preserves a peerless collection of recusancy memorabilia including St Thomas More's cross, velvet hat and nighcap, the ropes that bound the hands of St Edmund Campion as he was tied to the hurdle on his way to his execution, and the eyeball of Blessed Edward Oldcorne which is contained within a quaint eye-shaped reliquary box. In addition, there is a range of pre-Reformation and recusancy vestments, St Edmund Arrowsmith's travelling Mass chest, prayer books and devotional tracts.

**St Saviour's Church**, Stydd, Ribchester. This beautiful hidden-away chapel is believed to be the final resting place of St Margaret Clitherow whose body was buried in a mausoleum at Bailey Hall in Mitton, and secretly transferred to Stydd chapel after the 1715 Jacobite Rising.

**Wardley Hall**. Several relics of St Ambrose Barlow (executed 1641) are preserved: his jaw bone is held at the Church of St Ambrose, Barlow Moor, Manchester; one of his hands is preserved at Stanbrook Abbey now at Wass, North Yorkshire, and another hand is at Mount Angel Abbey in St. Benedict, Oregon; and his skull is preserved on the stairwell at Wardley Hall in Worsley, the one time home of the Downes family, and now the home of the Bishop of Salford.

Design: [hot-creative.co.uk](http://hot-creative.co.uk)



**St Joseph's Catholic Church**  
Slyne Rd, Skerton, Lancaster LA1 2HU