

BLACKFRIARS

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CARDINALS OF ENGLISH SEES

WITH the elevation of the present Archbishop to the Sacred College the see of Westminster has seen all its rulers raised to the purple, Nicholas Wiseman, Henry Edward Manning, Herbert Vaughan, Francis Bourne, and Arthur Hinsley. The ancient see of Canterbury saw only four of its archbishops made Cardinals: Robert Kilwardy, Simon Langham, Thomas Bouchier and John Morton, and of these the first two had to surrender their see on their promotion. Three others, Stephen Langton, John Kemp and Reginald Pole were already Cardinals when appointed Primate. There is no truth in the statement that Archbishops Chichele (1414-1443) and John Stafford (1443-1452) were Cardinals, though this statement, based on careless seventeenth century writers, has crept into so good a reference book as the Catholic Encyclopedia under the article, *Canterbury*, and has been several times repeated. Henry Chichele, far from being a Cardinal, was the cause of Pope Eugenius IV publishing a decree, dated 1439, declaring the precedence of Cardinals over all other prelates, particularly mentioning primates and archbishops. In this Bull, known as *Non mediocri*, the Pope tells Chichele of the displeasure with which he has heard that the archbishop, for close on fourteen years, has given precedence to the Cardinal of St. Eusebius, Henry Beaufort, presumably because of his royal birth, yet now refuses a like precedence to the Cardinal of St. Balbina (John Kemp, Archbishop of York). The Pope orders him to desist from this conduct, reminds him of the precedence of Cardinals over all other prelates in the Church, and instances the custom observed in the General Councils.¹

¹ *Bullarium Romanum*, vol. i, pp. 264-6. Ed. Rome 1638 by Cherubini.

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The first Cardinal to rule at Canterbury was Stephen Langton, who had been raised to the Sacred College in 1206 as Cardinal Priest of St. Chrysogonus as a reward for his brilliant teaching at Paris. His appointment to Canterbury in 1207, King John's opposition and forced surrender, are all well-known facts in English history, but what is not so generally known is that Langton was the first to divide the Bible into chapters, a work that rendered possible its division into verses and the construction of the first Concordance a task begun soon after Langton's death, which took place in 1228.

The second Cardinal associated with Canterbury was Robert Kilwardby, one of the foremost theologians of his time. A Doctor of Oxford and Provincial of the Dominicans from 1261 to 1272 he was in the latter year appointed to the see of Canterbury by Blessed Gregory X. On April 4th, 1278, Pope Nicholas III transferred him to the Cardinal-Bishopric of Porto, and consequently Kilwardby resigned Canterbury. He died on September 10th of the following year (1279) at Viterbo where the Pope was then residing, and his monumental slab can still be seen in the Dominican church there. Kilwardby's appointment as Cardinal has puzzled English historians who for the most part have seen in it some censure on Kilwardby's friendship for Edward I which the Pope considered in the circumstances to be incompatible with the requisite zeal for the prerogatives of the Holy See and the rights of the Church. This seems an unwarrantable assumption as nothing in the recorded conduct of Kilwardby lends the slightest colour to such a suggestion. In fact the archbishop, like the prudent man he was, kept aloof entirely from politics during the whole of his episcopate. Continental writers have urged that his promotion was due to representations made by the authorities of his own Order concerning his continued opposition to the philosophical teachings of St. Albert the Great and St. Thomas Aquinas, teachings then widespread amongst the Dominicans, but bitterly opposed by the Franciscans and other adherents of Augustinianism. Kilwardby had gone so far as to condemn at Oxford in 1277 a number of philoso-

phical propositions, seven of which had been advanced by St. Thomas; and this action left a painful impression on the Order as a whole. But if we consider the extraordinary affection in which the Franciscans were held by Pope Nicholas III we can scarcely see him siding in this matter with the Dominicans. Had he not in his youth been presented by his father to the Seraphic Saint of Assisi, and had not Saint Francis foretold his election to the Papacy where he would be the friend and protector of his sons? And did not the Pope replace Kilwardby at Canterbury by the Franciscan John Peckham, a violent opponent of Thomism? Nor does it seem a tenable opinion that Edward I wished for Kilwardby's removal. The objection to Englishmen receiving the Red Hat was a later growth of Plantagenet opposition to what was considered papal encroachment. It formed no part of Edward I's policy, and he frankly evinced his pleasure when three other Oxford Dominicans were admitted to the Sacred College during his reign.² If we have to seek a reason for Kilwardby's promotion to Porto, may we not see in the Pope's action a desire to honour the great Dominican and also to replace him, now an old man, by a younger and therefore more vigorous Primate?

Exactly fifty years after Kilwardby's admission to the Sacred College another Archbishop of Canterbury was made Cardinal, Simon Langham, a Benedictine. A great friend of Edward III he was by royal influence appointed in 1362 to Ely and in 1366 to Canterbury. Two years later Blessed Urban V created him Cardinal-Priest of St. Sixtus, but the king took offence and turned Langham out of his see. The new Cardinal, like his predecessor Kilwardby, withdrew to the papal court then at Avignon, where in 1374 he was raised to the rank of Cardinal-Bishop of Palestrina. In the preceding year the Canterbury monks had actually re-elected him as archbishop, but even had the King agreed, the Pope did not consider the move a wise one, and Langham remained at Avignon, where he died in 1376. He is best

² William Macclesfield in 1303, Walter Winterbourne in 1304, and Thomas Jorz in 1305.

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remembered for his work as a builder, his principal achievement being the completion of the cloisters at Westminster.

Canterbury's next Cardinal was John Kemp appointed to the see in 1452. He had already been a bishop thirty-five years, ruling in turn the dioceses of Rochester (1419), Chichester (1421), London (1421), and York (1426), and, as already mentioned, was created Cardinal-Priest of St. Balbina in 1439. He was translated to Canterbury in 1452, and by an extraordinary favour he was made a Cardinal-Bishop, being given the bishopric of St. Rufina, hitherto united to the diocese of Porto. But he was a man of nearly eighty years at this time and only survived his translation eighteen months, dying March 22nd, 1454. Kemp was the first archbishop to govern the see of Canterbury as a Cardinal since the death of Stephen Langton more than three centuries ago, and both his successors wore the Red Hat. Thomas Bouchier, son of the Earl of Eu and Anne Plantagenet, grand-daughter of Edward III, very early climbed to eminence in the Church. At the age of eighteen he was given the parish of Colwich in Staffordshire, and after receiving other and more important benefices, was consecrated Bishop of Worcester ten years later (1434). At the time of his death, which occurred April 6th, 1486, he had therefore been a bishop fifty-two years, thirty-two of which he spent at Canterbury. A peaceful man in a troubled period he yet survived three changes of dynasty and the violent death of three kings, living to crown, in his extreme old age, the first Tudor. Edward IV begged Paul II to grant Bouchier the Red Hat in 1465, and two years later he was created Cardinal-Priest of St. Cyriacus.

Bouchier's successor, John Morton, had been imprisoned by Richard III but escaped abroad and joined the Earl of Richmond whom he assisted in winning the throne. Richmond, as Henry VII, never forgot his friend, and when Bouchier died in 1486 obtained Morton's appointment to Canterbury, and moreover persuaded Pope Alexander VI to make him Cardinal. Morton received the Red Hat in 1473 with the title of Cardinal-Priest of St. Anastasia. On his death the Cardinalate passed to York, and Canterbury

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saw only one more Cardinal, Reginald Pole. He had been in the Sacred College twenty years when elected to Canterbury in 1556. His death occurred on November 17th, 1558, only a few hours after that of his friend and queen, Mary the Catholic. All his life he had battled for the reunion of England with the Holy See and undoubtedly could, had he wished, have become Pope in 1550, for a majority of the Cardinals were in favour of his election and had he agreed to allow the process of "adoration," he would assuredly have obtained the necessary two thirds of the votes.

The northern metropolitan see, York, had three of its archbishops raised to the purple, John Kemp in 1439, translated we have seen to Canterbury in 1452, Christopher Bainbridge and Thomas Wolsey. Bainbridge, appointed Bishop of Durham in 1507, was promoted to York in the year following, and sent by Henry VIII to Rome as his ambassador. The warrior Pontiff, Julius II, made him Cardinal in 1511 with the title of St. Praxedes, and immediately despatched him as commander-in-chief of a force to invest the city of Ferrara, an operation in which he succeeded. Bainbridge, who was a man of violent temper, was poisoned by one of his servants whom he had severely thrashed. Wolsey, who followed him at York, received the Red Hat the next year, 1515. Although he was the "Cardinal of York" he never saw that city, being, in fact, arrested for high treason in 1530 when approaching its gates for the first time. Death alone saved him from the scaffold. As Wolsey whilst Cardinal held together with York the sees of Durham, Winchester, and Bath, these sees can claim him as a Cardinal in their episcopal succession.

But Durham had a Cardinal much earlier than Wolsey, for Thomas Langley, bishop of that see, was created Cardinal by Pope John XXIII in 1411. As there seemed no prospect of ending the Schism of the West the Cardinals of both the Roman and Avignon Obediences met at Pisa in 1409 and elected Pope Alexander V, after first deposing Gregory XII and Benedict XIII. Alexander died in 1410, and his successor John XXIII, to strengthen his position, added a large number of prelates to the Sacred College,

amongst them Thomas Langley and Robert Hallam, Bishop of Salisbury. Neither seems to have accepted the rank, for a year or two later Hallam was one of the leading prelates at the Council of Constance, but ranked there only as bishop and ambassador to the English king, whilst Langley, who survived until 1437 claimed no precedence in England. In fact we find him at episcopal consecrations as assistant, not only to Chichele, the Archbishop of Canterbury, but even to Henry Beaufort, Bishop of Winchester, not yet a Cardinal, and moreover in the letter of remonstrance from Eugenius IV to Chichele, mentioned above, no reference is made to Chichele's having taken precedence over Langley, a Cardinal of twenty-four years' standing, but only over Kemp.

A little before this, in 1408, Philip Repington, Bishop of Lincoln, was created Cardinal-Priest of SS. Nereus and Achilleus by Gregory XII, Pope of the Roman Obedience, but this appointment was annulled by the Council of Pisa in 1409, and as England, together with the greater part of Europe, now adhered to the Pisan Obedience, Repington must have sacrificed his new dignity. When, however, Gregory XII abdicated at Constance in 1415 his Cardinals were re-instated, but it is doubtful if Repington reassumed his rank; and had he done so it is fairly certain that Henry V would have objected. Henry, despite his many admirable qualities, was often impatient of papal authority, as is witnessed by his angry refusal to allow his uncle Beaufort to accept the Red Hat offered by Martin V shortly after 1417, and Beaufort had to wait until his nephew's death before entering the Sacred College. He was eventually created in 1426 with the title of Cardinal-Priest of St. Eusebius. He died in 1447 in the fiftieth year of his episcopate and the twenty-first of his cardinalate.

During Beaufort's lifetime Ely had a Cardinal as its administrator, Louis of Luxembourg, the Archbishop of Rouen. Created Cardinal in 1439, he died at Ely in 1443 where his handsome tomb in the retro-choir of the Cathedral can still be seen. In 1438 he had been given this wealthy see to balance the loss of revenue caused to the

diocese of Rouen by the long war in Normandy. Thomas Bouchier, Bishop of Worcester, was already bishop-elect of Ely, but surrendered his claim when Pope Eugenius IV and King Henry VI agreed in making Louis administrator. Opposition came from Archbishop Chichele, but it was disregarded. Chichele, ever jealous of his prerogatives, objected that it had been done without his being consulted.

Saint John Fisher was the last suffragan of Canterbury to receive the Red Hat, being created Cardinal-Priest of St. Vitalis by Pope Paul III, on May 20th, 1535, only a month before his glorious martyrdom. His learning, his sanctity, his devotion to duty, and his death for the faith have made his name second only to that of the "Blissful Martyr" Saint Thomas in the Calendar of English Saints, and have singled him out as one of the greatest glories of the Sacred College.

During the early years of the sixteenth century several English dioceses had Italian Cardinals as their bishops, but none seem to have been resident. Adrian de Corneto de Castello appointed Bishop of Hereford in 1502, at the request of Henry VII was created Cardinal-Priest of St. Chrysgonus in 1503, and in the following year translated to Bath and Wells. About the year 1490 he had spent some time in England and the king had chosen him for his agent in Rome, but there is no record of his visiting his English dioceses. Being judged guilty of complicity in a plot to murder Pope Leo X in 1517 his life was spared, but he was condemned to pay a heavy fine. Distrustful of such leniency, and terrified by the execution of his fellow-conspirator, Cardinal Petrucci, he secretly left Rome; whereupon, in full consistory, the Pope declared him degraded from the Cardinalate and deprived him of all ecclesiastical benefices, including his bishopric of Bath and Wells, which was granted to Wolsey who thus became the second non-resident Cardinal of that see.

The celebrated lawyer, Cardinal Campeggio, is ordinarily known to English historians as Wolsey's co-legate in the divorce trial of Henry VIII in 1528, but he was sent into England as legate in 1518 to persuade Henry to join the proposed Turkish crusade. The king liked him and gave

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him the see of Salisbury in 1524, but took it from him in 1534 after the final break with Rome. Campeggio, who was created Cardinal-Priest of St. Thomas in 1517, died in 1539.

Worcester had no resident bishop from 1497 to 1535, the see being held successively by four Italian prelates, one of whom was Cardinal Julius de Medici, who held it in *commendam* in 1521. He surrendered it to Jerome Ghinucci on becoming Pope Clement VII in 1523.

The historic see of London cannot boast a Cardinal in its long list of bishops that extends back to the days of Roman occupation. But the Red Hat was offered to William Courtenay by Pope Urban VI in 1379, an offer however declined. Richard Clifford, as Bishop of London, voted in the conclave which in 1415 elected Pope Martin V and so restored unity to the Church after the thirty-seven years of the Schism of the West. There is no doubt that Clifford was on this occasion a favourite candidate for the papacy. With him in conclave were five other Englishmen, Nicholas Bubwith, Bishop of Bath, John Catterick, Bishop of Lichfield, John Wakering, Bishop of Norwich, Thomas Spofford, Abbot of the Benedictine Abbey of St. Mary's, York, and Thomas Poulton, Dean of York.

As will be readily seen no English diocese, not even Canterbury, can compare as a Cardinalitial see with Westminster, but it would be a great mistake to consider the Cardinalate an honour conferred as a matter of course on the Westminster Archbishops. Pius IX had manifested his design of making Nicholas Wiseman a Cardinal before it was arranged that he should head the new hierarchy. Archbishop Manning entered the Sacred College in the eleventh year of his rule at Westminster and Archbishop Bourne in his ninth. Archbishop Vaughan, however, received the Red Hat less than a year after his translation to Westminster, and our present Cardinal has had to wait only since March 1935; but then both these prelates had long been prominent in the service of the Church before they came to London. Cardinal Hinsley's great services for the Church are too well-known to relate here, but few English ecclesiastics have had so much experience of almost every

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kind of priestly and episcopal work. His wonderful success as Papal Delegate to the vast mission fields of Africa was specially referred to by the Holy Father when, on December 16th last, he conferred on him the Cardinalitial insignia.

Eighteen other Englishmen have been members of the Sacred College but as, with the single exception of Newman, they worked in the papal curia, their history lies beyond the scope of this paper. England claims in all thirty-seven of her sons as Cardinals, twenty-two belonging to the secular clergy, whilst there were five Benedictines, five Dominicans, two Canons Regular, one Cistercian, one Franciscan and one Oratorian.

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