following as her version of the matter: 'I saw eight or ten years ago in a *salon* a man who had scarcely reached maturity, and of pleasing physiognomy, whose name was kept concealed from me in order that my science might be put to the test. I was struck with the peculiar character of nobility and greatness indicated by his hand, which was robust but of perfect beauty, and I remarked, "It is a royally fine hand." This is the expression which struck those present. What I perceived in that hand was that its possessor was threatened with an intestinal malady, and when later on I was informed that it was the Prince of Wales, I said, "The greatest enemy of that man is his intestines, and England should tremble whenever it should be told that he suffers from the intestines."' Madame de Thèbes admitted however that she had a presentiment—to which she was doubtless assisted by the favorable bulletins then being issued—that the King would recover and be crowned in due course and it is satisfactory to note that this tolerably safe prediction has been duly fulfilled.

EDWARD VII., 'DEFENDER OF THE FAITH.'

STORY OF THE 'POPERY' ON OUR COINAGE.

In our leading columns last week appeared the following words 'To this hour, from the bronze farthing to the £5 gold piece, every minted coin that circulates among us recalls the days when the English people were joined in faith with the centre of Catholic unity.' Pick at random out of purse or pocket or till the first few coins that come to hand. You will notice in the circling inscription the letters 'Fid. Def.' or 'F.D.' These, the Latin words 'Fidei Defensor,' which, being interpreted, mean 'Defender of the Faith.' The title was conferred by a Pope upon an English king for his written defence of the Catholic Faith against the assaults of Luther just when the great religious revolution of the sixteenth century was making headway in Germany—which, once the cradle of the reformed creed, has now become its grave. The title is still retained. It was blazoned forth amidst the splendid pageantry of the Coronation, British royalty no longer believes in the Faith for the defence of which the title was bestowed. Yet so cherished is this verbal appanage, that—as stated by us elsewhere—the florin of 1849 had to be recalled, melted down, and recoined, simply because the magic letters 'F.D.' had been inadvertently omitted. Our readers will, no doubt, welcome a more detailed narrative of the title than it was possible for us to give in the course of a leading article.

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In 1517 Luther started at Wittenberg the religious upheaval known as the Reformation. He began by theses attacking particular doctrines, but, as is usual in such movements, he progressed rapidly on the downward grade, and in October, 1520, published his book 'On the Babylonian Captivity of the Church,' which, like his conversation and like the remainder of his controversial writings, was marked with great coarseness and studded with clamorous invective. On May 20 of the following year (1521) King Henry VIII.—then eleven years upon the throne of England—wrote to the Pope (Leo X.) that he was engaged in the work against Luther, and desired to dedicate the book to his Holiness. The volume was completed in August, 1521, was written in Latin, and was entitled 'Assertio Septem Sacramentorum,' or 'A Defence of the Seven Sacraments'—Luther having attacked the whole Sacramental system in his clamorous treatise. The authorship of the book has been variously attributed, but without adequate reason, to Bishop Fisher of Rochester, to Erasmus, to Cardinal Wolsey, to Archbishop Lee of York, and to Sir Thomas More. But both Fisher and Henry VIII. distinctly state that it is the work of the royal hand. According to Lingard the contemporary opinion was this: that the book, though written by Henry, was revised and improved by the superior judgment of Cardinal Wolsey and Bishop Fisher of Rochester. As to More, he states that, 'by his Grace's [Henry's] appointment, and consent of the makers of the same, he [More] was only a sorter-out and placer of the principal matters therein contained.' We may therefore conclude that the work was Henry's own, but that others may have given him theological and literary aid. In view of Henry's subsequent rupture with the Holy See and the national repudiation of the supremacy of the Pope, it is interesting to note how explicit he is in this famous volume on the prerogatives of the successor of St. Peter. In the very first chapter he calls the Pope 'the chief bishop'; in the second he refers to him as 'the supreme judge on earth'; in the fifth he terms the Pope 'the successor of St. Peter, Christ's Vicar, to whom as to the Prince of the Apostles it is believed that Christ gave the keys of the Church'; and again in the twelfth chapter the 'Defender of the Faith' styles him 'Christ's Vicar in that Church over which Christ is the Head.' And on the question of divorce he wrote as follows—he had not then met Anne Boleyn nor seen the light of the new gospel in the light of her eyes:—

'The heathen were wont by human laws to take wives and cast them off. But in the people of God it was formerly not lawful to separate those who were joined in matrimony. And if God, by Moses, allowed the Hebrews to give a bill of divorce, Christ teaches that the permission was given on account of the hardness of heart of the people, *for otherwise they would have killed the wives that did not please them.* But from the beginning it was not so. And Christ recalled Christians to the original sanctity of marriage.'

Henry soon became an adept in the art of 'killing the wives that did not please him.'

When the book was out of the binder's hands, Henry sent John Clarke (afterwards Bishop of Bath) as a special envoy to bear it to Rome. Twenty-eight copies of the book, richly bound in cloth of gold, were entrusted to the envoy for presentation to the cardinals, or to be sent by the Pope to princes, and in one copy—which is still preserved in the Vatican Library—the king wrote with his own hand:—

'Anglorum rex Henricus, Leo decime, mittit
Hoc opus et fidei testem et amicitiæ.'

Which, in English phrase, meaneth: 'Leo X., Henry, King of England, sends this work as a testimony both of his faith and friendship.' The Cardinal-Archbishop of York—who was the Pope's legate in England—had already written to Leo X. (we may readily surmise at whose suggestion) stating that it would not be inopportune (inconveniens) for his Holiness to give some title to the King of England as a reward for his defence of the ancient faith against the innovations of Luther. A title of honor was eagerly sought by Henry from the Pope, as from the only authority then competent to bestow it—something that would raise him to the level of the 'Most Christian' King of France and the 'Catholic' monarch of Spain. Some of the Kings of England—such as Richard II. and Henry IV.—called themselves in one form or another Defenders of the Faith, and proved themselves such before the days of Henry VIII. But this, be it noted, was used as an epithet or title used by way of zeal or duty or devotion: it was not conferred by way of honor and distinction, and could have been claimed in the same sense by the kings of France and Spain as well as by the kings of England. We have stated elsewhere that the kings of France held the title of 'Eldest Son of the Church,' and 'Most Christian. During the Anglo-French wars several of the English kings affected the latter title, and when, in 1511, Louis XII. (as Lingard points out) set up the schismatical synod of Pisa, Pope Julius II. transferred the coveted distinction to Henry VIII., 'but with the understanding that the transfer should be kept secret till the services of the king might justify in the eyes of men the partiality of the Pontiff. After the victory of Guinegate, Henry demanded the publication of the grant; but Julius was dead, and Leo declared himself ignorant of the transaction, and means were found to pacify the king, with the promise of some other but equivalent distinction.'

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The title that found most favor in Henry's eyes was that of 'Defender of the Church,' or 'Defender of the Faith.' Negotiations were carried on by him in 1515 and 1516 with the Holy See. Leo X. moved slowly, and, as Brewer shows, Henry began to show signs of impatience. The publication of Henry's book, however, coupled with the broad hint from the Cardinal of York, put a different complexion on matters. Various titles were suggested by the Cardinals. Some of these were submitted to the king through the Cardinal of York. Henry clung to his old favorite, 'Defender of the Faith.' Through his envoy, Clarke, he requested that it should be conferred in a public Consistory. This, however, Leo X. would not agree to, and in a private Consistory held on October 25, 1521, a copy of the Bull and Brief was read granting to King Henry VIII. the title, so long coveted by him, of 'Defender of the Faith.' The Bull was forwarded at once by special messenger to Cardinal Wolsey, and was by him presented, with an appropriate speech, to the king. Henry was greatly overjoyed. All England held high festival over the event. Gold medals were struck with the title in Hebrew, Greek, and Latin, copies of Henry's 'Defence of the Seven Sacraments,' printed on vellum and elaborately upholstered, were sent to royal personages on the Continent, and a downpour of congratulations fell upon the king.

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There was no hint in the Bull of Pope Leo X. that the title 'Defender of the Faith' should descend to the successor of Henry VIII. Father Bridgett, after quoting the words of the Bull, concludes therefrom that it was to be hereditable rather than hereditary, and that the granting of it to any of his successors would depend upon their proving themselves worthy of such a distinction. Three years later, in 1524, the grant was confirmed by Pope Clement VII. But neither did he bestow the title on the successors of Henry. 'Approbamus,' said he, 'confirmamus, tibi perpetuum et proprium deputamus'—it was to be for Henry VIII. alone. But Henry afterwards put away his lawful wife for the sake of Anne Boleyn, cut himself and the nation adrift from the centre of Catholic unity, and constituted himself Supreme Head of the Church of England. He was no longer the defender, but the assailant of the faith. Pope Paul III. therefore deprived him of the title by a Bull issued in 1535, but suspended its actions for a time in the hopes that Henry might retrace his steps. The Bull of deprivation was finally put into effect in 1538. But Henry was not disposed to lightly forego a title which it cost him years of effort to secure. 'In spite of his breach with the Holy See,' says Father Bridgett, 'and his excommunication, Henry would not relinquish his eagerly coveted and hard-won honors, and his complaisant Parliament in 1543 united the title of Defender of the Faith with that of Supreme Head of the Church of England and of Ireland, annexing the titles for ever to the Imperial Crown of his Highness' realm of England." This Act was repealed in the first and second of Philip and Mary, and revived in the first Elizabeth. Since then some changes have been made in the Royal Style, but the title of Defender of the Faith has been continued.' And this is the story of how 'Popery' is still to be seen in the 'Fid. Def.' that is to be seen on every coin that circulates among us.