

Source 2:

Glazed floor tiles from the floor of St Mary's Abbey, York

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Source 2a:

On the first tile, the text is in English and a rough modern translation provided in an unpublished catalogue reads:

'Remember that this life doesn't last for ever, you can be sure that this applies to you, keep yourself in God's care and remember if it [death] happens to you it is only an adventure'



Source 2b:

Glazed floor tile fragment from St Mary's Abbey, York

Copyright: York Museums Trust



Source 2c:

Glazed floor tile from St Mary's Abbey, York

Copyright: York Museums Trust

Source 5: Fragment from the cloister wall of St Mary's Abbey, York (possibly the top of the arch of a window?), made from limestone

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Source 6: Fragment of sculpture of Virgin and Child from St Mary's Abbey, York

This is the torso section, with heads missing. Close examination found that there were traces of paint in the folds of the drapery on this sculpture. The necks of the statue are weathered, suggesting that it was damaged prior to being left outside and exposed to the elements.

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This is a letter from Archbishop Lee, writing to Henry VIII on 14 January 1536, to defend himself against the accusations that he was encouraging monks to rebel against Henry's Oath of Supremacy. The Syon' referred to in the text is the Abbey of Syon, which was part of the archdiocese of York. A 'charterhouse' is a meeting room within a monastery.

When Drs. Layton and Leghe were with me as your visitors on Jan. 13, they very straitly examined me concerning words that I was supposed to have spoken to the general confessor of Syon or to one sent by him, viz., that I would stand against your title of Supreme Head even to the death, if I thought that I might prevail. Never spake with the said confessor, nor sent any counsel to him, nor received any messenger from him or any one at Syon in matters concerning your Highness. Have had nothing to do with any from Syon since coming to my diocese. Four charterhouses, Richmond, Coventry, Hull, and Mount Grace, have come to me for counsel. I have always said to them 'What counsel shall I give you but to do as I have done myself, and as many other have done, both great learned men, and taken for good men, and that they might not think that such men would do but that they might avow.' The priors of Hull and Mount Grace were sore bent rather to die than to yield to this your royal style, but I have persuaded both, to change their opinions. If Syon had sent to me for counsel, they should have had the same advice. I do not set so little by my poor honesty, nor am I so simple as to utter words that would imply that I had acted against my conscience.

All to whom I have given counsel, know that I have always advised them to do as I and other bishops have done, and in no wise to stick.

No man can report that I have done otherwise. I have declared to some that they might with safe conscience consent, which is inconsistent with what is alleged, that I said I would die for the contrary part if I might prevail.

It is more likely that to some who said they would rather die than yield, I might have said that as it is allowable to die for the truth, when the cause is good and the ground sure, so it is folly to die, the cause being evil and the ground unsure. I have often said that these be no causes to die for, as my chaplains and your chaplain, Mr. Magnus, can witness. My chaplains have heard me say that I marvelled that the late bp. of Rochester [John Fisher] was so stiff to die in these causes without good ground.