

**THE ACTS AND MONUMENTS OF THE
CHRISTIAN CHURCH**

by
JOHN FOXE

Commonly known as
FOXES BOOK OF MARTYRS

Volume 14

Addenda.

Published by the Ex-classics Project, 2010

<http://www.exclassics.com>

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Glossary

Of obsolete words, or words used in an obsolete sense

Abearing	Behaviour
Abecie	An ABC i.e. a child's primer for the alphabet
Abrenounce	To renounce or repudiate
Abroach	<i>To set abroach</i> = to start something one cannot or will not stop
Acception	Acceptance
Accombred	Burdened
Accompt	Account
Accustomably	Normally
Acoluthes	Acolytes
Addict	Bound by oath or obligation
Adhibited	Applied
Adjure	To bind under penalty of an oath
Admiration	Astonishment
Advertise	To warn or advise
Advertisement	Formal notification or warning
Advocation	Praying to the saints
Advouterer	Adulterer
Advoutry, advowtry	Adultery
Advowson	The right of appointment to a benefice
Affection	A disposition or emotional attitude towards something
Affiance	Trust
Affray	To frighten

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After-clap	A blow struck unexpectedly at an opponent who had thought the fight was over.
Againstond, againstand	Withstand, defeat
Agamist	One who opposes the institution of marriage
Agnize	To acknowledge
Agrest	Rustic, wild
Ale-stake	An alehouse sign
Allegation	Argument
Allege	To cite in argument
Alligation	Attachment
All-to	Very much
Almany	Germany
Almose	Alms
Almous	Of or relating to almsgiving or charity
Ambage	Roundabout or deceitfully ambiguous speech; legal technicalities
Ambassade	Ambassadorship
Ambassage	A diplomatic mission
Amerce	To fine or tax heavily
Amice	A shawl of white linen, part of a priest's vestments
Amplect	To embrace
Ampliated	Enlarged or extended
Anences	Relating to; <i>as anences</i> = as regards
Annat	The income of a diocese or benefice for the first year of a new appointee's tenure, which was given to the Pope.

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Annealed	Annoited
Annoiling	Anointing with sacred oil
Annuates	Instructions given by signs or gestures
Antelation	A right of preference or precedence
Apaid	Satisfied
Apertly	Openly
Apostoil	The pope
Apostule	A marginal comment or footnote
Appair	To damage or weaken
Apparitor	An official, or civil or ecclestiacal servant
Appellatores	One who makes a false accusation for a reward
Applausion	Applause, mass shouting or cheering
Appliable to their beck	Ready to obey them
Appone	To make use of
Appose	To examine or question
Appose	To interrogate or question in court
Arectet	Raised up
Arrear	To gather and prepare an army
Articulate	Said, mentioned
Ascited	Summoned
Assay	Formally tasting food before giving it to a king or other important person
Assize	To impose or assess a tax; or, to set the price of a staple foodstuff etc.
Assoil	To pardon, absolve
Assuage	To reduce

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Astonied	Astonished
Astonyings	Astonishment, confusion
At jar	Of different opinions
Attainder	Forfeiture of all property rights, which was a penalty for treason or felony;
Attemperate	To adapt
Auditory	Audience
Austin	St. Augustine of Hippo
Auter	Altar
Avoid	1. To depart 2. To discharge or excrete
Avouch	To declare publicly
Avowe	Vow
Awmby	A storehouse
Ayens	Against
Baily	Bailiff, steward
Ballet	A ballad, especially a scurrilous or satirical one.
Ballets	Ballads
Band	Agreement, contract
Ban-dog	A big savage dog
Barrator	A ruffian or hired bully
Basin	A cymbal
Bassa	A Turkish general or pasha
Bate	Debate, strife
Battledore	A flat wooden club used to beat cloth when washing it
Beadman, Beadsman	A person employed or appointed to pray

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	for others
Beadroll	A list of people to be prayed for.
Bead-roll	A long list of names
Bearing sheet	A winding-sheet or shroud in which a corpse is wrapped for burial
Bearward	A keeper or trainer of performing bears
Beck	Call
Bedlamite	A madman
Beetle	A mallet
Beetle-brow	A person with shaggy eyebrows, a low sullen scoundrel
Beguily	In <i>wily beguily</i> = trying to be clever but only succeeding in deceiving oneself; being "too clever by half"
Behanged	Decorated with hanging tapestries etc.
Behewed	Hacked with an axe
Behight	Gave, given
Bell-wether	The best sheep in a flock
Belly-cheer	Gluttony
Bene, ben	Are
Benemen, Benomin	Deprive, take away from
Bestead	Beset
Beth	Are, is
Bewray	To betray
Bill	A weapon resembling a pike, with a spear blade, and a hook sharpened on the inside of the curve.
Bird-bolt	A short arrow with a broad, flat head, used for shooting birds.

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Birth-poison	Original sin; in Christian theology an inherent inclination to sinfulness which is part of human nature
Bite-sheep	A bishop who ill-treats his flock
Blaze	To proclaim or declare
Blemished	Disconcerted
Blieue	Believe
Bobbed	Beaten
Bolt	To sift
Bonchief	Good fortune, benefit
Bonhomme	One of an order of begging friars
Borsholder	A parish constable
Bosom sermon	A sermon learned by heart and recited
Bounce	To thump
Boyly	Boyish
Brabbling	Quarrelling,
Brable	To quarrel loudly
Brary	One who brays or talks nonsense
Brast	Burst
Brenn	Burn
Brennen	Burn
Brent	Burnt
Bribe	To steal
Brickle	Fragile, brittle
Brim	Brightly shining
Bristow	Bristol
Broom-faggot	A bundle of the broom plant (<i>Genista</i>)

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	<i>scoparius</i>) used for kindling
Bruit	A noise or rumour. <i>Bruited abroad</i> = rumoured
Brunt	A blow
Buckle	Struggle with
Buckler	A shield
Bug	A ghost, monster or other terrifying thing
Bulk	A beam, baulk of timber
Bushment	An ambush
Buskle	To work busily, bustle about
Butt	An archery range; a target
Buxom	Obedient
Buxumnesse	Obedience
By-cavillation	Legal quibbling or trickery
Byelden	Build
Byhoten	Promised
Byneme, Bynome	Deprive, take away from
Caitiff	A miserable person
Callet	An immoral woman
Camping cure	A benefice which involves serving God by warfare
Canicular	In canicular days: dog-days, early August
Canivise	Apparently a nonce-word invented by Foxe; presumably "To make into a dog"
Canning	Ability
Canning	Memorizing
Canvassed	Beaten, knocked about, defeated

FOXES BOOK OF MARTYRS

Capernaical	Believing in the Catholic doctrine of transubstantiation; <i>Capernautes</i> = those who believe it
Capper	A cap-maker
Cark	Responsibility
Carle	A low churl or villain
Casule	A chasuble
Catchpole	Contemptuous word for a debt- or tax-collector
Cater-cousin	A very close friend
Caterpillar	A robber or extortionist
Cautel	A quibble or reservation
Cavillations	Legal quibbles or trickery
Cecity	Blindness, poor eyesight
Celsitude	High rank, majesty; <i>your celsitude</i> = your highness
Cense	To bless with incense
Certes	Certainly
Chafe	A fit of temper; fury
Chaffare	Merchandise
Chambering	Sexual sin, lewdness
Channel	Gutter
Chantries, Chantry-masses	Masses performed daily or at set intervals as one of the conditions of a legacy or endowment
Chap-men	Merchants
Chaps	Fissures
Chargeous	Dependent upon

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Chart	A charter or official decree. <i>Blank chart</i> = a blank royal decree to be filled in with the names etc. of those it will refer to
Cheeping	Flattering words
Cheer	Facial expression
Chequer	In chequer matters: Lawsuits relating to the collection of royal revenue
Chesille	A chasuble
Chevance	A way of raising money
Chievance	Success, accomplishments
Child-travail	Childbirth, labour
Chimer, chimere	A loose gown with red sleeves, worn by a bishop
Chisil	A chasuble
Chrismatory	1) A sacred anointing 2) A jar containing the anointing oil called <i>chrism</i> .
Chrisoms	Chrism, a holy oil used for anointing
Chuff-headed	Having a big fat head
Cipher in Agrime	The zero in the Arabic numerals
Circumscriptible	Capable of being measured; subject to limits of size or space
Civilian	A lawyer specialising in civil law
Civilian	A lawyer specialising in civil law.
Clamper	To botch together
Clanculary	Secret
Clennerer	To clean, absolve
Clepe	Call

FOXES' BOOK OF MARTYRS

Cloisterer	A monk or nun who stays in a monastery or convent; opposed to a friar, who wanders around begging.
Closter	An enclosure
Clout	N) A cloth or wrapping V) To wrap up
Coact	To coerce
Coactive	Coercive
Coadjutor	An assistant
Coast	To attack
Coat card	A court or picture card in a pack of playing cards
Cock in the hoop	To <i>set cock in the hoop</i> = to act boastfully or presumptuously
Cockle	A weed of corn fields (<i>Lychnis githago</i>)
Cog	To foist or publish a forged document
Coll	To embrace, cuddle
Collar	To wrestle
Collateral	Of equal rank; one of the joint holders of an office
Collation	1) Appointment of a clergyman to a benefice 2) A commentary on scripture 3) Comparison
Collect	A prayer said before the Epistle reading in the Mass
Colleginer	A fellow of a college
Collyrium	Eye-salve
Colourable	Superficially convincing, but in fact false
Comfortable	Comforting

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Commencement	1) A conference 2) At a university, the formal conferring of degrees.
Commendations	Prayers for the dead
Comminatory	1) Threatening punishment or revenge 2) A sealed-off place, a cloister
Commissary	The appointed deputy of a bishop
Commixion	Mingling, mixing together; in the Mass, the act of putting a small part of the host into the wine.
Commodity	Advantage
Commonly	A public meeting
Commorant	Officially resident
Communed	Discussed
Companied	Associated with
Compass	A circle, hence: roundabout way; circular or other enclosure; boundaries or limits
Compline	A church service held in the evening
Compter	A lock-up
Con	To study
Con-captives	Fellow-prisoners
Concion	A public speech
Concomitacion	Consubstantiation, i.e. the co-existence of bread and wine, and the body and blood of Christ, in the Eucharist
Concupiscence	Overpowering desire (not necessarily sexual)
Concupiscentious	Lustful, unchaste
Conduct	A chaplain

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Confer	To compare
Confute	To prove wrong
Congrue, Congruent	Appropriate, suitable
Conject	To conjecture or suppose
Conjunction adversative	A phrase (beginning with e.g. but or however) qualifying or contradicting the one before
Conning	Wisdom
Consistory	A court presided over by a bishop, for trying religious or ecclesiastical cases
Conspurate	Filthy, defiled
Constitute proctors	To appoint lawyers to represent oneself in court
Contemn	To despise
Contentation	Contentment, satisfaction
Continue	Contents
Control	To contradict or object to some statement
Contumacy	Contemptuous refusal to obey
Contumelious	Degrading or insulting
Contumely, Contumelies	Insults
Convent	(V) To summon before a court
Conventicle	A clandestine or illegal religious meeting
Conveyance	A cunning deceitful action
Cope	1) A long silken cloak worn as an ecclesiastical vestment 2) A senior churchman, such as might wear one.
Coping tank	A tall narrow conical hat
Copulative	Forming a connected whole

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Cormorant	A greedy or rapacious person
Cornleader	A carter of grain
Corporace, corporas	A cloth laid on the altar on which the chalice and paten are placed
Corporal	N) A cloth on which consecrated hosts are laid or which is used to wrap them A) -- 1) of the body, physical; <i>Corporally</i> = physically. 2) in <i>Corporal oath</i> , one taken while holding a physical object, such as a Bible, relic, or consecrated host.
Coste	Breast
Couetice	Covetousness
Courser	A war-horse
Courtesan	A member of the Papal Curia
Cousin-germain, Cousin-german	A first cousin
Covetise	Covetousness
Cowcher	A very large book, which can only be read on a table or lectern
Craker	A blowhard or boaster
Cramp-ring	A ring blessed by the King on Good Friday, believed to be a protection against cramps, fits etc.
Crayer	A small trading ship
Criminous	Criminal; relating to crime
Croised	Marked with a cross; having take the cross as a crusader
Croisy	To bestow the cross upon someone, i.e. to declare him a crusader
Croysies	Crusaders

FOXES' BOOK OF MARTYRS

Crudelity	Cruelty
Cullen	Cologne, in Germany
Cumber	Burden
Currier	One whose trade is the preparation and dyeing of leather
Customable	Customary or habitual
Customer	A customs officer or collector of customs duties
Dag	A pistol
Damnified	Damaged or injured
Damp	A state of stupefaction
Darnel	A weed of cornfields, (<i>Lolium temulentum</i>), also known as cockle or tares, and referred to by Jesus in Matthew c. 13 v.24-30.
Dastard	A coward
Datary	A papal officer; originally one whose function was to register and date Papal documents
Decretal	Originally, a letter written by a Pope in response to a query; later, any papal decree or document
Deduce	1) To declare or describe 2) To bring
Deducted	Traced or described from a date.
Deface	To abash, humiliate, put out of countenance.
Defension	The formal public defence of his dissertation by a candidate for a university degree
Dehort	To advise or exhort against something

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Deject	To throw down. <i>Deject oneself</i> = humble oneself
Delated	Denounced to the authorities, informed against
Deme, Demen	Judge
Demi-lance	A short-shafted lance
Demurrer	In law, a plea that the facts alleged do not amount to a tort or crime; loosely, any legal objection
Denizen	A naturalized citizen
Depeach	To despatch a messenger
Descant	In <i>shift of descant</i> = changing the argument
Detour	Debtor
Detour	Debtor
Deturbate	To cast down or thrust out
Devotion	<i>At his devotion</i> = at his command, free for his use.
Deyeden	Died
Dial	A watch
Didrachma	A two-drachma coin
Dignation	The act of a superior honouring or recognizing an inferior
Dimissory	A letter from a bishop recommending someone as fit for ordination or ecclesiastical office
Ding	To strike, beat
Dirige	The matins of the Service for the dead, beginning <i>Dirige, Domine, Deus meus, in conspectu tuo viam meam.</i>
Dirt-dauber	A plasterer esp. one who uses mud to make

FOXES' BOOK OF MARTYRS

	wattle-and-daub walls
Disceptation	Debate
Discommodity	Disadvantage
Disgarnish	To deprive of
Dishonest	To defile
Disme	A 10% tax or charge
Disparkle, disperkle	To scatter or disperse
Dispensator	One who dispenses or distributes goods
Disperkle	To scatter, disperse
Disple	To punish
Disseize	To dispossess
Dissever	To separate
Dissimule	To deceive by hiding one's true feelings or intentions
Distain	Dishonour
Distinction	A division or section of a book or document
Divers	Many, several
Doctress	A woman scholar
Dome	Judgement
Domesmen	Judges
Donates	An honorary or temporary member of a religious order
Donative	A benefice which can be bestowed by the founder or patron without reference to the bishop or abbot.
Dotipole	A dotty-headed person
Dought	Strongly

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Draff	Spent brewer's grains, sometimes used as animal feed.
Draft	Spent brewing grains used as animal feed
Draught	A privy (US: bathroom)
Dromedary	An incompetent thief
Drumflade	A kind of trumpet
Dry-fats	A large basket or barrel for holding dry goods
Dubitation	Doubt
Dump	A state of bewilderment; <i>In his dumps</i> = reduced to silence
Durance	Imprisonment
Ear	To plough
Earlich	Early
Eft . . . eft . .	First . . . then . .
Eftsoons	Soon afterwards, immediately
Eghenen	Eyes
Embassage	A diplomatic mission
Emblemish	To damage or disfigure
Embull	To seal
Emmet	An ant
Empery	Government or dominion
Endue	To grant or bestow something; <i>to be endued with</i> = to have
Enduing	Endowing
Enervate	To destroy
Enfeoff	To assign a fief of property or office to someone

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Engrieve	To say that something is grievous
Engrossed	Written down
Enmious	Hostile
Enow	Enough
Ensample	Example
Ensue	To follow
Ententive	Assiduous in learning
Entitle	To write down a properly edited version of something
Environ	To surround
Epicure	An atheist
Esay	The prophet Isiah
Escheat	Riches obtained by plunder
Eschew	Renounce, reject
Escript	A written decree or writ
Espie	Spy
Estall	To pay by installments
Ethnics	Pagans
Evacuate	To nullify
Evangely, Evangelies	The Gospels
Even	The day before a feast day
Even-christened	Fellow-Christians
Everichone	Each one
Examine	A person under examination, either as witness or accused
Excerpt	Summarize
Excheat	Confiscation of property, or encroachment

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	on the privileges of another
Excoriate	To flay
Exeden	Asked
Exhibition	A pension or allowance of money
Exonerate	To remove an office or responsibility from someone
Exorable	Capable of being moved by pity or prayer
Exornate	To embellish or exaggerate
Experiment	To examine or test
Expugn	To conquer or overcome
Extravagant	A papal decree not included in the standard list
Face	A façade or sham
Facinorous	Extremely wicked
Fact	Deed
Factor	An agent or deputy
Faggot	A bundle of firewood
Faled	Broken or destroyed
Fane	A shrine
Fardel	A bundle or parcel
Farmary	An infirmary
Farmer	1) A bailiff 2) a tenant or lessee
Fatigation	Weariness, long drawn-out effort
Fatue	A taboo word in Biblical times; "Whosoever shall say, Fatue, shall be in danger of hell fire." (Matt. 5. 23)
Fautor	A patron, supporter or abettor

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Fedity	Filthiness
Feile	Many
Feoffer	In <i>feoffer's hold</i> : Literally, held as a feudal possession; metaphorically, as here, borrowed from someone else
Feoffment	Under the feudal system, the action of assigning lands to someone; or, the legal right to the lands so assigned
Ferial	A weekday
Ferula	A flat piece of wood used for punishing schoolchildren
Fet	Fetch
Fetch	(V) To steal by fraud or cunning (N) Such an act of theft or dishonest trick
Figurate	To symbolize
Fire-house	A house in which a fire is regularly lit (i.e. a dwelling-house)
Flagitious	Very wicked
Fleen	Fled from
Fleer	To sneer or mock
Flewet	A blow
Flight-shot	The distance an arrow can be shot from a bow
Floten	Flown
Flung	Rushed
Foil	A defeat
Foins	Trimmings of marten fur
Fond	(A) Foolish (V) To speak foolishly
Fore-elder	An ancestor

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Foreface	Preface
Forefact	A criminal accusation
Forefend	To prevent
Foreshield	To prevent, avert
Foreslack	To neglect
Foreslow	To delay
Forfend	To prevent
Form	A bench
Forward	A contract or agreement
Founder	A maker of moulded metal objects
Foundment	Basis, foundation
Frail	A basket
Frater wall	The wall of the refectory in a monastery
Fraught	Filled with; (of a ship) fully laden.
Fray	To frighten
Fray-bug	An imaginary object of fear, bogey-man, etc.
Freedom	An area in or around a city, whose inhabitants had certain privileges or exemptions from taxation which prevailed elsewhere.
Frele	Frail
Fretted	1) Worn, rubbed 2) Inlaid with precious metal or stones
Frisk	A dance step or caper
Frowes	A dress in Dutch or German style
Frump	A sneer
Fulleden	Baptised

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Fullen	To baptise
Fuller	A person whose occupation is the cleaning and preparation of newly-woven cloth
Fumish	Angry, irascible
Furniture	Equipment
Fustian	A coarse cloth of cotton and linen mixed
Fustigation	Flogging
Gage	(V) To pledge (N) An object given as a pledge
Gains	Gaudy jewellery, clothing etc.
Gainstand	To oppose
Gang-Monday	The Monday before Ascension Thursday (which is forty days after Easter)
Gape	To gag at or be unable to swallow
Gar	To make something happen
Garboil	Commotion, disturbance
Gardeviance	A treasure chest, or collection of valuables
Garner	A granary
Gat	Got
Gaud	A worthless trinket
Gaude	A public performance or display
Gawishness	Ostentatious display of foolish fripperies
Gazingstock	Something people stare at
Gear	A whim or fit of passion
Ghostly	Spiritual, spiritually
Gif	If
Gile	Guile, dishonesty

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Gilten	To offend against
Gin	A mechanism
Glave	A weapon consisting of a short, broad blade fixed to a long handle
Glaverer	A flattering deceiver
Glavering	Flattering, deceiving
Gleer	To smear with paint
Gleve	The winning-post of a race
Glose, Gloze	To explain, or more often distort, the meaning of a text; to speak deceitfully
Glossary	A commentary or explanation
Gloss-writer	A writer of commentaries, or a spin-doctor
Gnatho	A flattering parasite
Goff	In a barn which is divided into bays by internal projections from the walls, a <i>goff</i> is the amount of grain which will fit into one of the bays
Gossopry	The relationship of God-parent and God-child
Graffed	Set firmly, grafted
Gra-mercies	Thank you very much
Groat	A fourpenny piece
Grope	To find out someone's business or secrets by cunning
Groundsel	A door-sill or threshold
Grundy	A short person
Gyves	Leg-irons, fetters
Hale	To drag away
Hanaper	An office of the court of chancery, which collected fees for sealing and registration

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	of documents
Handfast	A firm grasp
Hand-fast	To hold tightly
Hanger	A short sword hung from the belt
Harborous	Generous, hospitable
Hardly	1) With great hardness and cruelty 2) With great difficulty
Harness	Armour
Hastler	A cook's assistant, who turned the spit for roasting meat.
Hay-golph	A haystack
Hearse	A wooden framework carrying a large number of candles, hangings etc., borne over a coffin.
Heave-offering	An offering which is held up high by the priest for the people to see
Helme-sheaves	Bundles of straw
Hem	Them
Her	Their
Heren	Theirs
Hery	To worship
Hest	Commandment
Hight	Was named
Hobby	A kind of falcon (<i>Falco subbuteo</i>)
Holden	Held
Holocaust	A sacrifice where the entire animal is burnt (not just the inedible bits, as was more usual)

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Holp, Holpen	Helped
Holydeme	Holiness
Homely	Friendly, familiar, over-familiar
Honest	To confer honour on something
Hoorehouse	A Brothel
Horen	Whores
Horsed up	Pulled up on a man's back or a frame, to be whipped
Hosen	Hose, stockings
Hostelar	The landlady of an inn
Housel	(N) The Eucharist (V) To administer the Eucharist
Hudder-mudder	Secret, secrecy
Huddipeak	A blockhead
Hundred	A subdivision of a county
Hutching	Literally: crouching or bowing low. Figuratively: with abject humility
Hylden	Hold
Hyperbolismum	An instance of dishonest exaggeration
Hypotyposis	A vivid description of a scene
Ich	I
Ides	The thirteenth or fifteenth day of the month
Ignavy	Negligence or laziness
Illude	To jeer or mock
Imbecility	Helplessness
Imbrued	Stained with blood

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Imitation	Adoption as a heir
Immanity	Monstrous cruelty
Immarcessible	Incorruptible
Immission	Insertion
Imp	A child
Impanate	Embodied in bread
Importable	Unbearable
Importable	Unbearable
Imposthume	An abscess
Impotent	Enfeebled
Impotionate	To poison
Improprate	Assigned
Inabilitation	Unfitness, disqualification
Incensive	Full of anger
Incommodity	Disadvantage
Incontinency	Lechery
Incontinent, Incontinently	Immediately
Indent	To make a formal promise or contract
Indiction	A period of fifteen years
Indifferency	Impartiality
Indurate	Hardened, stubborn or callous
Induration	Hardening
Inedge	To slip in edgeways
Infame	To make infamous
Infect	Imperfect
Infeoff	To assign a fief of property or office to

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	someone
Infer	To state or bring forward as an argument
Infestine	Troublesome, annoying
Infirmation	Disproof
Inspiral	Giving life to
Instant	Insistent
Instantly	Insistently
Interdictment	An interdict, i.e. a punishment laid by the church on a town etc., prohibiting any church service from being held there
Intermit	To interrupt
Interrogatory	A question formally put to a witness.
Interturb	To disturb or interrupt
Intestine	Internal
Invade	To attack
Invitory	A prayer or verse of the Bible recited at the beginning of a church service
Inwrap	Involve
Isay	The prophet Isaiah
Jack	A jacket with metal plates or chain-mail sewn to it
Jakes	A privy (U.S: bathroom)
Jangler	A story-teller
Javel	A low scoundrel
Jill	An immoral woman
Jouresse	Duress, punishment
Juggling-casts	Conjuring tricks
Jurate, Jurat	A lay magistrate or alderman, A sworn

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	witness
Kalends	The first day of the month
Kele	To satisfy hunger or thirst
Kenning	A distance of twenty miles from shore
Key-clog	A piece of wood tied to a key
Knack	A small or trifling article
Knapskal	A kind of helmet
Ladypsalter	The rosary, usually the full 15 decades
Lance-knight	A mercenary soldier, often one who has deserted and is living by banditry.
Landloper	A renegade or fugitive
Lanthorn	A lantern
Lapped	Wrapped, clothed
Latten	Brass or bronze
Laud	Praise
Lavatories	Ceremonial washings which were part of a royal levée
Laystall	A cesspit
Lean	Lend
Leasing	Lying
Lection	A reading
Leefen	Believe
Leefull	Lawful
Leese	To surrender or be deprived of
Leet	A court held by the lord of a manor to try minor offences and disputes between tenants
Leeue	<i>A leeue Lord = O Lord in whom we</i>

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	believe
Lefull	Lawful
Legantine	Of or relating to a Papal legate
Legerdemain	Trickery
Leman	A lover
Leper	Leaper
Lesew, Lessewe	Pasture
Lesing	(A) False (V) Lying
Lesser Britain	Brittany
Let	To hinder or prevent (also past tense and noun)
Letter reverential	A letter from a bishop recommending someone as fit for ordination or ecclesiastical office
Leven	Faith or confidence
Lewd	Ignorant or futile
Libard	A leopard
Libel	A document or certificate
Lictor	In Roman times, an official who attended a magistrate and carried out his orders to arrest, flog, execute etc. malefactors
Lie for the whetstone	To tell outrageous lies
Lieger	The holder of a feudal lordship or office
Lieutenant-criminal	A chief of police
Lifelot	Livelihood
Lig	Lie
Like	Likely
Limbus	Limbo, in Catholic theology a state without either the torments of Hell or the

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	bliss of Heaven, occupied by the souls of unbaptized children and virtuous pagans.
Limiting	Begging
Limitour	A begging friar
List	1. (N) A strip of cloth 2. (A) To want to do
Little Britain	Brittany
Little Ease	A prison cell too small to sit, stand or lie down in. Confinement in one was a form of torture.
Livelode	Livelihood
Lock	A handful of hay or straw; by extension a quantity of anything (OED); in modern Irish slang, a large quantity; which seems to be closer to the meaning here.
Losel	A low scoundrel
Lotion	Ritual washing
Low Sunday	The Sunday after Easter
Lucrified	Gained, profited
Lust	Powerful desire – not necessarily sexual
Lying for the whetstone	Telling outrageous lies
Macerate	To mash or chop up
Mail	A travelling-bag
Mainprise, Mainprize	1) A surety or guarantor 2) The act of bailing a prisoner
Make-bait	A trouble-maker
Makebate	A lie designed to stir up trouble for someone
Malapert	Insolent
Mall	A heavy hammer

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Mammering	A state of doubt or perplexity
Manchet	Fine white bread
Manducation	Nourishment; usually spiritual, via the Eucharist
Maniple	1) A troop of soldiers 2) A strip of cloth worn hanging from the cuff
Manqueller	A murderer
Mansuetude	Gentleness
Maozim, Mauzzim	Hebrew name of a false god mentioned in Dan. xi 38.
Maritage	A tax paid by a vassal to his lord on the marriage of his (i.e. the vassal's) daughter
Mark	Silver, or unspecified: Thirteen shillings and fourpence in money Gold: Eight ounces
Market-stead	Market-place
Marmoset	A grotesque painting or statue
Mary Magdalene's day	22 nd July
Masses-trecenaries	Series of three hundred masses
Maugre	Despite
Maumet, Mawmet	An idol
Maundement	Commandment
Maundy	The Last Supper
Mawmetry, Maumetry	Idolatry
Maze	Confusion
Mazed	Crazy
Meagred	Starved
Mecock	An effeminate weakling

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Meed	Any valuable item or reward
Meet	Suitable
Meiny	Household
Mentz	Mainz
Merce	To fine
Mercement	A fine or imposition
Mercery-ware	Fine cotton, velvet or silk goods; the stock-in-trade of a <i>mercier</i>
Mere	Pure, complete or unmixed
Merilich	Merrily
Mess	A group of people sitting together at a meal
Mete	<i>Mete done</i> = should do
Mewing	Imprisoning
Mickle	Great
Millian	Milan, in Italy
Minever	A kind of fur used for trimming or edging clothing
Minish	To diminish
Ministratoriously	In the capacity of an administrator.
Misallege	To distort the meaning of something in support of an argument
Miser	A wretch
Misprision	Under an Act of Parliament of 1534, misprision was the crime of refusing to swear an oath acknowledging the King as head of the church
Misture	Loss
Mo	More

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Monish	To admonish or warn
Monition	Instruction, warning
Monitory	Containing a warning or admonishment
Morrow-mass	A Mass said first thing in the morning
Mote	1) May 2) Must
Mowe, Mow	May
Mulet	A young mule
Mumpsimus	A long-established but false belief, an old but mistaken custom (opposed to <i>sumpsimus</i>)
Muniment	A document proving ownership or entitlement to something
Munition	A fortification
Murrain	Cattle plague or other epidemic animal disease
Murrey	A purplish-red colour
Mychel	Great
Namely	Especially
Nard	An aromatic oil extracted from the spikenard plant (<i>Nardostachys grandiflora</i>)
Nasturcium	Watercress (the flower now called nasturtium was not known in England in Foxe's time)
Naught	Wicked
Naverne	Navarre
Ne	No, not, nor, neither
Neatherd	A cow-herd
Nele	Will not

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Neme	To take
Nene	Destruction
Nice	1) Silly, foolish. 2) <i>Council of Nice</i> = Council of Nicæa (525 A.D)
Nip	<i>Nipped a great number so near</i> = squeezed many people so painfully
Nocive	Harmful
Nole	Will not
Nonage	The period of childhood
Nones	The 7th of March, May, July, or October; the 5th of any other month.
Note	A mark or characteristic
Nother	Neither
Nousle	To train or educate
Noyous	Annoying, troublesome
Nursled	Nourished, brought up
Obits	Masses for the dead
Oblation	Literally, an offering, which can signify: 1) An animal offered for sacrifice; the sacrifice itself 2) Money given to the church 3) One of two parts of the Mass; either the Offertory, or the presentation of the consecrated bread and wine with the words "Behold the Lamb of God, etc"
Oblocutor	One who contradicts or abuses someone
Obsignation	Formal sealing or approval of a contract or other such document
Obtestation	Calling on God to witness that what you say is true

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Obtrectation	Abuse, calumny
Occurrent	Happening
Offendicle	Something which leads or causes a person to commit sin
Offension	Injury or damage
Onerate	To lay an obligation on someone
Onychinus	Onyx
Opprobry	1) Infamy, shame 2) Insults
Oppugn	To fight against
Orator	A person who prays
Ordinal	A book of rules and regulations
Ordinary	The ecclesiastical chief of an area i.e. the parish priest in a parish, the bishop in a diocese, etc.; also , the bishop having authority over a particular priest.
Ornature	Personal adornment, fine clothing, jewellery etc.
Ostent	A wondrous event or miracle
Ouch	A gold or jewelled brooch or buckle
Outlandish	Foreign
Out-scape	A way of escape
Overthwart	Crosswise, either literally or figuratively
Oyster-board	A table or stall for selling oysters – used contemptuously for a communion table because it was the same shape
Pack	A scoundrel
Packing	Fraudulent dealing
Paction	An alliance

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Page	A canton of Switzerland
Painful	Painstaking
Pair	To impair or harm
Pale	A fence or fence-board
Palfrey	A small horse
Pall	A kind of scarf or stole worn by a bishop; used figuratively to mean the office of bishop.
Palsgrave	A Count Palatine, i.e. a ruler who has been granted full powers in his fief by the Holy Roman Emperor
Panim	A pagan or other non-Christian
Pantofle	Expensive, highly decorated slippers; <i>Stood upon their pantofles</i> = Stood on their dignity
Paralipomena	Alternative name for the two books of Chronicles, in the Bible (in some editions, called the third & fourth books of Kings)
Parcel	A part
Pardon-beads	Rosary beads blessed so that those using them would have an indulgence
Parochian	A parish priest
Partlet	An article of clothing worn about the neck or upper chest; a bib or dickey.
Paschal	Passover feast
Pash	To smash
Pasquil	A satire or lampoon
Patch	1) A fool 2) A botch, shoddy work, distortion
Patin, patine, paten	A dish on which the communion bread is

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	placed
Pattens	Wooden overshoes
Paunch	To cut open the belly
Pax	A small bas-relief of the crucifixion on a handle, kissed by the officiating priest and then the congregation at Mass
Paynim	A pagan or Muslim
Pelagian	One who holds the belief that it is possible to attain salvation entirely through one's own efforts, without the special grace of God.
Pelf	1) Worthless baubles 2) Contemptuous word for money, regarded as the source of all evil.
Pelt	To address with insults or reproaches
Penitentiary	1) A penitent 2) A priest specially appointed to hear confessions of reserved sins (very serious ones which cannot be absolved by ordinary priests)
Penner	A case for holding writing pens
Percase	Perhaps
Perdurable	Long-lasting
Peregrine	A pilgrim
Perfitlich	Perfectly
Perk	To behave presumptuously
Permixt	Unified
Perpend	To consider
Person	A parson
Phylacteries	Hypocritical displays of virtue

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Pictavia	Poitou, in France
Pike	A toll barrier
Pilch	A coat made of animal skins or coarsely tanned leather
Pill	To rob, pillage
Pilled	Tonsured i.e. having the top of the head shaved
Pinbank	The rack or similar instrument of torture
Pin-fold	A pound for stray animals
Pix	A small box in which consecrated hosts are carried about.
Plackard	An official document or proclamation
Plaice-mouth	A pursing of the lips
Plat	A) A plough B) A plot of land
Plenar	Complete
Plete	To argue one's case
Plumbat	A lead ball on a cord
Plumps	A compact group of people
Point-maker	A maker of laces for fastening clothes
Points	Laces for fastening clothes
Poising	Weighing
Poll	To extort money from
Polling	Shaving the top of the head
Pontifical, Pontificalibus	The robes of a bishop or cardinal
Popple	The corn-cockle (<i>Lychnis githago</i>), a weed of wheat fields
Porket	A pig

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Port	Appearance
Porthose	To canonize as a saint
Portmen	Members of the town council
Portues	A breviary or book of liturgy
Portuous	(Of a saint) Included in the standard breviary or calendar
Position	A question or proposal
Post	A post-rider i.e. a man who carried letters from one post station to the next
Post alone	Entirely alone
Postcommon	The postcommunion, a prayer of thanksgiving said near the end of the mass, after the communion
Postil	A note or comment on a document
Potestate	A ruler, potentate
Pounced	Of a metal object, decorated by embossing or engraving
Practised	Worked on
Præmunire	The crime in English law of appealing to, or acknowledging, a power outside England (usually the Papacy) in defiance of the monarch.
Pravity	Wickedness
Prebend	The revenue of a specific plot of land belonging to an ecclesiastical foundation; a <i>prebendary</i> was the priest to which a prebend was allocated or <i>prebendated</i>
Prefe	Proof
Pregnancy	Fullness
Premonish	To speak of beforehand, to warn

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Preparature	Preparation
Prepense	Inclined towards
Prescript	A written command
President	An example to be followed
Prest money	Money given to a recruit on enlistment; "the King's shilling"
Presul	A prelate or bishop
Pretensed	Pretended, falsely claimed
Pretermit	To leave out, omit
Preue, preve	Proof
Prick	To shoot an arrow
Prick-louse	A tailor
Prick-song	Vocal music in more than one part or with an accompaniment
Primer and accidence	The elements of reading and writing
Priuilich	Privately
Privation	Deprivation, removal from office
Privily	Secretly
Privy	1) Secret 2) <i>made privy of/unto something</i> = told about it in confidence 3) <i>privy chamber</i> = private quarters 4) <i>privy council</i> = a committee of notables appointed by the King to advise him. 5) <i>Lord privy seal</i> = An officer of state whose formal duty is to keep and apply the King's seal to documents; he is usually a member of the cabinet or privy council
Probably	Plausibly, convincingly
Probation	Conclusive argument, proof

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Problem	To <i>keep a problem</i> = to discuss an academic proposition
Proclive	Inclined towards
Prodition	Treachery
Proem	A prologue or introduction
Profect	Profit
Professor	One who proclaims his faith in the true religion
Prolation	A phrase or sentence spoken continuously, without a pause
Prolix	Long-winded
Proll	To prowl or rob
Prolocutor	1) a spokesman 2) The chairman of a parliament or congress
Promoter	An informer or unofficial prosecutor
Prompt	<i>Prompt with</i> = armed with, and very ready to use
Prone	Willing or inclined to do something.
Proper	Special, particular
Propone	To propose
Proprietary	The holder of an ecclesiastical benefice
Prorogations	Postponements
Prorogue	To postpone
Proscript	Proscribed
Prosopopœia	An orator's trick of speaking as if in the voice or person of someone else
Proterve	Stubborn, petulant
Protonotary	A senior papal clerk or envoy

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Prototypon	The first or original version of a document etc.
Prove	To test
Provisor	A person holding the right to be appointed to an office or benefice when it becomes vacant
Provoke	To invite
Psalmograph	Writer of Psalms; a title of King David of Israel and Judah
Puissance	Power
Puissant	Powerful
Pung	To peck
Pursue	To persecute
Pursuivant	A messenger or agent
Quadrant-place	A quadrangle or courtyard
Quail	To quell, suppress
Quarrel	A cross-bow arrow
Querell	To dispute or demur
Quest	A court or commission of enquiry
Questionary	At the University of Cambridge, an undergraduate in his final term
Questmen	Members of a commission of enquiry
Quick	Alive, living
Quier	A book
Quindecim	A fifteenth part
Quire	1) A choir 2) A book or document
Quondam	Former, formerly

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Rabbin	A Jewish Rabbi; used contemptuously to refer to other religious leaders
Raca	An offensive word in Biblical times; "Whosoever shall say to his brother, Raca, shall be in danger of the council." (Matt. 5. 22)
Ranging-wise	At random
Rap	To plunder or destroy
Rase	A measure
Rashful	Rash
Rate, Ratle	To scold, abuse verbally
Readie	Quick-witted and eloquent
Reave	To rob
Receitor, Receptor	A harbourer of criminals
Recluse	A prison cell
Recordative	Commemorative
Recule	To retreat
Recure	To restore to health
Recusation	An appeal based on the alleged partiality of a judge
Recuse	To reject someone's authority to do something
Reed	Advise
Refel	Disprove
Refocillation	Revival, refreshment
Refract, Refractorious	Stubborn
Refricate	To open up a wound
Refuse	To reject

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Regiment	Rule
Register	A keeper of records, registrar.
Reiterate	Repeat, repeated
Relent	To return to one's original beliefs
Replication, Replication duplic	Stages in the arguing of a case before a court i.e. The prosecutor makes a charge, then The defendant makes a reply, then The prosecutor makes a <i>replication</i> , then The defendant makes a <i>replication duplic</i>
Repugn	To oppose, fight against
Rescript	Strictly, the decision of the Roman emperor on a case referred to him by a governor or judge; more loosely, any formal written command by a person in authority
Residentiary	The canons of a cathedral
Resperse	To accuse
Respond	A responsary, i.e. a hymn or prayer sung or spoken by a single voice and the choir or congregation in turn
Retcheth	Reck, care themselves with
Retract	A military retreat
Revest	To don vestments for a religious ceremony
Revestry	The vestry of a church
Rhodanus	The River Rhône
Rochet	A linen surplice
Rocker	A child's nurse, who rocks the cradle
Rode, Rood	A crucifix
Rogation	Chanting the litany of the saints during a procession

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Rood	A crucifix
Rood-loft	A loft gallery above and behind a rood-screen
Rood-screen	A screen, usually richly decorated or carved, at the end of the nave of a church before the altar.
Rood-sollor	A rood-loft (qv).
Room	Place, position of authority
Rooten	Dig up with the snout, like a pig in filth
Rounding	Trimming the hair to the same length all the way around
Rouse	To rest or sleep
Rown	To whisper
Royal	An English gold coin, worth ten shillings
Ruff	A state of excitement or pride
Ruffler	A fine-clothed but useless fellow
Ruffling	Showing off
Runagate	A fugitive scoundrel or vagrant ruffian
Sabaoth	<i>Lord of Sabaoth</i> = Lord of Hosts, a title of God
Sacramentals	In Catholic practice, various things which resemble sacraments but are not one of the seven; as, the sign of the Cross; blessing of holy water etc.
Sacramentary	One who holds "heretical" (i.e. not Catholic) views on the Eucharist
Sacring	The consecration of the Mass
Sale	To assail
Sarcenet	A fine silk cloth
Saturity	Repletion

FOXES BOOK OF MARTYRS

Sauter	The Book of Psalms
Say	A fine cloth of silk and wool woven together
Scathe	Injury, damage
Schone	Shall
Scurrier	A soldier sent out to see what the enemy is doing, a scout
Scutage	A tax paid instead of military service
Seam	Eight bushels
Searcher	A minor customs official, who searches for contraband
Sechen	Seek
Secluding	Prohibiting
Seggen	Say
Seigniory	Lordship or dominion; or the lands over which this is held
Sein	Say
Seised	Of land or property: assigned or granted to someone
Seizin-taking	Taking possession of a token of ownership e.g. the keys of a house.
Seker	Certain
Semblable Semblably	Similar, similarly
Sententially	As a judicial sentence
Sententiary	A person who has compiled a compendium of theological opinions.
Sepulture	A tomb
Sequestration	Confiscation of the income of a benefice
Seraphical	Angel-like, a title specifically given to St.

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	Bonaventure (1221-1274)
Servage	Bondage, serfdom
Several	Separate or individual
Severally	Separately or individually
Sewer	A servant who lays the table, serves the meal etc.
Seyen	See
Shad	Shed
Share-Thursday	Holy, or Maundy Thursday – the Thursday before Easter
Shaveling	A tonsured monk
Shawm	A musical instrument resembling an oboe.
Shearman	A cloth-shearer
Sheave	To collect, gather up
Shelt-toad	A toad from the river Scheldt
Shent	Ruined, destroyed
Shere-Thursday	Maundy or Holy Thursday, i.e. the Thursday before Easter
Shew-bread	Special loaves of bread which were placed on a table in the Temple of Jerusalem every Sabbath and eaten by the priests at the end of the week. See Exod. xxv. 30.
Shifter	An idle worthless fellow
Shog	To shake vigorously
Shone	Shoes
Shrewd	False and malicious
Shrift	Absolution
Shriuing	Confession

FOXES BOOK OF MARTYRS

Shrove Sunday	The Sunday seven weeks before Easter
Shullen	Shall
Shulne	Shall
Sideman	An assistant churchwarden
Siege	Seat
Silly	Innocent
Sink	A sewer or drain
Sith	Since
Sith that	Provided that
Sithe	Times
Sithen	So that
Sithence	Since
Skill	To be of importance
Slander-giving	Encouraging others to sin by bad example
Slaughter-slave	An executioner
Sle	Slay
Slean	Slay
Sleight, sleighty	Deceitful
Slipper-dealing	Deceitful practices
Slops	Baggy trousers
Slorried	Smeared with dirt
Slowen	Slain
Smaragd	An emerald
Smit	Struck
Snaffle	A kind of horse-bridle
Snaffle	A horse bridle

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Snag	To jeer at, nag, abuse
Snarled	Strangled, or tortured with a twisted rope
Snuff	<i>To take snuff</i> = to take offence
Sod, Soddan	Boiled
Soke	The area within which a particular court or grand jury had authority
Soldan	Sultan
Soldier-fare	Military service
Solicitor	An agent or deputy
Solution	An answer or explanation
Somoner, Somnor	A bailiff of an ecclesiastical court, who summons people to attend
Sooth-deacon	A formally appointed deputy or representative
Soothfastness	Constancy in holding to the truth
Sop	A piece of bread dipped in wine or other liquid
Sophistry	False or dishonest arguments
Sorbonical	After the fashion of the Sorbonne, or University of Paris
Souter	A cobbler or shoemaker
Spar	To bolt down, fasten tightly
Sparsed	Spread
Specialty	A particular point of argument
Speed	To succeed
Spinster	A woman whose occupation was spinning thread
Spirituality	The clergy or hierarchy

FOXES BOOK OF MARTYRS

Splent	The elbow-piece in a suit of armour
Spouse-breach	Adultery
Spoushod	Marriage
Springall	A young man
Spur-gall	To injure a horse by excessive use of spurs
Spurging	Oozing of matter, fæces etc. from the body
Spurn	Kick or trample underfoot
St. James's tide	25 th July
Staple	A, or the only, legally licensed market for wool for purchase by foreigners
Starting-hole	Literally, a hole in which a hunted animal can hide; metaphorically, a loophole, or "get-out"
Stellify	To place among the stars
Sternship	Haughtiness
Stied	Went (the word is principally used to describe Christ's ascension into heaven)
Stiver	A Dutch coin, worth about one English penny
Stocks	The name of a market for meat and fish in the City of London
Stover	Fodder, animal food
Strait	Strict, rigorous, narrow, closely confined.
Strumpet	A whore
Sturdy	Obstinate
Suffice	To serve
Suffragan	An assistant or subordinate bishop
Suffrage	1) An assistant 2) Help, assistance of any kind

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Sugge	To say
Sugget	A saying
Suit	Requirement
Sumner	A bailiff of an ecclesiastical court, who summons people to attend
Sum-papal	A summary of papal edicts on a particular topic
Sumpsimus	A new but correct belief or custom (opposed to <i>mumpsimus</i>)
Sumpter	A pack-horse
Super-altar	A slab of stone consecrated for use as an altar when placed on a table etc.
Superaltare	The ritual of profession as a Benedictine monk
Supererogation	In <i>works of supererogation</i> : in Catholic theology, the performance of good works beyond what God commands or requires; this builds up a store of grace which the Church can dispense in the form of indulgences etc.
Supple	To soften
Supposition	An argument for a proposition
Supputation	A system of calculation
Surname	A nickname
Sustentation	Provision of food, drink and other necessities
Sweat	A disease marked by high fever and copious sweating
Sweuen	A false vision or fake miracle
Swill	Liquid filth
Swinge	Power or authority; in phrase <i>To bear the</i>

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	<i>swinge</i> = to have power or authority
Swingel of a flail	A flail was an implement for threshing corn, consisting of a long handle or staff and a shorter stick, the swingle, loosely tied to the end of the staff so it could swing freely. The thresher held the flail by the staff and beat the sheaves of corn with the swingle to dislodge the grains from the straw.
Synagogue	A church or abbey notorious for corrupt practices or false doctrines, blasphemy etc.; An assembly of false religion or blasphemy
Synecdoche	A figure of speech where the part is taken for the whole, or vice versa
Tabret	A small drum
Tallage	An arbitrary tax levied by special order
Tally for his own cates	To obtain food and other necessities on credit
Tarriance	Delay
Teende	Attend with
Temerarious	Rash, reckless
Temporalty	The laity
Tender	To treat with tenderness or affection
Tent	To clean a wound with a small roll of cloth
Tenths	Tithes
Tergiversation	Changing sides; denying what one has previously asserted or vice versa
Term probatory	A period of time given to a litigant to prepare his case
Terrene	Of the earth in the sense (1) as opposed to heavenly or (2) peasant-like, low-class

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Tertian	A fever recurring every third day
The land of behest	The Promised Land
Thicker	A fuller, i.e. a person whose occupation is the cleaning and preparation of newly-woven cloth
Thilke	This
Tho	Then
Thoore	Unharmed
Thrall	A slave
Thrasonical	Boastful [like Thraso, a character in the play Eunuchus by the Roman playwright Terence]
Threnes of Jeremy	The book of Lamentations, in the Old Testament
Thurify	To bless with incense
Tickle	Unstable, ready to fall at a touch ; Credulous, easily persuaded
Tied his points	Fastened his laces
Tippet	A hood or hooded cloak
Tipstaff , Tipstave	A court usher or bailiff
Tithed to death	Decimated (i.e. every tenth man killed)
Titiviller	The name of a demon in a morality play; hence, a scoundrel
Tituled	Named
To lie for the whetstone	To tell outrageous lies
To-brast	Completely destroy
To-broken	Destroyed, torn up
Tofore	In front of
Tollage	Money paid in tolls or taxes

FOXES BOOK OF MARTYRS

Toll-booth	The name of the town prison in Cambridge and Edinburgh
Tonsure	A shaven patch on the top of the head
Tose	To card wool
Totquots	A papal dispensation allowing the holder to have any number of benefices
Towardness	Exceptional aptitude.
Toy	A trifle or bauble, a whimsy
Tractation	Written discussion or discourse
Trade	A way of life, moral attitude towards living
Train	A deception or fraud
Transumpt	(N) A transcript or formal copy of a record or decree (V) To copy, transfer or transform
Trael	Labour
Travail	1) Labour 2) Suffering
Travell	Suffering
Traverse, Travise	A dispute or controversy
Treen shoes	Wooden shoes, clogs
Trencher	A wooden dish
Trental	A series of thirty requiem masses
Trim-couched	Well-chosen to deceive
Trindles	A wax taper rolled into a coil
Trope	A figure of speech
Tropical	Metaphorical
Trought	Truth

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Trow	To believe
Tucker	A cloth-fuller or finisher
Tuition	Protection, guardianship
Tunably	Harmoniously
Tunned	Got drunk with
Tympany	A swelling of the abdomen caused by gas in the intestines or stomach.
Uiker, Uicar	Vicar, in the sense of appointed representative
Unconning	Foolish
Unlefull	Unlawful
Unmeet	Unsuitable
Unwitty	Foolish, stupid
Unworshipped	Disrespected
Usance	Lending or borrowing at (usually usurious) interest
Utas	The eighth day after the specified feast day
Vail	An extra payment or profit, a perk
Vantage	Advantage
Vastation	Devastation, destruction
Vaumure	An outer fortification
Vaward	The vanguard
Verament	Truly
Verilich	Truly
Very	True, truly; pure
Viage	Voyage
Vicegerent	A person appointed by the king with full authority to act on his behalf

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Vidame	A layman who acted for a bishop in legal and business matters
Vie crowns	A gambling game by tossing coins for double or quits
Vilipend	To regard, or treat, a person as being vile or worthless
Vility	Vileness
Vineat	An ornamental border of vine leaves in a manuscript
Visor	A mask or outward show
Vitiate	To spoil or wear out
Vocable	A spoken word
Void	To depart from
Waits	The members of a municipal band, employed by the city to play on public occasions
Walisch	Welsh
Wan hope	Despair
Wanyand	An imprecation or curse
Ward	A lock; prison
Warren	An area of land enclosed for breeding game animals or birds.
Wast	Year, day and <i>wast</i> = "a prerogative whereby the sovereign was entitled to the profits for a year and a day of a tenement held by a person attainted of petty treason or felony, with the right of wasting the tenement" (OED)
Waster	A wooden sword used for fencing practice
Watchet-hose	Pale blue stockings
Waxen	Grown up

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Weasand	The throat
Web	A piece of woven cloth, as it comes from the loom
Weed	A cloak or costume
Ween	Suppose, believe
Weet	To know
Wele	Prosperity
Wete, weten	1) to know 2) to ask of someone
Wheeler	A wheel-maker
Where-through	Through which
Whirlpit	A whirlpool
Whist	To whisper
Whittled	Drunk
Wild he, nild he	Whether he wanted or not
Will-works	Works performed by the human will, without divine grace
Will-worship	Worship of God in a form or way not authorised by Him (i.e. different from those of the speaker)
Wimble	An auger or gimlet
Wis	1) To know 2) To declare
Wist	Knew
Wit	To know
Witty	Sensible, intelligent
Wolden	Would
Wonnyer, Wonnier	Inhabitant

FOXES BOOK OF MARTYRS

Wood-knife	A short sword or large knife, used by huntsmen for disembowelling and cutting up game
Woodness	Madness, violent anger
Woolward	<i>To go woolward</i> = to wear coarse woollen cloth next the skin, as a penance or punishment
Wot	Know
Wracke	Revenge
Wrakers	Those who wreak vengeance
Wreke	To work, do something
Writhe	To distort
Wyllingly	Thankfully
Ybeden	Bade
Ybore	Born
Ych	I
Year-mind	A Mass said on the anniversary of someone's death
Yeve	To give
Yift	A gift
Ylich	Equally
Yunker	A young gentleman
You-ward	Towards you
Yuill	Evil
Ywit	Know
Zif	Thus; or as phrase <i>zif all</i> = although

Life Of John Fox

(From The Dictionary of National Biography, 1885)

FOX, JOHN (1516-1587), martyrologist, was born at Boston, Lincolnshire, in 1516. The date is supplied by a grant of arms made to his family on 21 Dec. 1598 (MAITLAND, Notes, pt. i. 8-10). He is there said to be lineally connected with Richard Foxe, bishop of Winchester, but this relationship is improbable. The father, of whom nothing is known, died while his sons were very young. Foxe had at least one brother. The mother married a second husband, Richard Melton, to whom Foxe dedicated an early work, 'An Instruccyon of .Christen Fayth,' with every mark of affection. He was a studious youth, and attracted the notice of one Randall, a citizen of Coventry, and of John Harding or Hawarden, fellow of Brasenose College, Oxford. His stepfather's means were small, and these friends sent him to Oxford about 1532, when he was sixteen years old. According to the untrustworthy biography of 1641, attributed to Foxe's son Samuel, Foxe entered at Brasenose College, where his patron Hawarden was tutor. He is not mentioned in the college books. It must, however, be admitted that Foxe, when dedicating his 'Syllogisticon' (1563) to Hawarden, writes of him as if he had been his tutor; and that Alexander Nowell, afterwards dean of St. Paul's (stated in the biography of 1641 to have been Foxe's chamber-fellow at Oxford), was a member of Brasenose, and was one of Foxe's lifelong friends. Foxe also refers to Brasenose thrice in his 'Actes and Monuments,' but the absence of any comment indicating personal association with the place does not give this circumstance any weight. If he resided at Brasenose at all, it was probably for a brief period as Hawarden's private pupil. He must undoubtedly have attended Magdalen College School at the same time. A close connection with both Magdalen School and College is beyond question. The matriculation register for the years during which Foxe would have been 'in statu pupillari' is unfortunately lost. But he became probationer fellow of Magdalen in July 1538, and full fellow 25 July 1539, being joint lecturer in logic with Baldwin Norton in 1539-1540, and proceeding B.A. 17 July 1537 and M.A. in July 1543 (Oxf. Univ. Reg., Oxf. Hist. Soc., i. 188). Foxe repeatedly identifies himself with Magdalen in his works and private letters. 'For which foundation,' he writes in the 'Actes,' iii. 716, 'as there have been and be yet many students bound to yield grateful thanks unto God, so I must needs confess to be one, except I will be unkind.' About 1564, when one West (formerly of Magdalen) was charged in the court of high commission with making rebellious speeches, Foxe used his influence to procure the offender's pardon, on the sole ground that he had belonged to the same school and college at Oxford as himself. As fellow of Magdalen Foxe had his difficulties. His intimate friends and correspondents at Oxford included, besides Nowell, Richard Bertie, John Cheke of Cambridge, Hugh Latimer, and William Tindal, and like them he strongly favoured extreme forms of protestantism.

His colleagues at Magdalen were divided on doctrinal questions, and the majority inclined to the old forms of religious belief. He was bound by the statutes to attend the college chapel with regularity, and to proceed to holy orders within seven years of his election to his fellowship. He declined to conform to either rule. Complaint was made to the president, Dr. Owen Oglethorp, and Foxe defended himself in a long letter (Lansd. MS. 388). He expressly objected to the enforcement of celibacy on the fellows. Finally, in July 1545, he and five of his colleagues resigned their fellowships. There was no expulsion, as Foxe's biographer of 1641 and most of his successors have asserted. The college register records that 'ex honesta causa recesserunt sponte a collegio,' and Foxe's future references to his college prove that he bore it no ill-will.

Before leaving Oxford, Foxe mentioned in a letter to Tindal that he had derived much satisfaction from a visit to the Lucy family at Charlecote, Warwickshire. Thither he now directed his steps. William Lucy seems to have given him temporary employment as tutor to his son Thomas. On 3 Feb. 1546-7 Foxe married, at Charlecote Church, Agnes Randall, daughter of his old friend of Coventry, a lady who seems to have been in the service of the Lucys. He thereupon came up to London to seek a livelihood. The biographer of 1641 draws a dreary picture of his disappointments and destitution, and relates how an unknown and anonymous benefactor put a purse of gold into his hand, while in a half-dying condition in St. Paul's Cathedral, and how he received soon afterwards an invitation to visit Mary Fitzroy, duchess of Richmond, at her residence, Mountjoy House, Knight rider Street. The latter statement is well founded. It is undoubted that Foxe and his friend Bale, whose acquaintance he first made at Oxford, were both, early in 1548, entertained by the duchess, who was at one with them on religious questions (Actes, iii. 705). Through the joint recommendation of his hostess and of Bale, Foxe was moreover appointed before the end of the year tutor to the orphan children of Henry Howard, earl of Surrey, who had been executed 19 Jan. 1546-7. The duchess was the earl's sister, and Bale was intimate with Lord Wentworth, who had been the children's guardian since their father's death. There were two boys, Thomas, afterwards duke of Norfolk (b. 1536), and Henry Howard, afterwards earl of Northampton (b. 1539), together with three girls. Foxe joined his pupils at the castle of Reigate, a manor belonging to their grandfather, the Duke of Norfolk. He remained there for five years.

In that interval Foxe published his earliest theological tracts. All advocated advanced reforming views. Their titles are: 'De non plectendis morte adulteris consultatio Ioannis Foxi,' London, per Hugonem Syngletonum, 1548, dedicated to Thomas Picton; 'A Sarmon of Jhon Oecolampadius to Yong Men and Maydens,' dedicated to 'Master Segrave,' London? 1550?; 'An Instruccyon of Christen Fayth,' London, Hugh Syngleton, 1550? dedicated to Melton, his stepfather, a translation from Urbanus Regius; and 'De Censura, sive Excommunicatione Ecclesiastica, Interpellatio ad archiepiscopum Cantabr.,' London, Stephen Mierdmannus, 1551. The first work was reissued in 1549 under the new title 'De lapsis in Ecclesiam recipiendis consultatio,' with a 'Præfaciuncula ad lectorem' substituted for the dedication to Picton

(MAITLAND, *Early Hooks in Lambeth Library*, pp. 223-4). Furthermore, he prepared a school book, 'Tables of Grammar,' London, 1552. According to Wood, eight lords of the privy council subscribed to print this work, but its brevity disappointed its patrons. Meanwhile Foxe was reading much in church history with a view to an elaborate defence of the protestant position. On 24 June 1550 he was ordained deacon by Ridley, bishop of London, in St. Paul's Cathedral. He stayed for the purpose in Barbican, at the house of the Duchess dowager of Suffolk, who became the wife of; his friend, Richard Bertie.. Subsequently he preached as a volunteer at Reigate, being the first to preach protestantism there.

The accession of Mary in July 1553 proved of serious import to Foxe. One of the queen's earliest acts was to release from prison the old Duke of Norfolk (d. 1554), the grandfather of Foxe's pupils. The duke was a catholic, and promptly dismissed Foxe from his tutorship. It is probable that Foxe thereupon took up his residence at Stepney, whence he dates the dedication of 'A Fruitfull Sermon of the moost Euangelicall wryter, M. Luther, made of the Angelles '(London, by Hugh Syngleton, 1554?). The elder lad, Thomas, had formed a strong affection for his teacher, and when he was sent from Reigate to be under the care of Bishop Gardiner at Winchester House, he contrived that Foxe should pay him secret visits. Foxe was soon alarmed by the obvious signs of a catholic revival. A rumour that parliament was about to re-enact the six articles of 1539 drew from him a well-written Latin petition denouncing any change in the religious establishment. It is reported by the biographer of 1641 that early in 1554 Foxe was visiting his pupil at Gardiner's house, when the bishop entered the room, and was told that Foxe was the lad's physician. Gardiner paid Foxe an equivocal compliment, which raised his suspicions. The majority of his friends had already left England for the continent at the first outbreak of persecution, and he determined to follow them. With his wife, who was expecting her confinement, he hurried to Ipswich, and arrived at Nieuport after a very stormy passage. He travelled to Strasburg by easy stages, and met his friend Edmund Grindal there in July. He had brought with him in manuscript the first part of a Latin treatise on the persecutions of reformers in Europe from the time of Wycliffe to his own day. A Strasburg printer, Wendelin Richelius, hurriedly put it into type in time for the great Frankfort fair. The volume, a small octavo of 212 leaves, is now of great rarity. It forms the earliest draft of the 'Actes and Monuments;' but only comes down to 1500, and deals mainly with the lives of Wycliffe and Huss. Some notes of Bishop Pecock are added, together with an address to the university of Oxford, deploring the recent revival there of the doctrine of transubstantiation. The dedication, dated from Strasburg 31 Aug. 1554, was addressed to Christopher, duke of Würtemberg, and is said to have displeased the duke, a well-known patron of protestants. The title usually runs: 'Commentarii rerum in ecclesia gestarum maximarumque per totam Europam persecutionum a Vuicleui temporibus ad hanc usque ætatem descriptio. Liber primus. . . . Anno MDLIII.' But copies are met with with a title-page beginning 'Chronicon Ecclesiæ continens historiam rerum,' &c., where the date is given as MDLXIII, and the printer's name as Josias instead of Wendelinus Richelius. Dr. Maitland suggested

that this date was an error due to the hasty production, but it seems more probable that the second title belongs to a later reprint.

By the end of 1554 Foxe had joined the protestant refugees at Frankfort, and was lodging with a well-known puritan, Anthony Gilby. Foxe found a heated controversy as to forms of worship raging among his countrymen at Frankfort. Some wished to adhere to Edward VI's second prayer-book, others desired a severer liturgy, and denounced the surplice and viva-voce responses. The civic authorities had meanwhile directed the adoption of the service-book of the French protestants. Various modifications were suggested, but all failed to pacify the contending factions. Knox had lately been summoned from Geneva by a portion of the English at Frankfort to act as their minister. He proposed that the dispute should be referred to Calvin. Foxe, who at once took a prominent place among Knox's supporters, encouraged this course. Calvin recommended a compromise between the Anglican and Genevan forms of prayer. Foxe offered, in conjunction with Knox and others, to give the suggestion practical effect. The offer was rejected, but a temporary settlement was effected by Knox without Foxe's aid. In the middle of 1555 the quarrel broke out anew. Dr. Richard Cox reached Frankfort, and at once headed the party in favour of an undiluted anglican ritual. Knox attacked Cox from his pulpit. But Cox and his friends had influence with the civic authorities; serious charges were brought against Knox, and he was directed to quit the town. The controversy was not ended. Foxe suggested arbitration, but he was overruled. On 1 Sept. 1555 he and Whittingham, now the leaders of the Genevan party, announced their intention of abandoning Frankfort. They gave Knox's expulsion as their chief reason for this step. Whittingham straightway left for Geneva. Foxe remained behind, reluctant to part with Nowell and other friends. As a final attempt at reconciling the rival parties he wrote (12 Oct.) entreating Peter Martyr, whom he had met at Strasburg, to come and lecture on divinity to the English at Frankfort. Despite the controversy, he spoke of the kind reception with which he had met there. But Martyr declined the invitation, and in the middle of November Foxe removed to Basle. Foxe suffered acutely from poverty while at Basle. He wrote to Grindal soon after his arrival that he was reduced to his last penny, and was thankful for a gift of two crowns. He begged his pupil, now Duke of Norfolk, and his new patron, the Duke of Würtemberg, to help him. But his destitution did not blunt his energies. He found employment as a reader of the press in the printing office of Johann Herbst or Oporinus, an enthusiastic protestant and publisher of protestant books. Foxe was henceforth closely connected with the trade of printing. According to the 'Stationers' Register' (ed. Arber, i. 33), one John Foxe took up the freedom of the Stationers' Company on 5 March 1554-5, and paid 3s. 4d. for his breakfast on the occasion. His intimate association in later years with the London printer, John Day (1522-1584), makes it almost certain that this entry refers to the martyrologist. Oporinus and Foxe lived on the best of terms; they corresponded after Foxe had left the continent, and Oporinus allowed Foxe, while in his employ, adequate leisure for his own books. Before leaving Frankfort he had begun to translate into Latin Cranmer's treatise on the Eucharist in answer to Gardiner (London, 1551).

He found the task difficult. Grindal and others begged him to persevere. "When he heard of Cranmer's death in 1556 he at once negotiated with Christopher Froschover of Zurich for its publication, but the negotiation dragged on till 1559, and the work, although partly utilised by Foxe elsewhere, still remains in manuscript (Harleian MS. 418). In 1556 Oporinus published Foxe's 'Christus Triumphans,' an apocalyptic drama after German models, in five acts of Latin verse, concluding with a 'panegyricon' on Christ in Latin prose. The original manuscript is in Lansdowne MS. 1073. Tanner says that an edition was issued in London in 1551, a statement of doubtful authority. The work is a crude and tedious mystery play, but achieved such success as to be published in a French translation by Jean Bienvenu at Geneva in 1562, a form in which it is now of the utmost rarity. An English translation by Richard Day appeared in 1578, 1599, and 1607, and reprints of the original, prepared by Thomas Comber for use in schools, 'ob insignem styli elegantiam'-- an undeserved compliment -- are dated 1672 and 1677 (cf. HERFORD, *Studies in the Lit. Relations of England and Germany*, pp. 138-48). After Ridley, Latimer, and Cranmer had fallen at the stake, Foxe drew up an admirable expostulation and plea for toleration, addressed to the nobility of England (8 Feb. 1555-6). It was first printed by Oporinus at Basle in 1557 under the title 'Ad inclytos ac præpotentes Angliæ procures . . . supplicatio. Autore Ioanne Foxo Anglo.' In the same year he brought out an ingenious series of rules for aiding the memory, entitled 'Locorum communium logicalium tituli et ordines 150, ad seriem prædicamentorum decem descripti,' Basle, which was reissued in London as 'Pandectæ locorum communium' in 1585. In 1557 and 1558 Foxe remonstrated in a friendly way with Knox on account of the strong language used in 'The First Blast of the Trumpet; 'and on Elizabeth's accession he wrote a congratulatory address, which Oporinus printed. Meanwhile Foxe was receiving through Grindal reports of the protestant persecutions in England. Bradford's case was one of the earliest he received. When reports of Cranmer's examinations arrived Foxe prepared them for publication, and Grindal seems to have proposed that these and the reports of proceedings against other martyrs should be issued separately in two forms, one in Latin and the other in English. Foxe was to be responsible for the Latin form. The English form was to be prepared and distributed in England. Only in the case of the story of Philpot's martyrdom was this plan carried out. Strype preserves the title of Foxe's pamphlet, printed at Basle, detailing Philpot's sufferings 'Mira et elegans cum primis historia vel tragædia potius de tota ratione examinationis et condemnationis J.Philpotti . . . nunc in Latinum versa, interprete J. F.,' but no copy is now known. On 10 June 1557 Grindal urged Fox to complete at once his account of the persecution of reformers in England as far as the end of Henry VIII's reign (GRINDAL, *Remaines, Parker Soc.*, p. 223 et seq.) He worked steadily, and in 1559 had brought his story of persecution down to nearly the end of Mary's reign. Nicolaus Brylinger with Oporinus sent the work, which was all in Latin, to press, and it appeared in folio under the title 'Rerum in ecclesia gestarum, quæ postremis et periculosis his temporibus evenerunt, maximarumque per Europam Persecutionum ac Sanctorum Dei Martyrum si quæ insignioris exempli sunt, digesti per Regna et Nationes commentarii. Pars prima, in qua primum de rebus per Angliam et Scotiam gestis atque in primis de horrenda sub

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Maria nuper regina persecutione narratio continetur. Autore Joanne Foxo, Anglo.' A second part, giving the history of the persecutions of the reformers on the continent, was announced to follow, but Foxe abandoned it, and that part of the work was undertaken by Henry Pantaleone of Zurich. This great volume of 732 numbered pages is in six books, of which the first embodies the little volume of 'Commentarii.' The expostulation addressed to the nobility is reprinted (pp. 239-61). Bishop Hooper's treatise on the Eucharist, forwarded to Bullinger, and written while in prison, appears with dissertations on the same subject by Ridley, Latimer, and Cranmer. The whole was dedicated to Foxe's pupil, the Duke of Norfolk (1 Sept. 1559). At the same time as the book was issued the pope (Paul IV) announced that he had prohibited Oporinus from publishing any further books.

Foxe left for England in October, a month after his great book had been published. He wrote announcing his arrival to the Duke of Norfolk, who offered him lodgings in his house at Christchurch, Aldgate, and afterwards invited him to one of his country houses. On 25 Jan. 1559-60 Grindal, now" bishop of London, ordained him priest, and in September 1560 Parkhurst, another friend, who had just become bishop of Norwich, promised to use his influence to obtain a prebendal stall at Norwich for him. Foxe is often represented as having lived for some time with Parkhurst, and as having 1 preached in his diocese. The bishop invited him to Norwich (29 Jan. 1563-4), but there is no evidence of an earlier visit. From the autumn of 1561 Foxe was chiefly engaged in translating his latest volume into English and in elaborating its information. The papers of Ralph Morice, Cranmer's secretary, had fallen into his hands, together with much new and, as Foxe believed, authentic material. Most of his time was clearly spent in London at the Duke of Norfolk's house in Aldgate, but every Monday he worked at the printing-office of John Day in Aldersgate Street, who had undertaken the publication.

In 1564, after the death of the Duchess of Norfolk, Foxe removed from the duke's house to Day's house in Aldersgate Street, and took a prominent part in Day's business. He petitioned Cecil (6 July 1568) to relax in Day's behalf the law prohibiting a printer from employing more than four foreign workmen. Day's close connection with Foxe's great undertaking is commemorated in the lines on Day's tombstone in the church of Little Bradley, Suffolk:

He set a Fox to wright how martyrs runne
By death to lyfe: Fox ventured paynes and health
To give them light: Daye spent in print his wealth.

(Notes and Queries, 6th ser. yiii. 246.)

But Foxe's stay in Day's house was probably only temporary. In 1565 he spent some time at Waltham. The register states that two of his children, Rafe and Mary, were baptised there on 29 Jan. 1565-6. Fuller in 'The Infant's Advocate,' 1653, not only credits Waltham with being Foxe's home when he was preparing 'his large and

learned works,' but says that he left his posterity a considerable estate in the parish. The biographer of 1641 writes that Foxe was on very good terms with Anne, the wife of Sir Thomas Heneage, who was a large landowner in the neighbourhood of Waltham. On 24 July 1749 the antiquary Dr. Stukeley made a pilgrimage to the house associated with Foxe at Waltham, and it then seems to have been a popular show-place (Memoirs, ii. 211). About 1570 Foxe removed to Grub Street, where he probably lived till his death.

On 20 March 1562-3 Foxe's 'Actes and Monuments' issued from Day's press, on the very same day as Oporinus published at Basle the second part of the Latin original containing Pantaleone's account of the persecutions on the continent. The title of the 'Actes and Monuments' seems to have been borrowed from a book called 'Actiones et Monimenta Martyrum,' printed by Jean Crespin at Geneva in 1560. Grindal had written of Foxe's projected work as 'Historia Martyrum,' 19 Dec. 1558. From the date of its publication it was popularly known as the 'Book of Martyrs,' and even in official documents as 'Monumenta Martyrum.' The first edition has four dedicatory epistles: to Jesus Christ, the queen, ad doctum lectorem (alone in Latin), and to the persecutors of God's truth. A preface 'on the utility of the story' is a translation from the Basle volume of 1559. Foxe forwarded a copy to Magdalen College, with a letter explaining that the work was written in English 'for the good of the country and the information of the multitude,' and received in payment 6*l.* 13*s.* 4*d.* The success of the undertaking was immediate, and at the suggestion of Jewell, bishop of Salisbury, the author received his first reward in the shape of a prebend in Salisbury Cathedral, together with the lease of the vicarage of Shipton (11 May 1563). Before the year was out he had brought out an elaborate treatise on the Eucharist, entitled 'Syllogisticon,' with a dedication to his old friend Hawarden, now principal of Brasenose, and in 1564 he published a Latin translation of Grindal's funeral sermon in memory of the Emperor Ferdinand I. But he also spent much time in helping the plague-stricken, and made a powerful appeal to the citizens for help for the afflicted (1564). His poverty did not cease. His clothes were still shabby; the pension which the Duke of Norfolk gave him was very small, and when he bestowed the vicarage of Shipton on William Master he appealed to the queen (August 1564) to remit the payment of first-fruits, on the ground that neither of them had a farthing. He also informed her, in very complimentary terms, that he contemplated writing her life. At Salisbury he declined to conform or to attend to his duties regularly. He had conscientious objections to the surplice. He was absent from Jewell's visitation in June 1568, and in the following December was declared contumacious on refusing to devote a tithe of his income to the repair of the cathedral. On the Good Friday after the publication of the papal bull excommunicating the queen (1570), Foxe, at Grindal's bidding, preached a powerful sermon at St. Paul's Cross, and renewed his attacks on the catholics. The sermon, entitled 'A Sermon of Christ Crucified,' was published by Day immediately, with a prayer and 'a postscript to the papists,' and was reissued, 'newly recognised by the authour,' in 1575, 1577, and 1585. A very rare edition was printed for the Stationers' Company in 1609. On 1 Oct. 1571 Foxe

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translated it into Latin, and Day issued it under the title 'De Christo Crucifixo Concio.' In this shape it was published at Frankfort in 1575.

Foxe's correspondence was rapidly increasing, and his position in ecclesiastical circles grew influential. Parkhurst (29 Jan. 1563-4) solicited his aid in behalf of Conrad Gesner, who was writing on the early Christian writers. Lawrence Humphrey, president of Magdalen, appealed to him to procure for him an exemption from the regulations affecting clerical dress, but Humphrey afterwards conformed. On 20 Nov. 1573 one Torporley begged him to obtain for him a studentship at Christ Church. Strangers consulted him repeatedly about their religious difficulties. Francis Baxter (4 Jan. 1572) inquired his opinion respecting the lawfulness of sponsors, and another correspondent asked how he was to cure himself of the habit of blaspheming. About the same time Foxe corresponded with Lord-chief-justice Monson respecting the appointment of a schoolmaster at Ipswich, and recommended a lady to marry one of his intimate friends.

Much of his correspondence also dealt with the credibility of his monumental work. The catholics had been greatly angered by its publication. They nicknamed it 'Foxe's Golden Legend,' and expressed special disgust at the calendar prefixed to the book, in which the protestant martyrs took the place of the old saints (STRYPE, *Annals*, i. 375-80). Foxe's accuracy was first seriously impugned in the 'Dialogi Sex,' published in 1566 under the name of Alan Cope, although the author was without doubt Nicholas Harpsfield. Foxe showed some sensitiveness to such attacks. He instituted inquiries with a view to corrections or corroborations for a second edition, which the puritan party deemed it desirable to issue before the meeting of parliament in April 1571. This edition (1570) was in two volumes, the first of 934 pages, and the second of 1378. New engravings were added; there was a new dedication to the queen, in which Foxe declared that he only republished the book to confute the attacks of evil-disposed persons, who had made it appear that his work was as 'full of lies as lines.' The address to the persecutors of God's truth was omitted; a protestation to the true and faithful congregation of Christ's universal church, and four questions addressed to the church of Rome were added. Magdalen College paid 6*l.* 8*s.* for a copy of this new edition, and another copy belonging to Nowell was bequeathed by him to Brasenose, where it still is. Convocation meeting at Canterbury on 3 April resolved that copies of this edition, which was called in the canon 'Monumenta Martyrum,' should be placed in cathedral churches and in the houses of archbishops, bishops, deacons, and archdeacons. Although this canon was never confirmed by parliament, it was very widely adopted in the country.

About the same time Foxe prepared, from manuscripts chiefly supplied by Archbishop Parker, a collection of the regulations adopted by the reformed English church, which was entitled 'Reformatio Legum.' A proposal in parliament to accept this collection as the official code of ecclesiastical law met with no success, owing to the queen's intervention and her promise never fulfilled that her ministers should undertake a like task. But it was printed by Day in 1571, and held by the puritans in

high esteem. It was reissued in 1640, and again by Edward Cardwell in 1850. In the same year (1571) Foxe performed for Parker a more important task. He produced, with a dedication to the queen, an edition of the Anglo-Saxon text of the Gospels. This was similarly printed by Day, and is now a rare book. Two years later he collected the works of Tindal, Frith, and Barnes, giving extracts from his own account of the writers in his 'Actes.'

On 2 June 1572 Foxe's pupil and patron, the Duke of Norfolk, was executed, at the age of thirty-six, for conspiring with Mary Queen of Scots and the catholic nobility against Elizabeth. Foxe attended him to the scaffold. Some time before he had heard the rumours of Norfolk's contemplated marriage with the Queen of Scots, and had written a strong protest against it. Foxe's biographers have exaggerated the influence which his early training exerted on the duke and on his brother, Henry Howard, afterwards earl of Northampton. It is obvious that they assimilated few of their tutor's religious principles. On the scaffold the duke denied that he was a catholic; but he, like his brother in after years, had shown unmistakable leanings to Catholicism. It is to the credit of both Foxe and the duke that their affection for each other never waned. The duke directed his heirs to allow Foxe an annuity of 20*l*. On 14 Oct. of the same year Bishop Pilkington installed Foxe in a prebendal stall at Durham Cathedral; but Foxe was still obstinately opposed to the surplice, and within the year he resigned the office. Tanner asserts that he was at one time vicar of St. Giles's, Cripplegate. Foxe's friend, Robert Crowley, held this benefice for a long period; but he was suspended between 1569 and 1578, when Foxe may have assisted in the work of the parish. In 1575 Foxe energetically sought to obtain the remission of the capital sentence in the case of two Dutch anabaptists condemned to the stake for their opinions. He wrote to the queen, Lord Burghley, and Lord-chief-justice Monson, pointing out the disproportion between the offence and the punishment, and deprecating the penalty of death in cases of heresy. He also appealed to one of the prisoners to acknowledge the errors of his opinion, with which he had no sympathy. A respite of a month was allowed, but both prisoners were burnt at the stake 22 July. In 1576 and 1583 the third and fourth editions of the 'Actes' were issued. On 1 April 1577 Foxe preached a Latin sermon at the baptism of a Jew, Nathaniel, in Allhallows Church, Lombard Street (cf. 'Elizabethan England and the Jews,' by the present writer, in *New Shakspeare Soc. Trans.* 1888). The title of the original ran: 'De Oliva Evangelica. Concio in baptismo Iudæi habita. Londini, primo mens. April.' London, by Christopher Barker, 1577, dedicated to Sir Francis Walsingham. At the close is a prose 'Appendicula de Christo Triumphante,' dedicated to Sir Thomas Heneage. A translation by James Bell appeared in 1578, with the Jew's confession of faith. In 1580 the same translator issued a tract entitled 'The Pope Confuted,' which professed to be another translation from Foxe, although the original is not identified. Tanner assigns 'A New Years Gift touching the deliverance of certain Christians from the Turkish gallies' to 1579, and says it was published in London. Foxe completed Haddon's second reply to Osorius in his 'Contra Hieron. Osorium . . . Responsio Apologetica,' dedicated to Sebastian, king of Portugal (Latin version 1577, English

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translation 1581). In 1583 he contested Osorius's view of 'Justification by Faith' in a new treatise on the subject, 'De Christo gratis iustificante. Contra Osorianam iustitiam. Lond., by Thomas Purfoot, impensis Geor. Byshop,' 1583. Tanner mentions an English translation dated 1598. 'Disputatio Ioannis Foxii Angli contra Iesuitas' appeared in 1585 at Rochelle, in the third volume of 'Doctrinæ Iesuiticæ Præcipua Capita.' According to Tanner, Foxe also edited in the same year Bishop Pilkington's 'Latin Commentary on Nehemiah.'

Foxe's health in 1586 was rapidly breaking. An attempt in June of that year on the part of Bishop Piers of Salisbury to deprive him of the lease of Shipton much annoyed him; but the bishop did not press his point when he learned that he might by forbearance 'please that good man Mr. Foxe.' Foxe died after much suffering in April 1587, and was buried in St. Giles's Church, Cripplegate, where a monument, with an inscription by his son Samuel, is still extant. His final work, 'Eicasmī seu Meditationes in Sacram Apocalypsin,' was printed posthumously in 1587 by George Bishop, and dedicated by Foxe's son Samuel to Archbishop Whitgift. Foxe was charitable to the poor, although he never was well-to-do, and would seem to have been of a cheerful temperament, despite his fervent piety. A letter to him from Bishop Parkhurst shows that he was a lover and a judge of dogs. His wife, who possessed all the womanly virtues, died 22 April 1605. Two sons, Samuel and Simeon, are separately noticed. A daughter, born in Flanders in 1555, and the two children Rafe and Mary, baptised at Waltham Abbey early in 1566, seem to have completed his family.

Of Foxe's great work, the 'Actes and Monuments,' four editions were published in his lifetime, viz. in 1563, 1570, 1576, and 1583. Five later editions are dated respectively 1596, 1610, 1632, 1641, and 1684. All are in folio. The first edition was in one volume, the next four in two volumes, and the last four named in three. The fifth edition (1596) consisted of twelve hundred copies. The edition of 1641 includes for the first time the memoir of the author, the authenticity of which is much contested. All have woodcuts, probably by German artists, inserted in the printed page. The first eight editions are all rare; the first two excessively rare. No quite perfect copy of the 1563 edition is extant. Slightly imperfect copies are at the British Museum, the Bodleian, the Cambridge University Library, Magdalen and Christ Church, Oxford. In the Huth Library a good copy has been constructed out of two imperfect ones. Early in the seventeenth century the first edition had become scarce, and Archbishop Spotiswood, writing before 1639, denied its existence. The corrected edition of 1570, which convocation directed to be placed in all cathedral churches, is more frequently met with. Many Oxford colleges possess perfect copies, but as early as 1725 Hearne wrote that this edition also was excessively rare. The British Museum possesses a complete set of the nine early editions.

Foxe's 'Actes' is often met with in libraries attached to parish churches. This was not strictly in obedience to the order of convocation of 1571, which only mentioned cathedral churches; but many clergymen deemed it desirable to give the

order a liberal interpretation, and to recommend the purchase of the book for their churches. According to the vestry minutes of St. Michael, Cornhill, it was agreed, 11 Jan. 1571-2, 'that the booke of Martyrs of Mr. Foxe and the paraphrases of Erasmus shal be bowght for the church and tyed with a chayne to the Egle bras.' Foxe's volumes cost the parish *2l. 2s. 6d.* At the church of St. John the Baptist, Glastonbury, the 1570 edition is also known to have been bought at the same time. Various editions mostly mutilated but still chained are known to exist or have very recently existed in the parish churches of Apethorpe (Northamptonshire), Arreton (Isle of Wight), Chelsea, Enstone (Oxfordshire), Kinver (Staffordshire), Lessingham (Norfolk), St. Nicholas (Newcastle-on-Tyne), Northwold (Norfolk), Stratford-on-Avon, Waltham, St. Cuthbert (Wells).

Of modern editions that edited by S. R. Cattley, with introduction by Canon Townsend, in eight volumes (1837-41), is the best known. It professed to be based on the 1583 edition, with careful collation of other early editions. But Dr. Maitland proved these pretensions to be false, and showed that the editing was perfunctorily and ignorantly performed. Slight improvements were made in a reissue (1844-9). In 1877 Dr. Stoughton professed to edit the book again in eight volumes, but his text and notes are not very scholarly. The earliest abridgment was prepared by Timothy Bright and issued, with a dedication to Sir Francis Walsingham, in 1589. Another, by the Rev. Thomas Mason of Odiham, appeared, under the title of 'Christ's Victorie over Sathans Tyrannic,' in 1615. Slighter epitomes are Leigh's 'Memorable Collections,' 1651; 'A brief Historical Relation of the most material passages and persecutions of the Church of Christ . . . collected by Jacob Bauthumley,' London, 1676; and 'ΜΑΡΤΥΡΟΛΟΓΙΑ ΑΛΦΑΒΕΤΙΚΗ' by N. T., M.A., T.C.C., London, 1677. A modern abridgment, by John Milner (1837), was reissued in 1848 and 1863, with an introduction by Ingram Cobbin. Numerous extracts have been published separately, mainly as religious tracts. John Stockwood appended to his 'Treasure of Trueth,' 1576, 'Notes appertayning to the matter of Election gathered by the Godly and learned father, I. Foxe.' Hakluyt appropriated Foxe's account of Richard I's voyage to Palestine (Voyages, 1598, vol. ii.) Foxe's accounts of the martyrs of Sussex, Suffolk, and other counties have been collected and issued in separate volumes. With the puritan clergy, and in almost all English households where puritanism prevailed, Foxe's 'Actes' was long the sole authority for church history, and an armoury of arguments in defence of protestantism against Catholicism. Even Nicholas Ferrar, in his community of Little Gidding, Huntingdonshire, directed that a chapter of it should be read every Sunday evening along with the Bible, and clergymen repeatedly made its stories of martyrdom the subject of their sermons. But as early as 1563, when Nicholas Harpsfield wrote his 'Sex Dialogi,' which his friend, Alan Cope, published under his own name, Foxe's veracity has been powerfully attacked. Robert Parsons the Jesuit condemned the work as a carefully concocted series of lies in his 'Treatise of the Three Conversions of England,' 1603. Archbishop Laud in 1638 refused to license a new edition for the press (RUSHWORTH, ii. 450), and was charged at his trial with having ordered the book to be withdrawn from some parish churches

(LAUD, Works, iv. 405). Peter Heylyn denied that Foxe was an authority on matters of doctrine affecting the church of England. Jeremy Collier contested his accuracy in his 'Ecclesiastical History,' 1702-14. Dr. John Milner, the Roman catholic bishop of Castabala (d. 1826), and George Leo Haydock, in 'A Key to the Roman Catholic Office,' 1823, are the best modern representatives of catholic critics. William Eusebius Andrews's 'Examination of Foxe's Calendar,' 3 vols. 1826, is an intemperate attack from the same point of view. But the most learned indictment of Foxe's honesty and accuracy was Dr. S. R. Maitland, who in a series of pamphlets and letters issued between 1837 and 1842 subjected portions of his great work to a rigorous scrutiny.

The enormous size of Foxe's work has prevented a critical examination of the whole. But it is plain from such examination as the work has undergone that Foxe was too zealous a partisan to write with historical precision. He is a passionate advocate, ready to accept any *prima facie* evidence. His style has the vigour that comes of deep conviction, and there is a pathetic picturesqueness in the forcible simplicity with which he presents his readers with the details of his heroes' sufferings. His popularity is thus amply accounted for. But the coarse ribaldry with which he belabours his opponents exceeds all literary license. His account of the protestant martyrs of the sixteenth century is mainly based on statements made by the martyrs themselves or by their friends, and they thus form a unique collection of documents usually inaccessible elsewhere and always illustrative of the social habits and tone of thought of the English protestants of his day. 'A Compendious Register' (Lond. 1559) of the Marian martyrs by Thomas Brice doubtless supplied some hints. Foxe's mistakes sometimes arise from faulty and hasty copying of original documents, but are more often the result of wilful exaggeration. A very friendly critic, John Deighton, showed that Foxe's account of the martyrdom of 'Jhon Home and a woman' at Newent on 25 Sept. 1556 is an amplification of the suffering at the stake of Edward Home on 25 Sept. 1558 (NICHOLS, p. 69). No woman suffered at all. The errors in date and Christian name in the case of the man are very typical. Foxe moreover undoubtedly included among his martyrs persons executed for ordinary secular offences. He acknowledged his error in the case of John Marbeck, a Windsor 'martyr' of 1543 whom he represented, in his text of 1563 to have been burnt, whereas the man was condemned, but pardoned. But Foxe was often less ingenuous. He wrote that one Greenwood or Grimwood of Hitcham, near Ipswich, Suffolk, having obtained the conviction of a 'martyr' John Cooper, on concocted evidence, died miserably soon afterwards. Foxe was informed that Greenwood was alive and that the story of his death was a fiction. He went to Ipswich to examine witnesses, but never made any alteration in his account of the matter. At a later date (according to an obiter dictum of Coke) a clergyman named Prick recited Foxe's story about Greenwood from the pulpit of Hitcham church. Greenwood was present and proceeded against Prick for libel, but the courts held that no malicious defamation was intended (see CROKE, Reports, ed. Leach, ii. 91). Foxe confessed that his story of Bishop Gardiner's death is derived from hearsay, but it is full of preposterous errors, some of which Foxe's personal knowledge must have enabled him to correct. With regard to the sketch of early

church history which precedes his story of the martyrs, he undoubtedly had recourse to some early documents, especially to bishops' registers, but he depends largely on printed works like Crespin's 'Actiones et Monumenta Martyrum,' Geneva, 1560, or Illyricus's 'Catalogus Testium Veritatis,' Basle, 1556. It has been conclusively shown that his chapter on the Waldenses is directly translated from the 'Catalogus' of Illyricus, although Illyricus is not mentioned by Foxe among the authorities whom he acknowledges to have consulted. Foxe claims to have consulted 'parchment documents' on the subject, whereas he only knew them in the text of Illyricus's book. This indicates a loose notion of literary morality which justifies some of the harshest judgments passed on Foxe. In answering Alan Cope's 'Sex Dialogi' in the edition of 1570 he acknowledges small errors, but confesses characteristically, 'I heare what you will saie; I should have taken more leisure and done it better. I graunt and confesse my fault: such is my vice. I cannot sit all the daie (M. Cope) fining and mising my letters and combing my head and smoothing myself all the daie at the glasse of Cicero. Yet notwithstanding, doing what I can and doing my good will, me thinkes I should not be reprehended.' He was a compiler on a gigantic scale, neither scrupulous nor scholarly, but appallingly industrious, and a useful witness to the temper of his age.

Dr. Maitland insisted that Foxe's name should be spelt without the final e. He himself spelt it indifferently Fox and Foxe, and latinised it sometimes as Foxus, sometimes as Foxius. His contemporaries usually write of him as Foxe.

Foxe's papers, which include many statements sent to him by correspondents in corroboration or in contradiction of his history, but never used by him, descended through his eldest son Samuel to his grandson, Thomas Foxe, and through Thomas to Thomas's daughter and sole heiress, Alice. Alice married Sir Richard Willys, created a baronet in 1646, and their son, Sir Thomas Fox Willys, died a lunatic in 1701. Strype obtained the papers shortly before that date, and when Strype died in 1737, they were purchased by Edward Harley, earl of Oxford. The majority of them now form volumes 416 to 426 and volume 590 in the Harleian collection of manuscripts at the British Museum. A few other papers are now among the Lansdowne MSS. 335, 388, 389, 819, and 1045. Strype has worked up many of these papers in his 'Ecclesiastical Memorials,' 'Life of Cranmer,' and elsewhere. An interesting selection is printed by J. G. Nichols in 'Narratives of the Reformation' (Camden Society, 1859).

A portrait by Glover has been often engraved. A painting by an unknown artist is in the National Portrait Gallery, and is inscribed 'An. Dom. 1587. Ætatis suas 70.' There is also an engraving in Holland's 'Herøologia,' p. 200.

[The earliest life of Foxe, which forms the basis of the many popular lives that have been issued for religious purposes by Foxe's admirers, is that prefixed in both English and Latin to the second volume of the 1641 edition of the Actes and Monuments, and has been generally attributed to his son Samuel, who died in 1629. The authorship is very doubtful. Samuel died twelve years before it was issued. The

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writer says in a brief introductory address that his memoir was written thirty years before publication, and there is no sign that it was regarded as a posthumous production. The handwriting of the original in Lansd. MS. 388 is not like that of Samuel Foxe's known manuscripts, and the manuscript has been elaborately corrected by a second pen. Samuel's claim is practically overthrown, and the suggestion that Simeon, Foxe's second son, who died in 1641, was the author, is not of greater value, when the writer's ignorance of Foxe's real history is properly appreciated. The dates are very few and self-contradictory. The writer, who refers to Foxe as 'Foxius noster' or 'sæpe audivi Foxium narrantem,' gives no hint outside the prefatory address to the reader that the subject of the biography was his father, and confesses ignorance on points about which a son could not have been without direct knowledge. Its value as an original authority is very small, and its attribution to Foxe of the power of prophecy and other miraculous gifts shows that it was chiefly written for purposes of religious edification. In 1579 Richard Day, John Day's son, edited and translated Foxe's *Christus Triumphans*, and his preface supplies some good biographical notes. Strype, who intended writing a full life, is the best authority, although his references to Foxe are widely scattered through his works. The *Annals*, I. i. 375 et seq., give a good account of the publication of the *Actes*. The careless memoir by Canon Townsend prefixed to the 1841 edition of the *Actes and Monuments* has been deservedly censured by Dr. Maitland. In 1870 it was rewritten by the Rev. Josiah Pratt, who took some advantage of the adverse criticism lavished on Townsend's work, and produced an improved memoir, forming the first volume of the Reformation series of *Church Historians of England*. Wood's *Athense Oxon.*; Fuller's *Worthies and Church History*; Tanner's *Bibl. Brit.*; the *Troubles at Frankfort*; Nichols's *Narratives of the Reformation*; Dr. Haitland's pamphlets; *Notes and Queries*, 2nd ser.; and W. Winter's *Biographical Notes on John Foxe*, 1876, are all useful.]

The Life and Martyrdom of Dermot O'Hurley, Archbishop Of Cashel

From *Historiae Catholicae Iberniae Compendium* by Philip O'Sullivan Beare (Lisbon, 1621), II. iv. c. 19. Translated by M. Byrne, in *Ireland under Elizabeth*, Sealy, Bryers and Walker, Dublin, 1903, and reprinted in *Irish History from Contemporary Sources*, ed. Constantia Maxwell, George Allen and Unwin, London, 1923.

[Editor's Note: This, and the following chapter, have been included in case anyone doubts that Protestants were just as vigorous in persecuting as Catholics]

Dermot O'Hurley was by birth an Irishman, the son of a gentleman, and his boyhood was, under the care of his parents, politely brought up, and instructed in the rudiments of letters. As he grew older he made such progress at Louvain and Paris in the higher studies that, if confronted with men of his own age, he was second to scarcely anyone as a grammarian: he was equal to the most eloquent as a rhetorician; superior to most in jurisprudence; and in theology inferior to few. Having obtained the degree of Doctor in Theology and Civil and Canon Law, he for four years publicly taught law at Louvain. Uniting to these accomplishments a splendid presence, dignity, and gravity of mind, he seemed to the supreme Pontiff, Gregory XIII, after he had spent some years at Rome and taken Holy Orders, worthy of being consecrated archbishop of Cashel. As soon as this office was imposed upon him, he returned to Ireland, to perish in that most doleful time for his country when its sceptre was swayed by Elizabeth Tudor, Queen of England, who was not only infected with the stain of most foul heresy, but was also the bitterest enemy of the Catholic faith and of holy bishops and priests.

Our archbishop, with the greatest pains and zeal, administered the Sacraments to the flock of his jurisdiction, and expounded the Gospel of the Lord, confirming all in the Faith, and for nearly two years vainly sought after by the English, being protected by the care and devotion of the Irish, and disguising his identity and calling by wearing secular apparel. Eventually it chanced one day while the archbishop was staying with Thomas Fleming, an Anglo-Irish baron, at his castle of Slane, in his own dominion, a grave question was started at dinner, in the presence of the squint-eyed Robert Dillon, one of the Queen's judges. The heretics, giving each his own opinion, freely proceeded to such extreme folly, that Dermot, who was present, and long kept silent, lest he should betray himself, could not any longer stand their rashness, and so, to the great astonishment of all, he easily refuted the silly doctrines of the heretics, with an air of authority, and great eloquence and learning. Hereupon Dillon was led to surmise that this was some distinguished person who might greatly obstruct heresy. He related the matter to Adam Loftus, Chancellor of Ireland, and to Henry Wallop, Lord Treasurer, both Englishmen, and with whom the government of Ireland then rested, as the Viceroy was absent. These ordered Baron Thomas, under heavy penalties, to send them the archbishop in chains. The archbishop, having meantime left Slane, was arrested by the baron and royalist emissaries in the castle at Carrick-on-Suir in the month of September 1583, whilst staying with Thomas Butler, surnamed the Black, Earl of Ormonde, who was much offended and distressed at the arrest, and afterwards did his best to rescue the bishop from the executioners, except that he did not take up arms as he ought to have done in such a case, and perhaps would have done, but that he was a Protestant.

The bishop being brought to Dublin, the chief city of the Kingdom, was kept many days in chains in a dark, dismal, and foetid prison, until that day in the following year, which is kept under the name of the Lord's Supper, on which day he was attacked by the heretics in this manner first, he was brought before Adam the Chancellor, and Henry, the Treasurer, and civilly and kindly invited to follow the tenets of the heretics, and promised large rewards on condition of abjuring his sacred character, relinquishing the office received from the Pope, and (O villainy!) entering upon the archbishopric under the Queen's authority. He told them that he was bound and resolved never to desert the Church, Faith, or Vicar of Christ Jesus for any consideration. Then the Chancellor and Treasurer endeavoured to deceive him by cunning arguments, straining every nerve to establish the truth of their falsehoods. Dermot, not relishing this, especially as he was not allowed to reply to their nonsense, bade them, stupid and ignorant men (such was his high spirit), not to offer ridiculous and false doctrines to him, an archbishop, and doctor of celebrated academies. Then the heretics, filled with anger, exclaimed if we cannot convince you by argument, we will make you quit this, your false law, and embrace our religion or feel our power. The bishop was bound hand and foot, was thrown on the ground, and tied to a large stake. His feet and legs were encased in top boots (a kind of boot at that time common, made of leather, and reaching above the knee) filled with a mixture of salt, bitumen, oil, tallow, pitch, and boiling water. The legs so booted were placed on iron bars, and horribly and cruelly roasted over a fire. When this torture had lasted a whole hour, the pitch, oil and other mixtures boiling up, burnt off not only the skin, but consumed also the flesh, and slowly destroyed the muscles, veins and arteries; and when the boots were taken off, carrying with them pieces of the roasted flesh, they left no small part of the bones bare and raw, a horrible spectacle for the bystanders, and scarcely credible. But the martyr, having his mind filled with thoughts of God and holy things, never uttered a word, but held out to the end of the torture with the same cheerfulness and serenity of countenance he had exhibited at the commencement of his sufferings. When however, in this savage way, the tyrants had failed to break the unconquerable spirit of the martyr by their more than Phalaric cruelty, he was by their order, brought back to his former prison, a foul place filled with a dense fog, ready to endure worse torments, if such could be devised.

There was at this time in Dublin, Charles Mac Morris, a priest of the Society of Jesus, skilled in medicine and chirurgery, who because he was of the faith of Christ, had been imprisoned by the English, and again discharged by them on account of curing some difficult cases for certain noblemen. This man visited the holy bishop in prison, and gave him such medical treatment, that on the fourteenth day he was able to get up from his bed for a little while. The Chancellor and Treasurer, learning of this, and that the Earl of Ormonde was coming, by whose influence and power they feared Dermot would be saved, determined in their malign wickedness to put him to death as soon as possible. Fearing, how ever, that the people would raise a disturbance, and rescue their pastor from death if it were generally known by the citizens that he was to be executed, they ordered the dregs of their soldiers and executioners to bring out the bishop on a car, early in the morning, before sunrise, and before the people were up, and hang him on a gallows outside the city. Which being done, out of all the citizens, he was met by only two, and a certain friend who had been extremely faithful to him, and had made him his particular care from the time of his capture. These followed him; and before he was strung up the archbishop, seizing the hand of his friend, and strongly squeezing it, is said to have impressed on the palm

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in an indelible red colour, the sign of the Cross -- a rare and holy pledge of his gratitude to his most faithful friend. Thereupon he was hung by a halter made of plaited osiers, and in a short time strangled, and so dying, acquired eternal reward in Heaven in the year of our Lord, 1584, on the seventh day of the month of June.

The Execution Of Servetus For Blasphemy, Heresy, & Obstinate Anabaptism, Defended

By John Knox

Are ye [the Anabaptists] able to prove, ([as ye have maliciously accused us), that we teach the people not to convert from their sins and wicked imaginations, to the last hour of their departure? do we promise to all thieves and murderers the same grace and favour that David, Peter, and this thief found? I trust thy own conscience knoweth the contrary. Permit or suffer we (be they never so high) manifest offenders to live amongst us, after their own appetites? And yet ashamest thou not impudently thus to write, "But such lips, such letuce, such disciples, such masters: for your chief Apollos be persecutors, on whom the blood of Servetus crieth a vengeance; so doth the blood of others more whom I could name. But forasmuch as God hath partly already revenged their blood, and served some of their persecutors with the same measure wherewith they measured to others, I will make no mention of them at this time."

Blessed be God the Father of our Lord Jesus Christ, who so revealeth the things that lie in secret, that hypocrites at length, howsoever they dissemble for a time, are compelled to notify and bewray themselves. Before, to some it might have appeared that the zeal of God's glory, the love of virtue, the hatred of vice, and the salvation of the people, whom, by us, ye judged to be blinded and deceived, had carried you headlong into such vehemency, (as ye be men zealous and fervent,) that no kind of accusation was thought by you sufficient to make us odious unto the people; lies against us imagined were not only tolerable, but also laudable and holy; scriptures by you willingly and wittingly corrupted, did serve to defend God's justice and his glory, what we by our doctrine oppugn and improve. But these your last words do bewray the matter, that in what soever faces you list transform yourselves, your grief will appear to proceed from another fountain than from any of these which ye pretend, and I before have rehearsed.

O the death of Servetus, your dear brother, for whose deliverance your champion Castalio solemnly did pray, with whom, if once ye could have spoken, that kingdom, which ye hope for, had begun to be enlarged; his blood, I say, with the blood of others, I think ye mean of your prophetess Jone of Kent, do cry a vengeance in your ears and hearts. That none other cause do you see of the shedding of the blood of those most constant martyrs of Christ Jesus, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, John Hooper, John Rogers, John Bradford, and of others more, but that God hath partly revenged their blood, that is of your great prophet and prophetess, upon their persecutors, and hath served them with the same measure with the which they served others, I appeal to the judgment of all those that fear God. What is thy judgment, and the judgment of thy faction, of that glorious gospel of Christ Jesus, which of late hath been suppressed in England; what is thy judgment of those most valiant soldiers and most happy martyrs of Christ Jesus, upon whom, O blasphemous mouth, thou sayest God hath taken vengeance, which is an horrible blasphemy in the ears of all the godly; I will not now so much labor to confute by thy pen, as that my full purpose is to lay the same to thy charge, if I shall apprehend thee in any commonwealth where justice against blasphemers may be ministered, as God's Word

requireth. And hereof I give thee warning, lest that after thou shalt complain, that under the cloak of friendship I have deceived thee. Thy manifest defection from God, and this thy open blasphemy spoken against his eternal truth, and against such as most constantly did suffer for testimony of the same, have so broken and dissolved all familiarity which hath been betwixt us, that although thou were my natural brother, I durst not conceal thy iniquity in this case.

But now to the matter. I have before proved you malicious and venomous liars, and therefore unworthy to bear testimony against us. Now resteth to be proved, that ye are blasphemers of God, and persons defamed. Solomon affirmeth, "That he that justifieth the wicked, and he that condemneth the innocent, are alike abominable before God." [Prov. 17.] Which sentence is not to be understood of judges only, but is to be referred to every man; for of every one doth God require, that he hate, and in his heart and mouth condemn, that which God himself hath condemned; and also, that he allow and justify that which God pronounceth just, lawful, and holy. And if the contrary be found even in a multitude, God doth not only punish the chief offenders, but also upon their favorers, maintainers, and justifiers, doth he commonly pour the same plagues and vengeance. And hereof is that rare and fearful punishment taken upon Dathan and Abiram sufficient proof [Num. 16.]; for they joined with Corah were the authors of the conspiracy raised against Moses and Aaron. But did they alone sustain the vengeance? No; but their households, children, wives, tents, and substance in the same contained, did the earth in a moment devour and swallow up. And why? because they did justify the cause of those wicked, and insofar as in them lay, did maintain the same. No man, I trust, will deny, but that he who killeth an innocent man is a murderer, although it be under the cloak of justice. But that he who, having lawful authority to kill, and yet suffereth the murderer to live, is a murderer, in this perchance some men may doubt. But if the law of God be diligently searched, this doubt shall easily be resolved. For it will witness that no less ought the murderer, the blasphemer, and such other, to suffer the death, than that the meek and the fearer of God should be defended. And also, that such as maintain and defend the one, are no less criminal before God than those that oppress the others.

One example I will adduce for all. God gave into the hands of Ahab, Benhadad, king of Syria [1 Kings 20], who was great enemy to Israel; whom he upon certain conditions of amity sent home to his country. But what sentence was pronounced against Ahab? "Thus saith the Eternal, Because thou hast let go out of thy hands a man whom I appointed to die, thy soul (that is, thy life) shall be in the place of his life, and thy people in the place of his people." [verse 42.] Now to you justifiers of Servetus: Servetus was an abominable blasphemer against God; and you are justifiers of Servetus: therefore ye are blasphemers before God, like abominable as he was. The major I intend shortly to prove, so far as shall be sufficient at this time. The minor ye do not deny; for some by Apologies, some by books, and all by your tongues, do justify his cause. And the conclusion is infallibly gathered of the former words of the Holy Ghost.

Ye will not easily admit that Servetus was convicted of blasphemy; for if so be, ye must be compelled to confess (except that ye will refuse God) that the sentence of death executed against him was not cruelty; neither yet that the judges who justly pronounced that sentence were murderers nor persecutors; but that this death was the execution of God's judgment, and they the true and faithful servants of God, who,

when no other remedy was found, did take away iniquity from amongst them. That God hath appointed death by his law, without mercy, to be executed upon the blasphemers, is evident by that which is written, Leviticus 24. But what blasphemy is, may some perchance doubt. If righteously we shall consider and weigh the Scriptures, we shall find that to speak blasphemy, or to blaspheme God, is not only to deny that there is a God, but that also it is lightly to esteem the power of the eternal God; to have, or to spread abroad, of his Majesty such opinions as may make his Godhead to be doubted of; to depart from the true honouring and religion of God to the imagination of man's inventions; obstinately to maintain and defend doctrine and diabolical opinions plainly repugnant to God's truth; to judge those things which God judgeth necessary for our salvation, not to be necessary; and finally, to persecute the truth of God, and the members of Christ's body.

Of the first and second sort both was Sennacherib and proud Rabshakeh; who, comparing God with the idols of the Gentiles, did not only lightly esteem his godly power, but also, so far as in them was, studied to take out of the hearts of the Israelites all right and perfect opinion of God. At whom the Prophet, in the person of God, demandeth this question, "Whom hast thou blasphemed?"

Of the third sort were both Israel and Judah, declining to idolatry against God's express commandment, whom the Prophets so often do affirm to blaspheme the Holy One of Israel. "Because (saith Isaiah) they have repudiated the law of the Lord of Hosts, and the word of the Holy One of Israel, contumeliously have they blasphemed." And Ezekiel [chap. 20], after that he hath most sharply rebuked the Israelites for their idolatry, he addeth, "Yet in this your fathers have blasphemed me, though they had before grievously transgressed against me; for when I had brought them into the land, for the which I lifted up my hand to give it them, they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented their offering," &c.

Of the fourth sort were Hymenaeus and Alexander, whom Paul gave to the Devil, that they should learn not to blaspheme. [1 Tim. 1.]

Of the fifth sort were the multitude of the Jews, who judged, and to this day do judge, the death of Christ Jesus, his blessed ordinance, the public preaching of his Evangel, and the administration of his Sacraments, to be nothing necessary to our salvation.

And of the last, doth not Paul deny himself to have been a blasphemer, and a persecutor, before his conversion [1 Cor. 15.]

Now, if I shall plainly prove the most part, yea, all these, (except, ye will say, he shed no man's blood,) to have been in your great prophet Servetus, yea, yet to be in you all of the Anabaptistical sort, have I not sufficiently proved both him and you blasphemers?

Albeit I be more near of his and your counsel than any of you doth know or suspect, yet will I not utter, at this present, all that I can, but will abide till such opportunity as God shall offer me, to notify his and your poison to the Church of God, that of the same the godly may beware.

For the present, I say, first, That Servetus, whom you justify, did maintain, and, by word and writing, dispersed abroad, wicked and most devilish opinions of God, which might not only make his Godhead to be despised, but also called in doubt and question. He judged those things nothing necessary to salvation which Christ hath commanded and ordained. And last, that impugning the true religion, he did most obstinately maintain his diabolical errors, and did resist the plain truth to the death. His erroneous opinions of God and of his eternal Godhead were these.

1. Whosoever believeth any Trinity in the essence of God, hath not the perfect God, but gods imagined, and illusion of Devils.

2. That Christ is the Son of God, only insofar as he is begotten of God in the womb of the Virgin, and that not only by the power of the Holy Spirit, but because that God begat him of his own substance.

3. That the Word of God descending from the heaven, is now the flesh of Christ, so that the flesh of Christ is from the heaven. Further, that the body of Christ is the body of the Godhead, the flesh of God, godly and heavenly, as it that is begotten of the substance of God.³

4. That the soul of Christ is God, and that the flesh of Christ is God, and that aswell the flesh as the soul were in the very substance of the Godhead from all eternity.

5. That God is the Father of the Holy Ghost.

6. That Christ having the participation of the Godhead or of God, and participation of man, may not be called a creature, but one that doth participate with creatures.

7. As the Word descended into the flesh of Christ, so did the Holy Ghost descend into the souls of the Apostles.⁴

8. That Christ, so long as he was conversant in the flesh, received not the new Spirit which he was to receive after his resurrection.

9. That in all men, from the beginning, is engrafted the Spirit of the Godhead, even by the breath of God, and yet may the Spirit, by the which we be illuminated, be extinguished.

10. That the substantial Godhead is in all creatures. That the soul of man, although it be not God, it is made God by the Spirit, which is God himself.⁵

11. That the soul is made mortal by sin, even as the flesh is mortal; not that the soul returneth to nothing, as neither doth the flesh, but that it dieth when that it is deprived of lively action.

12. And that it is holden in hell languishing, as that it should never after live; but these that be regenerated have another soul than that they had before, because of the substance which is renewed, and for the Godhead which is joined.

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13. That alike it is to baptize an infant, as to baptize an ass or a stone.

14. That there is no mortal sin committed before the age of twenty years.

These I have thought sufficient to produce at this present, to let the reader understand that it is not without cause that I say, that Servetus, whom ye justify, is a blasphemer. I have omitted things more horrible and grievous, to avoid the offence of godly readers, which suddenly I am not minded to manifest, except that I shall understand that your venomous tongues be not stayed by these. I appeal to the conscience of Castalio himself, if in every one of these former Propositions which concern the Godhead, there be not contained horrible blasphemy. For what is more blasphemous, than to affirm that such as believe in the Godhead three distinct Persons, have no true God, but the illusion of the Devils: That Christ Jesus is not the Eternal Son of the Eternal Father: That there is no distinction betwixt the Father and the Son, but in imagination only: That Christ hath no participation of man's nature, but that his flesh is from heaven; yea, that it is the flesh of the Godhead: That in stocks, stones, and all creatures, is the substantial Godhead? If these, I say, be not blasphemies worthy of ten thousand deaths, especially being obstinately maintained against all wholesome admonition, let all those that fear God judge; yea, even you yourselves, how furious that ever ye be, judge in the matter, even as ye will answer before the throne of the Lord Jesus. That contemptuously he spake of baptising of the children, of the public preaching of the Evangel, and of the administration of the Lord's Supper, that have you common with him. For this is your glory and persuasion to all your scholars, that these things be nothing necessary to salvation; yea, most straightly ye inhibit all of your sect to frequent any congregation but your own. And whether this be blasphemy of your part, or not, to affirm those things nothing necessary which Christ Jesus hath established, and commanded to be used in remembrance of him to his second coming, I am content that judgment be referred even to those that be most indifferent betwixt us and you.

To supersede the rest of your blasphemies, I return to your book, because, that after I purpose to speak of your holy conversation, and of the great perfection that is found in you.

Ye accuse us, that we have written books, in a perpetual memory of our cruelty, affirming it to be lawful to put to death such as dissent from us in religion, notwithstanding that some of us were of another mind before they came to authority; and further, that we have given the sword in to the hands of bloody tyrants.

True it is, that books are written both by you and by us. For your Master Bellius affirmeth, That lawful it is not to the Civil Magistrate to use the sword against heretics. To whom that godly learned man, Theodorus Beza, hath answered. In which, if you or your Master think not yourselves fully answered, ye may put pen to the paper when you list, looking to receive answer with convenient expedition. John Calvin hath besides committed to writing the Examination of Servetus, and the Cause of his miserable death. Which books, albeit to you they be a perpetual memory of cruelty, yet I have good hope, that to our posterity they shall be profitable (as now to us be the godly labours of those that before us have fought the same battle against the obstinate heretics). And further, seeing both you and we must abide the sentence of one Judge, we can not greatly fear the prejudice of your faction.

Where ye ask, If these be the sheep which Christ sent forth in the midst of wolves, and if the sheep can persecute the wolves? And I demand for answer, Whether Moses was a sheep or a wolf, and whether that fearful slaughter executed upon idolaters, without respect of persons was not as great a persecution as the burning of Servetus and Joan of Kent? To me it appeareth greater. For to them was granted no place of repentance; no admonition was given unto them, but, without further delay or question, was the brother commanded to kill the brother; yea, the father not to spare the son [Lev. 23.] I think, verily, that if judgment should be referred unto you, that then should Moses and the tribe of Levi be judged wolves, sent to devour innocent sheep. But because we know what God hath allowed, we the less fear the judgment of man. If ye claim any privilege by the coming of the Lord Jesus, himself will answer, "that he is not come to break nor destroy the law of his heavenly Father."

Where further ye ask, If Abel did kill Cain, or David Saul, or he which is born of the Spirit did kill him which is born of the flesh? I answer, If your question be of Abel, David, and Isaac, in their proper persons, that none of them did kill any of these forenamed. But if thereof ye infer no more, Is it lawful for any of God's Elect to kill any man for his conscience sake? I answer, That if under the name of Conscience ye include whatsoever seemeth good in your own eyes, that then ye affirm a great absurdity, manifestly repugnant aswell to God's law as to the examples of those whom God hath highly praised in his holy Scriptures. But because continually ye claim to your conscience, to remove from you that vain cover, I ask, If the murderer, adulterer, or any other malefactor, should be exempted from punishment of the law, although he alledge that he did all thing of conscience? I trust ye will confess, that he ought to be mocked that will claim the patrocinie of conscience, when that he doth plainly offend against God's will revealed. And why will ye not grant as much in this matter which now standeth in controversy? Because (say you) external crimes have no affinity with matters of religion; for the conscience of every man is not alike persuaded in the service and honouring of God, neither yet in such controversies as God's word hath not plainly decided. But I ask, If that be a just excuse why pernicious errors shall be obstinately defended, either yet that God's established religion shall be contemptuously despised.

To make the matter more plain, Israel and Judah were not both of one mind in the honoring of God, after that the ten tribes departed from the household of David. Yea, Judah in the self was often corrupted with pestilent idolatry, insomuch that the fathers did offer their children to Moloch; which I am assured they did not without some zeal, which they thought to be good conscience. But notwithstanding those controversies, divers opinions, and forged consciences at their own appetites, Elijah did kill the priests of Baal; and was he born, I pray you, of the flesh? or was he not rather regenerated by God's Holy Spirit? Josiah [2 Kings 23] did kill all the priests of the high places, and did burn men's bones upon their altars; and was he, I beseech you, brother to Cain; or rather fellow-heir of the kingdom promised with Abel? But that he was God's most faithful king, after David, I trust ye will not deny, except that ye will say, as before boldly ye have affirmed of other, that God revenged blood with blood, in that he suffered him to fall in battle. But the Spirit of God, speaking in the Prophet Jeremiah, is more mild of judgment, for he absolveth him, and doth affirm that he was taken away for the sins of the people. Consider these things, and convict us if ye can by Scriptures.

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We say, the man is not persecuted for his conscience, that, declining from God, blaspheming his Majesty, and contemning his religion, obstinately defendeth erroneous and false doctrine. This man, I say, lawfully convicted, if he suffer the death pronounced by a lawful Magistrate, is not persecuted, (as in the name of Servetus ye furiously complain,) but he suffereth punishment according to God's commandment, pronounced in Deuteronomy, the 13th chapter.

To put end to these your calumnies for this time, two things I would require of you. First, That thus foolishly ye abuse not the name of conscience, which you say constraineth you to write, to the end that ye might awake us out of our dreams. Conscience, for assurance of the self in well-doing, must have a testimony of God's plain will revealed; which ye shall not find to be your assurance, that so odiously ye may accuse us of those crimes whereof ye be never able to convict us.

The second is, That by plain Scriptures and solid reasons ye study to confute our doctrine, and not by raging words, spoken, as it were, by men in a frenzy. You shall never be able to prove, either that our doctrine is poisoned, either yet that we draw the people to a secure, idle, and careless life. Blessed be God, the Father of our Lord Jesus Christ, who of his mere mercy hath caused our doctrine somewhat to fructify; our good hope is, that with us and his afflicted Church He will continue his fatherly favour, in such sort, that from time to time he will leave documents to the ages following, that His heavenly doctrine is not sent in vain. To Him be glory for ever.

Observations On Foxe's Book Of Martyrs

By William Cobbett

Doubtless, out of two hundred and seventy-seven persons (the number stated by HUME on authority of Fox) who were thus punished, some may have been real martyrs to their opinions, and have been sincere and virtuous persons; but, in this number of 277, many were convicted felons, some clearly traitors, as RIDLEY and CRANMER. These must be taken from the number, and we may; surely, take such as were alive when Fox first published his book, and who expressly begged to decline the honour of being enrolled amongst his "Martyrs." As a proof of Fox's total disregard of truth, there was, in the next reign, a Protestant parson, as Anthony Wood (a Protestant) tells us, who, in a sermon, related, on authority of Fox, that a Catholic of the name of GRIMWOOD had been, as Fox said, a great enemy of the Gospellers, had been "punished by a judgment of God," and that his "bowels fell out of his body." GRIMWOOD was not only alive at the time when the sermon was preached, but happened to be present in the church to hear it; and he brought an action of defamation against the preacher! Another instance of Fox's falseness relates to the death of Bishop GARDINER. Fox and BURNET, and other vile calumniators of the acts and actors in Queen Mary's reign, say, that GARDINER, on the day of the execution of LATIMER and RIDLEY, kept dinner waiting till the news of their suffering should arrive, and that the Duke of Norfolk, who was to dine with him, expressed great chagrin at the delay; that, when the news came, "transported with joy," they sat down to table, where GARDINER was suddenly seized with the disury, and died, in horrible torments, in a fortnight afterwards. Now, LATIMER, and RIDLEY were put to death on the 16th of October; and COLLIER, in his Ecclesiastical History, p. 386, states, that GARDINER opened the Parliament on the 21st of October; that he attended in Parliament twice afterwards; that he died on the 12th of November, of the gout, and not of disury; and that, as to the Duke of Norfolk, he had been dead a year when this event took place! What a hypocrite, then, must that man be, who pretends to believe in this Fox! Yet, this infamous book has, by the arts of the plunderers and their descendants, been circulated to a boundless extent amongst the people of England, who have been taught to look upon all the thieves, felons, and traitors, whom Fox calls "Martyrs," as sufferers resembling St. Stephen, St. Peter, and St. Paul

The real truth about these "Martyrs," is, that they were, generally, a set of most wicked wretches, who sought to destroy the Queen and her Government, and under the pretence of conscience and superior piety, to obtain the means of again preying upon the people. No mild means could reclaim them: those means had been tried: the Queen had to employ vigorous means, or, to suffer her people to continue to be torn by the religious factions, created, not by her, but by her two immediate predecessors, who had been aided and abetted by many of those who now were punished, and who were worthy of ten thousand deaths each, if ten thousand deaths could have been endured. They were, without a single exception, apostates, perjurers, or plunderers; and, the greater part of them had also been guilty of flagrant high treason against Mary herself, who had spared their lives; but whose lenity they had requited by every effort within their power to upset her authority and the Government. To make particular mention of all the ruffians that perished upon this occasion, would be a task as irksome as it would be useless; but, there were amongst them, three of

CRANMER's Bishops and himself! For, now, justice, at last, overtook this most mischievous of all villains, who had justly to go to the same stake that he had unjustly caused so many others to be tied to; the three others were HOOPER, LATIMER, and RIDLEY, each of whom was, indeed, inferior in villany to CRANMER, but to few other men that have ever existed.

HOOPER was a MONK; he broke his vow of celibacy and married a Flandrican; he, being the ready tool of the Protector Somerset, whom he greatly aided in his plunder of the churches, got two Bishoprics, though he himself had written against pluralities; he was a co-operator in all the monstrous cruelties inflicted on the people, during the reign of Edward, and was particularly active in recommending the use of German troops to bend the necks of the English to the Protestant yoke. LATIMER began his career, not only as a Catholic priest, but as a most furious assailant of the Reformation religion. By this he obtained from Henry VIII. the Bishopric of Worcester. He next changed his opinions; but he did not give up his Catholic Bishopric! Being suspected, he made abjuration of Protestantism; he thus kept his Bishopric for twenty years, while he inwardly reprobated the principles of the Church, and which Bishopric he held in virtue of an oath to oppose, to the utmost of his power, all dissenters from the Catholic Church; in the reigns of Henry and Edward he sent to the stake Catholics and Protestants for holding opinions, which he himself had before held openly, or that he held secretly at the time of his so sending them. Lastly, he was a chief both in the hands of the tyrannical Protector SOMERSET in that black and unnatural act of bringing his brother Lord THOMAS SOMERSET, to the block, RIDLEY had been a Catholic bishop in the reign of Henry VIII., when he sent to the stake Catholics who denied the King's supremacy, and Protestants, who denied transubstantiation. In Edward's reign he was a Protestant bishop, and denied transubstantiation himself; and then he sent to the stake Protestants who differed from the creed of CRANMER. He, in Edward's reign, got the Bishopric of London by a most roguish agreement to transfer the greater part of its possessions to the rapacious ministers and courtiers of that day. Lastly, he was guilty of high treason against the Queen, in openly (as we have seen in paragraph 220), and from the pulpit, exhorting the people to stand by the usurper Lady JANE; and thus endeavouring to produce civil war and the death of his sovereign, in order that he might, by treason, be enabled to keep that bishopric which he had obtained by simony, including perjury.

A pretty trio of Protestant "Saints," quite worthy, however, of "SAINT" MARTIN LUTHER, who says, in his own work, that it was by the arguments of the Devil (who, he says, frequently ate, drank, and slept with him) that he was induced to turn Protestant: three worthy followers of that LUTHER, who is, by his disciple MELANCTHON, called "a brutal man, void of piety and humanity, one more a Jew than a Christian:" three followers altogether worthy of this great founder of that Protestantism, which has split the world into contending sects: but, black as these are, they bleach the moment CRANMER appears in his true colours. But, alas! where is the pen, or tongue, to give us those colours! Of the 65 years that he lived, and of the 35 years of his manhood, 29 years were spent in the commission of a series of acts, which, for wickedness in their nature and for mischief in their consequences, are absolutely without any thing approaching to a parallel in the annals of human infamy. Being a fellow of a college at Cambridge, and having, of course, made an engagement (as the fellows do to this day), not to marry while he was a fellow, he married secretly, and still enjoyed his fellowship. While a married man he became a priest,

and took the oath of celibacy; and, going to Germany, he married another wife, the daughter of a Protestant "saint;" so that he had now two wives at one time, though his oath bound him to have no wife at all. He, as Archbishop, enforced the law of celibacy, while he himself secretly kept his German frow in the palace at Canterbury, having, as we have seen in paragraph 104 , imported her in a chest. He, as ecclesiastical judge, divorced Henry VIII. from three wives, the grounds of his decision in two of the cases being directly the contrary of those which he himself had laid down when he declared the marriages to be valid; and, in the case of ANNE BOLEYN, he, as ecclesiastical judge, pronounced, that Anne had never been the King's wife; while, as a member of the House of Peers, he voted for her death, as having been an adulteress, and, thereby, guilty of treason to. her husband. As Archbishop under Henry (which office he entered upon with a premeditated false oath on his lips) he sent men and women to the stake because they were not Catholics, and he sent Catholics to the stake, because they would not acknowledge the King's supremacy, and thereby perjure themselves as he had so often done. Become openly a Protestant, in Edward's reign, and openly professing those very principles, for the professing of which he had burnt others, he now burnt his fellow-Protestants, because their grounds for protesting were different from his. As executor for the will of his old master, Henry, which gave the crown (after Edward) to his daughters, Mary and Elizabeth, he conspired with others to rob those two daughters of their right, and to give the Crown to Lady JANE, that Queen of nine days, whom he, with others, ordered to be proclaimed. Confined, notwithstanding his many monstrous crimes, merely to the palace of Lambeth, he, in requital of the Queen's lenity, plotted with traitors in the pay of France to upset her government. Brought, at last, to trial and to condemnation as a heretic, he professed himself ready to recant. He was respited for six weeks, during which time he signed six different forms of recantation, each more ample than the former. He declared that the Protestant religion was false; that the Catholic religion was the only true one; that he now believed in all the doctrines of the Catholic Church; that he had been a horrid blasphemer against the sacrament; that he was unworthy of forgiveness; that he prayed the People, the Queen and the POPE, to have pity on, and to pray for his wretched soul; and that he had made and signed this declaration without fear, and without hope of favour, and for the discharge of his conscience, and as a warning to others. It was a question in the Queen's council, whether he should be pardoned, as other recanters had been; but it was resolved, that his crimes were so enormous that it would be unjust to let him escape; to which might have been added, that it could have done the Catholic Church no honour to see reconciled to it a wretch covered with robberies, perjuries, treasons and bloodshed. Brought, therefore, to the public reading of his recantation, on his way to the stake; seeing the pile ready, now finding that he must die, and carrying in his breast all his malignity undiminished, he recanted his recantation, thrust into the fire the hand that had signed it, and thus expired, protesting against that very religion in which, only nine hours before, he had called God to witness that he firmly believed!

And Mary is to be called the "Bloody", because she put to death monsters of iniquity like this! It is, surely, time to do justice to the memory of this calumniated Queen; and not to do it by halves, I must, contrary to my intention, employ part of the next Number in giving the remainder of her history.

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