The young man restored avayne to his health by the prayer of Agnes.

Agnes defirous of

martirdőe.

The prayer

Of Agnes,

Apnesbe-

headed.

ken was restored by their prayer, both unto hys perfect health Elight. But bleded Agnes after that the had climed this her first gricle and step buto the heanely pallace, forth with began to clime an other: for fury ingendring now, f mortall wanth of her bloudy enemy, wringing his handes crieth out laying. I am undone: Dr the executioner draw out thy Iword, and doe there office that he Emperour hath appropried thee. And when Agnes law a flurdy and cruell fellow (to behold) stand behinde her, or approaching neere buto her with a naked fword in his hand: I am now glad Derlayth the, e reloyce, y fuch a one as thou, being a fout, tierce, firong and flurdy fould four art come, then one more feable, weake, & faynt thould come, or els any other youg man fweetly envalued, and wearing gave apparell that might bellevy me with funerall thame. This, even this is he I now cofelle, y I do loue. I wil make half to meet him and will no longer protract my longing defive: I wil willingly recease into my papes the length of hys fword, and into my breft will draw the force therof cue buto the hilts: That thus I being marved buto Christing spoule, may furmount and escape all the darckenes of this world, that reacheth even onto p fayes. O cternal governour, vouch = fafe to ope the gates of heaven once thut op agayntial the inhabitantes of the earth, and receaue (oh Chuft) my foule that sceketh thee. Thus speaking and kneeling vpon her knices , the prayeth onto Christ aboue in heaven, that her necke might be the redyer to the two to , now haging over the fame. The executioner then with his bloudy hand, fini=

then her hope, at one froke cutteth off her head, a by fuch

Mast a froift death doth he prevente her of y payne therof.

beying defired to pray but Christic, the partie, that a little

befoze with fire fro heaven for hys incotinency was stric-

The history of Kathe. rine marir. All thinges be not true and probable that be

written of

Sainctes

lines.

Petrus de Natalsbus. 46.10.

Katherine relifteth the Emperour openly to hys face.

Katherine committed to prifon and comforted by an Aungell.

> The tormentes and end of Katherine.

The history of Iulitta Martyr.

Ex Bafil.in Serm.

I have oftentimes before complayned that the ftories of Sayntes have bene poudered and fawled with divers bn= true additions and fabulous muentios of men, who either of a superstitious venotion, or of a subtill practile, have so minule mangled their stories and lines, that almost no= thing remagneth in them simple and bucogrupt, as in the binall Bortnes wont to be read for dayly fernice, is mani-felt and endent to be kene, wherem, tew Legendes there be, able to abide y touch of hillory, if they were truely tried. This I write boon the occalio specially of good Katherine, whome now I have in hand. In whom although I no= thing boubt, but in her life was great holines, in her knowledge excellency, in her death constancy; yet that all thinges betrue that be storged of her , neyther dare I affirme, neyther am I bound to to thinke: So many strange fictions of her befained dinerly of diners writers, wherof fome sceme incredible, some also impudent. As where Petrus de Natalibus, writing of her connertion declareth, how that Katherine Aceping befoze a certaine picture or table of the Crucitive. Chailt with his mother Mary appeared onto her: And when Mary had offered her to Chill to be his wife, he first refused her for her blackenes. The next tyme, the being baptiled, Mary appearing againe, offered her to mary with Chill, who then being liked, was expouled to bym and maryed, having a golden ring the lame tyme put on her finger in her acep. ac. Bergomenfis waiteth thus, that because the in plight of the people openly relisted the Emperour Maxentius to hys face and rebuked hym for hys cru= eltic, therfore the was commaunded and committed byon the same to prison, which seemeth hetherto not much to di= grelle from trueth . It followeth mozeouer, that the same nightan angell came to her, comforting and exhorting her to be frong and conftant onto the Martyzdome, for that the was a may daccepted in the light of Bod, and that the Lord would be with her, for whose honor the did fight, and that be would gene ber a mouth and wiscome, which her enemies (hould not withstand: with many other thinges mo, which I here omit. As this also I omit concerning 50. Philosophers, whom the in disputation connicted, and converted wate our religion, and dyed marty is for y fame. Item, of the connecting of Porphyrius kinima to Maxentius and Faustina the Emperours wife. At length (laith the sto= ry) after the proued the racke, and the foure tharpe cufting wheeles, having at last her head cut off with the sword, so the finished her martyrdome, about the years of our Lord (as Antoninus affirmeth) 3 10 Symeon Metaphrastes, writing of her, discourseth the same more arlarge, to whome thep may refort, which couct more therein to be latilfied.

Among the workes of Bafill a certagne Oration is cra tant concerning Iulitta the martyz, who came to her mar= tyrdome (as he witnesseth) by this occasion. A certague a= naricious and greedy person, of great authoritie, and as it may appeare, the Emperour his deputy, or other like officer, (who abuled the decrees and lawes of the Emperour against the Christians, to his own lucre and gaine) biotently toke from this fullita all her godes, landes, cattell and servaunts, contrary to all equity and right. She made ber pittifull coplaint to the Judges, a day was appointed, when the cause should be heard. The spoyled woman, and the spoiling extorcioner stode forth together, y woman la-mentably declareth her case, y man frowningly beholdeth her face. When the had proued that of good right the goods were her owne a that wrongfully be had dealed with here the wicked & bloudthirth weetch, preferring vile worldly lubstaunce, before the precious lubstaunce of a Christen body, affirmed her action to be of no force, for that the was as an outlaw in not ferning the Emperois Bods, lince ber christian faith bath bene first abiured. Dis allegation was allowed as good and reasonable. Whereupon incense & fire were prepared for her to worthin the Bods, which voiles the would do, neither the Emperous protectio, nor lawes, not indoment, not life, thould the enloy in that co= mon weale, when this handmaid of the Lorde heard thefe wordes. The laide, farwell life, welcome death: farwell rv= ches welcome powerty. All that I have if it were a thou-land times more, would I rather lose, then to speake one wicked & blasphemous word against Bod my creator. I pecil thee thanks most harry, D my Bod, for this gift of grace, that I can contemne & despile this frayle and transfitory world, esteming Christian profession about all treas fures. Dence forth whe any question was demaunded, her aunswere was: I am the sernaunt of Jesus Christ. Ber The answere of kindled a acquaintannee flocking to her, advertised her lulitea. to chaunge her minde. But that veheinently the refuted, with detellation of their Joolatry. Forthwith the Judge. with the Charpe Iwozde of lentece not only cutteth of al her godes a policitions, but inducth her also to the fire most The logfull Marty imbraceth the fentence as a thing most sweet and belectable. She addresses her seife to the sames, in countenaunce, issue, and wordes, declaring the toy of her hart, coupled with singular constancy. To the women beholding her, fententioullye fhee spake : Sticke not, D lifters, to labour and travell after true piery and godlines. Ceale to accule the fragilitic of feminine nature. What are not we created of the same matter, that me are: Yea, after Bods Image and similitude are we made, as linely as they. Not fleth only Bod vied in the creation of the woman, in ligne and toke of her infirmitie, a weaknes, but bone of bones is the, in token that thee mult be frong in the true and living God, all falle Bods follaken. Constant in faith al insidelity renounced patient in aduerfity, all worldly ease refused. ware wery, (my deresisters) of your lines lead in darkenes, & be in love with my chaiff, my Bod, my redeemer, my comforter which is the true light of the worlde. Perfwade your felues, or rather the spirite of the lining 150d perswade you, that there is a world to come, wherin the world ippers of idoles and deuils that be to mented, perpetually, the ternauntes of the high god that crowned eternally. With these words the embraced the fire, and fwetcly flept in the Lord.

There have bene mozeouer belide theie abone recited divers godly women and faithfull Martirs, as Barbara a noble woman in Thulcia, who after milerable prisonmet tharpe cordes, & burning flames put to her lides, was at laft beheaded. Also Faustathe virgin, which suffered buder Maximinus by whome Euclasius a ruler of the Emperours palace, and Maximinus the Prelident were both converted and also suffered martirdome, as witneseth Metaphrastes. Item Iuliana a virgine of lingular beautie in Aicomedia. who after divers agonies luffered likewife under, Maximinus. Item, Anylia a mayo of Thellalonica, who vinder the faid Maximin us fuffred. Metaphr.ibid Iustina which suffered with Cyprianus bilhop of Antioche, not to omit also Tecla although most writers doe accorde that the suffered under Nero. Platina in vita Caij, makethallo mentio of Lucia, & Agatha. All which holy maides and virgins glorified the Lord Christ with their constant mar Novome in this tenth & last

perfecution of Dioclefian. During the time of which perfecution these bishops of Caius, Marcel-Itome fucceded on after another, Caius who fucceded next after Xift' mētioned. pag. 71. Marcellinus, Marcellus (of who. Eusebius in his story maketh no mention) Eusebius, ethen Miltiades: al which, died marries in the tempest of thisper= fecution. First Marcellinus after the Marriedome of Caius was ordemed Bilhoppe, he being brought by Dioclefian, to the Jooles, first pecided to their Idolatry & was seene to lacrifice; wherfore being excommunicated by the Chris Mians, fell in such repentaunce, that he returned agains to Dioclesian, where he standing to his former conscision, and publikely condemning the idolatry of the heathen, reco= nered the crowne of marifedomer fuffering with Claudius, Cyrinus, and Antoninus.

Inlitta violenta ly ipoyled of her goodes.

Inlitta once abjured.

Inlitta stan= deth to the cos fession of her fayth.

A Christian voyce of a true martyr.

Inlitta condemned to the

The words and exhortations of Iulitta to woes men about her

Barbara Fanfta, Euclatius, Maximinus, Iuliana, Anysia lustina. Tecla, Martirs.

linus, Marcellus, Eufebius, Militades Byshops of Rome and martyrs.

Marcellinus denyeth and repenteth. Ex Lib Concilia or & .Platina,