

**Anno 1557** January. In other the rites and ceremonies of the church.

32 Item, whether there be any hospitals within your parishes, & whether the foundations of them be duly & truly observed and kept. And whether the charitable contributions of the same be done accordingly.

33 Item, whether any goodes, plate, Jewels, or possessions be taken away, or withhelden from the sayd Hospitals, and by whom.

**A History of tenne Martyrs condemned and burned within the Dioces of Caunterbury, for the testimony of Iesus Christ, and trueth of his Gospell.**

January. 15. The Martyrdom of 10, burned in the Dioces of Caunterbury.

**M**ention was made a little before of the persecution in Kent, pag. 1860. where we declared, that fiftene were in the Castle of Caunterbury imprisoned and condemned for Gods word. Of the which fiftene mozeouer we shewed & declared siue to be furnished unto death within the said castle, and buried by the high waye, about the beginning of September. The other tenne, in the first month of the next yeare following, which was the yeare of our Lord. 1557. were committed unto the fire, and there consumed to ashes, by Thorton, called Bishop of Suffragane of Douer, otherwise called Dicke of Douer, and by Nicholas Harpsfield the Archdeacon of the sayd Province.

The names of these tenne godly and Christian Martyrs be these:

- |                           |   |                             |                               |
|---------------------------|---|-----------------------------|-------------------------------|
| The names of the Martyrs. | } | John Philpot of Teterden.   | Mat. Bradbridge of Tenterden. |
|                           |   | W. Waterer of Bedingden.    | Thomas Stephens of Bedingden. |
|                           |   | Stephen Kempe of Norgate.   | Nich. Finall of Tenterden.    |
|                           |   | W. Hays Hythe.              | W. Lowicke of Cräbroke.       |
|                           |   | Thomas Hudionne of Salenge. | W. Prowting of Thornhā.       |

Concerning their articles read before pag. 1672.

What the ordinarie articles were commonly objected to them of Caunterbury Dioces, is before rehearsed, pag. 1672. saue onely that to some of these, as to them that followed after, as the time of theyr persecution did growe, so theyr articles withall did encrease to the number of two & twenty containing such like matter as serued to the maintenance of the Romish See.

The cause of their Martyrdom.

To these articles what theyr answers were, likewise, needed here no great rehearsal, seeing they all agreed together, though not in the same fourme of wordes, yet in much like effect of purposes: first granting the Church of Christ, and denying the Church of Rome, denying the seven Sacramentes, refusing the Masse, and the hearing of Latine Service, praying to Sayntes, iustificacion of works, &c. And though they did not all answer vniiformely in some smaller thinges, as theyr learning serued them, yet in the most principall and chiefest matters they did not greatly discorde, &c.

**The burning of sixe Martyrs at Caunterbury.**



The Martyrdom of Waterer, Kempe, W. Hay, Hudion, Lowiske, W. Prowting, at Caunterbury, Anno. 1557. January. 15. The other 4, were burned at the same tyme 2, at Wye and 2, at Aikford.

Of these tenne Bodily Martyrs of Christ, sixe were burned at Caunterbury, about the fiftene of January, that is. Kempe, waterer, Prowting, Lowiske, Hudion, and Hays. Other two, that is. Steppes, and Philpot, at Wye, about the same moneth. The other two, which were small & Braddrige, were burned both together at Aikford, the xij. of the same.

The next moneth following, whiche was Februarye, came out an other bloody Commission from the king and Queene, to kinde by the fire of persecution, as though it were not hoate enough already: the contents of whiche Commission I thought here not to pretermitt: not for lack of matter, whereof I haue too much: but that the Reader may vnderstand how kinges & princes of this world, like as in the first persecutions of the primitive Church vnder Valerianus, Decius, Maximian, Dioclesian, Licinius, &c. so now also in these latter perillous dayes, haue set out all theyr maine force and power, with lawes, policy, & authoritie to the vttermost they can be deuise agaynst Christ and his blessed gospel. And yet notwithstanding all these lawes, constitutions, Iniunctions, and terrible proclamations psonided agaynst Christ and his Gospell, Christ yett still continueth, his gospel flourisheth, & truth vniuersally: kinges and Emperors in their owne purposes ouerthrowen, their deuices dissolued, theyr counsellies confounded: as cräples both of this & of all times & ages do make manifest. But now let vs heare the intent of this Commission, in tenor as foloweth.

Examples howe kinges & Princes & the power of the world, bend themselves agaynst Christ and his worde, and yet could neuer preuaile.

**A bloody Commission geuen forth by King Phillip and Queene Mary, to persecute the poore members of Christ.**

Phillip and Mary by the grace of God king & Queene of England, &c. To the right reuerend father in God our right trusty & welbeloued Counsellour Thomas B. Elye, and to our right trusty & welbeloued william Windsor knight, A. Winfore, Esq. North knight, L. North, and to our trusty & welbeloued Counsellours, Jo. Bourne knight, one of our chiefe Secretaries, John Howard knight, Frances Englefield knight, master of our wards and Liueries, Edward walgraue knight, Maister of our great wardrobe, Nicholas Ware knight, master of the Rolles, and our high Court of Chaucery, & to our trusty and welbeloued Tho. Hope knight, Roger Cholmley knight, Richard Rede knight, Rowland Hil knight, William Rastall Sergeant at law, Wery Cole Clarke, Deane of Pauls, William Koper, & Rafe Cholmley, Esquiers, william Coke, Thomas Martyn, John Storr, & John Vaughan Doctors of Law, greeting.

A terrible proclamation of K. Phillip and Q. Mary, agaynst the poore seruantes and members of Christ.

Persecutors.

For as muche as diuers deuillische and sclanderous persons, hauing not onely inuented, butted, and sette forth diuers falsie rumors, tales, and seditious sclanders agaynst vs, but also haue sowne diuers heresies, and heretical opinions, and sette forth diuers seditious bookes within thys our Realme of England, meaning thereby to spyre by diuision, strife, contention, & sedition, not onely amongst our louing subiectes, but also betwixt vs & our layd subiectes, in diuers others outragious inuencions, enuinityes, contempres, and offences, dayly committed and done, to the disquieting of vs and our people, we minding the due punishment of such offenders, & the repressing of such like offenses, enuinities, and misbehaviours from hence forth, hauing speciall truste and confidence in your fidelities, wisdomes, and discretions, haue authorized appoynted & assigned you to be our Commissioners, and by these presents do geue full power & authority vnto you, and thye of you, to enquire as well by the othes of twelue good and lawfull men, as by witnesses and all other meanes & polittick wayes you can deuise, of all & singular heretical opinions, Lollardies, heretical & seditious bookes, contempres, conspiracies, and all falsie rumors, tales, seditious and sclanderous wordes or sayings, rayles, published, butted, inuented, or set forth agaynst vs, or either of vs or agaynst the quiet gouernance & rule of our peoples, & subiects, by booke, lies, tales, or otherwise, in any Colledge, Schoole, howing, or other place or places, within this our realme of England or els where, in any place or places beyond the Seas, & of the bringing in, vtterers, buyers, sellers, readers, keepers, or caryers of any such letter, booke, rumor, and tale, and of all and euery theyr coadiutors, counsellors, comforters, procurers, abettors, and mainteyners, geuing vnto you and thye of you, full power & authority by vertue hercof, to search out and take into your hands & possession, all maner of heretical and seditious bookes, letters & writings, wherefoer they or any of them shalbe found, as well in priuies houses and shops, as elsewhere, willing you and euery of you to searche for the same in all places

The meaning of the Gospellers falsly reported, and sclaudered.

What watch is here to keepe downe Christ, but yet he will ryse.