

APPENDIX I.

HARL. MS. 416, fol. 132.

APPENDICES

- I. Letter of Dr Turner, Dean of Wells, to Fox, touching chiefly his knowledge of Ridley.
- II. Letter from Stephen Gardiner, Bishop of Winchester, to Ridley.
- III. Letter from Edward, Duke of Somerset, the Protector, to Ridley.
- IV. Letter from Edward VI to Ridley.

My most dear brother in Christ, I greet you well. Though I am not ignorant that you are in no mean degree endowed with the Spirit of God; yet as, since that time when any intimacy arose between us, I have always understood you to be one, who would not unwillingly listen to the admonitions of your brethren; and as, in my long wanderings through many provinces, the opinions of many concerning the book which you have written of our martyrs, have been ascertained by me, you will not, I think, take it ill, if I openly state to you what I have heard. Among all those whom I have heard speaking of your book, I have nowhere found any one who did not with the greatest praises commend, not the subject only, but also your felicity and dexterity in treating it. But of the poorer sort not a few have complained of the greatness of the price of the book, who, though according to the saying of Christ they have a sort of special right to the Gospel in virtue of a certain scripture promise, yet on account of poverty, not having the means, cannot procure for themselves evangelical books, while rich men, for the most part, out of ostentation do procure them, that they may seem evangelical. On which account it has seemed to me, and to some others influenced by the same spirit, that it would be more to the advantage of Christians, if, the names and histories of papists being erased (for why should mention be made in your book of those who have no place in the book of life?) and many things superfluous and related in Latin, which by you are translated in English, being cut out, those things alone should be commemorated in your book which regard those truly martyrs. It would be like teaching the eagle to fly, to shew you what things might be expunged, as less necessary to be read. Almost every printer would rather have his books large for the sake of his own profit, than useful to, and easily attainable by, the small and

Isaiah lxi.
Matth. xi. 5.

poor flock of Christ. I would that you had so competent a provision, that you might not be compelled to serve mean, avaricious, vain, and illiterate booksellers; for I hear that you have been malignantly treated by your master, to call him by no harsher name. If the case be otherwise, I desire to hear it from you.

Of Ridley I can give more and more certain intelligence than you have preserved in your book. For I first drew my breath in the same province with him, and in Pembroke college was for many years his companion, and in our theological exercises his opponent.

He was born in my own county of Northumberland, and descended from the noble stock of the Ridleys. One of his uncles was a knight; the other, Robert Ridley by name, a doctor in divinity, not only of Cambridge but also of Paris, where he long studied, and became known, through the writings of Polydore Vergil, throughout all Europe.

At the expense of this doctor was our Ridley maintained first at Cambridge, then at Paris, and afterwards at Louvain. After his return from the foreign universities he lived with us many years in Pembroke college; but at length he was called away from us to the archbishop of Canterbury, whom he faithfully served, and was at last elevated to the height of the episcopal dignity.

The village in which he was born is called Willowmonts-wick. Now Willowmont, in the Northumbrian language, signifies a wild duck¹, or duck of the rocks; and wick signifies village or hamlet, as may be seen in Aln-wick, and Ber-wick, and in Cro-wick. As to his memory and manifold knowledge of arts and languages, though I might myself be an abundant witness (for he first instructed me in a fuller knowledge of the Greek language), yet beyond my testimony almost all Cambridge men, to whom he was well enough known, will and can bear witness to it. How strong he was in confuting or overthrowing any [false] argument, yet without any vain glory or parade of his learning, not

[¹ "Colymbus Troile. This bird is called *Guilem* by the Welsh, *Guillemot* or *Sea Hen* in Northumberland and Durham, in the Southern parts *Willocks*." Donovan's *British Birds*, vol. ii. plate xxviii. He further describes it as frequenting the coasts and the *rocks*. Ed.]

only I, but all those who encountered him, plainly felt, unless indeed those whom he deemed more eager for glory than is meet (for such he repressed). In his manners he was most placid and saintly, yet without any hypocrisy or monastic severity; for very often he would exercise himself with me both with the bow and at hand ball².

Of his beneficence towards the poor, if there were no other witness, I desire to bear my public testimony, that before he had arrived at any ecclesiastical dignity, he would take me with him to the nearest hospital, and when I had not wherewithal to give to the poor, he, in addition to what he largely for his means distributed, would often supply me with somewhat to bestow upon them. How much assistance, even when in prison, he sent out of England to us who were exiles in Germany, that most learned man, and, as it were, his *fidus Achates*, Doctor Edmund Grindall, now bishop of London, can testify, and many others who were relieved by his liberality. Such a kind of man, then, as this was—most learned, most chaste, and in every sense most holy—what fierce, inclement, and cruel persons did England at that time contain; as well sovereigns as bishops; who, taking counsel together, conspired his death and gave him up to the torturers to be burned, for no other crime than because against the Roman antichrist he asserted for Christ, as very man, a fixed, and not a shifting seat in heaven; and on earth the supreme government! Oh heavy crimes, on account of which so illustrious a prophet and bishop of Christ was afflicted with so heavy a penalty! You who conspired his death, while you yet live, repent, and before all men acknowledge and confess your tyranny, and seek with many prayers pardon of Almighty God, lest, on account of your horrible wickedness, this whole realm should suffer the most severe punishments.

Doctor Taylor, who was burnt at Hadley, was born also

[² Hand-Ball, called by the French "*Jeu de paume*" (Palm-Play), and in Latin "*Pila Palmaria*." It may be denominated *hand tennis*, still played under a different name, and probably a different modification of the game, resembling that now called *Fives*. Strutt's *Sports and Pastimes of the People of England*, book II. chap. 3, p. 73—75. Ed.]

in Northumberland, in the town of Rothbury, not far from Ridesdale^a. With this man I lived for many years on terms of intimacy, and used to exhort him zealously to embrace the evangelical doctrine; and that he might the more easily come to think with ourselves, I secretly procured for him the "Unio Dissidentium¹," with which and with the sermons of Latimer he was so taken, that he entered with readiness into our doctrine. If you desire to know more particulars of Latimer than are written in your book, the archbishop of Canterbury and Doctor Lancelot Ridley can inform you. I greatly regret that the book of that most holy martyr Thorp² is not edited in the old English, which was in general use at the time in which he lived. For so great an admirer am I of antiquity, that I could ill bear treasures of such antiquity to perish from amongst us. On which account I feel no great obligations to those persons, who have translated Piers Plowman³, Gower, and Chaucer, and authors of a similar stamp into a mongrel language, neither true English nor pure French. In my opinion, therefore, you will do well, if you can any where find the autograph copy of Thorp, to edit it in that language in which he wrote. Consider, I pray you, for whose sake chiefly you have written your book; which if you do, I doubt not that, though the printer will be

[¹ The "Unio Dissidentium Tripartita" was an important book at the period of the Reformation; as is plain from its being included in a short list of books prohibited by Cuthbert Tunstall, A.D. 1527. See Wilkins. We find also—"The abridgment of 'Unio Dissidentium', translated out of Latin into English" in an Index Prohibitorius given by Fox sub an. 1546: and among the books Incertorum Auctorum prohibited by the Roman Inquisition in their index, Romæ, 1559, and by Sixtus V., A.D. 1589, occurs the "Unio Dissidentium Tripartita." It was a continental production, being mentioned in the sentence on Richard Bayfield, Martyr, (sub an. 1531,) among various books imported by him. See Fox. Ed.]

[² This refers to the history of William Thorpe's persecution, written by himself. Fox published it in his Acts and Monuments, altered in its language by William Tyndale; he states, however, his regret at not being able to exhibit it in its original diction, and adds that a "Mr Whitehead" (then living) "had seen the true ancient copy in the hands of George Constantine." Ed.]

[³ Piers Plowman or Ploughman. The proper title is "The Ploughman's Complaint against the abuses of the world." Ed.]

enraged, you will put forth a book of greater utility to the true church; for, such useless and superfluous matters being omitted, the price of the book need not exceed ten shillings. Farewell, dearest brother.

Yours,

Wells, Nov. 26.

WILLIAM TURNER.

APPENDIX II.

Copy of the Letter of STEPHEN GARDINER sent to MASTER RIDLEY; containing Matter and Objections against a certain Sermon of the said MASTER RIDLEY, made at the Court.

From Fox, Acts and Monuments.

MASTER RIDLEY, after right hearty commendations: It chanced me, upon Wednesday last past, to be present at your sermon in the court, wherein I heard you confirm the doctrine in religion set forth by our late sovereign lord and master, whose soul God pardon! admonishing your audience that ye would specially travail in the confutation of the bishop of Rome's pretended authority in government and usurped power, and in pardons, whereby he hath abused himself in heaven and earth. Which two matters I note to be plain, and here without controversy. In the other two ye spake of, touching images and ceremonies, and as ye touched it, specially for holy water to drive away devils; for that you declared yourself always desirous to set forth the mere truth, with great desire of unity, as ye professed; not extending any your asseveration beyond your knowledge, but always adding such like words, 'as far as ye had read,' and, 'if any man could shew you further, ye would hear him,' (wherein you were much to be commended)—upon these considerations, and for the desire I have to unity, I have thought myself bound to communicate to you that which I

have read in the matter of images and holy water; to the intent you may by yourself consider it, and so weigh, before that ye will speak in those two points, as ye may (retaining your own principles) affirm still that ye would affirm, and may indeed be affirmed and maintained; wherein I have seen others forget themselves. First, I send unto you herewith (which I am sure ye have read), what Eusebius' writeth of images: whereby appeareth, that images have been of great antiquity in Christ's church. And to say we may have images, or to call on them when they represent Christ or his saints, be over gross opinions to enter into your learned head, whatsoever the unlearned would tattle: for you know the text of the old law, *Non facies tibi sculptile*, forbiddeth no more images now, than another text forbiddeth to us puddings. And if *omnia* be *munda mundis* to the belly, there can be no cause why they should be of themselves *impura* to the eye, wherein ye can say much more. And then, when we have images, to call them idols is a like fault in fond folly, as if a man would call *regem* a tyrant, and then bring in old writers to prove that *tyrannus* signified once a king, like as *idolum* signified once an image: but like as *tyrannus* was by consent of men appropriated to signify a usurper of that dignity, and an untrue king, so hath *idolum* been likewise appropriate to signify a false representation, and a false image: insomuch as there was a solemn anathematization of all those that would call an image an idol; as he were worthy to be hanged that would call the king our master (God save him!)—our true just king, a tyrant; and yet in talk he might shew, that a tyrant signified sometimes a king: but speech is regarded in its present signification, which I doubt not ye can consider right well.

I verily think, that for the having of images ye will say enough; and that also, when we have them, we should not despise them in speech, to call them idols, nor despise them with deeds, to mangle them or cut them; but at the least suffer them to stand untorn. Wherein Luther (that pulled away all other regard to them) strove stoutly, and obtained,

[¹ Hist. Eccles. lib. vii. cap. 18. Ed.]

as I have seen in divers of the churches in Germany of his reformation, that they should (as they do) still stand.

All the matter to be feared is excess in worshipping, wherein the church of Rome hath been very precise; and especially Gregory, writing to the bishop of Marseilles: which is contained in the chapter *De Consecratione*, dist. 3, as followeth:

'Perlatum ad nos fuerat, quod inconsiderato zelo succensus, sanctorum imagines sub hac quasi excusatione, ne adorari debuissent, confregeris. Et quidem eas adorari te vetuisse, omnino laudamus: fregisse vero reprehendimus. Dic, frater, a quo factum esse sacerdote aliquando auditum est, quod fecisti?***** Aliud est enim picturam adorare; aliud per picturam historiam, quid sit adorandum, addiscere. Nam quod legentibus scriptura, hoc idiotis præstat pictura cernentibus, quia in ipsâ etiam ignorantes vident, quid sequi debeant: in ipsâ legunt, qui literas nesciunt. Unde et præcipuè gentibus pro lectione pictura est.'

Herein is forbidden adoration, and then, in the Sixth Synod, was declared what manner of adoration is forbidden; that is to say, godly adoration to it being a creature, as is contained in the chapter *Venerabiles imagines*, in the same distinction, in this wise:

'Venerabiles imagines Christiani non Deos appellant, neque serviunt eis ut Diis, neque spem salutis ponunt in eis, neque ab eis expectant futurum iudicium: sed ad memoriam et recordationem primitivorum venerantur eas et adorant; sed non serviunt eis cultu divino, nec alicui creaturæ³.'

By which doctrine all idolatry is plainly excluded in evident words; so as we cannot say, that the worshipping of images had its beginning by popery; for Gregory forbade it, unless we shall call that synod popery, because there were so many bishops. And yet there is forbidden *cultus divinus*; and agreeth with our aforesaid doctrine, by which we may creep before the cross on Good Friday; wherein we have the image of the crucifix in honour, and use it in a

[² See Corpus Juris Canonici a Pitheo. Paris, 1695, vol. i. p. 467. Ed.]

[³ Ibid. Ed.]

worshipful place, and so earnestly look on it, and conceive that [*which*] it signifieth, as we kneel and creep before it, whilst it lieth there, and whilst that remembrance is in exercise: with which cross nevertheless the sexton, when he goeth for a cross, will not be afraid to be homely, and holdeth it under his gown whilst he drinketh a pot of ale; a point of homeliness that might be left, but yet it declareth that he esteemed no divinity in the image. But ever since I was born, a poor parishioner, a layman, durst be so bold at a shift (if he were also churchwarden), to sell to the use of the church at length, and his own in the mean time, the silver cross on Easter Monday, that was creeped unto on Good Friday.

In specialties there have been special abuses; but, generally, images have been taken for images, with an office to signify a holy remembrance of Christ and his saints. And as the sound of speech uttered by a lively image, and representing to the understanding, by the sense of hearing, godly matter, doth stir up the mind, and therewith the body, to consent in outward gesture of worshipful regard to that sound: so doth the object of the image, by the sight, work like effect in man within and without; wherein is verily worshipped that we understand, and yet reverence and worship also shewed to that whereby we attain that understanding, and is to us in the place of an instrument; so as it hath no worship of itself, but remaineth in its nature of stone or timber, silver, copper, or gold. But when it is in office, and worketh a godly remembrance in us by representation of the thing signified unto us, then we use it worshipfully and honourably, as many do the priest at mass, whom they little regard all the day after.

And me thinketh ever, that like as it is an over gross error to take an image for God, or to worship it with godly honour, so to grant that we may not have images of Christ, and that we may do no worship before them, or not use them worshipfully, it is inexplicable. For it is one kind of worship, to place them worshipfully; so as if a man place an image in the church, or hang it about his neck (as all use to do the image of the cross, and the knights of the order of St George), this is some piece of worship. And if we may

not contemn the images of Christ and his saints, when we have them (for that were villany), nor neglect them (for that were to have them without use, which were inconvenient, *quia nec natura nec arte quicquam fit frustra*;) we must have them in estimation and reputation; which is not without some honour and worship; and at the least in the place where we conveniently use them (as in the church), as where they serve us rather than we them. And because their service is worshipful, they be so regarded accordingly for that time of service, and therefore they be called *venerabiles imagines*, and be worshipfully ordered; before whom we kneel, and bow, and cense, not at that the images be, but at that the images signify, which in our kneeling, bowing, and censuring we acknowledge to understand and read in that fashion of contracted writing, wherein is wrapped up a great many of sentences, suddenly opened with one sudden sight, to him that hath been exercised in reading of them.

And me seemeth, after the faith of Christ received and known, and thoroughly purged from heresies, if by chance there were offered a choice, either to retain painting and graving and forbear writing, or, choosing writing, to forbear both the other gifts; it would be a problem, seeing if graving were taken away we could have no printing. And therefore they that press so much the words of *Non facies tibi sculptile*, ever, me thinketh, they condemn printed books; the original whereof is of graving to make *matrices literarum*. *Sed hoc est furiosum, et sunt tamen qui putant palmarium*. And therefore now it is Englished, "Thou shalt make no graven images, lest thou worship them:" which, I hear, is newly written in the new church, I know not the name, but not far from the Old Jewry¹.

But to the matter of images, wherein I have discoursed at large, I think, if ye consider (as I doubt not but that ye will) the doctrine set forth by our late sovereign lord, ye shall in the matter see the truth set forth by such as had that committed unto them under his highness, amongst whom I was not, nor was I privy unto it till it was done. And yet the clause in the book, for discussion of "the Lord," and "our Lord," hath made many think otherwise. But I

[¹ Probably St Stephen's, Coleman Street. Ed.]

take our Lord to witness, I was not; and that declaration of "our Lord" was his highness's own device, *ex se*. For he saw the fond Englishing of "the Lord" dissevered in speech, whom our Lord had congregated. And this I add, lest, giving authority to that book, I should seem to vaunt myself.

Now will I speak somewhat of holy water¹, wherein I send unto you the four and thirtieth chapter in the ninth book of the History *Tripartite*, where Marcellus the bishop bade Equitius his deacon to cast abroad water, by him first hallowed, wherewith to drive away the devil. And it is noted how the devil could not abide the virtue of the water, but vanished away. And for my part, it seemeth the history may be true; for we be assured by Scripture, that in the name of God the church is able and strong to cast out devils, according to the gospel, *In nomine meo dæmonia ejicient, &c.*: so as if the water were away, by only calling on the name of God, that mastery may be wrought. And the virtue of the effect being only attributed to the name of God, the question should be only, whether the creature of water may have the office to convey the effect of the holiness of the invocation of God's name. And first, in Christ the skirt of his garment had such an office to minister health to the woman, and spittle and clay to the blind; and St Peter's shadow, and St Paul's handkerchiefs.

And, leaving old stories, here at home the special gift of curation, ministered by the kings of this realm (not of their own strength, but by invocation of the name of God), hath been used to be distributed in rings of gold and silver. And I think effectually therein the metal hath only an office, and the strength is in the name of God, wherein all is wrought. And Eliseus put his staff in like office. And why the whole church might not put water in like office, to convey abroad the invocation of God's name, there is no scripture to the contrary: but there is scripture, how other

¹ 'Holy water.' Consecration of water and salt to sanctify the people, is attributed to Alexander I. but for what credit is to be given to those decrees, falsely fathered upon those ancient bishops, read Sleidan, lib. ii. de Monach. 'In nomine meo,' &c. If the name of Christ only do and can serve to cast out devils, what should water do, where Christ only may and should serve to work that mastery? Fox.

inferior creatures have been promoted to like dignity; and much scripture, how water hath been used in like and greater service. And the story I send unto you sheweth how water hath been used in the same service, to drive away devils. In which matter if any shall say, he believeth not the story, and he is not bound to believe it, being no scripture; that man is not to be reasoned with, for the effect of the king's cramp rings. And yet, for such effect as they have wrought, when I was in France, I have been myself much honoured; and of all sorts entreated to have them, with offer of as much for them, as they were double worth.

Some will say, "What are rings to holy water?" Marry thus I say, If the metal of gold and silver may do service to carry abroad the invocation of the name of God effectually for one purpose, water may also serve to carry abroad the invocation of the name of God, wherewith to drive away devils. Hereto will be said, *Non valet argumentum a posse ad esse*: but the story saith, "The water did that service;" and other strangers say and affirm by experience, "The king's majesty's rings have done the service." And our late master continued all his life the exercise of that gift of God, and used silver and gold to do that service, to carry abroad the strength of the invocation of the name of God by him; and he used it amongst us that served him in it, when he had thoroughly heard and seen what might be said in the matter: and yet he had no scripture especially for it, that spake of rings of silver or gold, no more than is for the ashes ministered a little before ye last preached. And as our young sovereign lord hath received them reverently, so I trust he shall be advertised, *ne negligat gratiam Dei in dono curationum*, but follow his father therein; also not doubting but God will hear him, as he hath heard his father and other his progenitors, kings of this realm; to whose dignity God addeth this prerogative, as he doth also to inferior ministers of his church, in the effect of their prayer, when it pleaseth him. A man might find some youngling, percase^a, that would say, how worldly, wily, witty bishops perchance.

had it objected to me, that I used to prove one piece of mine argument ever by a king, as when I reasoned thus: If ye allow nothing but scripture, what say you to the king's rings? but they be allowed; ergo, somewhat is to be allowed besides scripture. And another: If images be forbidden, why doth the king wear St George on his breast? But he weareth St George on his breast: ergo, images be not forbidden. If saints be not to be worshipped, why keep we St George's feast? But we keep St George's feast: ergo, &c. And in this matter of holy water, if the strength of the invocation of the name of God, to drive away the devils, cannot be distributed by water, why can it be distributed in silver to drive away diseases, and the dangerous disease of the falling evil? But the rings hallowed by the holy church may do so: ergo, the water hallowed by the church may do like service.

These were sore arguments in his time, and I trust be also yet; and may be conveniently used, to such as would never make an end of talk, but rake up every thing that their dull sight cannot penetrate, wherein me thought ye spake effectually, when ye said, "Men must receive the determination of the particular church, and obey where God's law repugneth not expressly." And in this effect to drive away devils, that prayer and invocation of the church may do it, scripture maintaineth evidently; and the same scripture doth authorise us so to pray, and encourageth us to it—so as if, in discussion of holy water, we attribute all the effect of the holiness which proceedeth from God by invocation of the church, and take water only for a servant to carry abroad holiness, there can be no superstition, where men regard only prayer, which scripture authoriseth. And if we shall say that the water cannot do such service, we shall be convinced, in that it doth a greater service in our baptism by God's special ordinance—so as we cannot say, that water cannot, or is not apt to do this service; only the stay is, to have a precise place in the New Testament, to say, "Use water thus in this service, as we do in holy water;" which me thinketh needed not, where all is ordered to be well used by us: and when the whole church agreed upon such a use, or any particular church, or the common

minister of it, and by the exorcism ordered for it the thing to be used purged, there can be but slender matter to improve that custom, wherein God is only honoured, and the power of his name set forth; whereunto all things bow and give place, all natural operation set apart and secluded. And when any man hath denied that water may do service, because scripture appointeth it not, that "because" driveth away much of the rest which the church useth, and especially our cramp-rings. For if water may not serve to carry abroad the effects of God's grace, obtained by invocation from God, by the common prayer of the church, how can the metal of silver or gold carry abroad the effect of the king's invocation in the cramp-rings? Which manner of reasoning *ad hominem* Christ used with the Jews, when he said, *Si ego in Beelzebub ejicio daemonia, filii vestri in quo ejiciunt?* And that by our own principles we should be enforced to say, that our cramp-rings be superstitious (where truth enforceth us not so to do), it were a marvellous punishment. *Si caeci essemus, as Christ saith, peccatum non haberemus, sed videmus;* and this realm hath learning in it, and you a good portion thereof; according whereunto I doubt not but you will weigh this matter, *non ad popularem trutinam, sed artificis stateram:* I mean, that artificer which teacheth the church our mother (as ye fully declared it), and ordered our mother to give nourishment unto us. In which point, speaking of the church, although ye touched an unknown church to us, and known to God only, yet you declared the union of that church in the permixt church, which God ordereth men to complain unto and to hear again; wherein the absurdity is taken away of them that would have no church known, but every man believe as he were inwardly taught himself; whereupon followeth the old proverb, *Σοὶ μὲν ταῦτα δοκοῦντ' ἐστίν, ἐμοὶ δὲ τὰδε;* which is far from the unity ye so earnestly wished for, whereof (as me thought) ye said, "Pride is the let;" as it is undoubtedly. Which fault God amend, and give you grace so to fashion your words, as ye may agree with them in speech, with whom ye be inclined to agree in opinion! For that is the way to relieve the world.

And albeit there hath been between you and me no fa-

miliarity, but, contrariwise, a little disagreement (which I did not hide from you), yet, considering the fervent zeal ye professed to teach Peter's true doctrine, that is to say, Christ's true doctrine, whereunto ye thought the doctrine of images, and holy water to put away devils, agreed not; I have willingly spent this time to communicate unto you my folly (if it be folly) plainly as it is; whereupon ye may have occasion the more substantially, fully, and plainly to open these matters for the relief of such as be fallen from the truth, and confirmation of those that receive and follow it; wherein it hath been ever much commended, to have such regard to histories of credit, and the continual use of the church, rather to shew how a thing continued from the beginning, as holy water and images have done, may be well used, than to follow the light rash eloquence, which is ever *ad manum*, to mock and improve that which is established. And yet again, I come to Marcellus, that made a cross in the water, and bade his deacon cast it abroad *cum fide et zelo*; after which sort if our holy water were used, I doubt not but there be many Marcellus's, and many Eliseus's, and many at whose prayer God forgiveth sin, if such as will enjoy that prayer have faith and zeal, as Equitius, and were as desirous to drive the devil out of the temple of their body and soul, as Equitius out of the temple of Jupiter. So as if holy use were coupled with holy water, there should be more plenty of holiness than there is; but, as men be profane in their living, so they cannot abide to have any thing effectually holy, not so much as bread and water; fearing lest they should take away sin from us, which we love so dearly well. *Solus Christus peccata diluit*, who sprinkleth his blood by his ministers, as he hath taught his spouse the church, in which those ministers be ordered, wherein "many ways maketh not many saviours," as ignorants do jest; whereof I need not speak further unto you, no more I needed not in the rest in respect of you; but, me thought, ye conjured all men in your sermon to say what they thought to you, *Id quod hanc mihi expressit epistolam, quam boni consules; Et vale.*

Your loving friend,

STEPHEN WINCHESTER.

APPENDIX III.

Letter from the Protector Edward, Duke of Somerset, to

DR RIDLEY.

From BURNET.

AFTER our right hearty commendations to your lordship, we have received your letters of the first of June, again replying to those which we last sent unto you. And as it appeareth, ye, yet remaining in your former request, desire, if things do occur so, that according to your conscience ye cannot do them, that you might absent yourself, or otherwise keep silence. We would be loth any thing should be done by the king's majesty's visitors, otherwise than right and conscience might allow and approve: and visitation is to direct things to the better, not to the worse; to ease consciences, not to clog them. Marry, we would wish that executors thereof should not be scrupulous in conscience, otherwise than reason would. Against your conscience, it is not our will to move you, as we would not gladly do, or move any man to that which is against right and conscience; and we trust the king's majesty hath not in this matter. And we think in this ye do much wrong, and much discredit the other visitors, that ye should seem to think and suppose, that they would do things against conscience. We take them to be men of that honour and honesty, that they will not. My lord of Canterbury hath declared unto us, that this maketh partly a conscience unto you, that divines should be diminished. That can be no cause; for, first, the same was met before in the late king's time, to unite the two colleges together; as we are sure ye have heard, and Sir Edward North can tell: and for that cause, all such as were students of the law, out of the new erected cathedral church, were disappointed of their livings, only reserved to have been in that civil college. The King's hall being in manner all lawyers, canonists were turned and joined to Michael-house, and made a college of divines, wherewith the number of divines was much augmented, civilians diminished. Now at

this present also, if in all other colleges, where lawyers be by the statutes, or the king's injunctions ye do convert them, or the more part of them, to divines, ye shall rather have more divines upon this change than ye had before. The King's college should have six lawyers; Jesus college some; the Queen's college, and other, one or two apiece; and, as we are informed, by the late king's injunctions, every college in Cambridge one at the least: all these together do make a greater in number, than the fellows of Clare-hall be, and they now made divines, and the statutes in that reformed divinity shall not be diminished in number of students, but increased, as appeareth, although these two colleges be so united. And we are sure ye are not ignorant, how necessary a study that study of civil law is to all treaties with foreign princes and strangers, and how few there be at this present to do the king's majesty's service therein. For we would the increase of divines, as well as you. Marry, necessity compelleth us also to maintain the science; and we require you, my lord, to have consideration how much you do hinder the king's majesty's proceedings in that visitation: if now you, who are one of the visitors, should thus draw back and discourage the other, ye should much hinder the whole doings; and peradventure that thing known, maketh the master and fellows of Clare-hall to stand the more obstinate; wherefore we require you to have regard of the king's majesty's honour, and the quiet performing of that visitation, most of the glory of God, and benefit of that university; the which thing is only meant in your instructions. To the performing of that, and in that manner, we can be content you use your doings as ye think best, for the quieting of your conscience. Thus we bid you right heartily farewell. From Richmond, the 10th of June, 1549.

Your loving friend,

E. SOMERSET.

APPENDIX IV.

The King's¹ Letter to NICHOLAS RIDLEY, Bishop of London, &c.

From BURNET.

RIGHT reverend father in God, right trusty and well-beloved, we greet you well. And whereas it is come to our knowledge, that the altars within the most part of the churches of this realm being already upon good and godly considerations taken down, there do yet remain altars standing in divers other churches, by occasion whereof much variance and contention ariseth among sundry of our subjects, which, if good foresight were not had, might perchance engender great hurt and inconvenience; we let you wit, that, minding to have all occasion of contention taken away, which many times groweth by those and such like diversities, and considering that, amongst other things belonging to our royal office and cure, we do account the greatest to be, to maintain the common quiet of our realm; we have thought good, by the advice of our council, to require you, and nevertheless specially to charge and command you, for the avoiding of all matters of further contention and strife about the standing or taking away of the said altars, to give substantial order throughout all your diocese, that with all diligence all the altars in every church or chapel, as well in places exempted as not exempted, within your said diocese, be taken down; and instead thereof a table be set up in some convenient part of the chancel, within every such church or chapel, to serve for the ministration of the blessed communion. And to the intent the same may be done without the offence of such our loving subjects as be not yet so well persuaded in that behalf as we would wish, we send unto you herewith certain considerations gathered and

Altars taken down and destroyed.

Considerations to persuade the people.

collected, that make for the purpose; the which, and such other as you shall think meet to be set forth to persuade the weak to embrace our proceedings in this part, we pray you cause to be declared to the people by some discreet preachers, in such places as you shall think meet, before the taking down of the said altars; so as both the weak consciences of others may be instructed and satisfied as much as may be, and this our pleasure the more quietly executed. For the better doing whereof, we require you to open the aforesaid considerations in that our cathedral church in your own person, if you conveniently may, or otherwise, by your chancellor, or some other grave preacher, both there and in such other market towns, and most notable places of your diocese, as you may think most requisite.

Given under our signet, at our palace of Westminster, the 24th day of November, the fourth year of our reign.

Edward Somerset,
Thomas Cranmer,
William Wiltshire,
John Warwick,
John Bedford,

William North,
Edward Clinton,
H. Wentworth,
Thomas Ely.

NOTES.

NOTE A.

Scorus in lib. v. sent. dist. 2. quest. 3. (as quoted by Du Plessy, in his "Four books on the Institution, use, and doctrine of the Eucharist," p. 472, Lond. 1660,) says: "Innocent III., a great promoter of this monster, moveth this monstrous and brutish question (lib. iv. c. 19.) 'What eateth the mouse when she gnaweth the Sacrament?' Lombard (lib. iv. dist. 13.) has answered, 'God knoweth.' And notwithstanding towards the end he remarks, 'It may be safely said, that the body of Christ is not taken by beasts.' But the school of Sorbonne hath noted, '*Hic magister non tenetur*;' others follow not the judgment of the Master of the Sentences on this point. John de Burgo (de custod. Euch. c. 10.) very grossly: 'The mouse does take the body of Christ.' Innocent more subtilely: 'The bread passes away miraculously when the body cometh, and the body passeth and getteth itself away when the mouse draweth near, and the bread cometh into his place again.'" Du Plessy, p. 470.

NOTE B.

It may be necessary to observe that the genuineness of the two passages of Saint Chrysostom quoted in this treatise has been suspected. Archbishop Usher (in the preface of his answer to the Jesuit's Challenge) remarks that the words, "in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur," were wholly omitted in the Antwerp Edition of 1537, the Paris Edition of 1543, and in that of Audoenus Parvus, printed also at Paris in 1557: in the more ancient copies, that for instance of 1487, Usher found the words, and that without any note of suspicion. The Paris Edition of 1536 (apud Claud. Chevallonium) has them, and thus it would appear that the earliest edition which omits the passage in question is that (apud Johan. Steel-sium) of Antwerp, anno 1537.

The "Epistola ad Cæsarium Monachum" was first published by Peter Martyr, and immediately declared by his opponents to be a forgery of his own; but Bigotius, who had transcribed it from a MS. in the library of St Mark's Monastery at Florence, and prepared it for the press in his edition of Palladius, asserted and proved to the satisfaction of the learned that it was the work of Chrysostom. The sheets were however cancelled, and the publication of them prohibited.

In the Benedictine Edition, the first volume of which was published by Montfaucon at Paris in 1717, the letter is printed, and a

satisfactory epitome of its history given—the Editors have however, though it would appear on insufficient grounds, decided that it is not genuine. Neither the “Opus Imperfectum,” nor the “Epistola ad Cæsarium,” are extant in the Greek, save a few fragments of the latter.

NOTE C.

There were various services of the Roman Church.

Scala Cœli—was an indulgence granted to those who visited certain privileged places, whereby those who resorted to them were promised the same benefits as though they had ascended the holy steps at Rome.

Trentals (Trentale, Fr.) an office for the dead that continued thirty days, or consisted of thirty masses; from the Italian Trenta, i.e. Triginta. Stat. I. Ed. VI. cap. xiv. Jacob's Law Dictionary in voce. London, 1756.

Placebo. An antiphone in the office for the dead. The words are “Placebo Domino in Regione vivorum.” *Rituale Romanum*, Antverp. 1617, p. 157.

Dirige. Another antiphone in the office for the dead. The words are “Dirige Domine Deus meus in conspectu tuo viam meam.” *Rituale Romanum*, Antverp. 1617, p. 172.

Tot. quots. “An abbreviation of ‘totiens quotiens,’ occurring in Papal Documents and Grants. Thomas Aquinas, as quoted in Serrani “de Septem urbis Romæ ecclesiis,” (Coloniæ, 1600,) p. 134, will explain the meaning of this item. “Quicumque vadit ad ecclesiam talem, usque ad tale tempus habeat tantum de indulgentia, intelligitur semel tantum: sed si in aliqua ecclesia sit indulgentia perennis, sicut in Ecclesia B. Petri xl. dierum, tunc quoties vadit aliquis, toties indulgentiam consequitur.” Thom. Aquin. *Summa Theol. Supplem.* 3 part, quæst. 25. art. 2. sect. ad quæst. Bishop Jewel also mentions tot. quots. amongst a variety of other expedients for raising money.” Fox, *Acts and Monuments*, Ed. 1836, note of the Editor in loco.

Pardons, Purgatory, Pilgrimages, Masses, Immunities, Pluralities, Unions, &c. will require no explanation.

NOTE D.

The Book Mistress Missa.

This book Fox, who was personally acquainted with Dr Turner, attributes to him; but no work bearing this title is to be found among the lists of his works given by Wood, Bale, or later bibliographers. The book most probably referred to, is one entitled “A New Dialogue wherein is contained the examination of the mass, and of that kind of priesthood which is ordained to say mass, and to offer up for remission of sin the body and blood of Christ again.—London, by John Day, and W. Seres.” Turner is spoken of very

contemptuously by Anthony a Wood, but commended by Fox and Bale.

There was a book published anonymously, but which may have been written by Dr Turner, called “a newe dialogue called the endnightment agaynste Mother Messe. Imprinted by William Hill and William Seres, 1548.”

NOTE E.

A Mass of the Holy Ghost.

A Mass of the Holy Ghost was a mass sung with great solemnity at the opening of any council, synod, or convocation. Strype (*Ecc. Mem.* vol. iii. par. i. p. 181) speaks of Mary's first parliament having been thus opened. Dr Wordsworth cites an author of that period who calls it “an unholy mass of the Holy Ghost, rolled up with descant, prick-song, and organs, whereby men's hearts are ravished wholly from God, and from the cogitations of all such things as they ought to pray for.” Wordsworth's *Ecc. Biog.* vol. iii. p. 36.

NOTE F.

Dr Wordsworth in his *Ecclesiastical Biography* has the following note on Ridley's attributing the “Bishops' Book” to the Bishop of Winchester:—“I own this statement surprises me; and yet it may well seem presumptuous to call in question the authority of Ridley on a point like the present. The ‘Bishops' Book’ unquestionably is that whose proper title is ‘the Institution of a Christian Man,’ &c. (A.D. 1537). Now of this, I confess, I have long been much more inclined to attribute the main authorship to Cranmer, and others of his party, especially perhaps to Fox bishop of Hereford, than to Gardiner; while again, Gardiner no doubt did exert a great and mischievous influence on the preparation and contents of that other book, often styled ‘the King's Book,’ that is, ‘A Necessary Doctrine and Erudition for any Christen Man set furth by the Kynges Majesty of Englande,’ &c. (A.D. 1543), curious and valuable as that work still undeniably is. I venture to conjecture therefore, that Ridley here inadvertently wrote the ‘Bishops' Booke’ instead of the ‘King's Book:’ a conjecture, which probably may be considered well-grounded, when I mention, that in the latter, there is ‘a sharp reproof’ of the Florentine Council, (see p. 205 of a useful volume, *the Formularies of Faith put forth by authority during the reign of Henry VIII.* published at Oxford, A.D. 1825, and superintended by bishop Lloyd, then Regius Professor of Divinity in that university;) while I do not find any such ‘reproof’ in the other work, the Institution; or indeed any mention of the council at all. Of this book, some account may be found in the present collection in a note to the *Life of Cromwell*, vol. ii. p. 258.”

NOTE G.

The book *de vera differentia*.

The book here referred to is the treatise by Edward Fox, bishop of Hereford, and Almoner to King Henry VIII. "He was reputed," says Burnet "to be one of the best divines in England." The title of the book is, "*de vera differentia Regiæ Potestatis at Ecclesiasticæ, et quæ sit ipsa veritas et virtus utriusque.*" It was published first in 1534, and another edition appeared in 1538, in which year the bishop died. It was translated into English by Henry Lord Stafford. There was a treatise under the same title published by bishop Gardiner, and one or two more by different authors.

SUPPLEMENT.

ARTICLES to be inquired of in the visitation of the diocese of London by the Reverend Father in God Nicholas, Bishop of London, in the fourth year of our sovereign Lord King Edward the Sixth, by the grace of God, King of England, France and Ireland, Defender of the Faith, and in earth of the Church of England, and also of Ireland, the supreme head, next and immediately under our Saviour Christ¹.

Reprinted from SPARROW'S Collections.

I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing in his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. St Paul 2 Tim. iv. 1, 2.

WHETHER your curates and ministers be of that conversation of living, that worthily they can be reprehended of no man.

[¹ There was nothing else of moment done this year (1550) in relation to the church, save the visitation made of the diocese of London by Ridley, their new bishop. But the exact time of it is not set down in the register. It was, according to King Edward's journal, some time before the 28th of June; for he writes that on that day Sir John Yates, the high sheriff of Essex, was sent down with letters to see the bishop of London's injunctions performed, which touched the plucking down of superaltaries, altars, and such like ceremonies and abuses; so that the visitation must have been about the beginning of June. Burnet, *Hist. Reform.* Vol. II. p. 325, part 2, p. 24. See also Strype *Memor.* Vol. II. part 1, p. 355; also Collier, *Eccles. Hist.* Vol. II. p. 304, and Cardwell's *Documentary Annals*, Vol. I. p. 77. Ed.]

Whether your curates and ministers do haunt and resort to taverns or alehouses, otherwise than for their honest necessity, there to drink and riot, or to play at unlawful games.

Whether your ministers be common brawlers, sowers of discord rather than charity among their parishioners, hawkers, hunters, or spending their time idly, or coming to their benefice by simony.

Whether your ministers or any other persons have committed adultery, fornication, incest, bawdry, or to be vehemently suspected of the same, common drunkards, scolds, or be common swearers and blasphemers of God's holy name.

Whether your parsons and vicars do maintain their houses and chancels in sufficient reparation: or if their houses be in decay, whether they bestow yearly the fifth part of the fruits of the benefice, until the same be repaired.

Whether your parsons and vicars, absent from their benefice, do leave their cure to an able minister. And if he may dispend yearly £xx., or above, in this deanery or elsewhere, whether he doth distribute every year among his poor parishioners there, at the least, the fortieth part of the fruits of the same. And likewise spending yearly £c., whether he doth find one scholar at either of the Universities, or some grammar school, and so for every other hundred pound one scholar.

Whether every dean, archdeacon, and prebendary, being priest, doth personally, by himself, preach twice every year at the least, either where he is entitled, or where he hath jurisdiction, or in some place united or appropriate to the same.

Whether your minister, having licence thereunto, doth use to preach; or, not licensed, doth diligently procure other to preach that are licensed: or whether he refuseth those offering themselves that are licensed; or absenteth himself, or causeth other to be away from the sermon, or else admitteth any to preach that are not licensed.

Whether any, by preaching, writing, word or deed, hath or doth maintain the usurped power of the bishop of Rome.

Whether any be a letter^a of the word of God to be preached or read in the English tongue.

Whether any do preach, declare, or speak anything in derogation of the book of Common Prayer, or anything therein contained, or any part thereof.

Whether any do preach and defend, that private persons may make insurrection, stir sedition, or compel men to give them their goods.

Whether the curate doth admit any to the communion before he be confirmed, or any that ken not the Pater Noster, the Articles of the Faith, and Ten Commandments in English.

Whether curates do minister the communion for money, or use to have trentals of communions.

Whether any of the Anabaptists' sect, or other, use notoriously any unlawful or private conventicles, wherein they do use doctrines or administration of sacraments, separating themselves from the rest of the parish.

Whether there be any that privately, in their private house, have their masses contrary to the form and order of the book of communion.

Whether any minister doth refuse to use the common prayers, or minister sacraments in that order and form as is set forth in the book of common prayer.

Whether baptism be ministered (out of necessity) in any other time than on the Sunday or holy-day, or in another tongue than English.

Whether any speaketh against baptism of infants.

Whether any be married within degrees prohibited by God's law, or separate without cause lawful, or is married without banns thrice first asked three several holy-days or Sundays openly in the church at service time.

Whether any curate doth marry them of other parishes, without their curate's license, and certificate from him of the banns thrice solemnly asked.

Whether any saith, that the wickedness of the minister taketh away the effect of Christ's sacraments.

Whether any saith, that Christian men cannot be allowed to repentance if they sin voluntarily after baptism.

Whether your curates be ready to minister the sacraments, visit the sick, and bury the dead being brought to the church.

Whether any minister useth wilfully and obstinately any other rite, ceremony, order, form, or manner of communion,

matins, or even-song, ministration of sacraments, or open prayers, than is set forth in the book of common prayer.

Whether your curate, once in six weeks at the least, upon some Sunday or holy-day, before even-song, do openly in the church instruct and examine children, not confirmed, in some part of the catechism; and whether parents and masters do send them thither upon warning given by the minister.

^b abrogated. Whether any useth to keep abrogate^b holy-days or private holy-days, as bakers, shoemakers, brewers, smiths, and such other.

Whether any useth to hallow water, bread, salt, bells, or candles upon Candlemas day, ashes on Ash Wednesday, palms on Palm Sunday, the font on Easter-even, fire on Paschal, or whether there was any sepulchre on Good Friday.

Whether the water in the font be changed every month once, and then any other prayers said than is in the book of common prayer appointed.

Whether there be any images in your church, tabernacles, shrines, or coverings of shrines, candles, or trindles of wax, or feigned miracles in your churches or private houses.

Whether your church be kept in due and lawful reparation, and whether there be a comely pulpit set up in the same, and likewise a coffer for alms for the poor, called the poor man's box or chest.

Whether any legacies given to the poor, amending highways, or marrying poor maids, be undistributed, and by whom.

Letter from Bishop RIDLEY to Sir WILLIAM CECIL.

State Paper Office—Domestic.

Printed in Tytler's *Letters illustrative of the Reigns of Edward VI and Mary*, Vol. II. *in fine*.

16th Sept. 1551.

GRACE and health.—Your preface so prettily mingled with sorrow and gladness, and the sorrowful sight that you had of the bottom of your purse, and your poor lame house, hath so affected and filled me with pity and compassion, that al-

though indeed, I grant, I am blamed because by my fashion used towards some I may plainly seem to condemn unlawful beggary, yet you have filled mine affections so full, and have moved me so much, that you have persuaded me to grant unto you half a dozen trees, such as I may spare you, and mine officer shall appoint. I ween they must be pollards; for other, either few or none, God knoweth, I think are left of the late spoil in all my woods.

And, Sir, if you that can move men so mightily to have pity on the decay of one house, if you, I say, knew the miserable spoil that was done in the vacation time, by the King's officers, upon my woods, whereby in time past so many good houses have been builded, and hereafter might have been; also so many lame relieved, so many broken amended, so many fallen down re-edified; forsooth, I do not doubt but you were able to move the whole country to lament and mourn the lamentable case of so pitiful a decay. But, Sir, wot you what I thought, after I had refreshed my spirit with once or twice reading over of your letters? Jesus! thought I, if God had appointed this man to have been the proctor of a spiritual, that can thus move men to have pity upon a lame house; who could have passed by with a penny in his purse, but such a man could have wrung it out with words, although the passenger had been never such a cringe? And thus I wish you ever well to fare. From Fulham this 6th of Sept. 1551.

Yours in Christ,
NIC. LONDON.

EXTRACT of a Letter preserved by Dr Covel, and printed by him in his "Brief Answer to J. Burge's reasons," &c. &c., 1606, p. 69. Also, Strype, *Life of Archbishop Grindal*. Ed. 1710, pp. 19, 20. Gloucester Ridley's *Life of Bishop Ridley*. Ed. 1763, pp. 593, 4. MSS. Emm. Coll. Bibl. Cantab.

RIDLEY to GRINDAL, *about the Frankfort contests*.

"Alas! that our brother Knox could not bear with our

book of common prayer! matters against which although, I grant, a man, as he is, of wit and learning may find to make apparent [meaning plausible¹] reasons; but I suppose he cannot be able soundly to disprove by God's word.

The reason he maketh against the Litany and the fault "*per sanguinem et sudorem*" [*sanguineum sudorem*] he findeth in the same, I do marvel how he can or dare avouch them before the Englishmen that be with you.

As for private baptism, it is not prescribed in the book; but where solemn baptism, for lack of time and danger of death, cannot be had, what would he in that case should be done? Peradventure he will say, it is better then to let them die without baptism. Sir, for this his 'better' what word hath he of the scripture? and if he hath none, why will he not rather follow that that the sentences of the old ancient writers do more allow, from whom to dissent without a warrant of God's word I cannot think it any godly wisdom? And as for the purification of women, I ween the word *purification* is changed, and it is called thanksgiving, [but the book is taken from us, and now I do not perfectly remember the thing; but this I am sure of, the matter there said all tendeth to give God thanks, and to none other end]. Surely Mr Knox, in my mind, is a man of much good learning and of an earnest zeal: the Lord grant him to use them only to his glory!

[Where ye say, ye were by your magistrates required gently to omit such things in your book as might offend their people, not as things unlawful, but to their people offensive, and so ye have done, as to the having of surplice and kneeling; truly in that, I cannot judge, but that both ye and the magistrates have done right well; for I suppose in things indifferent, and not commanded or forbidden by God's word, and wherein the customs of divers countries be diverse, the man of God, that hath knowledge, will [not?] stick to forbear the custom of his own country, being there where the people therewith will be offended; and, surely, if I might have done so much with

[¹ These words are probably a gloss of Dr Covel's, but they are preserved both by Strype and Gloucester Ridley.]

our magistrates, I would have required Mr Alasco² to have done no less when he was with us.]

Letter from Bishop RIDLEY to Sir WILLIAM CECIL.

GLOUCESTER RIDLEY, p. 377.
ED. 1763.

GOOD Mr Cecil, I must be a suitor unto you in our good master Christ's cause; I beseech you be good to him. The matter is, Sir, alas! he hath lain too long abroad, as you do know, without lodging, in the streets of London, both hungry, naked, and cold. Now, thanks be to Almighty God, the citizens are willing to refresh him, and to give him both meat, drink, clothing, and firing: but alas! Sir, they lack lodging for him. For in some one house, I dare say, they are fain to lodge three families under one roof. Sir, there is a wide, large, empty house of the king's majesty's, called Bridewell³, that would wonderfully well serve to lodge Christ in, if he might find such good friends in the court to procure in his cause. Surely, I have such a good opinion of the king's majesty, that if Christ had such faithful and hearty friends, who would heartily speak for him, he should undoubtedly speed at the king's majesty's hands. Sir, I have promised my brethren, the citizens, to move you, because I do take you for one that feareth God, and would that Christ should lie no more abroad in the streets⁴.

[² Alasco, or John à Lasco, an eminent Polish reformer, who was placed at the head of all the foreign reformed congregations in England. Ed.]

[³ See Biographical Notice, p. xiii. Ed.]

[⁴ Gloucester Ridley does not state whether he possessed the original of this letter, nor does he mention whether he gives the whole or a part only; but as it appears that Bishop Ridley wrote about the same time to Sir John Gate, urging the same request, and sent instructions by the bearer of his letter to Cecil to confer further with him on the subject, there would seem reason to believe the above letter to be entire, and wanting only the signature. The letter to Sir John Gate is unfortunately lost. Ed.]

Farewell.

Passage to be inserted p. 408, line 6. MS. Emm. Coll.
Bibl. Cantab.

FAREWELL, Shoame [Soham] Vicarage, my cure for a little time, and yet, as I acknowledge, that little was too long, both for that after my receipt of the benefice I did not, nor indeed could abide in thee, and also for that he¹ whom the college and I placed in thee after my giving over, now, as I hear say, doth yield to the trade of the world, contrary to his conferences had with me before, and to his own handwriting and subscription unto the Articles of religion in matters of controversy.

[¹ The living of Soham was occupied by Ridley from A.D. 1547 to A.D. 1552. The advowson was presented to Pembroke College by Henry VI. A.D. 1451, but some difficulties arose as to the legality of the conveyance, and the bishop of Norwich claimed the advowson. In 1502 the Master and Fellows presented Oliver Coren, Coryne or Curwen, a Fellow of Pembroke College. In January 1528 Richard Gauston, not a Fellow, was presented, and it does not appear by whom; exchanging with Coren the living of Stoke Charity. On Nov. 4, 1541, the College appointed trustees to make the next presentation in their behalf. But in 1542 the bishop of Norwich (in whose diocese Soham was) interfered, and granted the next presentation to Myles Spenser, LL.D. In 1547 the living fell vacant, and the presentation was claimed by Pembroke College for Ridley, then Master, and by the bishop of Norwich for Dr Spenser. Ridley appeared forthwith as plaintiff v. the bishop of Norwich and Spenser, in the Court of King's Bench, in a case of "Quare impedit," and in Easter Term, 1 Edward VI., judgment was given in Ridley's favour. He was himself at once presented by the trustees before alluded to, and instituted on the 17th of May, 1547.

Richard Hebb, Fellow of Pembroke College, succeeded Ridley, and was instituted on the 5th of September, 1552. Ed.]

Two Latin Letters² immediately preceding RIDLEY'S to BRADFORD, Letters XIV. and XXXI. of this edition; but without the name of the writer or the person to whom sent.

MS. II. ii. 15. Emm. Coll. Biblioth.

No. I.

QUID tu, carissime frater, ex musca elephantem facere conaris? Mitte, pr[æ]cor³, istas; istiusmodi enim scribendo certe tu mihi os obstruis, ne vel tuam erga me et fratrem meum bonitatem agnoscere libere audeam, vel tibi gratias agere, ne vide[licet] videri possim aut tuo errore delinitus agnoscere quæ scribas, aut tibi imposterum amplius errandi occasionem qualemcunque præbere. Omissis igitur omnibus istiusmodi secularibus oblectamentis, laboremus sedulo, frater, unusquisque pro sua virili, decertant[es] fidem adjuvare. Ingentes Deo habeo gratias per Dominum nostrum Jesum Christum, qui istud animo suggestit tuo, ut quod ego jamdudum a Deo mi dari obnixè precarer, ipse jam tua sponte mihi ultro offeras, imo a me vehementiss[ima] oratione efflagitas, hoc est, transcribendi operam meas qualescunque lucubratiunculas in negotio nostræ Christianæ fidei tuendæ, rogasque uti tibi eas

[² These two letters are attributed to Ridley, though bearing neither the name of the writer nor of the person to whom sent, first on account of the internal evidence contained in the former of the two, and secondly on account of their position in the Emmanuel MSS. It appears probable that they were one or both addressed to Bradford. The former alludes to the rumoured treachery of Grimbold, a rumour which proved but too true. It mentions the annotations on Watson's two sermons, which are known to have been the work of Ridley; and it seems likely that one of the "duo tractatus" referred to in a previous paragraph was the lost and deeply to be regretted treatise on Predestination and Election. If this conjecture be correct, then it is quite certain that the former of the two letters was addressed to Bradford; and a strong ground of probability will be laid for attributing the latter also either to Ridley as the writer, and to Bradford as the person addressed, or to Bradford as the writer, and to Ridley as the person addressed. Ed.]

[³ In these two letters the parts inclosed in brackets are supplied from conjecture, the gaps in the original generally occurring at the end of lines, where the edge of the paper has been rubbed or torn.—The words printed in Italics are doubtful in the MS. Ed.]

communicare velim; atque in quo mihi vehementer gratificaris, in eo dicis me te mihi arctiore vinculo astricturum. Ergo, frater, ego libenter tibi communicabo quæcunque habeo; habeo autem nonnulla, quædam vero Latine, quædam autem Anglice scripta, omnia autem ad tuendam sinceritatem nostræ Christianæ religionis, quam Satan modo tam multis et validissimis modis conatur funditus subvertere et profligare. Mitto tibi hic duos tractatus Anglice scriptos, alterum in libello ligato, alterum vero in schedis aliquot nondum collig[at]is: in legendo autem aut transcribendo libello ligato ne scriptor erret, scias exordium illius tractatus haberi fo. 44, et quæ præcedunt annotata *ex aug^o dño reponi . . . in suo loco proxime p^o lyriæ 2^o*.

Mitto etiam hic tibi alteram exhortatoriam epistolam scriptam Latine ad fratres qui Christum cum cruce amplectuntur. Denique mitto etiam tibi illos duos sermones quos in aula Watsonus habuit coram Regina anno superiori in quadragesima; in quibus vehementer laborasse videtur, (ut est vir acris ingenii,) fraudem facere simplicioribus, et imperitioribus (ne veritatem agnoscerent, imò ut pro luce tenebras, pro veritate errorem amplecterentur) verba dare: mitto namque tibi illos cum meis annotationibus, sed non absque Theseo; id quod tibi inter legendum facile, scio, constare poterit.

Nunc, frater, quum ista qualiacunque non sine aliquo labore in hunc modum collegi atque in ordinem redegi, uti mihi (et si quibus aliis commodare possim) usui esse possint; quam vero cito ego eis indigebo, incertum habeo; precor itaque ut quam primum commode possis (si exscribere placet) transcribas, et mihi mea remittas exemplaria, et tunc reliqua quæ adhuc apud me sunt (si ea vel legendi vel transcribendi animus tibi insederit) habebis. Si auderem aliquid fratri meo committere, qui nunc solus, ut opinor, longos dies ducit in carcere, libenter optarem ut ille aliquid transcriberet. Sed valde timeo ne incautum denuo opprimerent, atque inde in illum amplius sæviendi occasionem arriperent. Precor ut illum jubeas esse forti animo; nihil enim est prorsus quod vereatur. Si enim verus est rumor quem de Grimbaldo jam spargunt, * * Grimbaldi causa multum doleo; ceterum ad fratris mei causam, scio, ne tantillum quidem pertinet.

Bene vale, frater in Domino carissime.

No. II.

Quod tam diu apud te tacuerim, in causa erat mei hujus, quem nunc ad te mitto, partus diffusior labor. *Et quanquam* parturivi jam diu, nihilominus nunc edo (furor!) profecto rude quiddam ac informe et multa politura indigum. Ceterum quia novi te meorum laborum (quibus, Deus mi testis est, quam plurimis prodesse et nemini nocere cupio) minime contemptorem esse, ideo statui, quicquid est et qualecunque sit, ad te mittere. Tu jam totum illud pernoscas ac introspicias licet; et si transcribere placet, et id tibi licebit quoque. Non tamen nunc mittam omnia quæ huic tractatui apponere decrevi; verum quia nondum adsunt omnia scripturæ loca, quibus hunc meum tractatum tanquam munimento et vallo corrob[or]are constitui, pro mei animi summa collegi. Postquam illud absolverim, tunc relegam quod scripsisti prius, et tuum tibi librum remittam.

De libello cujus mi legendi copiam fecisti, in quo duo tam *dissidentes* scriptores inter sese collati sunt, scias me cum ingenio ac eloquentia ejus qui scripsit multum delectari, tum hoc vero mi maxime placere, quod scriptorem illius libelli intelligam esse veræ pietatis studiosum, et sinceritati verbi Dei ex animo favere; quem precor Deus animum illi exaugeat atque confirmet in æternum. Bene vale, frater in Domino carissime.

Tractatus nostri indicem invenies ad finem adjectum, fo. 47, et ex ejus lectione facile videbis summam totius tractatus et rerum omnium quæ in eo tractantur.

Translation of the foregoing two Letters.

No. I.

WHY do you try, my dearest brother, to make an elephant of a fly? No more, I pray you, of such [folly]. By writing in this manner you at once stop my mouth, so that I can neither dare to acknowledge frankly your kindness to me

and my brother, nor to thank you, lest forsooth I should seem to acquiesce in the truth of what you write, being cajoled by your mistaken compliment, or afford you an opportunity of making the same mistake hereafter.

Laying aside therefore all worldly flatteries of this nature, let us, my brother, labour diligently to contend, each one to the best of his power, to uphold the faith. Very great thanks do I render to God, through our Lord Jesus Christ, who hath suggested this thing to your mind, that what I have long been praying to God and earnestly that it might be given me, you yourself willingly and of your own accord offer me—nay, do with a most vehement entreaty demand of me; that is, the opportunity of your transcribing whatsoever little works there are of mine, undertaken with a view to defend our christian faith; and you ask me to communicate them to you, and [thus] by the very circumstance which is most gratifying to myself you declare that you will be bound to me by a closer tie. Therefore, my brother, I willingly forward to you whatsoever I have; and a few I do possess, some written in Latin, and some in English, but all for the purpose of defending the purity of our christian religion, which Satan is now attempting with so numerous and powerful means altogether to subvert and put to the rout.

I here send you two treatises written in English, one in a bound book, and the other in sheets not yet bound together; but in reading or transcribing from the bound book, lest your amanuensis should make any mistake, know that the introduction to that treatise is contained in 44 pages, and the annotations which precede, “*ex aug̃ d̃no reponi*” “*in suo loco proxime p̃ lỹe 2^o*”

I send you here also another exhortatory epistle, written in Latin to those brethren who have embraced Christ with his cross. Lastly, I send you also those two sermons which Watson last year delivered at court before the Queen during Lent; in which he appears very diligently to have laboured (as he is a man of acute parts) to impose upon the simple-minded, and to delude the unwary, that they might not acknowledge the truth, but rather embrace darkness for light and error for truth. These however I send you with my annotations, but

not without a clue, which I know will be very evident to you when you read them.

And now, my brother, since I have thus, not without some labour, collected and reduced to order these writings such as they are, I pray you, to the end that they may be useful to me, and should I wish to lend them to others, to them also, (for it is uncertain how soon I shall have need of them,) that you will, if you wish to transcribe them, do so at your earliest convenience, and send me back my copies of them; and then you shall have whatever remaining writings I have, should you desire either to read or to transcribe them.

If I dared to send anything to my brother, who is now I think dragging out a wearisome existence in solitary confinement, I would indeed desire that he too should transcribe somewhat; but I greatly fear lest they should again surprise him in some incautious moment, and thence take occasion to exercise still greater severities upon him. I pray you, bid him be of good courage, for there is nothing whatever for him to fear. If the rumour which they are now circulating concerning Grimbald be true, I grieve much for Grimbald's sake: for the rest, I know that it matters not one jot to the cause of my brother.

Farewell, my most dear brother in the Lord.

No. II.

That I have so long kept silence towards you, has been caused by the somewhat diffuse labour of this my production which I now send you. Although I have been a long time in travail, nevertheless I now bring forth (alas, the folly!) a rough and shapeless lump which needs much polishing. Yet because I know you to be by no means a despiser of my labours, (by which I desire, God is my witness, to benefit as many as possible and to hurt no one,) I have therefore determined to send it you, whatever it is and of whatever sort it may turn out to be.

You may now inspect and judge of the whole, and if you like to transcribe anything, that also you can do. Yet I do not now send all which I have determined to add to this

treatise; but because there are not yet [incorporated] with it all those passages of scripture, with which as with a wall and trench I intend to fortify this my treatise, I have collected them to the best of my ability. After I have accomplished my intention, then I will read over again what you have previously written, and will send you back your book.

As to the book which you have given me an opportunity of reading, in which two such different writers are compared one with another, know that as I am much delighted with the genius and eloquence of the writer, so am I especially pleased with this, that I perceive the writer of that book to be a promoter of true piety and a favourer of the purity of God's word; which mind I pray God may increase and confirm in him for ever.

Farewell, most dear brother in Christ.

You will find the index of my treatise appended to the conclusion, (fol. 47,) and from its perusal you will easily see the sum of the whole treatise, and of all the matters which are discussed in it.

Note on the TREATISE ON IMAGE WORSHIP. p. 81.

[This treatise is ascribed to Ridley by Foxe, who published it as such in the "Acts and Monuments;" but there appears reason to believe that the treatise is identically the same with one referred to by Collier, (Eccles. Hist. Vol. II. p. 464,) addressed by certain bishops to Elizabeth. Whether Foxe was misled in attributing the treatise to Ridley at all, or whether it was after having been presented to Edward VI. again presented to Elizabeth, by those who thought her likely to "*strain them further*" in that direction, it is perhaps at this distance of time impossible to decide. The first conjecture is however the more probable. ED.]

Note to "VARIATIONS OF STEPHEN GARDINER." p. 307.

[The collection of variations in the works of Stephen Gardiner is by Foxe published as Ridley's, but it appears to have been more probably compiled by Cranmer. In the edition of Cranmer's Answer to Gardiner, published in 1580, it is thus described in the title-page: "In the end is added certain notes, wherein Gardiner varyeth both from himself and other papists gathered by the said Archbishop." Cranmer in his Answer to Gardiner (Jenkyn's edition, Vol. III. p. 221) mentions some of the last-named prelate's sophistries, saying, "*which here for shortness of time I will omit at this present, purposing to speak of them more hereafter:*" he might by this expression signify his design to make some such collection as this present one. ED.]