

Dr Bale was consecrated  
bischop of Exeter 1552  
in Cal. was made it by  
Edward 6 1552. appearing  
from fol. 119  
3043

The vocacion  
of Johā Bale to the  
bischoprick of Exeter in Ire  
lande his persecuciois in y<sup>e</sup> same / &  
finall deliqueraunce.



The English Christiā / The Papist.

God hath deliuered me from the booke of the  
hunter & fro y<sup>e</sup> noysome pestilence of the  
I must nedes reioyce / I will reioyce  
in myne infirmitiees. y. C. 11.

The p̄face. fol. 2.  
¶ Johan Bale to þ̄ folowers  
of Ch̄ristes Gospell.

**F**or th̄re consyderacyons che-  
fely (dere bretherne) haue I put fourth  
thys treatyse of my vocacyon to the churche of  
Worze in Irelāde / of my harde chaūces ther-  
in / and of my fynall deliuerance by the great  
goodnesse of God. The first of them is / for that  
mē shulde wele knowe / that the office of a Chri-  
sten byshop / is not to loyter in blasphemouse pa-  
pistrie / but purely to preache þ̄ Gospell of God /  
to his christened flocke. The secōde is / that they  
shulde also vnderstande / that contynuall perse-  
cucyons / and no bodyly welthe / doeth solo we  
the same most godly office / in them which truly  
executeth it. The thirde is / that they myght be-  
holde how graciously our most mercyfull God  
wyth hys power wayteth vpon them / and fyn-  
nally deliuereth them in most depe daungers. **Deliuere**

These .3. thynges notable / concerninge the  
electe membres of Gods congregacyon in thys  
life / comprehendeth muche matter in the scrip-  
tures of both testaments / with abundaunce of  
examples from Abel the first to Johan the euā-

¶ A ij.

The p[re]face.

gelyst/which was the last lyuer in the same.

**Exāples** The exāples also therof are both lyuely and innumerable/ in the first propagacion and lonsge contynuaunce of the christen church from hys tyme to thys our tyme/as the chronycles & hystories most abundantly specifieth.

**Jelus.** first / as concernynge the exāples of holpe  
**Adam.** scripture. Jelus the eternall sonne of the euerlastynge father / in the Godhede preached to Adam in paradysse terrestre/and constytute hym so wele an instructour as a father ouer hys posterite. He proued him also after he had sinned/ by dyuerse asyctyons / and fynally promysed both to hym and to hys/deliueraūce in the sede of the woman/which at the lattre in hys owne

**Christe** person he lowingly pfourmed. Christe y leyde sonne of God contynually still taught / by the mouthes of the fathers and prophetes / tyll suche tyme as he hymselfe came in the fleshe.

**Adocto<sup>2</sup>** Than was he aboue all others/of hys heauely father appoynted / a vniuersall doctor ouer all the worlde / and commaunded to be hearde / Math. iij. He folowed hys vocacyō in most ample wyse/bery cruelly was he of the clergie thā persecuted/and gloriously deliuered in hys resurrectyon from death. The members of hys true church/the prophetes and Apostles/were

The p[re]face.

ffol. 3.

in case like as he their head was / first called / than afflicted / and graciously alwayes in the ende deliuered. He that shall marke the laborious procedinges of Abraham/ Joseph/ & Moses/ of David/ Helyas/ and Daniel/ with the other olde fathers and prophetes / shall fynde it no lesse. He lyke wyse that shall dyscretely searche the doynges of Peter / James and Johan/ with the other of the Apostles and dysciples / shall wele perceyue the same.

**Called.** Hieremye for the olde lawe / Paule for the newe lawe / and Johan Baptyst betwixt them both / were called from their mothers wombe to that heauenly offyce of preachynge. Hier. j. Luce. j. Gala. j. yea/they suffered extreme persecucion vnder tyrauntes / and fynally were deliuered/ in this lyfe from parelouse daūgers/ and in death/ frō synne/helle/and dāpnacyō.

To rehearce the exāples of the primatyue church / and of the ages folowynge / concernynge these matters / it wolde requyre muche tyme / they are so manye / and therfor at thys present I omit thē. Thus I ā not alone in these 3. matters of vocaciō/persecucion/ & deliueraūce/ but haue on my syde an infynyte nōbre of exāples. Which maketh me the more a great dele to reioyce/ like as I wishe them to do / which haue thoz.

A iij.

The p̄face.

in these troublouse dayes the lyke. Neyther  
am I ashamed to tell my bretherne / what God  
hath most graciously done for me / nomoz thā I.  
Paule was for hymselfe in hys owne Epistles /  
C. Peter and Luke in ȳ actes for saint Peter / though I  
be farre vnylyke them. ffor I fare lyke the byr-  
de which is deliuered from the snare of the cat-  
cher. He flyeth to a bough / and reioyceth in his  
delyueraunce / and even so do I. In the which  
reioyce / I make not only my selfe merye / but  
also all my louinge frindes. And as for my cruel  
papistes enemyes the papistes / if I make them sorpe in  
the reharsal of my delyueraunce / I am not yll  
apayde therof. ffor it is better (they saye in  
Northfolke) that yonge lyddernes wepe / than  
olde men. I call them yonge and not olde / for  
God is oldar than Sathan / if age maye be at-  
Daniel tributed to his eternyte. / as Daniel sayeth it  
maye / and Christe oldar than the deuyls bycar  
at Rome / their vngracypoule father.

As we are in most thinges contrarie to these  
papistes papistes / so haue we reioyces cōtrary to theirs.  
They reioyce in helthe / prosperite / riches and  
worldly pleasures for their bellies sake.  
We in our infirmytees / afflictions / losses / and  
sorrowfull crostes / for Christes heritees sake.  
And thus maye we wele do / and boast of it at

The p̄face.

f̄fol. 4.

so without offence / for so ded the forenamed S.  
Paule. 2. Cor. 11. and earnestly willed vs to be C. Paule  
his folowers. Phil. 3. first he boasted of his voca-  
cion / and sayde. God sorted me out and appoi-  
ted me from my mothers wombe / and also he  
called me by his grace / to preache his liuely go-  
spell amonge the heathē / Gal. 1. what if I shoul-  
de in like case boaste / ȳ he by his grace had al-  
so called me in this age / to preache the same  
Gospel to the Iriſhe heathens / w̄ neuer hearde Iriſhe.  
of it afore / to knowledge. I shulde not do other  
wise than the truth is. ffor I was put to it as  
gainst my wille / by a most christen kynge / and  
of his owne mere mocion only / without sute  
of fryndes / mede / labour / expensis / or any o-  
ther sinistre meane els. By his Regall power  
and authorite / which both were of God / Ro. 13. Edward  
was I both allowed and confirmed / and not all  
vnioufully receiued of ȳ people / which causeth  
me in conscience to iudge my vocaciō iust. Yet  
was not my reioyce so muche in ȳ dignite ther-  
of / as in doinge for the time / the office therūto Office.  
belonginge. But now is it most of all in the lea-  
uinge of that bishopricke / the Gospel beinge  
so vnthankefully of the prestes receiued / I so  
terribly of them persecuted / and my seruauntes  
so cruelly slayne.

A iij.

The peface.

**S. Paule.** Moreover saint Paule boasted muche of his persecucions / & described them at large / concluding thus in y<sup>e</sup> ede / Wery gladly (saith he) will I reioyce of my weakenesse / y<sup>e</sup> the strength of Christe maye dwell in me. Therfor haue I dilectaciō in infirmitēes / in rebukes / in nedes / in persecucion / and anguyshes / for Christes sake. 2. Cor. 12. If I haue lyke wylle / felte a great meanie of the same afflictions / as I haue done in dede / maye not I also with him reioyce in them? Maye I not be glad / that I am in sorowes for the Gospell / lyke fashioned to him / & not pranked up in pōpe & pleasures / lyke y<sup>e</sup> wantō babes of this worlde? As at this daye is lecherouse Weston / which is more practised in the arte of breche burninge / than all y<sup>e</sup> whores of the stues / to the great infamy of his virginall ordre. The truthe of it is / that sens I toke that wayghtie office in hande / I haue bene sycke to the very deathe / I haue bene greued with the vntowardnesse of ministers.

**Troubles.** I haue bene in iournayes and labours / in iniuries and losses / in peines and in penuries. I haue bene in strifes and contencions / in rebukynge and flauderynges / and in great daunger of popseninges and killinges. I haue bene in parest of the heathen / in parest

The peface.

of twicked prestes / in parest of false iustices / in parest of trayterouse tenauntes / in parest of cursed tyrauntes / in parest of cruell kearnes Tyrauntes, and galloglasses.

I haue bene in parest of the sea / in parest of thypwzack / in parest of throwynge over the boorde / in parest of false bretherne / in parest of curiouse searchers / in parest of pirates / robbers and murtherers / and a great sort more.

Sanct Paule also reioyced / that God had so miraculously deliuered him from so manye parests. daungerouse ieopardyes / and spareth not so to report them. 2. Cor. 11. et. 12. Whie shulde I than shrinke or be ashamed to do the lyke / hauinge at Gods hande the lyke miraculouse deliuerance? Are they not left to vs for example / that we shulde do the lyke whan we fele the lyke? Whatsoeuer thinges are writtē afore tyme (sayth he) they are written for our learninge / that we through pacyence and confort of the scriptures might haue hope. Rom. xii. He in the cylie of Damalcon / beige layde waite for / by y<sup>e</sup> liefe tenaūt of Kinge Aretha / was lete downe at a windowe in a basket / & so escaped his handes. Act. ix. I i y<sup>e</sup> cylie of Dubline / beige assaule of papistes / was couayed awaye in y<sup>e</sup> nyght in mariners apparell / & so escaped y<sup>e</sup> daunger by

The p[re]face.

**C**ods helpe. When Paules death was sought by certayn Jewes at Jerusalem/the vpper captaine there/cōmaūded ij. vnder captaines/i the **C**elarea nyght to conueye hi to Celarea with 200. souls dyers. 70. horsmen /and 200. spearemē / and so to to delyuere him. Actes. 23. In lycke case/ whā the prestes whith Barnabe Bolgar and other had sought my death at Holmes court/and had slayne. v. of my howsholde seruauntes by their **K**ilken- hured kearnes / the good suffren of kylkennie aye. with ā hūdrēd horsmē /ād 300. fotemē brought me thyder in the night and so deliuered me that tyme.

**J** As Paule against his wylle / was put into a shippe of Adramitiū / coupled with other prisoners of Jewrie/cōuaied fourth into Italie / and there safely deliuered. Act. 27. and 28. So was **J** & my companyō Thomas against our willes taken into a shippe of Zelāde /coupled with frenche prisoners / cōuaied furth into flanders/and so at the lattre /safely there deliuered. As their shippe was caught betwixt Candia and Melita / and coulde not resyste the wyndes / so was **J**ours betwixt Mylforde hauen / and Materforde. As they had an excedyngte tempeste vpon the sea/so had we lyketwylle. As they were withoute hope of sauegarde / so were we also.

The p[re]face.

f[ol]. 6.

As they feared Sytes or daungerouse sandy places and rockes/so ded we. As they were almost famyshed and drowned / so were we. As **C**ōfort. God conforcted them/so ded he vs. As they were in conclusion cast into an ylande/so were we into S. Jues in Cornewale. As the people shewed thē kyndnesse at Melita / so ded they vs at the seyd S. Jues. As Paule gaue thankes and brake breade amonge them /so ded we also. As the captayne Julius courteously intreated hym **J**ulius. and gaue hym lyberte to go vnto hys fryndes at Sydon/and to refreshe hym /so ded our captayne Cornelis vse vs hery gētilly with all fauour and lyberte / what though he had so currisshely and cruelly intreated vs afore. As Paule was stonge of a bytyng byper ād not hurte / so was **J** of that viperous Walter being most vniustly **W**alter accused of treason afore y iustices ther/ and yet through Gods deliuerance/not hurte. As he appeared to Celar/so ded **J** to the trone of God.

As great dyspyrys were amōg the Jewes at Rome concernig Paule/so were there after **R**ome. warde amonge the shypers in our returne to their shippe concerning vs. As the souldyers gaue counsell to kylle the prisoners / so were there some of our men that gaue counsell to haue drowned vs for our moneye /and of some to

The p[re]face.

**Publi<sup>9</sup>.** haue deliuered vs by to the counsaill of Kings  
 lande/in hope of great rewardes. As Publius  
 gentilly receiued Paule / and by hym was hea-  
 led of all hys dysleales / so ded myne hoste Lam-  
 bert receiue me also gentilly / and by me was  
 deliuered from hys dayne beleue of purgato-  
 ry / and of other Poppish peltyses. As the peo-  
 ple reported Paule to be a murtherer / and af-  
 ter changed their myndes / and sayde he was a  
**A God.** God / so our wycked maryners reported me to  
 be a most haynous traytour / and yett afterwar-  
 de in my deliuerance called me the seruaunt of  
 God. As he was for the hope of Israel ledde into  
 captiuite / and at last deliuered / so was I also for  
 the same captiued / and in fyne deliuered into  
**Brether** Germanie. As the bretherne met Paule with  
**ue.** reioyce at Appij forum / so ded they me in di-  
 uerse partes of Duchelande / and lauded God  
 for my so miraculouse deliuerance. As he say-  
 de that he had committed nothyng against the  
 lawe of his fathers / so saye I also that I haue  
 in this acte comitted nothyng against the Apo-  
 stels and Prophetes doctryne / I thake my Lord  
**The** God therof. Thus had I in my troublous iour-  
**author.** naye from Irelande into Germanye all those  
 chaunces in a maner that S. Paul had in his iour-  
 naie of no lesse trouble / fro Jerusale to Rome /

The p[re]face.

sauiug that we lost not our shippe by the waye.  
 If Helias / that wetherdyuen rünegate / res-  
 mayne now in a foren lade in penurie with the  
 Sareptysh wydowe whyls Baals chatteringe  
 chaplaynes and sorcerouse sacrificers do dwell  
 styll at home flourishing in prosperouse welth / les-  
 cherouse ydelnesse / and lordely dignite / marue-  
 le not of it / for so hath he done afore. I speake  
 not thys for myne owne part only / nether vt-  
 terly exlude I my selfe / but I vtter it also for  
 my exyled bretherne / of whom a great nombre  
 is at this tyme in Germanie / Denmarcke / and  
 Beneua. The true churche of God had neuer  
 sumptuouse hospitalles any löge tyme together  
 but very simple cottages and caues / if ye marke  
 the sacred hystories and auncient cronicles. The  
 pleisaut possession / and gorgious dwelling pla-  
 ces / haue euermor remained to y glorious Spi-  
 rits / y very enemyes alwayes of Christes go-  
 pel. We are not now to lerne how to take these  
 our present afflictions in good part / for we knowe  
 the cause thereof afore hande / and haue had them long  
 tyme / as it were in an exercise. Nether are we  
 all barayne of frendely receptacles / for the hea-  
 venly doctrynes sake / though our aduersaryes  
 in Englande with violence throwe stones at  
 vs / and seke vtterly to destroye vs. They are

Prestes

for o-  
thers.

Posse-  
sions.

Exercise

The p[re]face.

truly muche deceiued which thinketh the **Churche** of Rome and Constantinople / mayntayned by humayne polycyes / and not by the only worde of God. Suche are they which now haue the doynges in these present controuersyes / and oppresse the most manifest verite. God amende it.

**Prayse.** I w[ri]te not this rude treatise / for that I wolde receyue praisse therof / but that I wolde God to haue all the prayse / which hath bene a moste wonderfull wurker therin. For I am but a cloude of corruption / felinge in my self as of my self / nothinge els but sinne and wickednesse. I haue done it also / to declare my most earnest reioyce in the same God / which by grace hath called me by persecucion hath tried me / and of fauour / benigolence and mercye / hath most wonderfully deliuered me. Lete hym that reioyceth (saith **Paul**) reioyce in the Lorde. For he that prayseth him selfe / is not allowed / but he who the Lorde prayseth 2. Corint. 10. Moreover I haue

**Bretherne.** done it / for that my persecuted bretherne might in lyke maner haue their reioyce in that heavenly Lorde / whiche mightely hath wrought in them their saluacion / by his gracious calling of them from wicked Papisme to true christia

The p[re]face.

fol. 8.

nyte / and now tryeth their paciencies by continual afflictions / and finally will delyuer the / eyther from tyrannouse molestacions / as he hath done me / eyther els into martirdome for his trouthes sake. For god wil be knowne by no other doctryne / than he hath sent hyther by hys sonne / whom he so earnestly commaunded to be heard. He will also be worshipped by those rules only / whom he hath to hys church proponed by hys prophetes and apostles. I besiche that euerlastyng God for hys dearest ones sake / in the holy Ghost to rule vs / and alwayes to augmet and preserue hys true churche cōfessing his only name.  
Amen.

Delyuerance.

Prayer.

I called vpon the Lorde in my trouble / and the Lorde hearde me at large. The Lorde is my helper / I wyll not feare what man doeth vnto me.  
Psal. 118.



**V**ERITAS DOMINI, MAN-  
net in æternum. Psalm. 116.



**N**OVIT DOMINVS VIAM  
iustorum, & iter impiorum  
peribit. Psalm. 1.

The Docation fol. 9.  
**O**f Johan Bale to  
the byshoppycke of Ossoye in  
Irelade his harde chaüces therein/  
and fin all delyueraunce.

**I**n the olde and netwe testament is it not  
expressed/ that any iust oz faythfull man  
euer yet toke vpon hym/ the administracyon of Minis-  
the heauenly doctryne / in teachynge the true serie.  
worshippynge of God/ ad in persuadyng me  
to repentaüce oz amendement of their former  
lyfe/ without the docation and speciall election  
of God. No truly/ Balaam y notable sothslayer  
coulde neyther curse noz yet blesse / without  
Gods permission/ as he apertly confessed / Nu.  
22. And to begine with the formest examples.  
Adam our first progenitour/ whiche had recey- Adam.  
ued most helthsome istructiõs of Gods eternall  
sõne in paradylse/ and the fathers him succeeding  
in the righteous lyne befoz y generall floude /  
neuer had taken that high office vpo them/ had  
not he theruto both called the/ & allowed them.  
Noe Gods true seruaüt / at his most graciouse Noe.  
appoitemēt also/ by the space of an C. yeares &  
xx. earnestly preached to the people of that age/  
exhortig them to cease / from y abohminacions  
B.

of Johan Baal

Noe.

fathers.

Jesus.

A may-  
stre.

thā bled/as thei wold auoide the vniuersall des-  
strucciō w folowed. After þ seyd floude/by ver-  
tue of the selfe same precepte and autorpte of  
God/Noe taught the people/than growne to ā  
increase againe/by longe continuāce. So ded  
Melchisedech i Salem, Iob in Arabia. Abra-  
ham in Chaldie, Iacob in Mesopotamy, and  
Ioseph in Ægypte, Helias with the other pro-  
phetes in Israel, Ionas in Ninyue, Daniel in  
Babylon, Zorobabel in Persie, and Iohan  
Baptist in Iewrye. Marke the opē places of þ  
scripture/concernyng Vocacion & Election.

And as to wchþng Christe in our māhode /he  
was called of God his eternall father / as was  
Aaron/to be our euerlasting preste / accorde  
to the ordre of Melchisedech. Hebre. 7. He was  
also by his owne godly mouthe / to þ worlde de-  
clared / that wele beloued sōne of his / in whom  
he was most highly both pleased & pacifyed . f-  
nally he was by hys most heauenly ordinaūce /  
constituted oure vniuersall doctour / and of him  
cōmaūded / as a most perfight maistre / of all mē  
to be most diligētly hearde & obeyed. ffrom the  
shippe / frō þ customehouse / & frō other home-  
ly ministerys / called he / not þ stought / sturp-  
& heady sort of mē / but þ lowly harted / simple /  
& beggarly ydiotes. Them he elected most grac-

The Vocacion

fol. 10.

ously / & they not him / to be the ministers of his  
holy Gospell / Johā. 15. Them chose he out frō  
þ worlde / to gyue knowlege of saluacion to hys apostles  
people / for þ remissiō of their synnes. Mat. 10.  
Luce. 2. Those (sayth S. Paule) whom þ Lorde  
de appoited before / those hath he also called / ād  
those whom he hath called / those hath he lyke-  
wise iustified / or made mete for that heauenly of-  
fyce. Rō. 8. for how shuld they haue preached  
(sayth he) vnlesse they had ben sent. Rom. 10.  
Peter was to him ā elect apostle / affirmige hys  
doctrine to be þ wurdes of eternall lyfe / Joā 6.  
John was his derely beloued disciple / & became  
a most mightie thūderer out of the same. Act. 4.  
Paul was a peculiar chosen vessel vnto him / to  
manifest hys name before þ Gentyles / kyn-  
ges and chyl dren of Israel. Act. 9.

The Idolatour / the tyraunt / ād the whozemō-  
gar / are no mete mynisters for hym / though  
they be neuer so gorgyously mytered / coped /  
and tppeted / or neuer so fynely forced / pply-  
oned / and scarletted. The deceitfull prophetes  
(sayth þ Lorde) made spedy haste / but I ap-  
popnted thē not. They rāne a great pace / but I  
sent thē not. They prophced fast / but not out  
of my spret. Hier. 23. To þ wicked doar þ Lorde  
hath spoken it (sayth David) whie doest thou so

Electiō.

S Johā

Papyl-  
tes.

David.

B ij.

of Johan Bale.

Doct.

vnjustly presume to talke of my righteousnes  
ses/and with thy polluted mouthe/of my eter  
nall testamēt/whie makest thu relacion: P<sup>sa</sup>l.  
50. After þ̄ Apostles immediatly succeeded in þ̄  
primatiue churchē/Tymotheus, Ignatius, Po  
licarpus, Iren<sup>us</sup> paphnutius, Athanasius,  
Lactantius, and other true ministers of the Go  
spell. These loytered not in the vineyard of  
the lordē / as our ydell malmongers do / but  
faithfully they laboured in sekinge Gods glo  
rie / and the sowles helthe of the people. But  
whan great Constantine the Emprour had gy  
uen peace to the Christen churchē/that all per  
secucion ceased/thā came in ceremonie bpō cere  
monie / & none ende was of thē. Euery yeare  
entered one popson or other/as mannes fyckle  
nature in this frayle lyfe/is neuer wout vice.

Peace.

Chrol  
dom.

So that s. Augustine in his tyme very muche  
lamented/that so many supersticions were thā  
crepte in/confessinge the seruitude of the Chri  
sten churchē to be more greuouse ī those daies/  
than it was to the people vnder Moyses. And  
so muche the more he lamented the case / that  
beinge but one man / he coulde not reforme it /  
neither was he able in euerye pointe to resist  
that euill/beinge with heretykes so sore tossed  
on euery syde. But what wolde he haue sayde

The vocacion

fol. 11.

if he had seane the abhominable ydolatries of Augus  
our time wout nōbre? specially the worshippinge  
of breade and of wyne / which are only the  
seruautes of our bellies / and corrupt in the  
same/yea/whan they are at the best & holiest.  
ffor whan they haue done their office / beinge  
sacramentes of Christes bodie and bloude/that  
is to saye / preached the lordes deathe till he co  
me / and declared vs of manie members to be  
one mysticall bodie in Christe/they ascende not  
into heauen / but beinge eaten and digested /  
they are immediatly resolued into corruption.  
Yea/Christe sayth / that they descende downe  
into the bellie / & are cast out into the draught /  
Math. 15. which declareth them vnmete to  
be worshipped.

Breade

Christe.

This write I / not in vnreuerencinge the sa  
crament/but in detestacion of the abhominable  
ydolatries/therin most bestially cōmitted.

And breuely to saye sumwhat of the Chri  
sten churchē of our realme / in those dayes cal  
led Britaine/and now named Englande/what  
originall it had and from whens / what con  
tinuance/ what darkeninges/ what decayes/  
what falle / and what rayse againe.

To fatche this thinge from the first foundaciō/  
for that lāde/lyke as for other landes. By the

B iii.

Adam. eternall sonne of God in Paradyse / receyued  
 Adam the first promise of saluaciō in the womā's  
 sede. This acknowleged Abel in his first offeri-  
 ge by of the firstlinges of his flocke & fatt of the  
 same beinge so instructed by y<sup>e</sup> religiouse father  
 of his Gene. 4. By faith i his plētuous sacrifice  
 (saith s. Paule) obtained Abel / witnesse y<sup>e</sup> he  
 was righteous / Heb. 11. This w<sup>as</sup> the right inuo-  
 cacion of the name of God taught by Seth and  
 Enos / was cōtinued by the chosen of y<sup>e</sup> line / to  
 remayne styll in remembraūce to their posteriz-  
 tees / & was renewed after the floude by righte-  
 ous Noe / Gene. 8. To S. Paule also in reue-  
 lacion / was this misterie shewed / that the Gen-  
 tiles lykewyse were partakers of the promise /  
 Ephe. 3. Wherunto S. Johan sayth / y<sup>e</sup> the lā-  
 be was slayne frō the worldes begininge / Apo.  
 13. y<sup>e</sup> is to saye / in promise / in faith / & in misterie  
 of their sacrifices. Applied is it also to those Gen-  
 tiles / in the seyd Reuelaciō of S. Johan (who  
 now amōge other includeth our lande) y<sup>e</sup> they  
 frō y<sup>e</sup> time haue cryed w<sup>ith</sup> a lowde voyce / seinge.  
 Helthe be to him y<sup>e</sup> sitteth upon the seate of our  
 God / & vnto the lābe. Ap. 7. And therupō Bil-  
 das in Excidio Britānie, cōcludeth / y<sup>e</sup> the inhabi-  
 tours of our realme / haue alwayes had know-  
 lege of God / almost sens y<sup>e</sup> worldes begininge.

the lābe

gētys.

This rule of sacrifice and inuocacion / helde  
 Japheth after the floude also / the father of Eu- Japhet.  
 ropa cōtaininge our lande amōge others / ac-  
 cordinge to the prayer of his righteous father  
 Noe / y<sup>e</sup> he mighte dwelle in the tētes of Sem.  
 Gene. 9. or in faith of the promised sede w<sup>as</sup> is  
 Christe. Gala. 3. So persyght was Melchise- Melchi  
 dech or the forenamed Sem / a father than of y<sup>e</sup> sedech.  
 Gentiles / for that his kinrede (sayth Paule) is  
 not reckened amōge the tribes / y<sup>e</sup> he toke tithes  
 of Abraham / & blessed him that had y<sup>e</sup> promises.  
 Hebr. 7. et Gene. 14. ffor so muche as God /  
 (sayth Luther vpon Genesis) established y<sup>e</sup> kin-  
 gedomes of y<sup>e</sup> Flādes / whā they were diuided /  
 by y<sup>e</sup> chosen fathers / it semeth wele y<sup>e</sup> they helde  
 his true worshippiges / receiued a fore of thē.  
 To these holy fathers in the Gentilite for that fathers  
 realme / by course succeeded / as Berosus, Plini<sup>9</sup>,  
 Strabo, Cæsar, & other authors writeth, the  
 Samothees, Sarronites, Druydes, Bardes, Sy-  
 bylles, Eubages or Vates, Flamines, & suche  
 other / till the cōmige of Jesus Gods sonne in y<sup>e</sup> Christe  
 fleshe. Which all acknowleged but one God /  
 what though it were by the diuersite of ryttes &  
 doctrines. This haue I writtē here / to declare  
 what church was i our lāde afore christes cōmi-  
 ge. I speake nothinge of thē w<sup>as</sup> folowed straunge  
 B iij.

of Johan Bale.

worshippynge or manifeste ydolatries of the papistes heathen/as the papistes do in thys age. If it be reasoned/how they coulde heare? S. Paule answereth it out of Dauid / y the heuens preached to them/all the worlde hearyng it/if none had done it els / Rom. 10. et Psal. 19. besyde the lawe of nature / which was also their leader.

In the. 63. yeare after Christes incarnacion / to resort to my purpose / was Joseph an hebreue and dysparled disciple thydre sent with his companyons / by Philipp the apostle than preachinge in ffrance / as Freculphus in y secōde part of hys Chronycle / & Isidorus also de uita & obitu sanctorū patrū, rehearseth. He published there amonge them / that Gospell of saluacion / whiche Christe first of all / & afterwarde hys Apostles had taught at Jerusalem / Writruly therfore are we reported of the Italyane writers / and of the subtylle deuylers of sacetes legendes / that we shulde haue our first saythe from Rome / and our christen doctryne / from their ynchristen byshoppes. ffrom the schole of Christe hymselfe / haue we receyued the docu-  
mentes of oure saythe. ffrom Jerusalem / & not from Rome / whom both Peter & also Christe hath called Babylō / for that he so aptely ther-  
vnto agreeth i ministryng cōfusiō to the world.

The Location fol. 13.

And this wele accordeth with the wordes of y prophete / y the lawe of y Gospell shulde come frō Sion / & the worde of God frō Hierusalem. Fla. 2. S. Paule also which had bene christen / s. Paule ly familiar at Rome / with Claudia Rufina a Clauz Britayne borne / and with Nulus pudens her dia. huthande / of whome he maketh mencion. 2. Timothy. 4. shulde seme in his owne persone to haue preached in that nacion of ours / by this sainge of his in the same epistle and chaptre. The lord assisted me and strengthened me at my first answeringe / that by me the preachinge shulde be fulfilled to the vttermoost / and that all the Bētiles shulde heare. That clause / all the Bētiles / includeth sumwhat cōcernige y Britaynes / if they were thā Bētiles / & in y west part Bētiles of y worlde / as we cā saye none other of thē. Bartholomeus Tridētīn<sup>o</sup> & Petrus Calo, reporteth in their booke of y liues of sanctes / y Timothe S. Paules disciple / by his preachige Timot. in Britayne / couerted kinge Lucius & him baptised / in cōfirmaciō of y is laid afore. Nurrished / brought by / & cōtinued was this Brittish churche in y doctrine of faithe / wout mēnes tradicions / by y wurthie doctours of y age / Euanus, Brita- Meduinus, Melaniū<sup>o</sup>, Amphibal<sup>o</sup>, & suche o- nes. ther like / till y time of Diocleciane y tirānouse

of Johan Bale.

**Peace.** Emproure. Which by his wicked ministers made hauock of the Christen flocke there / as testifieth Gildas. Though the kinges of Britaine in y<sup>e</sup> age / Aruiragus, Marius, Coillus, Lucius, and Seuerus, with others / were not all Christened / yet were they no cruell persecuters of Christes congregacion / y<sup>e</sup> we reade of. In the generall quietnesse prouided to y<sup>e</sup> church by the forenamed Constāne, Arrius, Pelagius, Leporius, and one Tymothe, partly by subtile allegories / and partly by open heresies greatly obscured the glory therof.

**Hereticks.** Anon after there folowed a certē kinde of monkery / with an heape of ceremonies / but yet without blasphemouse superstitious / till Antichrist had fashioned them to his execrable vse.

**Doct.** In that age were Fastidius, Ninianus, Patrius, Bachiarius, Dubricius, Cōgellus, Kentigernus, Ilutus, Dauid, Daniel, Sampson, Eluodugus, Asaphus, Gildas, Beulanus, Elbodus, Dionotus, Samuel, Nennius, & a great sort more / by Christē doctrine the vpholders of the Brittilsh church / y<sup>e</sup> cypule gouernours for y<sup>e</sup> time beinge dissolute & carelesse / as y<sup>e</sup> forseyd Gildas hevy sharply, doth laie it to their charge.

Consequently whā the Barbarouse nations had subdued the Christen regions of Europa /

The Locacion fol. 14.

Specially here i this realme / y<sup>e</sup> heathnish Saxōs Saxōs. the Christen Britaines / for not obeyenge and folowinge Gods worde y<sup>e</sup> time faithfully preached. Chan entered in an other swarme of monkes / muche worse thā the other. For they had their beginnige of those solitary bretherne / which had fled to the wildernesse in the tyme of persecucion. These lyke lapye locustes sprāge locustes fourth of the pytt bottomlesse. They serued God in lyberte / and were fedde of their owne true labours. These serued Antichrist in bondage / and deuoured by the labours of other. They were sumwhat ceremonious / but these altogether supersticiouse. Of this lattre swarme / after the first enteraunce of Augustine the Augusti Romish mōke, was Egbert, Egwine, Boniface, Wilfride, Dūstane, Oswolde, Lāfranck, Anselme, & suche other wout nōbre / by whō y<sup>e</sup> sincere faith of the English church decayed. These were bytter stigars i Antichristes cause / yea / terrible accusers & suppressers of kinges & of other christē magistrates. These caused y<sup>e</sup> sūne / to be y<sup>e</sup> clere verite of y<sup>e</sup> lorde / to apere as lacke clothe made of heare / Apo. 6. placinge in the roome therof / their owne fantastical doctrines / haine tradicions / & superstitiouse ordinaūces. Obscure. So that they made Gods heauenly worde / to pers.

of Johan Bale.

seme to the people/darke/rough/harde/ & vns  
pleasaunt/for their ydle bellies sake.

Doct.

Yet denye I it not/but some godly men wes  
re amonge them in those dayes. As Beda,  
Iohan of Beuerle, Alcuinus, Neotus, Hucari-  
rius, Serlo, Achardus, Ealredus, Alexander  
Neckam, Nigellus, Seuallus, & suche other.

ffryres.

Which though they thā erred i many thinges/  
yet was not their errour of obstinacie and ma-  
lice. Than folowed the schole doctours with  
the .iiij. ordres of frices/very wicked kindes of  
men/and they with their sophisticall sorceryes/  
popsened bp altogyther / clerely ouerthrowige  
the Christen churche/and settinge bp in her pla-  
ce the most filthye sinagoge of Sathan.

Celibat-  
tus.

In that malignaunt assemblpe/were false wou-  
shippinges commaūded for Gods holy seruice/  
and monstrouse buggery for a professed virgi-  
nite / in our consecrate clergy admittid.

Registr.

Thus were y people nussed bp frō their powth  
in callinge vpon dead mē and ymages/the prea-  
stes and religiouse in the meane time occupied/  
in all beastly wurkes of y fleshe. I haue the re-  
gistre of y visitaciōs of y cloysters of Englāde/  
& therfor I knowe it to their cōfusiō. The mōs  
kes afore their time / ded nomore but mixte the  
Christē religion w the paganes supersticiōs /

The vocation.

ffol. 15.

but these fowle leche rouse locustes haue bāni-  
shed the Christen religion altogyther. They  
haue taken vpon them a power by vertu of trā: Miras  
substanciacion/farre aboue Gods power/ as of cles.  
corruptible creatures to make Goddes to be  
wurshipped/bearinge them a broade with per-  
sicall pōpes as it were/in their gaddige & gaglin-  
ge processions / fitt for wantō gossippes to shes-  
we their selues in their holy daye apparelinges.

Yet were there alwayes some in that miste of  
palpable darkenesse/ y smelled out their mische-  
fes / & in part maintained the syncere doctrine/ Good  
as Mathew parys/Welch/Wickleff/Thorpe/ men.

White/Puruepe/Patelhulle/Paine/Bower/  
Chaucer/ Walcoigne/Jue/ & now in our time  
Williā Tindale/Johā frith/Wilneye/Barnes  
Lambert/& a great sort more. Now truly in  
this lattre age and ende of the worlde God shew-  
winge great mercy to his elected heritage/hath Mercye  
gathered them togyther from the pannels of per-  
dicion/by the voyce of his holpe Gospell. Pea-  
lyke as by Hieremie the prophete before y exile  
into Babylon / by Johan Baptist / Christe / &  
his Apostles before the destructiō of Hierusalē/ Callige  
and by the Apostles folowers before the diuisiō  
and first ruyne and y Romilh empire/ he called  
his disparied rēnaunt / so doth he now agayne

of Johan Bale.

before his generall comminge to iudgement /  
call together his churche of true beleuers / by the  
k. Hen = godly preachers of thys age . That wonderfull  
rpe. wurke of God / that noble prince Kynge Hen-  
rpe the .8. within thys realme by hys royall  
potwer assysted / after that he had gyuen an o-  
uerthrowe to the great Goliath of Rome / oure  
k. Ed = most godly souerayne Kynge Edwarde the .6.  
warde. for hys tyme perfourmyng the same.

The fyrst with noble Kynge David / prepa-  
red thys buyldynge of the Corde / but thys o-  
ther with the wyle Kynge Salomon / to hys  
potwer made all thinges very perfyght. And  
though now after hys death / a Hieroboam par-  
auenture is risen / which will sett by the gol-  
den calves in Samaria / or mayntayne the po-  
pplsh religyon agayne / in Images / Aulters / p-  
A good die ceremonys / and blasphemouse superstiti-  
kynge . ons. Yet doubt I it not / but a faytfull Asa / shall  
folowe / epyther els a Josaphat / a Ezechias / or a  
myghtye Josias / which will dissolue those ydo-  
latryes agayne . And as cōcernig the fornamed  
Kynge Edwarde / I will recite here / what hys  
The au wurthinnesse ded for me his most bu'wurthie sub-  
toz. iect / y I shuld amōg others be a collectour  
a caller togyther of y christe flocke i thys age.  
Upon the .15. daye of August / in y yeare from

The Vocacion ffol. 16.

Christes incarnation. 1552. beyng y first daye  
of my deliuerance / as God wolde / from a mozt  
tall ague / which had holde me longe afore . In  
reioyce that hys Maiestie was come i progres-  
se to Southampton / whiche was .5. myle from  
my personage of Bysshopes sto:ke / within the  
same cōtpe. I toke my horse about .10. of y cloc-  
ke / for very weaknesse scant able to sytt hym / &  
so came thydre . Betwixt .2. & .3. of the clocke y  
same daye / I drewe to wardes the place where  
as his Maiestie was / and stode in the open stre-  
te ryght against the gallerye . Anon my frinde /  
Johan fylpot a gentylman / & one of hys preuie  
chambre / called vnto him .2. more of his compa-  
nyōs / which in mouing their heades towardes  
me / shewed me most frindely cōtēnaūces . By  
one of these .3. the Kynge haupnge informacion  
that I was there in y strete / he marueled ther-  
of / for so much as it had bene tolde hym a lytle  
afore / that I was bothe dead & buried. With y  
hys grace came to the wyndowe / and earnestly  
behelde me a poore weake creature / as though  
he had had vpon me so symple a subiect / a ear-  
nest regarde / or rather a very fatherly care.

In y same very istaunt / as I haue bene sens  
y tyme credibly fourmed / hys Grace called vnto  
to hi / y lordes of his most honourable cōsell /  
reouer. weake. frendes k. Ed = warde. The loz des.



of Johan Bale.

In the same very instaunt / as I haue bene  
lens that time credibly infourmed / his grace  
Lordes. called vnto him / the lordes of his most honour-  
rable counsell / so manie as were than present /  
willinge them to appoint me to the bishoprick  
of Dlorie in Irelande. Wherunto they all a-  
greably consentinge / commaunded the letters  
of my first callinge therunto / by and by to be  
writtē and sent me. The next daye folowinge /  
A lettre which was the xviij. daye of August / the lettre  
beinge writtē by W. Hamptone / a clarke of the  
counsell / they very fauourably subscribed to y<sup>e</sup>  
same / in maner as herafter foloweth.

¶ The coppie of y<sup>e</sup> leyd lettre.

To our very louinge frende / doctour Bale.  
After our hartye cōmendacions. For as muche  
as the kinges maiestie is minded in cōsideratiō  
of your learninge / wysdome / and other vertu-  
ouse qualities / to bestowe vpon you the bisho-  
prick of Dlorie in Irelande / presently voyde /  
we haue thought mete / both to giue you know-  
ledge therof / and therewithall to lette you vn-  
derstāde / that his maiestie wolde ye made your  
repayre hyther to the courte / as sone as conue-  
niently ye maye / to thende / that if ye be encli-  
ned to embrace this charge / his highnesse maye  
at your cōminge / gyue suche ordre for y<sup>e</sup> farther

The Vocation fol. 17.

procedinge to you herin / as shalbe cōuenient.  
And thus we bid you hartely farewell. From  
Southampton the xviij. daye of August .1552.  
Your louinge frēdes. W. Minchestre. J. Bed-  
ford. H. Suffolke. W. Northampton. T. Darcey.  
C. Cheine / Johan Gate. W. Cecill.

And to cōclude / thus was I called / in a man-  
ner from deathe / to this office without my ex-  
pectacion or yet knowlege therof. And thus  
haue ye my vocaciō to the bishoprick of Dlorie  
in Irelande. I passe ouer my earnest refusall  
therof / a moneth after that / in the kinges ma-  
iesties returne to Minchestre / where as I al-  
leged (as I than thought) my lawfull impe-  
dimentes / of pouertie / age / and syckenesse / Impedi-  
within the bishopes howse there / but they were mentes.  
not accepted. Than resorted I to the court  
at London within. viij. wekes after / accordinge  
to the tenure of the forseyd lettre / and within  
viij. dayes had althinges perfourmed pertainin-  
ge to my election and full confirmacion / frely  
without any maner of charges or expences /  
wherof I muche marueled.  
On the. xix. daye of decembre / I toke my iour-  
neye from Bishops Stoke with my booke and  
stuffe towards Bristowe / where as I tarried.  
xviij. dayes for passage / and diuerse times prea-  
C.

The Vocation

ched in that worshipfull cytie at the instaunt de-  
 passage. fyre of the cytiezens, vpon the .xxj. daye of Ja-  
 nuary/we entred into y<sup>e</sup> shippe/ I /my wyfe / &  
 one seruaunt. And beinge but .ij. nyghtes and .ij.  
 dayes vpo the sea/we arryued most prosperou-  
 ly at Waterforde / i the coldest time of the yea-  
 re/so mercifull was the Lorde vnto vs.

In beholdynge the face and ordre of that cy-  
 tie/ I see many abhomyuable ydolatryes mai-  
 teined by y<sup>e</sup> Epicurysh prestes/ for their wicked  
 bellies sake. The Communion or Supper of  
 the Lorde/was there altogyther vsed lyke a po-  
 pylsh masse/ with the olde apysh toyes of Antiz-  
 christ/in botwynge and beckynge / kneelinges  
 and knockinges / the Lordes death after S.  
 Paules doctrine / neyther preached nor yet spo-  
 ken of. There watoled they ouer y<sup>e</sup> dead / with  
 prodigypouse hotolynge and patterynges / as  
 though their soules had not bene quyeted in  
 Chryste and redemed by hys passion / but that  
 they must come after and helpe at a pinche with  
 Requiem Eternam / to delyuer them out of  
 helle by their sorowfull sorceryes. Whā I had  
 beholden these heathnysh behauers / I seyde  
 vnto a Senatour of that cytie / that I wele per-  
 ceuyed / that Chryste had there no Bishop / ney-  
 ther yet the Kynges Maiestie of Englande / as

I dolatours.

Decei- uers.

of Johan Bale

Fol. 18.

my fapthful officer of y<sup>e</sup> mayer / i sufferig so hor-  
 ryble blasphemies. The next daye after / I rode  
 towardes Dublyne / & rested y<sup>e</sup> night folowige  
 in a towne called Knocktouer / in y<sup>e</sup> howse of  
 maister Adam wallhe / my generall comissarye  
 for the whole dyocele of Dflorie.

At supper the parish prest / called Syr Phi-  
 lipp / was very seruiceable and in familiar tal-  
 ke described vnto me y<sup>e</sup> howse of the white fry-  
 zes which sūtyme was in that towne cōcludige  
 in the ende / y<sup>e</sup> the last prior therof called Wyl-  
 liam / was his naturall father. I axed him / if  
 y<sup>e</sup> were in mariage? He made me answere / No.  
 For that was (he sayd) against his profession.  
 Than counselled I hym / that he neuer shulde  
 boast of it more. Whie (sayth he) it is ā honour  
 in this lande / to haue a spirituall man / as a by-  
 shop / ā Abbot / a Mōke / a ffryre / or a Prest to  
 father. With y<sup>e</sup> I greatly marueled / not so much  
 of his vnihamfast talke / as I ded y<sup>e</sup> adultery  
 forbidde of God / & of all honest men detested /  
 shulde there haue both prayse & preferremēt /  
 thiking i processe / for my part / to reforme it.  
 I came at y<sup>e</sup> last to Dubline / wher as I founde  
 my cōpanyō maistre Hugh Goodaker y<sup>e</sup> Arche-  
 bishop of Armach elected / & mi oldefrynde / M.  
 David Coper y<sup>e</sup> son of calā. Much of y<sup>e</sup> people  
 C ij.

A preste

whore =  
dome.

dubline

The vocation,

**I**ded greatly reioyce of our cōmige thidre/think  
ge by our preachiges / ꝑ popes supstios wolde  
tripes. diminish ꝛ the true Christē religiō increace.

**C**haun  
cellour. Upon the purificacion dape of our ladye /  
the lorde chancellour of Irelande / sir Thomas  
Culake / our speciall good lorde and earnest ay-  
der in all our procedinges / appoynted vs to be  
inuested or cōsecrated / as they call it / bi George  
the archebishop of Dublyne / Thomas the bil-  
shop of Kplydare / ꝛ Urbane ꝑ bishop of Duno  
asslinge him. I will not here describe at large

**W. B. 120**  
wne. the subtyle cōuepaūce of that greate Epicure ꝑ  
archebishop / how he went about to distarre the  
dape of our consecracion / that he might by that  
meanes haue preuented me / in takinge vp the  
proxyes of my bishoprick to his owne glotto-  
nouse vse / and in to depziuinge me of more thā  
halfe my luyngē for that yeare. As we were  
comminge fourth / to haue rceiued the imposi-

**L**ock.  
woode. Thomas Lockwoode ( Blockheade he myght  
wel be called ) the deane of the cathedrall chur-  
che there / desired the lord chaūcellour very in-  
stauntly / ꝑ he wolde in no wise permyt ꝑ obser-  
uacion to be done after ꝑ boke of consecratinge  
bishops / w was last set fourth in Englāde by

**A** trait. acte of parlement / alleginge ꝑ it wolde be both

of Johan Bale.

fol. 19.

an occasiō of tumulte / and also that it was not  
as yet consented to by acte of their parlemēt in  
Irelande. For whie / he muche feared the newe  
changed ordre of the cōmunion therin / to hindre  
his kychin and bellye. The lorde chauncellour  
proponed this matter vnto vs. The archebis-  
shop consented therunto / so ded the other .ij. A Beast  
bishops. Maistre Goodaker wolde gladly it  
might haue bene otherwise / but he wolde not at  
that time contende there with them.

**W**han I see none other waye / I stepped  
fourth / and sayde. If Englande and Irelande ꝑ autor  
be vndre one kinge / they are both bounde to ꝑ  
obediēce of one lawe vndre him. And as for vs /  
we came hyther as true subiectes of his / swor-  
ne to obeye that ordinaunce. It was but a bil-  
shopprick ( I sayde ) that I came thydre to re-  
ceiue that dape. Which I coulde be better con- An othe  
sented to treade vnder my fote there / than to  
breake frō that promise or othe ꝑ I had made.

I bad them in the ende / sett all their hartes at  
rest / for came Jones to the churche of Dlorie /  
I wolde execute nothige for my part there / but  
accordige to ꝑ rules of ꝑ lattre boke. With ꝑ ꝑ  
orde chaūcellour right honourably cōmaūded  
ꝑ ceremonie to be done after ꝑ boke. Chā wēt ꝑ ꝑ boke.  
The headed deane a waie more thā halfe cōfused.

C ij.

The vocacion

Neither folowed there any tumulte amonge  
the people / but euery man sauinge the prestes /  
was wele contented . Than went the arche-  
bishop about that obseruacion / very vnfaulerly  
and as one not muche exerciled in that kinde of  
doynge / specially in the administracion of the  
lordes holy supper. In the ende the lord chaun-  
cellour made to vs and to our frendes / a most  
frendly diner / to saue vs fro excedinge charges /  
which otherwise we had bene at that daye .

Within .ii. dayes after was I sycke agayn /  
so egerly / that noman thought I shulde haue ly-  
ued / which malladie helde me till after Eastre .  
Yet in the meane tyme / I founde a waye to be  
brought to kylkennie / where as I preached euery  
sondaye & holy daye in lent / tyll the sondaye  
after Eastre was fully past / neuer felinge any  
maner of grefe of my syckenesse / for the tyme I  
was in the pulpet. Wherat many men / and my  
selfe also greatly merualed. Neither had I for  
all y tyme space / any minde to call for any ter-  
porall profites / which was afterwardes to my  
no small hynderaunce. From that daye of our  
consecracion / I traded w my selfe / by all possy-  
lyte to set fourth that doctrine / which God cha-  
ged his churche with / euer sens y beginninge.  
And thought therw in my minde also / y I ha

of Johan Bale.

f. 20.

rather that Aethna ded swallowe me by / thā to  
maiteine those wayes in religion / which might  
corrupte the same. For my daily desire is / in y  
euerlastige schole / to beholde the eternall sonne  
of God / both here and after this lyfe. And not  
only to see the fathers / prophetes and Apostles  
theri / but also for loue of y doctrine / to enioye  
their blessid feliship herafter. And so muche the  
rather I traded thus with my selfe / y I see than  
the kinges maiestie / y archebischopp of Canter-  
bury / and the honourable lordes of y counsell /  
so feruētly bēt y waye / as to seke y peoples hel  
the in y same. I thought it therupō no lesse thā  
my bounde dewtie / to shewe my selfe faithfull /  
studiouse / & diligēt in y so chargefull a functiō.

My first pcedinges in y doige / were these. I  
earnestly exhorted y people to repētaūce for sin .ii. princi-  
ne / & required thē to giue credite to y Gospell of  
saluacion. To acknowledge & beleue y there  
was but one God / & him alone about any other /  
sincerely to worship. To cōfesse one Christe for  
an oly sauer & redemer / & to truste i none other  
manis praiers / merites / nor yet deseruiges / but  
in his alone / for saluaciō I treated at large both  
of y heauenly & politicall state of y christē chur-  
che / & helpars I foude none amōge my prebēda-  
ries & clergie / but aduersaries a great nōbre.

C iij.

The invocacion

I preached the Gospell of y<sup>e</sup> knowledg & right  
 obediēce inuocacion of God / I mayntened the politicall  
 ordze by doctrine / & moued the cōmens alway  
 es to obepe their magistrates . But whā Jones  
 sought to distrope the ydolatries / & dissolue the  
 hypocrites pockes / than folowed angers / flau  
 ders / cōspiricyes / & in the ende the slaughter of  
 men , Much a do I had with the prestes / for y<sup>e</sup>  
 Idoles. I had sayd amonge other / y<sup>e</sup> the whyte Goddess  
 of their makige / such as they offered to the peo  
 ple to be worshipped / were no Goddess but y  
 doles / and that their prayers for the dead pro  
 cured no redēpciō to the solwes departed / Re  
 dempcion of sowles beinge only in Christe / of  
 Christe / & by Christe . I added y<sup>e</sup> their office by  
 Preas  
 chinge. Christes strayght commaūdemēt / was chifely  
 to preache / and instruct the people in the doc  
 tryne and wayes of God / and not to occupie so  
 muche of the tyme in chauntynge / pppynge / ad  
 syngynge .

Muche were the prestes offēded also / for y<sup>e</sup> I  
 Wpues had i my preachiges / willed thē to haue wiues  
 of their owne / & to leaue the vnshamefast occu  
 piēge / of other mēnes wyues / donghters / ad  
 seruaūtes . But heare what āswere they made  
 me alwayes / yea y<sup>e</sup> most niciouse mē amōg thē .  
 What shulde we marrie (sayd they) for halfe a

of Johan Bale.

ffol. 21

yeare / & so loose our liuynges . Thinke ye not y<sup>e</sup>  
 these men were ghostly inspired : eyther yet had Deuys  
 knowledg of some secrete mischefe turkige in lish.  
 Englāde : I for my part haue not a little sens y<sup>e</sup>  
 time marueled / whā it hath fallen to my remē  
 braūce . Well y<sup>e</sup> truthe is / I coulde neuer yet by  
 any Godly or honest perswasion / bringe any of  
 thē to mariage / neither yet cause them whiche Adulte  
 rers.  
 were knowne for vnshamefast whorekeepers / to  
 leaue that fylthye & abhomyable occupynge  
 what though I most earnestly laboured it . But  
 sens that tyme I haue consydered by the iuge  
 ment of the scriptures / that the impenyent y  
 dolatour must therewith be also a fylthie adul  
 terer or most detestable sodomite . It is his iust Sodo  
 plage . Rom. 1. We can not stoppe it . Lyke wyse mites.  
 the dissemblinge hypocrite / in cōtemning Gods  
 truthe / must nedes folowe errours and lyes in  
 the doctrine of deuyls . 1. Timot. 4. to haue in y<sup>e</sup>  
 ende the greater confusion . Lete him y<sup>e</sup> is wic  
 ked (sayth y<sup>e</sup> Angell to S. Johan) become more  
 wicked / and he that is filthie / become more fil  
 thye / that hys damnacion maye be the depar / & Wicked  
 his sorowes extremest . Apoca. 22.

The lord therfor of his mercie / sende discipli  
 ne w<sup>o</sup> doctrine / into his church . ff<sup>o</sup> doctrine w<sup>o</sup> doctrine  
 out discipline & restraint of vices / maketh disso

**Discipline.** lute hearers. And on the other syde / discipline without doctrine / maketh eyther hipocrites / or els desperate doars. I haue not written this in disprayle of all y<sup>e</sup> prestes of Kylkēnye. or there about. ffor my hope is y<sup>e</sup> some of them by thys tyme are fallen to repentaunce / though they be not manye. An other thinge was there / y<sup>e</sup> muche had dyspleased the prebendaryes and other prestes. I had earnestly / euer sens my first cominge / requyred them to obserue and folowe y<sup>e</sup> only boke of cōmen prayer / whych the kynge & hys cōuēll had that yere put fourth by acte of parlement. But that wolde they at no hāde ob-  
**Excuses** eye / allegynge for their dayne and ydle excuse / the lewde example of the archebysshop of dublyne / whych was alwayes slacke in thynge per-  
**Justices** teyninge to Gods glorie / allegige also the wāt of boke / and that their owne iustices and lawers had not yet cōsented therunto. As though it had bene lawfull for their iustices to haue denyed y<sup>e</sup> same / or as though they had rather haue hanged bpō thē / than vpon the kinges autorite and cōmaundement of his cōuēll.

In the weke after Eastre / whan I had ones sermōs. preached .xij. sermons amōge thē / and establish- ed the people / as I thought / in the doctrine of repentaūce and necessarie beleue of the Gospell

in the true worshyppynge of one God our et- ternall father & nomore / ād in y<sup>e</sup> hope of one re- demer Iesus Christe and nomore. I departed from Kylkēnic to ā other place of myne. v. my- les of / called Holmes court / where as / I remai- ned tyll the assencion daye. In the meane time came sorowfull newes vnto me that M<sup>r</sup>. Hugh Goodacker the Archebysshop of Armach / that godly preacher and virtuouse learned mā / was poysoned at Dublin / by procurement of cer- ten prestes of his diocese / for preachinge Gods verite & rebukinge their cōmen vices. And let- ters by & by were directed vnto me / by my spe- ciall frindes from thens / to be ware of the like in my diocese of Dofforie / which made me para- uēture more circūspect thā I shulde haue bene. Kilkens-  
 Wpō y<sup>e</sup> assenciō daye I preached agai at Kilkens- nie likewyse on Trinite sondaye / & on S. Pe- ters daye at midsomer than folowinge.

On the xxv daye of July / y<sup>e</sup> prestes were as plelauntly disposed as might be / and went by heapes from tauerne to tauerne / to seke the best Rob dauie and aqua vite / which are their speciall drinckes there. Thei caused all their cup- pes to be filled in / with Gaudeamus in dolio / the misterie therof oly knowne to them / and at that time to none other els.

Holmes Court.

Poison.

Kilkens-

A Joie.

The Vocacion.

**R. Ed- ward.** Which was that kynge Edward was dead / and that they were i hope to haue by their mas kynges masses againe. As we haue in S. Johns Reuelaciō that they which dwell on the yearth (as do our earthly minded masmongers) shulde reioyce and be glad / whan Gods true witnesses were ones taken awaye / and shulde sende gyftes one to an other for gladnesse / because they rebuked them of theyr wycked doynges / **Apca. xj.** For ye must consydre that the prestes are commely the first that receiue suche newes. The next daye folowinge / a very wicked iustice called Thomas Hothe / with the lord Mountgarret / resorted to the Cathedrall church / requyringe to haue a Communiō / in the honour of S. Anne. Marke the blasphemouse blyndnesse and wyllfull obstinacie of thys beastly papyst. The prestes made hym answer / that I had forbydden them that celebracion / sayunge only hpon the sondayes. As I had in dede / for the abhomyable ydolatries that I had leane therin. I discharge you (sayth he) of obedience to your Bishop in this point / & comaūde you to do as ye haue done heretofore / which was to make of Christes holy cōmuniō an ydolatrouse masse / & to suffre it to serue for y dead / cleane contrarye to the Christen vse of the same.

of Johan Bale fol. 23.

Thus was the wicked iustice / not only a ydolatour of Christes institucion / but also a traitour. contemptner of his princes earnest commaūdement / and a prouoker of the people by his vngraciouse example to do the lyke. Thys coulde he do whith other mischefes more / by his longe beyng there by a whole monthes space / but for murthers / theftes / ydolatryes / and abhominable whoredomes / wherwith all that nacion habūdeth / for that time he sought no redresse neyther appointed any correction. The prestes thus reioycing y the Kinge was dead / & y they had bene that daye cōfirmed in their superstitious obstinacie / resorted to the forseyd false iustice the same night at supper / to gratifye him with Rob Dauye and Aqua vite / for that he had bene so frendly vnto them / & that he might styl cōtinue in the same. The next daye after was the Ladye Jane Gylforde proclaimed their Quene / with solemnite of processions / bonefyres / and banquettes / the seyde iustice / as I was infourmed / sore blamyng me for my absence that daye / for in dede I muche doubted that matter.

So lone as it was there rumoured abroad y y kynge was departed frō this lyfe / y ruffianes of y wilde nacyon / not only rebelled agāst

The vocation.

**English** the English captaines / as their lewde custome  
 in suche chaunges hath bene alwayes / chesely  
 no English deputye beinge within the lande /  
 but also they conspired into the very deatnes  
 of so many English men and women / as were  
 left therin alyue. Myndinge / as they than  
 stoughtly boasted it / to haue set vp a kinge of  
 their owne. And to cause thair wilde people  
 to beare y more hate to our naciō/very subtilly  
 but yet falsely / they caused it to be noyced ouer  
 all / that the yonge Earle of Armonde / and  
**Rus** Barnabe the barne of vpper Armonies sonne /  
**mours.** were both slaine in the court at London.  
 vpon this wylpe practyse of myschefe / they ra  
 ged without ordre in all places / and assaulted  
 the English fortres euery where.  
 And at one of them by a subtyl trayne / they  
 gote out .ix. of our men and slewe them.  
**mastrs** On the .xiiij. daye of August / a gentill woman /  
**kinge.** the wyfe of Mathew kinge / hauynge a castell  
 not farre of her husbände than beinge at Lon  
 don / fledde with her familie and goodes in car  
 tes towards the forseid kilkennye / and in the  
 hygh waye was spoyled of all / to her very pety  
 cote / by the hearnes & galoglasses of the fore  
**Tirau** named barne of vpper Armonie Myhell patricke  
**tes.** and of y lord Mountgarret / which ought ras

ther to haue defended her. In this outrage had  
 she after longe cōflicte w those enemyes .iiij. of  
 her cōpanie slain, besides other mischefes more.

On the .xx. daye of August / was the ladye ma  
 rye with vs at kylkennye proclaimed **Marie.** Quene of  
 Englande / Fraunce and Irelande / with the  
 greatest solempnyte that there coulde be deny  
 fed / of processions / musters and dysgynges / all  
 the noble captaynes and gentilmē there about  
 beinge present. What a do I had that daye **Cōpul**  
 with the prebendaryes and prestes about h  
 wearinge the cope / croser / and myter in proces  
 sion / it were to muche to write.

I tolde them earnestly / whan they wolde has  
 ue cōpelled me therunto / that I was not Moyses  
 minister but Christes / I desyred them that **Gods**  
 they wolde not cōpell me to his denyall / which **wurde.**  
 is (S. Paule sayth) in y repetinge of Moyses  
 sacramētes & ceremoniall shaddowes Gal. v.  
 w y I toke Christes testamēt in my hāde / & wēt  
 to y market crosse / y people in great nōbre folo  
 winge. There toke I the .xiiij. chap. of S. Paule  
 to y Roma. declarige to thē breuely / what y au  
 toritie was of y worldly powres & magistrates  
 what reuerēce & obediēce were due to y same.  
 In y meane tyme had the prelates goten .iiij. dis  
 cōpelled prestes / one to beare the myter afore me / hers.



The vocacion

and an other the croser/makinge. iij. procession  
pageauntes of one. The yonge men in the fores  
none played a Tragedye of Gods promises in  
the olde lawe at the market crosse/with organe  
plainges and songes very aptely. In the after  
none agayne they played a Commedie of sanct  
Johan Baptistes preachinges/of Christes bap  
tisyng and of his tēptacion in the wilder nesse/  
to the small contentacion of the prestes and o:  
ther papistes there.

Comedies.

On y thursdape next folowinge/which was  
S. Bartylmewes dape / I preached agayne a:  
monge them/ bycause the prebendaryes and o:  
ther prestes there/had made their boastes/that  
I shulde be compelled to recante all that I had  
preached afore. And as I was entered into the  
pulpit / I toke this sainge of S. Paule for my  
thema. Non erubesco Euangelium. Virtus  
enim Dei est, in salutem omni credenti, &c.

Last ser-  
mon.

Gospell

I am not ashamed of the Gospell. And whie:  
ffor it is the power of God into saluacion/to all  
them that beleue it. Rom. 1. Chan declared I  
vnto thē/all y I had taught there sens my first  
cōming thydre /the iustice hothe heige present.  
As y our God was but one God/ & ought alo:  
ne to be worshipped. And y our Christe but  
was one Christe/ & ought alone to be trusted to

Christe

for redēpciō of sinne. I earnestly charged y peo  
ple / to rest vpon these ij. principles firmly/ as  
vpon the chese stapes of their saluacion/as they  
wolde answer it at the dreadfull dape/and not  
to suffre themselues to be led by a contrariouse  
doctrine of deceptfull teachers / into any other  
beleue from thēs fourth. Item concerninge y  
sacrament of Christes bode and bloude/wheri  
they had bene most pdigiously abused/through  
the vnfaciable couetousnesse of the prestes.

Sacras  
ment.

I required them very reuerētly to take it / as a  
sacrament only of Christes deathe/ wherby we  
are redemed and made innocent mēbres of hys  
misticall bode / and not to worship it as their  
God/as they had done/to the vtter derogacion  
of his heavenly honour. And as I came in the  
vsuall prayer/to remembraunce of the dead.

No wor-  
ship.

I willed thē to gvue hartly thankes to God/for  
their redempciō in Christe/largely declaringe y  
the sowles of y righteouse were in y hande of  
his mercye without cruell torment. Sap. 3. & y  
the prestes with all their masses & funerall ex-  
equies/ coulde nothige adde to their redēpciō/ if  
they had bene otherwise bestowed.

ffunc-  
rals.

After the prayer/ I toke y Gospell of y dape.  
Beati oculi qui vident quæ vos videtis, &c.  
Luce. 10. Wheri I was occasioned to speake of

D.

### The Docation

certē degrees of mē/as of kinges/ pphetes/ law-  
wers/ iusticiaries/ & so fourth. As ȳ the kinges  
were desierouse to see Christe / the pphetes to  
embrace hi/ ȳ swellinge lawers to rise vp agāst  
him and to tempte him/ and the ambiciouse ius-  
ticiaries to toye with him and to moeke him.

the wou  
ded mā. The wounded mā to haue nede of him/ the pres-  
ste to shewe no compassion / the leuite to mini-  
stre no mercye / and last of all the contēptuouse  
Samaritaine to exercise all the offices of pitye/  
loue / beniuolence/ and liberall mercye / vpon  
the same wounded creature.

Jesus . As to resort to him/ fauourably to see hi / with  
laxer to beholde him / to haue compassion on  
hym / to bynde vp hys woundes / to poure in  
oyle and wyne/ to sett him on his owne beaste/  
to bynge hym to a place of confort / finally to  
socour him and to paye his whole charges. All  
these matters I declared there at large / which  
were now to muche to repete here againe .

R. Shea . The same daye I dined w̄ ȳ mayer of ȳ towne/  
whome they name their suffren/ called Robert  
Shea/ a man sober / wise/ and godly/ which is  
a rare thinge in that lande.

Dispu- In the ende of our dyner / certen prestes res-  
sion . sorted / and began very hotely to dispute w̄ me  
cōcerninge their purgatozpe & suffrages for the

### of Johan Bale

Fol. 26.

dead. And as I had alleged ȳ scriptures prouis-  
ge Christes sufficiēcie for ȳ sotoles discharge a-  
fore God/ w̄out their dirtie deseruinges. They  
brought fourth/ as semed to them/ cōtrary alle-  
gacions/ ȳ there shulde apere no truthe in those  
scriptures. As S. Paule prophecied of thē. Rō. 1. l. Paule  
That suche as they were / shulde seke to turne  
the veryte of God into a lye . And whan I had  
ones deprehended chem in that theuerie/ and as-  
greed both our alleged scriptures/ to the mayn-  
tenaūce of my first princyppe / to their manifest  
reproche. I demaūded of them / what a Christē  
mānys office was / whan suche a scripture was  
uttered / as neyther mā nor angell was able to  
denie any truthe therof? But they made me no  
answere . Than sayde I vnto them. Ye haue  
set me fourth a newe lesson/ and taught me this  
daye/ to knowe a good mā frō an hipocrite/ & to  
discerne a true Christiane frō a wicked papist .  
The good man (sayd I) beleueth a truthe in ȳ  
scriptures/ ȳ hipocrit denieth it/ ȳ christiā abra-  
ceth it/ ȳ papist doubteth & disputeth against it/  
as ded ȳ deuill i ȳ wildernesse w̄ Christe / whā  
he fought by one scripture to cōfoūde an other.

The next daye I departed frō thens & went  
home w̄ my cūpanye to Holmes court agayne. Holmes  
Where as I had knowledge the next daye court .

D. ij.

The vocacion

folowinge / that the prestes of my dioceſe / ſpect  
 ally one Sir Richarde Routh / treaſurer of the  
 churche of Kylkennie / and one Sir James Joys  
 Barna = a familiar chaplaine of mine / by y<sup>e</sup> helpe of one  
 be Bol = Barnabe Bolgar / my next neibour & my tenaūt  
 gar. at the ſepd holmes court / had hired certen hearz  
 nes of the lorde Mountgarret / and of the barne  
 of upper Mſorie / whom they knewe to be moſt  
 desperate theues and murtherers / to ſlea me.  
 And I am in full beleue / that this was not all  
 without their knowleges alſo / for ſo muche as  
 they were ſo deſierouſe of my landes in diuerſe  
 quarters / and coulde neyther obtaine them by  
 their owne importunate ſutes / nor yet by the  
 frendſhipp of others. As for the lorde Mount  
 garret / I ſuſpect him by this.  
 An horſe grome of his / withan other of his bre  
 cheleſſe gallauntes beſides / came into my court  
 one daye / and made a ſtought bragge amonge  
 my ſeruauntes / that he wolde both ſteele my  
 horſes / as it is there reckened no great faulte  
 to ſteele / and alſo that he wolde haue my heade  
 if I came abroad.  
 I ſent my ſeruaunt vnto him / not as one deſie  
 rous to be reuenged / but to knowe what cauſe  
 Malice. his grome had / to vtter ſo muche malice. Pea /  
 I afterwarde complayned therof my ſelfe / to

traūtes  
 ij. the  
 ves.

of Johan Bale. fol. 27.

his owne perſone / & had but a ſtendre anſwere /  
 with no redreſſe at all. The Barne of upper  
 Mſorie / moleſted my pore tenaūtes in the quar  
 ter wher as he dwelte / moſt maliciouſly / & Bar  
 nabe Bolgar maryed his yonge doughter to o = A theſe.  
 ne of thoſe murtherers / called Brace graceleſſe /  
 to helpe y<sup>e</sup> matter forwarde. For he thought by  
 that meanes to haue y<sup>e</sup> full occupieng of Hol  
 mes court yet onēs agayne.  
 On the thurſdaye after / which was the laſt  
 daye of Auguſt / I beinge abſent / the clergie of y<sup>e</sup> clers  
 Kylkennie / by procurement of that wicked iu  
 gie. ſtice hothe / blaſphemouſly reſumed agayne the  
 whole papirme / or heape of ſuperſtitions of the  
 biſhop of Rome / to the vtter contempte of Chri  
 ſte and his holye wurde / of the kinge and coun  
 ſell of Englande / and of all Eccleſiaſticall and Rebel  
 politike ordre / without eyther ſtatute or yet pro  
 lions. clamacion. They ronge all y<sup>e</sup> belles in y<sup>e</sup> cathe  
 drall minſtre and parrish churches / they ſlonge  
 by their cappes to the battlement of the great  
 temple / with ſmylinges and laughinges moſt  
 diſſolutely / the iuſtice himſelfe beinge therewith.  
 offended. They brought fourth their coopes /  
 candelſtickes / holy waterſtocke / croſſe and ſen  
 ſers. They muſtered fourth in generall proces  
 ſion moſt gorgiouſly / all the towne ouer / with  
 D iii.

A theſe.  
 pceſſiō.

The vocacion

Sancta Maria ora pro nobis / & y recst of y la  
tine Petanie. They chattered it / they chaunted  
it / with great noyse and deuocion. They banz  
ketted all y daie after / for y they were deliuered  
from the grace of God into a warme sunne.

Decey:  
uers. ffor they maye now from thens fourth / againe  
deceiue the people as they ded afore tyme / with  
their Latine möbligis / and make marchauns  
dice of thē. 2. Petre. 2. They maye make y witz  
lesse sozt beleue / y they cā make euery dape nes  
we goddes of their lyttle whyte cakes / & y they  
sowles. cā fatche their frindes sowles frō flaminge pur  
gatory / if nede be / w other great miracles els.

They maye now without checke / haue o z  
whores zes in their chambers / or els playe the buggery  
knaues / as they haue done alwayes / and be at  
an vtter defiaunce with mariage / though it be  
the institucion of God / honourable / holpe /  
righteouse / and perfight.

Shame  
lesse. I wyte not this without a cause / for whie / the  
re where some amonge thē / w boasted both of  
this and mucche more / to dayne to be tolde.

And whan they were demaunded / how they  
wolde afore God / be discharged ?

They made answer / that eare confession was  
able to burnish them agayne / and to make thē

of Johan Bale.

ffol. 28.

so white as snowe / though they thus offended  
neuer se oft. And one of them for example / was  
the drunken bishop of Balwoye / which besides a bishop  
these vncomly bragges / furiously boasted in the  
howse of one Martine a faithfull Italiane ad  
seruaunt to the Earle of Dymonde / and in o z  
ther howses more / that y bishop of Rome was  
the heade supreme of the chrestē churche in ear z  
the / and shulde so be proclaimed in Irelande /  
the seyd Martin as Gods true frinde rebukige martin,  
him for it. The exercise of this beastly bishop /  
is none other but to gadde frō to wone to to wone. C onfir  
ouer the English part / confirminge yonge chil drien for .ij. pens a pece / without examinacion  
of their Chrestē beleue / contrary to the chrestē  
ordinaunces of Englande / and at night to drin ke all at Rob Dauye and Aqua hite / like a mā.  
To whome for a mocke now of late / a Baloz a dogge  
glasse of the lande brought hys dogge wrap ped in a shete with .ij. pens about his necke / to confir  
med.  
haue him confirmed / amōge neybers children.  
In this he noted this beastly bishop / more fitt to  
confirme dogges / thā chresten mēnes children.

On the frydape next folowinge / which was  
the eyt dape of Septembre .vi. of my howthol z h, ser  
de seruautes / Rytchard ffoster a deaco / Rytchar uaunts.  
de Headley / Johā Cage / an Irish horslegrome /

D iij.

The Locacion

of Johan Bael fol. 29.

and a ponge mayde of. xviij. yeares of age / wēt  
 out to make haye abought halfe a myle of / bes  
 t mixt. viij. & ix. of the clocke / after they had ser  
 ued God accordige to þ̄ dape. And as they wes  
**M**aine re come to þ̄ enterauce of that medowe / the cru  
 ell murtherers / to þ̄ nombze of more than a sco  
 ze / leaped out of their lurkyngge bushes with  
 swerdes and with dartes / ad cowardly flewe  
 thē all vnarmed & vnweaponed / without mer  
 cye. This ded they in their wicked furpe / as it  
 was reported / for þ̄ they had watched so lōg as  
**C**heues fore / yea / an whole month space they laye / and  
 sped not of their purpose concernige me. They  
 felonously also robbed me of all my horses /  
 and of all maistre Coopers horses / whiche that  
 tyme soiourned with me for sauegarde of hys  
 lyfe / to the nombze of viij. d. yuyngge them afore  
 them. In the after none / abought. iij. of  
 the clocke / the good Suffren of Kplkennye has  
 iij. hon  
 dred. uinge knowledge therof / resorted to me with  
 an hondred horslemē / & iij. hondred fotemen / ad  
 so with great strengthe brought me that nyght  
 to the towne / the ponge men syngyng psal  
 mes and other godly songes all the waye / in res  
 ioyce of my deliuerance.  
**K**ilken  
 nie. As we were come to the towne / the people  
 in great nōbze stode on both sydes of the waye

both within the gates and without / with can  
 dels lyght in their hādes / thoughting out pray  
 ses to God for deliuryngge me from the hādes  
 of those murtherers. The prestes the next dape  
 to colour their myschefe / caused it to be nopsed  
 all the contrary ouer / that it was by the hande  
 of God that my seruautes were slayne / for that  
 they had broken (they sayde) þ̄ great holpe da  
 ye of our Ladyes natiuite. But I wolde sayne  
 knowe / what holy dayes those bloudthurstye  
 hypocrites / and malyciouse murtherers kepte /  
 which had hyred those cruel kearnes to do that  
 myschefe? O abhomynable traytours / both to  
 God and to all godly ordze. We here cōmende  
 murther / vndze a colour of false religyon / to  
 hyde your owne myschefes to the eyes of the  
 people / but the eyes of God ye can not deceyue.  
 Your horrible slaughter must now be Gods  
 doinge / and yet was it the deuyll that sett ye a  
 wurke. We prate here of þ̄ obseruaciō of þ̄ holi  
 dape / which neuer yet kepte the holy dape as it  
 schulde be kepte. For ye neuer yet preached the  
 wurde of God truly / neither mynystred the  
 sacramentes ryghtly / neyther yet taught the  
 people to honour God purely / and to kepe his  
 cōmaundementes inuiolably / which are the on  
 ly keepinges of the holy dayes.

A colour  
 tes.  
 Decey  
 uers.

### The Vocacion

**pdolaz:** But on those dayes more than on any other/  
**tryes.** ye pampre them vp in all supersticions/false  
worshippynge / and ydolatryes / to the vtter  
defilyng both of y<sup>e</sup> dayes and of them. Ye are  
much offended y<sup>e</sup> a good wurke shulde be done  
on the sabboth daye / as were your forefathers  
y<sup>e</sup> Pharisees / but with whozedom / ydolaz:  
**blasphes:** trye / dronkēnesse / and slaughte of mē / ye are  
**mors.** nothinge at all offended / but wyckedly ye do  
mainteine thē / as I am able to proue by a thou  
sande of your lewde examples. The natiuite of  
our Ladye / was at that daye a feast abrogated /  
by autorite of a Christen Kynge and his who  
le parlement / and yet you saye / the holy daye is  
broken / tohan it is no holy daye at all / but as all  
**Holy** other dayes are holpe to them only whiche are  
**dayes.** holy through their true obediēce to Gods most  
holy wurde. Ye had kepte the daye much holp:  
ar in my oppinyon if ye had in the feare of God  
obeyd the cōmaundement of your christen Kyn  
ge. Where as in disobeyng the same / ye haue  
resisted the holy ordinaunce of God for a sus  
persticyon / procureng therby to your selues  
**christes** damnacion. Roma. 1. Christe our heauēly mai  
**natiuite** stre and redemer / was wele contented that his  
most holy natiuite gaue place to an heathnysh  
Empyours obediēce. Luc. 2. And yow disdain

of Johan Bale. fol. 30,  
that daye to obeye a most christen kynge / coun  
sell / & parlement / & yet ye are not ashamed to  
boast it / y<sup>e</sup> ye kepte the daie holpe. W right Anti  
christes. On y<sup>e</sup> daye next folowinge which was  
saturdaye / in the afternone y<sup>e</sup> forleid treasurer **tresurer**  
a man bulearned and therwith an outragious  
whorekepar / resorted to me with a nombre of  
prestes / to tempte me like as Sathā ded Chris  
te in y<sup>e</sup> wildernesse / sauing y<sup>e</sup> Sathā to Christe  
offered stones / & that temptinge treasurer both  
apples & wyne. And as they had than cōpassed  
me in rounde about / y<sup>e</sup> seid treasurer proponed **tempta**  
vnto me / y<sup>e</sup> they were all fully mided to haue so **cion.**  
lempne exequies for kynge Edward late de  
parted / lyke as y<sup>e</sup> quenes highnesse had had thē  
in Englāde. I axed them / how that was? They  
made me answere / with a Requiem masse & Di  
rige. Than axed I of them agayne / who shulde  
singe y<sup>e</sup> masse? And they answered me / y<sup>e</sup> it was **a masse,**  
my bounde detotie to do it / beinge their byshop  
Than sayde I vnto them. Massinge is an office  
appointed of that Antichriste the bishopp of Ro  
me / to whome I owe no obediēce / neither will  
I owe him any so longe as shall lyue. But if ye **To prea**  
wyll haue me there / to do that office / which **che,**  
Christe the sonne of God hath earnestly cōmaū  
ded / whych is to preache hys holy Gospell /

The Locacion

I will do it with all my harte.

**Requie.** No sayde they/we will haue a solempne masse/for so had the Duene. By my trouthe sayde I/than must ye go seke out some other chaplayne. ffor trully of all generacions I am no massmonger. ffor of all occupacions me thinke/it is most folish. ffor there standeth the preste disguised/lyke one that wolde shewe some couepaunce or iuglyng playe. He turneth his back to y peopple/and telleth a tale to the walle in a fore language. If he turne his face to the/it is eyther to receiue the offering/eyther to desyre the to giue him a good worde /with *Orate pro me fratres* for he is a poore brother of theirs / eyther to byd them God spede /with *Dominus vobiscum*/for they get no part of his banket/eyther els to blesse them with the bottom of the cuppe /with *Benedictio Dei*/whā all the brekefast is done.

**Blessinges.** And of these feates (sayd I) can I now lyttle skille. With that the Treasurer beyng in hys fustene fumes /stoughtely demaunded a deterrminate answer/as though he came not thydre without autorite. Than suspected I somewhat the wickednesse of iustice hothe and such other. Notwithstandinge I axed hi ones again/what profyght he thought the Kynge's soule to haue of those funerall requies? Than answered one

**Justice.** Hothe.

of Johan Bale. fol. 31.

of the prestes/ y God knewe wel through what he had to do. Yet you must appoint hi? sayde I. If these poure suffrages be a waye for him to heaven/ & that he can not go thydre wout the/ ye are muche to blame / that ye haue diffarred them so longe. He had (sayd I) a commaūdemēt the last laterdape / of the iustice hothe/to haue solempnised them y nyght and the next dape after. But the deuill which that dape daūsed at Thomas towne (for they had a processio with pageantes) and the aqua bite & Kob Dauie withall/wolde not suffre ye than to do the. I desire yow / considering that the last sondape ye differred them to see the deuill daūce at Thomas towne/that ye will also this sondaie differre them/tyll suche tyme as I sende to y Duenes cōmissioners at Dublyne/to knowe how to be discharged of the othe which I made to y Kynge and hys counsell for abolishment of that popish masse. ffor I am loth to incurre y daunger of periurie. With that after a fewe wordes more / they lemed content / and so departed. The next dape came thydre a proclamation/that they which wolde heare masses/shulde be suffered so to do and they that wolde not/shulde not trerunto be compelled.

Thus was that buyldynge clearly ouerthro:

To blasme.

presto.

Cōmissiones.

Proclamation.

The boacion

o'one / and that practyse of blasphemye wolde not take at that tyme / as God wolde

And as I had continued there certen dayes /  
**Mutteringes.** I chaunced to heare of manye secrete mutteringes / that the prestes wolde not so leaue me / but were styll conspiringe my deathe.

It was also noyled abroad / by the bishop of Baltwaye and others / that the Antichrist of Rome / shulde be taken agayne for the supreme heade of the churche of Irelande.

**Charge.** And to declare a contemptuouse chaunge from religion to supersticion againe / the prestes had sodainly set bp the aulters and ymages in the cathedrall churche. Beholdinge therfor so many inconueniencences to ensewe / and so many daungers towarde / hauinge also (which was worst of all) no English deputie or gouernour within the lande to complaine to for remedie / I shoke the dust of my fete against those wicked colligyners and prestes accordinge to Chyristes commaundement / Math. 10. that it might stande against them as a witnesse at the daye of iudgement. The next daye early in the morninge by helpe of frendes / I couayed my selfe awaye to the castell of Lechline / and so fourth to the cytie of Dublin / where as I for a certen time amonge frendes remayned.

**Co Lechlin.**

of Johan Bale.

Fol. 32.

As the Epicurouse archebishop / had knowlege of my beige there / he made boast vpon his ale benche in the cuppe in his hāde / as I hearde the tale tolde / y I shulde for nomānis pleasure / preache in y cytie of his. But this neded not. For I thought nothinge lesse at y time / than to poure out y precieuse pearles of y Gospell afore so brockish a swine as he was / becōmige thā of a disseblige plesite / a very pnicieuse papist. And as to wchinge learnige / wherof he muche boasted amōge his cuppes / I knowe none y he hath so perfightly exercised / as he hath y knowne practises of Sardinapal. For his preachinges twice in y yeare / of y plough mā in winter / by Exit qui seminat / & of y shepeherde i somer / by Ego sū pastor bonus / are now so wele knowne by rott of euery gossipp i Dublin y afore he cōmeth bp into y pulpet / they cā tell his sermō. And as for his wife / if y mariage of prestes endureth not / he hath already provided his olde shifte of conueyaunce / by one of his seruaūtes. But I wolde wishe y amonge other studies / he remēbred olde debethes at Londō for surgerie. For ytwys there is yet some moneie to be paid / and an Irish hobby also by promise.

About thre yeares ago / he made interpellacyon to the kynge in hys lente sermon /

olde Beorge.

a papist

ii. sermons

olde shifte.



The vocacion

**Daugh** for his daughter Irelande / but now he com :  
**ter,** maundeth her to go a whozinge aganie / and to  
 folowe the same deupll that she folowed afore.  
 for that he ded than / was but only to serue the  
 time. He neded lyttle than / to haue accused six  
**Accusa-** Antony Sellenger of treason / if ye marke him  
**cion,** wele now / but that he thought by suche couey-  
 aunce to winne estimacion / and to obtayne the  
 hygh primacie of Irelande from the archebil-  
 shoppycke of Armach / as he ded in dede. Full  
 wele bestowed. Suche dissemlinge gluttos /  
 and swopnysh papistes / are a soze plage to that  
**Belli-** lande / which for their wicked bellies / make the  
**gods,** people beleue / that sower is swete and darke-  
 nesse lighte / w<sup>th</sup> their aulters / masses / & ymages.  
 And y<sup>e</sup> causeth me to write this to his shame.  
 The salte (sayth Chyriste) that is become vn-  
 lauerie / is fro<sup>m</sup> thens fourth good for nothinge /  
 but to be cast out at the doores / and troden vnder  
 mennes fete / Math. 5. After certen dayes / vbin  
 my hosteshowse / a yonge man of Killye called  
**Tho-** Thomas / was comminge and goynge / which  
**mas,** for his maisters affayres into Scotlande / had  
 hyred a small shippe / there called a pyckarde.  
 I reioyced at the chaunce / as one that had fonde  
 great threasure / and thonght it a thinge prou-  
 ded of God / for my sauegarde and deliuerance

of Iohan Bale

fol. 33. 2

at that present. And I couenaunted with him / Coue-  
 to paye the halfe charges of that shippe / that nauit.  
 I might passe thydre with him / and deliuered  
 to him out of hande the more part therof.

I thought at all tymes by him / and by an oz  
 ther whome I there had also hearde of / hauinge  
 their continuall occuppenges thydre / to haue **To kno**  
 from tyme to tyme knowlege of the deputies **we.**  
 comminge ouer into Irelande / and so to resort  
 againe to myne owne / in case all thinges were  
 to my minde. As that the tirannouse bishop of  
 Rome had not his primacye and olde doynges  
 there againe / as it had bene boasted he shulde /  
 and that the chrysten religion gaue not place to  
 blasphemouse papistrie. And as he and I were **Papiz**  
 togyther in the shippe / there tarrienge vpo<sup>n</sup> the **strie.**  
 tyde for passage / an Irishe pirate / yea / rather  
 a cruell tiraunte of helle / called Walter / beinge  
 w<sup>th</sup> plate as they call them / or loades man in a  
 Flemish shippe of warre / made the couetouse  
 Captaine therof to beleue that I was a freche  
 man / and that I had about me innumerable  
 treasure. The Captaine hearinge of this / with **Captai-**  
 an exceedige fearcenesse inuaded our poore ship- **ne.**  
 pe / and remoued both the yonge man Thomas  
 and me fro<sup>m</sup> thēs into his great shippe of warre.  
 Where as he searched vs both to the very skin-  
 e.

The Vocacion

roberie, nes/ and toke frō vs al that we had in monēye/  
bokes/and apparell. He toke also from the mai-  
stre of our pickarde or lyttle shippe. v. pounde/  
which I and the seyd Thomas had giuen to him  
in part of payment / with all his beere and vi-  
tayles/nortwithstandinge that he pfightly knew  
we vs to be English men/ & no frenche men.

In the ende I loked fourth of the Captai-  
nes cabyne / and behelde a fayre howse / as it  
had bene a mile from vs/and ayed of the ponge  
man/whose howse that was? He made me an-  
swere / that it was the howse of one maistre  
Parker/the searcher there. I instauntly desired  
of the Captayne to be deliuered to him/ but in  
no wise wolde he graunt it. I required anon af-  
ter/as I behelde a farre of / þe citye of Dubline/  
to be brought thydre for my honest tryall ( for  
they had accused me of treason ) but it might  
not be allowed. The next daye after/ we came  
into the hauē of Waterforde/where as also for  
my tryall/I desired to go a lāde/but in no wy-  
se wolde it be graunted. After that we passed  
more than the halfe seas ouer/ towardses Cor-  
netwale/ and were driuen backe againe with so  
fearce and terrible a tempest/that þe whole seas  
to our syght and felinge/went ouer vs. And as  
we were come yet ones agayue into the hauen

Dubline

Halfe  
seas.

of Johan Bale. fol. 34.

of Waterforde / I sayde vnto the Captayne. Water-  
God hath with violence brought vs hyther as forde.  
gayne ( I perceyue it ) that I shulde trye my  
innocencye. I desyre you ( sayd I ) as I haue  
done hertofore / to deliuer me into the cylie of  
Waterforde / where as I am wele knowne .  
He refused vtterly so to do / and after certen oz  
ther talke / he desyred me to content myselse /  
and I shulde ( he sayde ) in the shippe/haue al- ffrendes  
thinges to my mynde. Whie ( sayde I ) ye go shippe.  
not my waye/ neither is it fitt for me to seke for  
pyles and to go a roauinge as you do / but to  
sattle my selfe sumwhere.

SENS ye came to our shyppe ( sayde he ) I  
hearde you wishe yourselfe in Duchelande / & Duches  
I promise you / we will honestly brynge you lande.  
thydre / and not longe tarry by the waye . My  
chaunce was in dede / to fynde there amonge  
them/ an Hollander/ called Leonarde / which  
knewe me in Nortwyck / with maistre Johan  
Sartorius. To him i familiar talke/ I had wis- A wishe  
hed myselfe there at that present. But how will  
ye leade me ( sayde I to the Captaine ) as ye  
haue done hytherto/like a captiue prisoner/oz  
lyke a free passenger? No/ sayde he/ I take ye  
now for no prisoner/ but for a mā of worshipp/  
and for a most honest passenger / and so will I

¶ ij.

The vocacion

deliuer yow there. But all this time he had my  
 moneye moneie in his owne kepinge. Within .ij. dayes  
 after/we were driue into S. Jues i Cornewale/  
 by extremitie of wether. Where as the forseid  
 wicked pprate Walter / get him a lande afore  
 us/so fast as euer he coulde/& accused me there  
 for an haynouse traitour /yea/ for suche a one/  
 as for that cause had fledde out of Irelande.

And to bringe his wicked purpose to passe /  
 of winntage sumtowhat by me / for he thought  
 than to haue halfe my moneye which was in y  
 Captaines handes/he fatched thidre oue Dow  
 ninges from .iiij. myles of/by the coucell of the  
 mariners of that towne / which was noyled to  
 be y most cruell termagaunt of yshire/yea/suche  
 a one as had bene a begynnar of the last commo  
 cio there/both to examine me & apprehede me.

And as I was comen to that examinacion  
 before one of the baylyfes/the constables / and  
 other officers / I desired the seyd baylyfe / appea  
 ringe to me a very sober mā/as he was in dede/  
 to axe of the seyd Walter / how longe he had  
 knowne me/and what treason I had done sens  
 that tyme of his knowlege? He answered/that  
 he neuer sawe me / neyther yet had hearde of  
 me / afore I came into that shippe of warre a  
 iiij. or .v. dayes afore. Than sayde the baylyfe.

of Johan Bale.

fol. 35.

What treason hast thou knowne by this honest  
 gentelman sens? For I promise the/he semeth  
 to be an honest man. Marry sayde he/he wolde  
 haue fledde into Scotlāde. Whie saith the bay  
 lyfe/and knowest thou any impediment/ wher  
 for he ought not to hane gone into Scotlande?  
 No / sayde the fellawe / but he was goinge to  
 ward Scotlande. If it be a treason (sayth the  
 baylyfe) to go towarde Scotlande/a man haz  
 uinge businesse to do there / it is more than I  
 knewe afore. And truly (sayth he) than are  
 there manie traitours abroade in the worlde.  
 Good fellawe (said he) take hede y thy groude  
 be good/ in accusinge this man/ els art thou  
 thie to suffre due ponnishment for it. For thou  
 doest it els bpon some other affection / than de  
 sire of right. With that he stode still/and was  
 able to saye nothinge / for he was as dronke as  
 an ape/in hope of a bone biage.

Than came in the Captaine and his purser/  
 and reuiled the seyd Walter/reportinge him to  
 be a very noughtye fellawe/and a comen drō  
 karde / and that I was a very honest man. a dron  
 for they feared at that tyme / the discharge of  
 my moneye out of their handes/I offeringe my  
 selfe/ for my tryall against him / to be brought  
 to the sessions/ which were than not farre of.

¶ ij.

**Dow- ninges.** Thā sayde the forleid Downinges in great dis- pleasure. Gods sowle / what do I here? This is but a drunken matter / by the masse. And so went his waye in a fume / and for anger wolde not ones drinke with vs. So that I went clere awaye in this prodigious conflict. The next

**¶ tēple.** daye beinge sondaye / I resorted to the temple / to see the fashions there. As the peales were all ended / they sange / mattens / houres / holy wa- ter makinge / & masse / all in Latine. Nothinge was there in English but the poore Petanie /

**A chāge** which the preste / a stought sturdie lubber sayde with leaue deuocion of all / muche of the people lamentinge to beholde so miserable a mutaciō / and saienge. Afore time might we haue learned sumwhat by our comminge to the churche / but now nothynge at all to our vnderstandynge. Alas / what shall become of vs?

**¶ preste** After dyner / that preste resorted vnto vs / as bolde as great Hercules / & after a little talke / fell to flat raylinge of good Wyles Couerdale thei: bishop after this sort. Where is that heres- tyke knaue now (sayth he) and other of his companions / vagabondes / apostataes / and rū- negates? With other vncomly wurdres. And as

**A godly man.** I was bent to haue made him an answer / a gentilman of the cōtraie therabout / rubbed me

on the elbowe / and bad me in mine eare / to lete him alone / and I shulde heare wonders. And the seyde Gentilman brought him into an other talke of olde familiaritees. Wheri he cōfessed / that he had in one daye / bygettē. ii. mennis wy- ues / of that parishē with childe / to encrease the

**A good** churches profyght in crysims and offeringes / curate. where as their huthādes were not able to do it. Pea / mary sir / James sayth the Gentilman / & ye haue done more miracles than that. Went ye not one daye a fishinge? sayth he. Yes by ¶ masse ded I / sayde the preste againe / and made

**A howe-** the fyshes more holpe than euer the whoresons sellar of were afore. For I sent out my maker amouge fyshes. them / whome I had that daye receyued at the

**A chur-** aulter. By the masse (quoth he) I was able to more than an houre / the last peale callinge him chemā. holde him no longer. Sens that daye / I am sure (quoth he) that our fyshars hath had bet- ter lucke / than euer they had afore.

Thus whan he had raged / by the space of

**A chur-** thens to euēsonge / ¶ Gentilmā sayde vnto me. These are the ghostly fathers / which now are permitted to be our spirituall gydes. Are not we (sayth he) wele apoynted thynke yow? The lord be mercyfull to vs / for it is sure a pla-

**A plage** ge for our vntanke fulnesse whyls we had the

The Vocacion

truthe. Suche lewde batwbye prestes as this is (sayd he) doth wonder fully now reioyce/not for any vertue they loke for / but in hope to be maintained in liberte of all wickednesse / more than of late dayes. Whan supper was done/certen of the mariners resorted to vs / declaringe what an vncomly part the preste had played w<sup>th</sup> their pypar / as that he had pssed in his mouthe / beinge gapinge a slepe in the churche after euenlonge. This is the bewteoule face of our Irishe and English churches at this present.

Almost  
hyle  
knaue,

Mockers,

The pooze people are not taught / but mocked of their mynysters / their seruauntes abused / their wiues and doughters despyled / and all christen ordre confounded.

Pyke  
himself.

As the wether waxed fayre / the Captayne went awaye with the shippe / and was more than ij. miles on his waie / mindinge (as it appeared) to haue gone awaye with all that I had / moneye / apparell / and bokes / if the winde had serued him wele. The costomers seruaunt / an Irishe man also / beinge admonished by his con- treymā Walter / of my moneye in y<sup>e</sup> Captaines handes / came to my lodginge in the morninge / and tolde me therof / thinkinge as I had bene in possession therof / if I had come to lande a- gayne therewith / to haue raysed newe rumours

an other  
Judas.

of Johan Bale

fol. 37.

upon me / and so to haue depriued me therof. ffor he shewed himselfe very seruifable in providinge me a boate / and in bringinge me to the shippe. But whan he ones perceiued / that I Displea wolde not demaunde my moneye of the Captaine sed. ne / and returne agayne with him / though I gaue him a crowne for his boate and paynes / yet went he awaye in great displeasure / with no small reproches. And at that present / was the forseid Walter hannished the shippe / for his only troublige of me / so beniuolouse that houre was the Captaine vnto me.

Walter

The next dape after / I demaunded my moneye of the Captaine / and it was very honestly moneie. deliuered me / all scylnes / as I thought / pacified. Howbeit that wretched Hammo / most strongly wrought in the vnquietouse harte of the Captaine / so that continually after that time / he thzettened to sett vs on lande / and maruele it was / that he thzewe vs not both ouer y<sup>e</sup> boarde. Alwayes were we wele contented / to haue gone to lande / but yet still he droue it of till we came into Douer roade / I not vnderstandinge the misterie cōcerninge the seyde moneye / as that it was in my hande and not in the Captaines / which marred all the whole matter. In the meane tyme they went a roauinge by a roauers

Parrell.

The location.

whole weekes space and more. And first they tooke an English shippe of Totnes/ goiuge to wardes Britaine and loaden with tinne / and that they spoiled both of ware and moneye vnder y<sup>e</sup> colour of ffrenche mennis goodes. The next daye in the afternone/ behelde they .ij. English shippes more / whome they chased all y<sup>e</sup> night & of them they toke one by reason y<sup>e</sup> his topsaile brake/and that was a shippe of lynne. In this had they nothinge but apples/ for he went for his loadinge. After y<sup>e</sup> traced they the seas ouer/ more than halfe a weke / and founde none there but their owne contray men / beinge men of warre and sea robbers as they were.

At the last they came to Douer roade / and there wolde the Captaine nedes to lande with his purser. My companion Thomas and I/ takinge our selves for free passengers/ despyred to go a lande with them/ but that might not be (he sayde) tyll he had bene there afore. Yes/ sayth Thomas/ I will go a lande / if any man go / for I haue uothinge to do here. Thu shalt not go (sayth the Captaine) but I will laye y<sup>e</sup> fast by the fete / if thou prate any more. With y<sup>e</sup> one Cornelis stode fourth/and sayde. We are muche to blame / that we haue not dispatched

of Johan Bale. fol. 38.

him ere this/and throwne him ouer the borde. a pyrate  
 Than doubted I some mischefe in workinge as  
 monge them. For one Martin an English pyrate/ but yet a frenche man borne/beinge sumtyme Complous mā and after that Stranguyshes mā/ and now one and their vnrchristie nobre / had made them beleue / that I was he/ who not oniy had put downe the masse in Englāde/ but also I had caused Doctour Gardiner/ the bishopp of Winchestre to be kepte so longe in the tower/ & y<sup>e</sup> also I had poysoned (whome I loued & reuerenced aboue all mortall men) the kinge with many other most prodigiouse lyes.

So went y<sup>e</sup> Captaine & his purser w<sup>th</sup> all these newes a lāde/hauinge also w<sup>th</sup> the my bishoppes seale/ & .ij. Epistles sent me frō Conradus Gesnerus, and Alexander Alesius, with commēdacions from Pellicanus, Pomeranus, Philippus Melancthō, Ioachimus Camerarius, Mathias Flacius, and other learned men/desirouse of the English churches Antiquytees and doctrines. Which letters I had receyued at Dublin/ the daye afore I came to the shippe/ and not yet answered them. These Epistles and Doctours seale / with an othez letter sent to me from the counsell of Englande/ concerninge my first callinge to that pastorall office/they had taken out

### The botacion

of my male/unknowinge to me. ffor that they had seane the kinges armes in my seale/ as the maner is of byshoppes seales / they layde to my charge the couinterfettinge of the kinges seales. **.iiij. Saũ ders.** le/ upon the .iiij. Epistles/heresie/ and upon the counsels letter/conspiracie against the Quene/ so wale were they ouerleane in that malice for moneye. In Douer amonge all his cuppes/ this captaine discovered these matters/as what a man he had gottē in the borders of Irelande/ suspiciously passinge ouer from thens to wardes Scotlande / with all the reest. And as he had perceiued some of the hearers desierouse of that praie/he called a great pece of his tale backe againe/and sayde/ that he had sett vs a lāde at Southamptō/ and so letten vs go. His minde was to haue solde me/if any man wolde haue offered him a good somme of moneye.

**A great acte.** After midnyght he returned agayne to the shippe / pratinge amonge his cunpany / what he had done a lande / and how he had almost lost all/by his busye talke. But he had hearde of me ( he sayde ) muche more than he knewe afore / and he trusted that I shulde be to him and to all the shippe/a pfitable prise. The next daye in y<sup>e</sup> mornige after his first slepe/he aroise/ and w<sup>th</sup> sto ught countenaūce boasted/y<sup>e</sup> he wolde

of Johan Bale.

ffol.39.

strayght to London with his most daūgerouse **To Lon carrpage /** which were twe .iiij. poore innocent don, sowles that had done yll to noman / sauinge that we coulde not beare with the blasphemies of the papistes against God & his Christe. **Muz che** to and fro was amonge them about that passage. In the ende they all concluded / that better it was to tarry still there with y<sup>e</sup> shippe / whyls one or .iiij. of them went to the counsell of **.iiij. mal= Englande /** in massage and came againe / than **sengers.** thidre to trauaile with shippe and all. To lāde goeth the purstar and an other besides / to hyper their horses to wardes Londō / ffor mountaines of golde wolde be gottē y<sup>e</sup> wayes/they sayde.

As I behelde this madnesse / though I little thā cared for my life/pet laide I to y<sup>e</sup> Captaine. **Captaine Maistre** Captaine, what do yow meane by these **ne.** se straūge turmoilinges? Thinke ye there is no God? Neither pet a reckeninge to be made at y<sup>e</sup> lattre daye/of these mad pcedinges? The time hath bene sens our first metinge / that ye haue taken me for an honest passenger/and defended my innocencie against y<sup>e</sup> cruell pprate **Walter.** How standeth it with equite than/that ye now **Equite.** proclame me/so haynouse a traitour? I am sure that ye knowe now nomore by me/than ye ded afore. Pour allegacions/that I had put downe

### The Docation

the masse/empriſoned Doctour Gardiner / & popſened the kinge / are moſt falſe / as all the worlde knoweth. My ſeale & my other letters of truth are plaine argumentes of my truthe and honeſt eſtimacion/and might be to your confuſion / if I chaunced to haue righteouſe hearers. I praie you therfor in conſciēce / that ye tell me/what euill ye knowe els by me / that ye make here ſo terrible doynges? I can not ſee/ſayth the Captaine / that ye will be ordered after anye good moneye ſort. My only miſordre was than / that my moneye was in my purſe/ and not in his. Whereunto I answered/wth an hart full of dolour & heauineſſe/to beholde mennis ſo dampnable practiſes of miſchefe for ſylthie lucreſ ſake.

I am contented maiſtre Captaine (ſayd I) to be ordered as ye will reaſonably haue me. What will ye gūue than (ſayde the Captaine) to be deliuered into flauders/and our purſer to be called againe? I answered/that I wolde gūue / as his ſelfe wolde with reaſon and conſcience require. If ye had tolde vs ſo muche yeſter night (ſayde he) this matter had bene at a point / & we by this tyme had bene in Zelāde. Than was all the rable of the ſhippe/hag/tag/and rag/called to the rechenige/ ruſhelingē together as they had bene the cookes of helle /

of Johan Bale.

fol. 40.

with their great Cerberus / an whole hōdzed pounde demaunded for my deliuerance. In the ende it was concluded / that no leſſe might alwaie that Hungrye heate than fiftie pounde at y leaſt / with this Prouiſo / y all the moneie which I had in my purſe / with part of my garments alſo / ſhulde be out of hande deuyded amonge them and the Captaine / which was .xxj. pounde in the whole. I inſtauntly deliered / that it might be receyued in part of the payment of the other ſomme. They cred all with one voice / Rape / we will none of that. Than I beſought them / that I might haue at the leaſt / an honeſt porcion therof / for payment of my charges / whils I ſhulde be prouidinge / of ſo great a raunſome / as they had layde to me.

In fine they aſſented / that I ſhulde haue .viij. crownes of myne owne moneye allowed me / ſor my coſtes / tyll I had ſoude out my frindes. Than cauſed the Captaine a pece of ordinaūce to be fiered / and a gunne to be lete / to call backe the purſer / and his companion. In whole reſturne there was muche to and fro. For ſome wolde nedes to London / thinkinge that waye to winne more / thā to bringe me into flauders. And of them which wolde into flauders / ſome wolde to lāde for a barrell of drinke /



### The Vocacion

for in the shippe at that time / was neither breade / befe / noz beers. Some feared the comminge of the mayre and Captayne of the castell / for searchinge their shippe. So that our Captaine commaunded them at the last / to hoyle vp the sayles and spedily to passe towarde Flaunders. In the meane tyme was I poore soule compelled / to set my hande to a false bylle of their deuisinge / as that I had hyred their shippe in Irelande for fyftie pounde. / to bringe me without delaye or tarriauce into Zelande. Which I neuer ded / as the almightie lorde wele knoweth / but came from thens with them against my will / and was tossed to and fro vpon the seas / by the space of .xxiij. dayes / in folowinge prizes / as they call their roberies. And I was by y<sup>e</sup> time / so full of lycer / as I coulde swarme.

As we came ones thydre / they brought me into the howse of one of the .iiij. owners of the shippe / which was a man fearinge God / and his wyfe a woman of muche godlynesse also / which was to me carefull creature / a singular confort prouided of God. The next daye were all the .iiij. owners called to the reckeninge / & a Latyne interpretour wyth them / to knowe howe / where / and whā / this raunsome of fiftye pounde shulde be payde. And more than .xxviij.

flaunders.

Cōpulsion.

Rābert.

of Johan Bale. fol. 41.

Dayes of layser for the payment therof / might not be graunted. I desired to haue had liberte to go abroade / to seke my frides / but that coulde I not obtaine / though it were in my former couenaūt / whan the .viij. crownes were deliuered me. In y<sup>e</sup> afternone was it noyled abroade, by the dronken mariniers all ouer / that they had brought suche a one with them out of Irelande / as payed halfe an hondred pounde for his passage / to the wonderinge of all y<sup>e</sup> towne. So that my hoste / was fayne to kepe me close in his howse / and to saye both to the mariniers and others / that I was gone to Andwerpe / the people there resorted so fast to see me. They reported there also in their dronkennesse / that I was he which had put downe the masse in Englande / and had throwne Doctour Gardyner into the tower / wyth a great sort of lyes and flanders more.

Thus continued I there / as a prisoner / by the space of .iiij. wekes / sumtyme threttened to be throwne in their commien iayle / sumtyme to be brought afore the magistrates / sumtyme to be left to the examinaciō of the clergie / sumtyme to be sent to London / or els to be deliuered to the Quenes embassadours at Brucels / but alwayes by Gods prouysyon I had myne ff.

Dōkar des.

Refort.

threttes

The vocacion

**A mōke** hoste and hostesse to fryndes. And beholde a most wondrefull worke of God. The persone of the towne / a most cruell monke / a maistre of Louayne / and an inquisitour of heretykes / as they call those Kabyses / the next daye after my comminge / soze spykened / and neuer came out of his bedde so lōge as I was there / which was greatly marked of some of the inhabitauntes / beinge godly affected. At the last / in deliberacion, tinge the matter / that they requyred so muche moneye of me / and wolde not suffre me to go abroade to seke it / mine hoste had the Captaine and mariniers considre / how farre they had rōne beyonde the limites of their commission / in mysusynge the English nation / with whome they had no warre. It maye chaunce herafter (sayth he) depely to be layde to your charges. **Deliberacion.** Therfor by my assent / ye shall agree with this good man for lesse moneye. Than were they cōtented to receyue .xxx. pounce / as I shulde be able to paye it / and so to discharge me.

**A frēde.** Thus hath my lord God most miraculously deliuered me from all these daūgerouse perils / and from the gredye mouthes of deuourynge lions / into the wurthie lande of Germanye yet ones againe. I hope to y glorie of his most holie name / euerlastige praise be to hi for it. Amē.

**Delineraunce.**

of Johan Bale

f. fol. 42.

Here haue ye dere fryndes / a most lyuely and wondrefull example of Gods chastenynges / & of his most gracypouse delyueraunces agayne. Gods worke. For no cholen chylde receyueth he to enherytaunce / without muche correction. Hebre .12. The mercyfull lorde throweth downe into helles / and bringeth from thens agayne. 1. Reg. .2. Though Sathan be suffred as whete to syfte for a time / yet faileth not our faith through Christes ayde / but that we are at all times readye / to confirme the faythe of our weake brethren / Luce .22. I thought my selfe now of ffaythe. late / for the cares of this lyfe / wele satted in the bishoprycke of Dlorpe in Ireland / and also wele quieted in y peceable possessiō of y pleasaunt Euphrates / I confesse it. But the lorde of his mercye / wolde not there leaue me / what Dfmer though for the small tyme / I was in his dyne cye. pearde / not all an ydell wurkemā / but he hath prouyded me ( I perceyue it ) to taste of a farre other cuppe .

By byolence hath he yet ones agayne / as in this treatise haue redde here / driuen me out of that gloriouse Babylon / that I shulde not taste to muche of her wanton pleasures. But Babilō. with his most derely beloued disciples / to haue my inwarde reioyce in the crosse of his sonne

f. ij.

The Vocacion

**Wares** Jesus Christe. The glorie of whose church/  
 I see it wele / standeth not in the harmoniouse  
 founde of belles and organes / nor yet in þe glit-  
 zing of miters and coopes / neither in þe shyn-  
 ninge of gylte ymages and lyghtes / as the blin-  
 de bludderinge papistes do iudge it / but in con-  
**haruest.** tinuall labours and dayly afflyctions for his  
 names sake. God at this present / in Englande  
 hath his fanne in hande / and after his great har-  
 uest there / is now syftinge the corne from the  
 chaffe / blessed shall they be / which perseuer in  
 faythe to the ende. In case without doubt / is  
 Englande now / as was Jewrye / after the hea-  
 uenly doctryne was there plentuously sowne  
**Prea- chers.** by Christe and by his Apostles / the true mini-  
 sters of his worde beinge partly enprisoned  
 and partly disperfed / as they were. God  
 of his great mercye preferue it frō that  
 plague of destructiō / which not only  
 Hierusalē but also þe whole lan-  
 de tasted / for their wylfull  
 contempte / of that  
 massage of their  
 saluacyon.  
 Amen.

The conclusion.

f. fol. 43.

**I** Wryte this vnto the / **thū so-**  
 rowfull church of Englāde / þe in þe mid-  
 des of thy afflictions thou shuldest not despayre.  
 Beholde how graciously / yea / if I maye so  
 speake it / how miraculously and gloriously / the  
 heavenly lord hath deliuered me / his most vn-  
 worthie seruaunt of all men / and an excedinge  
 great sinner. He called me of grace to that office  
 in his byneyarde / by sore persecuciōs he proued  
 me of loue / and at the lattre of mercye & good-  
 nesse he preserued me from the deadly fure of  
 most feare enemies. Thy callinge to the Go-  
 spell is not unknowne to the / **thū carefull con-**  
 gregacion. Now suffrest thou persecuciōs diuer-  
 sly / for not regardinge the time of thy visitaciō.  
 Repent yet in the ende / and doubtlesse thou shalt  
 haue a most prosperouse deliuerance. They  
 are no noble men / þe do here the at this present.  
 They are but pilde peltinge prestes / knightes  
 of the dongehill / though they be sir Swepestre-  
 tes / maistre doctours / and lordes bishoppes.  
 Loke vpon their faces / though thou measure  
 not them by their frutes / & thou shalt sone kno-  
 we their vertues. They are fierye / hawtie / and  
 lecherouse as gootes / the chastest amōge them.  
 But that shall other mennis wyues knowe / & prestes.  
 not thou. A wele papped Pygion of Paules / is  
 ff. iij.

The conclusion.

wholsome (they saye) for a tippetted gentilmā  
of the popes spialte / i a darke euenige / to coole  
the contagiouse heates of a coltish confessor.

No noble men are they / which trouble the  
in this age / as I tolde the afore. ffor true noby-  
lite neuer yet hated y<sup>e</sup> truthe of God / but hath  
aduanced it by all ages. Examples we haue in  
Adam, Noe, Abraham, Moyses, Dauid, Io-  
sias, Nycodeme, Ioseph, Kyng Lucius, Con-  
stantine, Iustinyane, Theodosius, kyng Ar-  
thour, AlPhrede, Ethelstane, Henry the se-  
conde, Edwarde the thirde, and now last of  
all y<sup>e</sup> virgine Kyng Edwarde the .vj. which  
neuer was defyled with the popes ydolatries.

Immortall fame and note of renoume / remay-  
neth yet to them for it. Suche men (sayth the  
lorde) as worshipp me / will I make worship-  
full / and they that despise me / shall become ig-  
noble or wretched .j. Reg. 2. These will not  
take awaye the keye of knowledg from Gods  
people / as do the hypocrites / Math. 23. and as  
the wicked lawyers do also / Luce. 11. wo to them  
for it. But as the noble Dauid requireth / they  
will opē y<sup>e</sup> gates y<sup>e</sup> y<sup>e</sup> kyng of glorie maie entre.  
Open the gates (sayth he) My noble men /  
lete the everlastinge doores be opened / that the  
kyng of glorie maye come in / Psalm. 24.

noiblite

R. Ed-  
ward.

Noble  
men.

The conclusion.

fol. 44.

If any be wicked in this behalfe / which beare y<sup>e</sup> opē / opē  
name of noble men and women. Lete thē wele  
weygh with themselues / how Pharo / Antio-  
chus / Herode / and suche other / whome God by  
princely autorite had made noble / by only tizan-  
nie against his manifest truthe / are now beco-  
me more vile, thā any kichine slaue or yet lazar.  
Felix (sayth Horace) quem faciunt aliena  
pericula cautū. Happie is he / whome an other  
mannis misfortune maketh wyle.

Wuer the now triumpheth the bishoppes /  
the pharisees / the prestes / and the couetouse  
lawers. At thy late soden fall / reioycreth the hy-  
pocrites / the epicures / the ydolatours / and the  
wicked papistes. What shall I saye more? Iohā  
Baptist, is now derided in the prison. Iesus the  
sonne of God is grenned at vpon the crosse.  
Paule now in Athens is bylled at. The poore  
Apostles are liely laughed to scorne. Maye /  
shall I yet saye more. Mycheas is smittē on the  
face / whils Sedechias plaieth y<sup>e</sup> false harlot. 2.  
Parali. 18. Helias is driuē into y<sup>e</sup> wildernesse /  
whils Baals chaplaines are banketinge amōge  
ladies. 3. Reg. 18. Esaye is contēpned / whils the  
prestes are giuen to ydolatrie and dronkēnesse /  
Esa. 28. Hieremie is sore afflicted / whils Se-  
meias peruerteth the truthe of the lorde / Hiere.

Tirānie

Lawers

Preas-  
chers.

F iij.

The conclusion.

**Perver**  
**ters,**

.29. Daniel is throwne into the Lyons denne /  
whils mischefes are in wurkinge amonge the  
wicked / Dan .6. Peter is accused of the bishopps  
wenche / whils Cayphas sitteth in confistorie,  
condempninge y innocēt / Math. 26. Steuen  
is called to a reckenninge / whils the prestes and  
**prestes,** wicked lawers are bannishinge the Gospell /  
Acto .6. Antipas ( they saye ) is now slaine  
at Pergamos, whils Simō Magus triūpheth  
in Samaria / Apo .2. And Iohan Zebede is  
sent into Pathmos, whils Cerinthus, Menander,  
and Hebion playe the heretike knaues at  
home / Apo .1. well / lete them plye it a pace.  
**Spiri-**  
**tualte,** It maye chaunce to cost theyr poluted Hieru-  
salem a fowle ouerthrowe / for so persecutyng  
y seruaūtes of God / in her whoredome / Esa. 1.  
yea / seruaūtes I saye, for they serued faithfully  
in the paynefull office of the Gospell.

**wolues** Those ydell mercenaries / not only loyter  
in y vineyarde / but also like cruell wolues they  
rauishe and destroye / Ioan .10. Of that which  
God hath expressely forbidden / they make now  
a solempne religion / both in the ref:fall of mar-  
ryage / and in the prodygyouse veneracyon of  
ymages / sainge yea to his naye / and naye to his  
yea. God sayth / it is not good for man to be  
alone / without an helpe / which is a wife in mar-

The conclusion.

fol. 45.

riage / Gene. 2. They saye contrariouly / that  
it is more than good / for it is holyc / religiouse /  
and prestlike / to haue no wiues of their owne /  
what so euer they haue of other mennis / besydes  
buggery boyes. I trowe Doctour Weston  
will saye none other at this dape / what though  
not lōge a go he brēt a beggar in S. Botolphes  
parishe weston.  
weston.  
parishe wout bishops gate, geuige her no wuise  
thā he had receiued afore of y religiouse occupi-  
enge. The same Westō pponed to an other wo-  
mā of his parrish / which was a mannis wife / y  
her husbande beinge a depe / she might lawfully  
occupie with him / by hertue of this texte / Mu-  
lier dormiente viro, a lege soluta est. 1. Cor. **Occupis**  
.7. If this scripture were not religiously ap-  
plyed / lete them tell me which knowe the right  
handeling of them. Whils this priapustick pre-  
late / is prolocutour in the conuocacion howse /  
I trust we shall lacke no good lawes for religiō,  
the man is so religiouse. **Abhominacion.**  
Though they now are busily spisinge and pain  
priapus  
tinge of a toozde (their ydolatrōuse massa) yet  
will a toozde be but a stinkinge toozde / both in  
smelle and syght / pepper him and batome him /  
garnish him and gilde him as wele as they can /  
all the packe of them. To conclude. Now are  
their most filthie buggeries in the darke / with

The conclusion.

**Celibatus.** their other prodigiouse whoredomes, holden a most pure state of liuinge, holy marriage disgraced/contempned/and bannished.

**ymages** God sayth. Thu shalt make no grauen ymage to worshipp. They saye/ye shall not onely make ymages / but ye shall also gyldde them / senle them / worshipp them / and axe helpe of them/for whie they are y laye mēnis Gospell.

**Gregorie.** In dede Porphirius y blasphemouse heretike / and troubler of the Christen churche / as Eusebius reporteth him / was the first that called the laye mennis Calender. And though S. Gregorie the great / comminge after / confirmed y same Calender / yet shall it remaine an horrible blasphemie / bycause God hath in paine of dāpnacion forbidden it. Epiphanius that worthie father of the churche / nombzeth the worshippinge of our ladyes ymage amonge heresies.

**Heretikes.** If we be of his opinion / we must iudge yow no lesse than most perniciousse heretikes. Moreover it is now become a religion agayne in Englonde / to call vpon dead men / with Sancte Petre ora pro nobis. This also is fatched from y olde paganes sozceries, for holde hath it none of the scriptures canonicall. How howlinge and iabberinge in a foren language shulde become Gods seruice, y cā I not tell. But wele I wote y

The conclusion.

fol. 46.

S. Pauls doctrine doth bitterly rōdempne it / as superstitiousse beggerie / bycause it is but an ydell noise & nothinge to edificaciō. 1. Cor. 14. In Latine.

Some men perauenture will maruele / that I utteringe matters of Irelande / shulde omitt in this treatise / to write of Coyne and lyuerie.

Which are so cruell pillages & oppressions of y poore commens there / as are no where els in this whole earthe / neither vndre wicked Saracene nor yet cruell Turke / besides all prodigiouse kindes of lecherie and other abhominacions therin committed. The causes there are / which hath moued me not to expresse the here.

One is / for so muche as they pertaine nothinge to the tyttle of this boke / which all concerneth religion. An other is for that the matter is so large / as requireth a muche larger volume.

The thirde cause is / for that I haue knowne. ij. worthie men / whome I will not now name / to haue done that thinge so exactly / as noman / (I suppose) therin can amende the. But this will I vtter breuely / that the Irishhe lordes and their vndrecaptaines / supportige the same / are not only companions with thenes / as the prophete reporteth / Esa .i. but also they are their wicked maisters and maintainers. So that they both coupled togyther / the murtherer with his

In Latine.

Coyne & liuerie

3. causes

ij. bokes

The conclusion.

**ij. sortes** maistre/and the thefe with his maintener/lea-  
 ue nothings vndeoured behinde them in that  
 fertile regiō/nomozre than ded the deuouringe  
 locustes of Egypte, Exo. 10. Anon after their  
 haruestes are ended there/the Kearnes, the Gal  
 loglasses / and the other brechelesse souldiers /  
 with hozles and their hozlegromes / sumtyme.  
 .iij. waitinge vpon one iade/enter into the vil-  
 lages with muche crueltie and searcenesse/they  
 continue there in great rauine and spoyle/ and  
 whan they go thens/they leaue nothige els be-  
**villages** hinde them for payment/but lice/lecherpe/and  
 intollerable penurie for all the yeare after. Yet  
 set the rulers therupon a very fayre colour/ y<sup>t</sup> it  
 is for defence of the Englishe pale. I besiche  
 God to sende suche protection a shorte ende / &  
 their lordes & Captaines also / if they see it not  
**An ende** sone amended. ffor it is the vtter confusyon  
 of y<sup>r</sup> lande/and a mayntenaunce to all vices.

Three peoples are in Irelāde in these dayes/  
 prestes/ lawers/ and kearnes / which will not  
 suffre faythe / truthe / and honestpe to dwelle  
 there. And all these haue but one God their  
 Wellye/ and glozie in that wicked feate to their  
**ij. threes** shame / whose ende is dampnacion/ Phil. 3. I  
 speake only of those which are bredde and boz-  
 ne there/and yet not of them all. These for the

The conclusion.

fol. 47.

more part / are sworne bretherne togyther in  
 mischefe/ one to maıtaine an others maliciouse  
 cause / by murther preuily procured. And to  
 bringe their conceyued wickednesse to passe /  
 they cā do great miracles in this age/by vertue  
 of trāsubstanciacion belyke/for therein are they **preuily.**  
 very conninge. ffor they can very wittely ma-  
 ke / of a tame Irishe a wilde Irishe for nede/  
 so that they shall serue their turne / so wele as  
 though they were of the wilde Irishe in dede.  
 Lyke as they ded properly and fynely / in the  
 most shamefull and cruell laughter of my. v. ser-  
 uauntes/by y<sup>r</sup> lorde Mountgarrettes kearnes/  
 and the Barne of vpper Wlorpes fayre knigh-  
 tes. By suche fyne conueniaunce of accusinge **practyse**  
 the wilde Irishe / and colour of the holy dawe  
 broken/as is wrytten afore/ they can alwayes  
 apere to haue fayre white handes/and to be in-  
 nocent maydes/what murther so euer is by thē  
 committed. But I axe of the prestes/chefely of  
 Richarde Routhē y<sup>r</sup> treasurer and of sir James  
 Joys his companion/ what they ment by their **finely.**  
 so oft rydinge to that Barne of vpper Wlorie /  
 whan I was dwellige at Holmes court: Who-  
 me they neuerthelesse to me reported / to be the  
 most errande these and mercilesse murtherer of  
 all the lande. And what they haue ment also /

The conclusion.

double: uesse. Mountgarrett? Commonly resortinge in the endes of all those iournayes / to the howse of Barnabe Bolgar. As I suspected the matter thā / so haue I sens ȳ time proued it effectually true. Moreover I wyght axe of the lawers / whie they seke to haue so many theues & mur- therers perdoned / specially whā they haue clai- ne English mē and done their robberies within the English pale? But at this time I leaue thē / and returne againe to my purpose.

Lawers

Now must I saye sumtwhat to the / thou care- full churche of Englande / cōcerninge thy misbe- hauer against thy most louinge Creatour. God chose the for his elect byneparde / yea / he plen- teously poured and prepared the. But whan thou shuldest haue brought hym fourth frute / for grapes thou gauest him thornes / Isa. 7. He looked to haue had at thy handes after the Gos- spell preachinge there / faythe / knowledge / fea- re / loue / repentaunce / obedience / true inuoca- tion / & hartie thanks for his manifolde giftes.

A chur- che.

Grapes

with luthē other wholsome frutes of lyfe. And in stede of them / thou hast brought fourth / ydolatrie / blindenesse / impenitencie / froward- nesse / crueltie / pride / fornicacion / vnclennesse / couetousnesse / ingratefull cōtempte of the tru-

The conclusion.

fol. 48.

the / and hate of the faithfull preachers therof / with other sower crabbes of dampnacion. Thou woldest faine be like the Maliquaūt chur thornes che of the papistes / prosperouse and welthe in worldly affaires / and therewith sumtwhat glo- riouse. But thy eternall father in heauen / will not so haue the / but by persecucions transfour- meth the into the very similitude of his deuely beloued sōne / to whome he hath espoused the / to reigne w̄ him at the lattre in eternall glorie. Pyke

God hath sufficiently declared in the scrip- tures / what his churche is in this worlde. As ȳ it is an afflicted and sorowfull congregacion / forsaken in a maner / and destitute of all huma- ne confort in this lyfe. It maye right wele be compared to a flocke of orphanes / which beinge ȳ chur- destitute of father and mother / are in this worl- che. de subiect to manye sorowfull calamitees & mis- seryes. But because that poore churche shulde not vtterly discourage in her extreme aduersi- tees / the sonne of God hath taken her to his spowse / and hath promised her protectiō / helpe and confort / in all her afflictions and pears. So that she maye at all tymes confort herselfe with this verse of Dauid / Though my father and mother hath left me / yet hath the lordē take Helpe. me by / for his / Psalm. 26. In the first promyse



The conclusion.

**Cōfort.** was she taken to grace after transgression/and assured of delpuaunce from synne / deathe / helle/and the deuill. For if God had not most wonderfully collected her togyther / preserved her / saued her / and defended her / it had not bene possible for her to haue escaped i so horrible daungers / as were in the vniuersall floude / in the burninge of Sodome and Gomor / vndre defence, the tirānie of Pharao / in the iourneie through the reade sea / in the captiuite of Babylon / and destruction of Jerusalem / and in so manye wonderfull alteracions and terryble rupnes of the Romane Emppre / so manye Deuyls / Paganes / Mahumetes / Turkes / Jewes / Epicures / heretykes / popes / byshoppes / monkes / prestes / and tyrauntes reigninge.

**Empire** A perpetuall and vnplacable enemye is Sathan / and euermore hath bene / to that poore congregaciō / sekinge not only to disfigure her / but also to spoyle her and destroye her utterly. Like as it is saied, Gen. 3. ꝑ he shulde treade christe on the hele. This exceedinge great benefight of the goodnesse of God / ought to be remēbred / ꝑ he after ꝑ sinne of our first parētes / not only receiued this churche to grace / but also hath euers / both preserved & defended it. But alas / great is ꝑ vntowardnesse & muche is ꝑ hardnesse

The conclusion.

fol. 49.

nesse / of mānis harte / ꝑ he ne glecteth so high a benefight / as is also ꝑ patefacion of Christe in ꝑ Gospell / by whome we are redemed / & so remayne vntankefull for ꝑ same. A most swete voyce is it vnto vs / frō ꝑ sonne of God Jesus Christe / ꝑ he will not leaue vs as orphanes / or fatherlesse & motherlesse childrē without cōfort, but will come vnto vs / Joā. 14. That is / Like a gētill & mercifull lord / he will cōtinually stāde by his churche / assistinge / helpinge / & socourige it alwaies. I will be wꝑ you (saith he) to ꝑ ende of ꝑ worlde / Math. 28. Lete this be thy cōfort ꝑ sorowfull churche of Englāde, & staie thy selte i hi wꝑ was incarnate / lyued / wrought / taught / & dyed for thy sinne / yea / he arose frō ꝑ deathe & ascended to heauē for thy iustificaciō / Rom. 4. Cleaue thou fast to him / repēt thy folpes past / & take heede to thy doiges frō hensfourth. Praye & fast busily / for this frantpck kinde of Deuyls is neuer taken awaye / but in prayer & fastige Math. 17. So shalt ꝑ be restored plēteouly / & flourish in vertues herafter fructefully / to the prayse of one God eternall. Which liueth and reigneth worlde without ende. Amen.

ff J M J S.

W.

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Wlorde thu God of truthe.

I haue hated them y holde of superstitiousse vanities / & my trust hath bene in the.

I will be glad and reioyce in thy mercye / for thu hast considered my trouble / & hast knowe ne my sorowle in aduersities.

Thu hast not shut me vp into the hande of the enemye / but hast set my fete in a large towne.

Psalm. xxxi.

Stande vp (Wlorde God of hostes) thu God of Israel / to bylet all heathen / and be not mercifull to them that offende of malycouse wickednesse.

Psalm. lix.

GOD IS



MY HELPER.