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MARTIN MARPRELATE.

*The Epistle.*

[1588.]

Edited by Edward Arber, F.S.A.

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The English Scholar's Library etc.

No. II.

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*The Epistle.*

[September–November 1588].



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MARTIN MARPRELATE.

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[September—November 1588.]



Edited by EDWARD ARBER.

HON. FELLOW OF KING'S COLLEGE, LONDON; F.S.A.  
ASSISTANT PROFESSOR OF ENGLISH LITERATURE, ETC.  
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CONTENTS.



	PAGE
Bibliography ... ..	vi
INTRODUCTION ... ..	vii-xi
Title of the ground-work Book of the Controversy ...	xii
<i>Controversiæ Personæ</i> ... ..	xiii-xiv

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<i>The Epistle</i> ... ..	I
<i>To the right puisante / and terrible Priests, &amp;c.</i> ...	3-34, 36-49
<i>Conditions of Peace to be inuiolablie kept for ever / betweene the reuerend and worthy Master MARTIN MARPRELATE gentleman on the one partie / and the reuerend fathers his bretheren / the Lord bishops of this lande</i> ... ..	35, 36



## BIBLIOGRAPHY.



### ISSUES IN THE AUTHORS' LIFETIME.

1 [Sept.-Nov. 1588. East Molesey, Surrey.] See *p.* 1.

### ISSUES SINCE THEIR DEATH.

2. 1842. 71, Chancery Lane, London. 8vo. *Puritan Discipline Tracts.*  
The Epistle to the terrible Priests &c. [Edited by JOHN PETHERAM.]  
A second edition in 1843.
3. 2 August, 1880. Willesden, London, N.W. The present impression.

∴ *All as separate publications.*





## INTRODUCTION.



WE HAVE seen in the *Introductory Sketch, &c.* (No. 8 of this Series), *pp.* 195, that this *Epistle* was the production of JOHN PENRY, assisted by JOB THROCKMORTON : and that they made use of some *memoranda* which Rev. JOHN UDALL, Preacher at Kingston, had made and which he had shewn in his study to the Vicar of that place, the Rev. STEPHEN CHATFIELD so far back as Michaelmas, 1587. *pp.* 83, 90, 171. But UDALL ever repudiated the mocking method of the presenting those facts which is adopted in the present Text. *p.* 118.

This *Epistle* was secretly printed in the "Dutch Letter," *p.* 114, by ROBERT WALDEGRAVE and JOHN PENRY in Mistress CRANE's country house at East Molesey in Surrey about Michaelmas, 1588; and came forth into furtive circulation from hand to hand, in the first days of the following November : previous to which date, neither the name nor the conception of MARTIN MARPRELATE (or as it was often, afterwards, for brevity's sake, reduced to, MARTIN) existed in English Literature.

Though PENRY alleged some previous similar works on the Continent (*Introductory Sketch, p.* 97) ; the character of "the reverend and worthie MARTIN MARPRELATE, gentleman," was quite an original one. On its surface, there was the coolest assurance in hobnobbing with their "venerable masterdomes"; the assumed testy merry wit, with the endless punning of DICK TARLETON ; all intermixed with the strongest possible home-thrusts and the most serious charges : while, beneath all this, there was the most earnest purpose of an outraged human nature, which considered it had found the Divine Messengers, in the most precious and sacred things of this mortal life, to be as "salt which had lost its savour" ; and therefore only "fit to be cast out, and to be trodden under foot of men."

So the entire method of the Martinist issues is to try the Teachers of Religion at the bar of a Morality expressing simply the innate rights of Human Nature as such. And this was done with great daring ; and was, the times considered, utterly unexpected and strange : so that we cannot point to any attack on ELIZABETH'S Privy Council for their secular transactions, comparable to that here made upon the members of her High Commission, for their ecclesiastical abuses.

Individual Bishops, like BONNER, had been reprehended before ; but, never, since AUGUSTINE the monk landed on the Isle of Thanet, had Bishops, *as a class*, been branded as "unlawful" or forbidden. So the *Demonstration* and the *Epistle* must have come on the Bishops like two bombshells ; and they, no doubt, occasioned inextinguishable merriment among the Puritan laity at the Court, and in the great cities of England.

Three times in modern English history, have the bulk of the clergy, as a class, been corrupt and rotten. In HENRY VIII.'s reign ; when the remedy came by the Reformation and the dissolution of the monasteries. In WHITGIFT'S primacy ; when it came through the rise of the Puritans. In Queen ANNE'S reign ; when it came through the lay-Reformers, the Moral Teachers, DEFOE, STEELE, and ADDISON, in their penny folio Half-Sheets, the *Review*, the *Tatler*, the *Spectator*, the *Guardian*, &c.

In 1588, a small minority of the Clergy, for the most part at work in towns, were intensely earnest, thoroughly pious and spiritually minded men : but with a narrowness of view, and no great learning, and consequently with little general culture. It was of their successors in the pulpit, the men who in the next generation became Scholars, that even their antagonist SELDEN said, about 1635, "All Confess there never was a more Learned Clergy, no Man taxes them with Ignorance" [*Table Talk*, s. v. *Clergy*]. But at this time, the Bishops were thrusting hundreds of men into the ministry of the Church, who were utterly unfit for their work.

With this active Clerical Remnant, went the best, the most cultured of the lay inhabitants of the towns, especially those near the South East seacoast. The Puritan Clergy and Laity together, were the Hope of the national life. In their long sufferance, integrity, prudence, and courage lay, potentially, all the possibilities of England. From them, we are.

On the other hand, their repression for a time, gave us our best Poetry and Drama ; which they would have thought it to be doing GOD service to have crushed : not recognizing the artistic faculty (the sense of form and beauty, colour and tone) to be an integral part of our nature ; and failing to acknowledge that fitness, suppleness, delicacy, subtlety, and finish are also among the blessed endowments of mankind. A rugged strength for right satisfied them, in the presence of so much wrongdoing.

## II.

**T**HE Martinist issues, and the similar rejoinders they provoked, are the chief Prose Satires of the Elizabethan Age. They approach to the nature of, but are not really lampoons; such as may be seen in [ANDREW MARVELL'S] *Advices to a Painter*, in SAMUEL BUTLER'S *Posthumous Works*, and in DANIEL DEFOE'S *Hymn to the Pillory*. A Lampoon is an attack on the private life of a man: but MARTIN MARPRELATE says, before his *Conditions of Peace*—

But you see my worshipfull priestes of this crue to whom I write / what a perilous fellow M. Marprelate is : he vnderstands of all your knauerie / and it may be he keepes a register of them : vnlesse you amend / they shall al come into the light one day. And you brethren bishops / take this warning from me. If you doe not leaue your persecuting of godly christians and good subiectes / that seeke to liue vprightly in the feare of God / and the obedience of her Maiestie / all your dealing shalbe made knowen vnto the world. And ise be sure to make you an example to all posterities. You see I haue taken some paynes with you alreadie / and I will owe you a better turne / and pay it you with aduauntage / at the least thirteene to the dozen / vnles you obserue these conditions of peace which I drawe betweene me and you. For I assure you I make not your doings known for anie mallice that I beare vnto you / but the hurt that you doe vnto Gods Churche / leaue you your wickednesse / and ile leaue the reuealing of your knaueries.  
p. 34.

and after them he adds—

These be the conditions / which you brethren bishops / shalbe bound to keepe inuiolably on your behalfe. And I your brother Martin on the other side / do faithfully promise vpon the performauce of the premisses by you / neuer to make any more of your knauery knowne vnto the worlde. And howbeit that I haue before threatened my brother Bridges / in the cause of his superior priest / and your Anti-christian callings : notwithstanding / I will write no more of your dealings / vnles you violate the former conditions. The conditions you see / are so reasonable / I might binde you to giue ouer your places which are Antichristian : but I doe not / lest men shoulde thinke me to quarrell / and seeke occasions

for the nonce to fall out with my brethren. Therefore I require no more but such things as all the worlde will thinke you vnworthy to liue / if you grant them not. And this I doe the rather / because you should not / according to your olde fashion / say yat my worship doth for mallice lay open your infirmities : nay I haue published not one of your secret falts / what you haue not blushed to commit in the face of the sun / and in the iust[i]fing wherof you yet stand / these things onely haue I published. The best seruants of God I know / haue their infirmities. But none of them will stand in the maintenance of their corruptions as you do / and that to the dishonour of God and the ruine of his Church. You must either amend / or shortly you will bring our church to ruine : therefore it is time that your dealings were better looked vnto. *p.* 36.

Thus *MARTIN* affirms his honesty of purpose and good intentions. But what extraordinary, and according to our present experience incredible things we find in this *Epistle*, may be gathered from *pp.* 7, 8.

## III.



OF THE nineteen Prelates named on those pages, most of them were born before the Reformation began in England with the arrival of *TYNDALE's New Testament* in 1526; and almost all of them were born before *HENRY VIII's* death. They were therefore brought up in Roman Catholic times.

On the other hand, *PENRY, UDALL*, and their colleagues, were for the most part, young men; the children of the Elizabethan Age. So that the Martinist attack was the New School of young Radicals attacking the Old School of aged Conservatives. And this partly explains why there was no compromise sought out by the Bishops. They were too old to change: so they stood stiffly to their legal rights, and contemned anything like public opinion.

## IV.



SHAD to relate. For the series of works, of which the *Epistle* was the first; *JOHN PENRY* was hanged, suddenly for fear of tumult, on the 29th of May, 1593, not far short of five years after their first appearance: which act was the expression of the Bishops' sense of his share in their production.

## V.



WE GIVE on the next page a reproduction of the title page of Doctor BRIDGES's book, which was the groundwork of the whole attack; and to which *MARTIN MARPRELATE* refers when he says—

**Oh read ouer D. John Bridges/for it is a worthy worke:**

The *Defence* must have cost a great sum to print: for besides 8 *pp.* of *Preface to the Christian Reader*, it runs on, through Sixteen Books or Sections, to 1401 quarto pages of text. *MARTIN* maliciously says, at *p.* 11—

Nay I thinke you had more need to gather a beneuolence among the Cleargie/to pay Charde toward the printing of your booke/or els labour to his grace to get him another protection/for men wil giue no mony for your book/vnles it be to stop mustard pots.

It was one of the literary difficulties that these Puritan Free Lances had to overcome, to confute and overturn this big book without writing bulky books themselves. Hence the brief swift way in which each point is dealt with. Nothing like artistic form, or any general design running from one end of the book to the other, was attempted. The stories were inserted in any order, as they came to hand: but the attention of the reader never flags for an instant.

Special attention should be called to the noble exhortation at the end of the Epistle. How the Martinist books could ever be called "blasphemous," passes all comprehension.





xii TITLE OF THE GROUND-WORK BOOK OF THIS CONTROVERSY.

A  
DEFENCE OF THE  
GOVERNMENT ESTABLISHED  
IN THE CHVRCH OF ENGLANDE  
FOR ECCLESIASTICALL MATTERS.

Contayning an aunswere vnto a Treatise called,  
*The Learned Discourse of Eccl. Government,*  
otherwise intituled,  
*A briefe and plaine declaration concerning the desires of all the  
faithfull Ministers that haue, and do seeke for the discipline and  
reformation of the Church of Englande.*

Comprehending likewise an aunswere to the arguments in a Treatise named  
*The iudgement of a most Reuerend and Learned  
man from beyond the Seas, &c.*

Aunsvvering also to the argumentes of Caluine, Beza, and Da-  
naeus, with other our Reuerend learned Bretheren, besides Cænalis and Bo-  
dinus, both for the regiment of women, and in defence of her Maiestie, and  
of all other Christian Princes supreme Government  
in Ecclesiasticall causes,

*Against*

The Tetrarchie that our Brethren would erect in euery particular congre-  
*gation, of Doctors, Pastors, Gouvernors and Deacons, with their senerall  
and ioynt authoritie in Elections, Excommunications, Synodall  
Constitutions and other Ecclesiasticall matters.*

Aunsvvered by *John Bridges*, Deane of Sarum.

Come and See.  
*Joh. i. 36.*

Take it vp and Read.  
*Aug. lib. conf. 8. ca. 12.*

AT LONDON,  
Printed by *John VVindet*, for *Thomas Chard*.

1587

C O N T R O V E R S I Æ P E R S O N Æ.

THE following were the chief Ecclesiastics against whom the present Text was written. In weighing the things laid to their charge, it must be remembered that many of them are only *ex parte* assertions; and that some of them were afterwards wholly denied, or partially explained away.

A R C H B I S H O P.

<i>ELECTED or TRANSLATED.</i>	<i>SEE.</i>	<i>PRELATE.</i>	<i>DIED.</i>	<i>PAGES.</i>
14 Aug. 1583.	Canterbury.	JOHN WHITGIFT.	29 Feb. 1604.	<i>passim</i>
	Was sometimes Doctor PERNE's boy, and carried his cloakbag after him ... ..			29
	Commended by the Papist Doctor REYNOLDS at Rheims ... ..			24
	A Jesuit in Newgate says of him, "He would surely be a Cardinal, if ever Popery did come again into England" ... ..			22
	Unjust control of the press, and injuries to WALDEGRAVE in particular ... ..			22
	Suspends the Rev. GILES WIGGINGTON of Sedburgh ... ..			24
	Refuses to license the Rev. M. EVANS to be Clergyman to the town of Warwick, with- out subscription ... ..			28
Lent 1588.	Commands the Stationers that no <i>Bibles</i> should be bound without the <i>Apocrypha</i> ... ..			34
	Means to make his old acquaintance, RICHARD PATRICK, the bankrupt clothier of Worcester, of the Reading Ministry ... ..			45

B I S H O P S.

12 March 1577.	London.	JOHN AYLME or ELMAR.	June 1594.	10, 19, 30, 33, 36, 39
	Passage from his <i>Harbarow of faithful subjects</i> [in reply to JOHN KNOX's <i>First Blast</i> , &c.], "Come down, you bishops! from your thousands! and content you with your hundreds! Let your diet be priest-like, and not prince-like! &c" quoted ... ..			5
	"Dumb" JOHN swears, "By my faith!" like a lewd swag ... ..			5
	(He is at bowls, and it is a pity to trouble my good brother, lest he should swear too bad)			6
	Plays at bowls on Sundays ... ..			19
	He stole the dyers' cloth ... ..			10
	Has cut down the elms at Fulham Palace ... ..			19
	His quarrel with Master MADDOX ... ..			20
Lent 1588.	In his letters to the Archdeacon of ESSEX, forbids public fasts ... ..			4
Easter Day 1588.	Binds an Essex minister in £200 [= £1,200 now] to wear a surplice on this day... ..			19
Easter Wednesday, 10 April 1588.	Refuses to pay a debt of £19 odd, to the Executors of GEORGE ALLEN, his grocer. The blessing that he gives them instead ... ..			33
	Went to buffets with his son-in-law, for a bloody nose. ... ..			34
	Lying at his house at Haddenham in Essex, upon the Sabbath day (wanting his bowling mates) took his servants and went a haymaking: the godly ministers, round about, being exercised (though against his commandment) in fasting and prayer ... ..			45
	Mistress MARGARET LAWSON tells him "to throw himself at Her Majesty's feet, acknowledging himself to be unsavoury salt" &c. ... ..			10
12 Mar. 1584.	Winchester.	THOMAS COOPER.	29 April 1594.	4, 5, 6, 29, 30
	With Archbishop WHITGIFT, tells PENRY, that the <i>Preaching</i> of the Word is a heresy.			28
Lent 1588.	In his sermon at St. Mary, Overbury "says that men might find fault, if they were disposed to quarrel, as well with Scripture as the <i>Book of Common Prayer</i> "			30
	In that sermon, and in another at the Court at the same time, protests "that there was not in the world at this day; nay, there had not been since the Apostles' time, such a flourishing estate of a Church as we have now in England" ... ..			30
13 Dec. 1573.	St. Asaph.	WILLIAM HUGHES.	9 Nov. 1600.	
	Steals the Letters of Divorcement which he had granted to a divorced man, now married again			46
30 Jan. 1586.	Bangor.	HUGH BELLOT.	13 June 1596.	
10 Aug. 1584.	Bath & Wells.	THOMAS GODWIN.	19 Nov. 1590.	
	Bristol. See Gloucester.			
30 Dec. 1585.	Chichester	THOMAS BICKLEY.	30 April 1596.	
5 Dec. 1582.	St. David's.	MARMADUKE MIDDLETON.	Deprived in 1590, for publishing a forged will. Died 30 Nov. 1593.	
	Has two wives at one time ... ..			45
	Ely.	Vacant at this time.		

xiv *C O N T R O V E R S I Æ P E R S O N Æ .*

<i>FLECTED or TRANSLATED.</i>	<i>SËE.</i>	<i>PRELATE.</i>	<i>DIED.</i>	<i>PAGES.</i>
2 July 1579.	<b>Exeter.</b>	JOHN WOLTON.	13 Mar. 1594.	5
15 Aug. 1581.	<b>Gloucester</b>	} JOHN BULLINGHAM.	20 May 1598.	42
3 Sept. 1581.	<b>Bristol.</b>			
	Strange sermon at Worcester, before he was a Bishop ... .. 42			
	May 1586. In a Sermon, at St. Paul's Cross, affirms "that beef and brewesse had made him a Papist" ... .. 30			
	Lent 1588. In a sermon, at Gloucester, affirms the truth of Scripture by quoting the <i>Te DEUM</i> ... .. 43			
	Sends a <i>Layman</i> a draper of Gloucester to prison, for non-subscription ... .. 30			
17 Nov. 1585.	<b>Hereford.</b>	HERBERT WESTFALING.	1 Mar. 1602.	7
10 Sept. 1580.	<b>Lichfield &amp; Coventry.</b>	WILLIAM OVERTON.	April 1609.	6
20 Nov. 1584.	<b>Lincoln.</b>	WILLIAM WICKHAM.	11 June 1595.	5, 45
13 Apr. 1575.	<b>Llandaff.</b>	WILLIAM BLETHYN.	15 Oct. 1590.	
15 Dec. 1584.	<b>Norwich.</b>	EDMUND SCAMLER.	7 May 1594.	
	<b>Oxford.</b>	<i>Vacant at this time.</i>		
7 Feb. 1585.	<b>Peterborough.</b>	RICHARD HOWLAND.	23 June 1600.	5
2 Aug. 1587.	Prays, at Peterborough, for a dying traiterous Papist... .. 45			
31 Jan. 1578.	<b>Rochester.</b>	JOHN YOUNG.	10 April 1605.	5, 12
11 Oct. 1577.	<b>Salisbury.</b>	JOHN PIERS.	28 Sept. 1594.	
24 Oct. 1584.	<b>Worcester.</b>	EDMUND FREAKE.	21 Mar. 1591.	5, 29

*I N F E R I O R C L E R G Y , C L E R I C A L O F F I C I A L S , & C .*

JOHN BRIDGES, D.D.	Dean of Salisbury.	25 Mar. 1618.	<i>passim</i>
	Has the brains of a woodcock ( <i>i.e.</i> , having neither wit nor learning) 11; and therefore cannot be the author of <i>Gammar GURTON'S needle</i> [written by Bp. STILL] ... .. 11		
	Is a man that favoureth Bishops, a non-resident, one that will not stick to play a game at cards, and swear "by his troth!" ... .. 13		
JOHN COPCOT, D.D.		1590.	5
RICHARD COSIN, M.P.	Dean of the Arches.	1597.	4, 11
1581. JAMES COTTINGTON, D.D.*	Archdeacon of Surrey.	1605.	32
23 Sept. 1561. GABRIEL GOODMAN, D.D.	{ Abbot of Westminster. }	17 June 1601.	46
	Sermon on Romans xii. 1 ... .. 31		
DR. HONE, D.C.L.*			32
ANDREW PERNE, D.D.	Master of Peter House, Cambridge.	1589.	46
	Canonized in Fox's <i>Book of Martyrs</i> , for Burning BUCER's bones ... .. 11		
	The old turner [ <i>i.e.</i> , <i>turn coat</i> ] ... .. 39		
RICHARD STANHOPE, D.D.	<i>TARQUINUS superbus</i> ( <i>See Intro. Sketch, p. 40</i> ). 11, 19, 21		
— WOOD, D.D.	<i>(NEVER-BE-GOOD.)</i> An Episcopal Censor.		
	Castrates Master DAVISON's <i>Catechism</i> ... .. 31		
Rev. STEPHEN CHATFIELD.*	Vicar of Kingston-on-Thames.		32
	Spent £260 [=£1,500 now] in distributing briefs... .. 33		

*O T H E R P E R S O N S .*

Rev. GEOFFREY JONES, of Warwickshire			38
<i>The Vicars of Hell.</i> One about Oxford, another near Northampton, and the parson of Mickleham in Surrey ... ..			38, 44
Master VALENTINE DALE, D.C.L.	Master of the Court of Requests.		20
Dame MARGARET LAWSON, the Shrew at Paul's Gate.			
	Speech to Bishop of LONDON... ..		10
	Speech to Archbishop of CANTERBURY ... ..		11
Master HARVEY,* the Usurer of Kingston-on-Thames			32

\* Information supplied by Rev. JOHN UDALL's notes, see p. 92 of No. 8 of this Series.

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**I To the right puisante/and terrible  
Priests/ my cleargie masters of the Confocation-  
house/ whether tickers generall/ worshipfull Paltripo-  
litans/ or any other of the holy league of subscription: this worke I  
recommend vnto them with all my heart/ with a desire to see  
them all so prouided for one day/ as I would wish/ which  
I promise them shall not be at all to their hurt.**



Ight poysond/ persecuting and terrible  
priests/the theame of mine Epistle/vnto  
your venerable masterdomes / is of two  
parts (and the Epitome of our brother  
Bridges his booke / shall come out speedily)  
First/most pitifully complayning/ Martin  
Marprelate/ &c. Secondly / may it please  
your good worships/ &c.

Most pitifully complayning therefore / you are to vnderstand /  
that D. Bridges hath written in your defence / a most senceles  
book/ and I cannot very often at one breath come to a full  
point / when I read the same.

Againe / may it please you to giue me leaue to play the  
Duns for the nonce as well as he / otherwise dealing with  
master doctors booke / I cannot keepe *decorum personæ*. And  
may it please you / if I be too absurd in any place (either in  
this Epistle / or that Epitome) to ride to Sarum / and thanke  
his Deanship for it. Because I could not deal with his booke  
commendable according to order / vnles I should be some-  
times tediously dunsticall and absurd. For I haue heard  
som cleargie men say / that M. Bridges was a verie patch and  
a duns / when he was in Cambridg. And some say / sauing  
your reuerence that are Bb. that he is as very a knaue /  
and enemy vnto the sinceritie of religion / as any popish pre-  
late in Rome. But the patche can doe the cause of sinceritie  
no hurt. Naye / he hath in this booke wonderfully graced

the same by writing against it. For I haue hard some say / that whosoeuer will read his booke / shall as evidently see the goodnes of the cause of reformation / and the poore poore / poore nakednes of your gouernment / as almost in reading all master Cartwrights workes. This was a very great ouersight in his grace of Cant. to suffer such a booke to come out. For besides that an Archb. is very weakely defended by masse Deane / he hath also by this meanes prouoked many to write against his gracious fatherhood / who perhaps neuer ment to take pen in hand. And brother Bridges / mark what martin tels you / you will shortly I hope haue twenty fistes about your eares more then your own. Take heed of writing against Puritanes while you liue / yet they say that his grace woulde not haue the booke to be published / and if you marke / you shall not finde seene and allowed in the title of the booke. Well fare old mother experience yet / the burnt childe dreads the fire : his grace will cary to his graue I warrant you / the blowes which M. Cartwright gaue him in this cause : and therefore no maruell though he was loth to haue any other so banged as he himselfe was to his woe. Others say that Iohn Cant. ouersawe euery prooffe. If he did / then he ouersaw many a foule salecisme / many a senceles period / and far more slanders. Slanders my friends ? I thinke so. For what will you say / if our brother Bridges / and our cosen Cosins / with manye others / haue had their grace of the Bb. *ad practicandum* in Flanders ? Howe could their gouernment stand / vnles they should slander their brethren / and make her Maiestie beleeeue / that the Church gouernment prescribed in the worde / would ouerthrow her regiment / if it were receiued in our Church / and that the seekers of reformation / are a sort of Malcontents / and enemies vnto the state.

Item may it please your worthy worships / to receive this curteously to fauour at my hand / without choller or laughing. For my L. of Winchester is very chollericke and peeuish / so are his betters at Lambeth / and D. Cosins hath a very good grace in iesting / and I woulde he had a little more grace / and a handfull or two more of learning / against he answer the Abstract next. Nay beleeeue me / it is inough for him to answer the Counterpoyson. And I am none of the malicious secretaries / wherof Iohn of London spake the last Lent / 1588. in his letters written to the Archdeacon of Essex / to forbid

publike fastes. Ha/ha/D. Copcot are ye there/ why do not you answere the confutation of your sermon at Pauls crosse? It is a shame for your grace Iohn of Cant. that Cartwrights bookes haue bene now a dozen yeares almost vnanswered: you firste prouoked him to write/ and you first haue receiued the foyle. If you can answer those books/ why do you suffer the puritans to insult and reioyce at your silence. If you cannot/ why are you an Archb. He hath proued the calling to be vnlawfull and Antichristian. You dare not stand to the defence of it. Now most pitifully complayneth/ M. Marprelate/ desireth you either to aunswere what hath bene written against the gracelesnes of your Archbishoprick/ or to giue ouer the same/ and to be a meanes that no byshop in the land/ be a Lord any more. I hope one day her Maiestie will either see that the L. Bb. prooue their calling lawfull by the word/ or as Iohn of London prophesied saying/ come downe you bishoppes from your thousands/ and content you with your hundreds/ let your diet be pristlike/ and not princelik/ &c. quoth Iohn Elmar in his Harborow of faithful subiects. But I pray you B. Iohn dissolue this one question to your brother Martin: if this prophesie of yours come to passe in your dayes/ who shal be B. of London? And will you not sweare as commonly you do/ like a lewd swag/ and say/ by my faith/ by my faith my masters/ this geare goeth hard with vs. Nowe may it please your grace with ye rest of your worships/ to procure that the puritans may one day haue a free disputation with you/ about ye controuersies of the Church/ and if you be not set at a flat *non plus*, and quite ouerthrowen/ ile be a Lord B. my selfe: looke to your selues/ I thinke you haue not long to raigne. Amen. And take heed brethren of your reuerend and learned brother Martin Marprelate. For he meaneth in these reasons following I can tell you/ to proue that you ought not to be maintained by the authoritie of the Magistrate/ in any Christian commonwealth: Martin is a shrewd fellow/ and reasoneth thus. Those that are pettie popes and pettie Antichrists/ ought not to be maintained in anie Christian commonwealth. But euerie Lord B. in England/ as for ilsample/ Iohn of Cant. Iohn of London/ Iohn Excetor/ Iohn Rochester/ Thomas of Winchester. The B. of Lincolne/ of Worcester/ of Peterborow/ and to be briefe/ all the Bb. in England/ wales/ and Ireland/ are pettie popes/ and pettie Anti-

What mala-  
pert knaues  
are these that  
cannot be con-  
tent to stand  
by and here/  
but they must  
teach a gentle-  
man how to  
speake.

christes. Therefore no Lord B. (nowe I pray thee good Martin speake out / if euer thou diddest speake out / that hir Maiestie and the counsell may heare thee) is to be tollerated in any christian common welth : and therefore neither Iohn of Cant. Iohn of London / &c. are to be tollerated in any christian commonwelth. What say you now brother Bridges / is it good writing against puritanes. Can you denie any part of your learned brother Martin his syllogisme. We denie your minor

Looke the  
doctors booke/  
pag. 107. line  
20. and pag.  
113. line 13.

M. Marprelat say the Bb. and their associats. Yea my learned masters / are you good at that ? what do you brethren ? say me that againe ? do you denie my minor ? And that be all you can say / to denie L. Bb. to be pettie popes / turne me loose to the priests in yat point / for I am olde suersvie at the proofe of such matters / ile presently marre the fashion of their Lor[d]ships.

They are pettie popes / and pettie Antichrists / whosoeuer vsurpe the authority of pastors ouer them / who by the ordinance of God / are to bee vnder no pastors. For none but Antichristian popes and popelings euer claimed this authoritie vnto themselues / especiallye when it was gainsaid / and accounted Antichristian / generally by the most Churches in the world. But our L. bishops vsurpe authoritie ouer those / who by the ordinance of God / are to be vnder no pastors / and that in such an age / as wherein this authoritie is gainsaid / and accounted Antichristian / generally by all the Churches in the world for ye most part. Therefore our L. Bb. what sayest thou man / our L. bishopps / (I say) as Iohn of Canterburie / Thomas of Winchester (I will spare Iohn of London for this time / for it may be he is at boules / and it is pitie to trouble my good brother / lest he should sweare too bad) my reuerend prelate of Litchfelde / with the rest of that

M. Marprelate  
you put more  
then the questi-  
on in the con-  
clusion of your  
syllogisme.

swinishe rable / are pettie Antichrists / pettie popes / proud prelates / intolerable withstanders of reformation / enemies of the gospell / and most couetous wretched priests. This is a pretie matter / yat standers by / must be so busie in other mens games : why sawceboxes must you be pratling ? you are as mannerly as bishops / in medling with that you haue nothing to doe / as they do in taking vpon them ciuill offices. I thinke for any maners either they or you haue / that you were brought vp in

Bridewell. But it is well that since you last interrupted me (for now this is the second time) you seeme to haue lernt your *Cato de moribus* in that you keepe your selues on the margent. Woulde you be answered? Then you must know / that I haue set downe nothing but the trueth in the conclusion / and the syllogismes are mine owne / I may do what I will with them / and thus holde you content. But what say you my horned masters of the Confocation house? you denie my minor againe I know. And thus I prooue it. First

*That our Prelates vsurpe their authoritie*

They vsurpe their authoritie / who violently and vnlawfully / retaine those vnder their gouernment / that both woulde and ought (if they might) to shake of[f] that yoke wherewith they are kept vnder. But our Lord bishops retaine such (namely other pastors) and vnlawfully vnder their yoke / who both woulde and ought to reiect the same. For all the pastors in the land / that deserue the names of pastors / are against their wil vnder the bishops iurisdictions. And they are vnlawfully detained by them / because no pastor can be lawfully kept vnder the pastoral (I meane not the ciuill) authoritie of any one man. Therefore our Bb. and proud popish / presumptuous / profane / paultrie / pestilent and pernicious prelates / bishop of Hereforde and all: are first vsurpers to beginne the matter withall. Secondly

*Our Prelates claime this authoritie ouer those / who by the ordinance of God / are to be vnder no Pastors.*

That is / they claime pastorall authoritie ouer other ministers and pastors / who by the ordinaunce of God / are appointed to be pastors and shepheards to feede others / and not sheep / or such as are to haue shepheards / by whom they are to be fedd and ouerseene: whiche authoritie the bishops claime vnto themselues. For they say that they are pastors of al the pastors within their dioces. And take this of M. Marprelates worde / that there is no pastor of pastors / but he is a pope. For who but a pope will claime this authoritie. Thirdly /

*This authority of our L. Bb. in England, is accounted Antichristian of the most Churches in the worlde.*

As of the Heluetian / the Scottish / French / Bohemian / and



the Churches of the low countries / the Churches of Polonia / Denmarke / within the dominions of the Count Palatine / of the Churches in Saxonie / and Sweuia / etc. which you shall see evidently proued in the Harmonie of the Confessions of all those Churches / Section the eleuenth. Which Harmonie / was translated and printed by that puritan Cambridg printer / Thomas Thomas. And although the booke came out by publike authoritie / yet by your leaue the Bishops haue called them in / as things against their state. And trust me / his grace will owe that puritane printer as good a turne / as hee paid vnto Robert Walde-graue for his sawcines / in printing my frend and deare brother Diotrephes his Dialogue. Well frend Thomas I warne you before hand / look to your selfe.

And now brethren byshops / if you wil not beleue me / I wil set down the very words of the French confession / contayned page 359. of the Harmonie. We beleue (saith the confession / art 30.) that all true pastors / in what place soeuer they be placed / haue the same / and equall authority among themselves / giuen vnto them vnder Iesus Christ the onely head / and the chiefe alone vniuersal bishop: and that therefore it is not lawfull for anye Churche to challenge vnto it selfe / dominion or soueraignty ouer any other. What an horrible heresie is this / wil some say / why? gentle Martin / is it possible yat these words of the French confession should be true? is it possible that there ought to be an equality betweene his Grace and the Deane of Sarum / or som other hedge priest: Martin saith it ought be so / why then Martin if it shoulde be so / howe will the byshops satisfie the reader in this poynt? Alas simple fellow whatsoeuer thou art / I perceiue thou dost not mark the words of the confession: My good brethren haue long since taken order for this geare: For the Confession doth not say that all Pastors / but that all true Pastors / and all Pastors that are vnder Iesus Christ / are of equall authority. So that all men see that my brethren / that are neyther true Pastors / nor I feare me vnder Iesus Christ / ar not to be of equall authority. And because this doth not touch them / I will end this whole learned discourse with the words of Pope Gregorie / vnto Iohn bishop of Constantinople (for I haue red somthing in my dayes) which words you shall finde in our owne Englishe Confession / written by a bish. page

At a dead lift  
well fare a  
good glose.

361. of the Harmony. The Popes words be these / *He is also the king of pride, he is Lucifer, which preferreth himself before his brethren, he hath forsaken the fayth, and is the forerunner of Antichriste.* And haue not I quited my selfe like a man / and dealt very valiantly / in prouing that my lerned brethren the L. bishops ought not to be in any christian common wealth / because they are pettie Popes / and pettie Antichristes. But what do you say / if by this lustie syllogisme of mine owne making / I proue them Popes once more for recreations sake.

Put the case that my Lord of Canterbury is such a one.

Whosoeuer therefore clayme vnto themselues pastorall authoritie ouer those Christians / with whome they cannot possible at any time altogether in the same congregation sanctifie the Sabboth: they are vsurping prelates / Popes and pettie Antichrists: For did you euer here of anye but of Popes and dumb ministers / that would challenge the authority of Pastors ouer those Christians / vnto whom they could not possible on the Sabboth discharge the dutie of pastors: But our L. Bb. challenge vnto themselues pastorall authoritie ouer them / vnto whom they cannot possible on the Sabboth / discharge the duty of Pastors / vz. ouer people inhabiting diuers shires distant asunder / with whom / gathered together on the Sabboth / they cannot by order of nature / performe any dutie of Pastors: Therefore all the L. Bishops in England / Ireland and Wales (and for the good wil I beare to the reuerende brethren / I will speake as loud as euer I can) All our L. Bb. I saye / are pettie Popes / and pettie vsurping Antichristes / and I thinke if they will still continue to be so / that they will breed yong Popes / and Antichristes: *per consequens*, neyther they nor their broode / are to be tollerated in any Christian common wealth / quoth Martin Marprelate. There is my iudgment of you brethren / make ye most of it / I hope it will neuer be worth a byshopricke vnto you: reply when you dare / you shall haue as good as you bring. And if you durst but dispute with my worship in these poynts / I doubt not but you should be sent home by weeping crosse. I wold wish you my venerable masters for all that / to answere my resons / or out of doubt you will prooue pettie Antichristes / Your corner caps and tippets will do nothing in this poynt.

Why Martin / what meanest thou? Certainly an thou takest that course but a while / thou wilt set thy good brethren at their wits end.

Most pitifully complayneth / Martin Marprelate / vnto your honorable masterships / that certayn theeues / hauing stolne from dyars in Thames streat / as much cloth as came to 30. pound / did hide the sayd cloth in Fulham / which is a place within the territories of the Lord dumbe Iohn / who by occupation is Lord Bish. of London: The theeues were apprehended / the cloth came within your clouches Don Iohn of London / and al is fish that comes to the net with your good Honor. The theeues being taken / the dyars came to challenge their cloth: Iohn London the bishop / sayd it was his owne / because it was taken within his owne Lordship. But sayth he / if the cloth be yours let the law go vpon the theeues / and then ile talke farther with you: wel / one or two of the theeues were executed and at their deathes confessed that to be the cloth which the bishop had / but the dyars coude not get their cloth / nor cannot vnto this day / no though one of their honors wrote vnto him to restore the cloth vnto the poore men. What reason were it he should giue them their own / as though he could not tell how to put it vnto good vses as well as the right owners. It is very good blew / and so would serue well for the lieries of his men / and it was good greene / fit to make quishions and couerings for tables. Brother London / you were best to make restitution it is playne theft and horrible oppression: Bon[n]er would haue blusht / to haue bene taken with the like fact. The popish sort your brethren / will commend this vnto posteritie by writing assure your selfe. The dyars names are Baughin / Swan and Price: They dwell at the old swan in Thames streat / I warrant you Martin will be found no lyar / he bringeth in nothing without testimonie. And therefore I haue set downe the mens names and the places of their aboade / yat you of this conspiracy house may finde out this slaunder of trueth / against the L. of good London. It was not therefore for nothing (Iohn of London I perceiue) that Mistris Lawson the shrew at Pauls gate / and enemie to all dumb dogs and tyrannicall Prelates in the land: bad you throw downe your selfe at hir Maiesties feet / acknowledging your selfe to be vnsauory salt / and to craue pardon of her highnes / because you had so long deceiued her and her people: You might well ynough craue pardon for your theft / for Martin wil stand to it / that the detaying of the mens cloth is plain theft.

My booke  
shall come  
with a witness  
before the high  
commission.

Riddle me a riddle what is that / his grace threatened to  
send Mistris Lawson to Bridewell / because she shewed the  
good father D. Perne / a way how to get his name out of the  
booke of Martyrs / where the turnecoate is canonized for burn-  
ing Bucers bones: Dame Lawson answered / that she was  
an honest Citizens wife / a man well knowen / and therefore  
bad his Grace an he would / send his vnclc Shorie thither.  
Ha ha ha: Now good your grace you shall haue small  
gaynes in meddling with Margrete Lawson I can tell you.  
For if she be cited before *Tarquinius Superbus* D. Stanop /  
she will desire him to deale as fauorable with her in that  
cause / as he would with Mistris Blackwell / tse tse tse / wil  
it neuer be better with you mistris Lawson.

Sohow / brother Bridges / when will you answere the booke  
intituled / an answere to Bridges his slanders: nay I thinke  
you had more need to gather a beneuolence among the  
Cleargie / to pay Charde toward the printing of your booke /  
or els labour to his grace to get him another protection / for  
men wil giue no mony for your book / vnles it be to stop  
mustard pots / as your brother Cosins answer to the Abstract  
did. You haue bin a worthy writer as they say of a long  
time / your first book was a proper Enterlude / called Gammar  
Gurtons needle. But I thinke that this trifle / which sheweth  
the author to haue had some witte and inuention in him /  
was none of your doing: Because your bookes seeme to pro-  
ceede from the braynes of a woodcocke / as hauing neyther  
wit nor learning. Secondly / you haue to your mediocritie  
written against the Papists: And since that time / you haue  
written a sheete in rime / of all the names attributed unto the  
Lorde in the Bible / a worthy monument: what hath the hedge  
priest my brother written anye more? O is / I crye him mercy /  
he hath written this great volume which now I haue in hand  
against his brethren. The qualities of this booke are many /  
M.D. sheweth himselfe to be very skilfull in the learning of  
*ob* and *Sol*, if euer you red olde Fa-Briccot vpon Aristotle:  
M. Deanes manner of writing and his / are not much vnlike /  
Doctor Terence of Oxforde and this Doctor / may be neere of  
kindred for their learning. There bee periods in this learned  
booke of great reason / though altogether without sence. I  
will giue you a proof or two / page 441. *And although* (sayth  
the Doctor) *Paule afterward, 1 Cor. 1. 14, mentioning this*

*Crispus, term him not there, the archgouernour of the Iewes Synagogue, yet as it farther appeareth, Acts 18. 17. by Sosthenes, and not Crispus was one of the 72. Disciples. Sosthenes, who was long before a faythfull Christian, and as some alledge out of Eusebius lib. 1. cap. 13. he was also one of the 72. Disciples chosen by Christ,*

Fleering/iering/leering: there is at all no sence in this period. For the words (yet afterward) vnto the ende/M.D. minde was so set vpon a byshopricke/that he brought nothing concerning Crispus to aunswere the word (yet) Therefore I will helpe my reuerende brother to make the sentence in this sort. And although/&c. yet afterwarde my learned brother/D. Yong/Bish. of Rochester/hauing the presentation of a benefice in his hand/presented himselfe thereunto/euen of meere goodwil. I Iohn of Rochester/present Iohn Young quoth the bishop. Now iudge you good readers/whether Martin sayth not true/that there is too much consenage now a dayes among the cleargie men.

This sentence following of M. Deanes/hath as good sence as the former/page 655. The D. citeth these wordes out of the learned Discourse. *God graunt that in steede of ordinarye formes of prayers, wee may haue preaching in all places.* And in steede of Amen/God forbidd saye I/quoth the Doctor/with another prayer to the contrarye /now (nowe marke my masters/whether you can finde anye sence in this contrarye prayer/for I assure you reuerende Martin can finde none) *if it be his good will not so much (good lord) to punnish vs, that this our brethrens prayer should be graunted.* If this be a senceles kinde of writing/I would there were neuer a Lord bishop in England.

Andlerned brother Bridges/a man might almost run himselfe out of breath before he could come to a full point in many places in your booke/page 69. line 3. speaking of the extraordinarye giftes in the Apostles time/you haue this sweete learning. *Yea some of them haue for a great part of the time, continued euen till our times, and yet continue, as the operation of great workes, or if they meane miracles, which were not ordinary no not in that extraordinary time, and as the hipocrites had them, so might and had diuers of the papists, and yet their cause neuer the better, and the like may we say of the gift of speking with tongs which haue not bin with studie before learned, as Anthonie, &c. and diuers also among the ancient fathers, and*

who who/Dean  
take thy breath  
and then to it  
again.

*some among the papists, and some among vs, haue not bene destitute of the giftes of prophesying, and much more may I saye this of the gift of healing, for none of those giftes or graces giuen then or since, or yet to men infer the grace of Gods election to be of necessitie to saluation.*

Here is a good matter deliuered in as good Gramaticall words: But what say you if M. Do. can prooue that Peter was prince of the Apostles? That is popery (quoth Martin) to begin withal. Nay but what say you if he pro-  
 ueth that one priest among the residue/may haue  
 a lawfull superiour authoritie ouer the vniuersall  
 bodye of the Church/is not this plaine treason? Is forsooth /  
 if a puritane had written it: But Mas Deane of Sarum that  
 wrote these things/is a man that fauoreth bishops/a non-re-  
 sident/one that will not sticke to play a game at Cards/and  
 sweare by his trothe: and therefore he may write against  
 the puritans what he will/his grace of Canterbury will giue  
 a verve Catholike exposition thereof. This geare mayn-  
 teineth the crowne of Canterbury/and what matter is it  
 though hee write for the maintenaunce thereof/all the  
 treason in the world. It wil neuer come vnto hir Maiesties  
 eare/as my friend Tertullus in the poore Dialogue that the  
 bishops lately burned hath set downe. His grace is able to  
 salue the matter well inough: yea my brother Bridges him-  
 selfe can aunswere this poynt. For hee hath written other-  
 wise/page 288. line 26. in these wordes: *Neither is all  
 gouernment taken away from all, though a moderate superior  
 gouernment be giuen of all to some, and not yet of all in all the  
 Church to one, but to one ouer some in seuerall and particular  
 Churches.* The Deane wil say/ that concerning the  
 superioritie of bishops this is the meaning. As concerning  
 the treason/written page 448. it may be the foxe D. Perne/  
 who helped him as they say/to make this worthy volume/  
 was the author of it.

Both these  
 poynts are set  
 downe page  
 448. line 3.

Now brethren/if any of you that are of the Confocation  
 house/would knowe howe I can prooue M. Deane to haue  
 written flatt treason/page 448. as I haue before set downe:  
 draw neere/and with your patience I will proue it so/that  
 M. Deane will stand to his owne words/which I care not if  
 they be set downe: page 448. line 3. Thus you shall read /  
*Doth S. Peter then forbid that any one Elder should haue and*

*exercise any superior government ouer the cleargie, vnderstanding the cleargie in this sence / if he doth not but alloweth it, and his selfe practized it: then howsoever both the name, both of gouerning and cleargy may be abused, the matter is cleare, that one priest or elder among the residue, may haue a superior authoritie ouer the cleargie, that is, ouer all the vniuersall bodie of the church, in euery particular or seuerall congregation, and so not only ouer the people, but also ouer the whol[e] order of ministers.*

I commend  
thee yet good  
D. for thy  
good English  
tongue.

Clere quoth  
he / yea who  
wil make any  
question there-  
of.

Would your worships knowe howe I can shew and conuince my brother Bridges / to haue set downe flat treason in the former words / Then haue at you Deane. 1. It is treason to affirme her Maiestie to be an infidell or not to be contayned in the bodie of the Church. 2 It is treason to saye that one priest or elder / may haue a lawfull superiour authoritie ouer hir Maiestie. Take your spectacles then / and spell your owne words / and you shall finde that you haue affirmed eyther of these 2. poynts. For you affirme that a priest may haue a lawfull superior authoritie ouer the vniuersall bodie of the Church. And you dare not denie her Maiestie to be contayned within the vniuersall bodie of the Church. Therefore to helpe you to spell your conclusion / you haue written treason / if you wil be as good as your writing : your learned friend Martin (for no brother M. Deane if you be a traytor) would not mistake you / and therefore say what you can for your selfe : you meane not that this priest shalbe ouer all the church : do you ? but howe shall we knowe that ? forsooth because you saye that this superioritie must be in euery particular or seuerall congregation. Is this your aunswere brother Iohn ? why what sence is there in these words ? One priest may haue a superior authoritie ouer the vniuersal body of the Church / in euery particular or seuerall congregation ? The vniuersal bodie of the Church / is now become a particular or seuerall congregation with you ? And in good earnest Deane Iohn / tell me howe many orders of ministers be there in a particular congregation ? For there must bee orders of ministers in the congregation / where you meane this bousing priest should haue his superioritie / and because this cannot be in seuerall and particular congregations : therefore you cannot meane by these words / ouer the vniuersall bodye of the Church / any other

Looke Stat. 13.  
Elizabeth.

thing/then the whole Church militant: But you would mende your answeere? And say that this superior priest must be an Englishe priest and no forrainer: As A good  
ilsample. for ilsample/his grace of Canterbury is an English priest. Do you meane then/that his grace should be this superior priest/who by Sir Peters allowaunce may haue a lawfull superior authoritie ouer the vniuersall Sir Peter  
neuer allowed  
this. bodie of the Church? Truely I doe not meane so. And good now/do not abuse his graces worship in this sort / by making him a Pope. Be it you meane this hie priest should be no stranger /yet your treason is as great or greater, For you will haue her Maiesty to be subiect vnto her owne subject and seruant. And if it be treason to say that the Pope/who hath princes and Cardinalls for his seruants/being far better than were Iohn with his Canterburinesse /may haue a lawfull superior authoritie ouer her Maiesty/as one being contained with in the vniuersall bodie of the Church; is it not much more trayterous to say /that an Englishe vassall may haue this authoritie ouer his Soueraigne. And brother Iohn/did Sir Peter his selfe in deede practize this authoritie? whie what a priest was he? Did he Here be those  
that can be  
barbarous as  
well as masse  
Deane. allow others to haue this authority. Truly this is more then euer I knew til now. Yet notwithstanding /I thinke he neuer wore corner cap and tippet in all his life/nor yet euer subscribed to my Lord of Canterbury his articles: Now the question is /whom Sir Peter his selfe nowe alloweth to be this bousing priest? the Pope of Rome yea or no? No in no case /for that is against the statute. For will my brother Bridges saye that the Pope may haue a lawfull superior authoritie ouer his Grace of Canterbury? Ile neuer beleeeue him though he saye so. Neyther will I saye that his Grace is an Infidell / (nor yet sweare that he is much better) and therefore M. Deane meaneth not that the Pope shoulde bee this highe priest. No brother His grace  
shall neuer get  
me to sweare  
against my  
conscience. Martin (quoth M, Deane) you say true /I meane not that the Pope is this priest of Sir Peter. And I haue many reasons why I shoulde denie him this authoritie. First he is a massemonger /that is /a professed idolater. 2. He weareth a triple crowne /so doth not my Lorde of Canterbury. 3 He hath his seat in Romish Babylon in Rome within Italie: you know ye number 666. in the



Reuelation signifieth *Latenios*, that is / the man of Rome / or *Ecclesia Italike*, the Italian church. Lastly / he must haue men to kisse his toes / and must be carried upon mens shulders / and must haue princes and kings to attend vpon him / which sheweth his horrible pride. Sir Peters vniuersall priest and mine / shalbe no such priest I trow / ka Mas Doctor. No shall not Doctor Iohn / I con thee thank. Then thy vniuersall priest / 1. must be no idolator / 2. must be no proude priest / and haue neuer a triple crowne (and yet I hope he may weare as braue a sattin gowne as my Lord of Winchester weareth / and he as cholericke as he) 3. he must haue his seat out of Italie / as for fashion sake / at *Lambeth Hippo* / &c. but at Rome in no case. If I should examine these properties / I thinke some of them / if not all / haue bene accidents vnto English priests. For how many Bb. are there in England / which haue not either said masse / or helped the priest to say masse or bene present at it? As for the triple crowne / Pope Ioan the English harlot hath woon it: So did vrbane the 5. an English man. And concerning pride / I hope that our Bb. nowe liuing / haue to their mediocritie taken order / that some Popes may be inferior vnto them / as for ilsample / his Canterburinesse / &c. And I cannot see how the planting of the chaire in Rome any more then Canterbury / can make a Pope. Seeing that Clement the 5. Iohn 22. Benedict 12. and all other Popes / from the yeare 1306. vnto 1375. sate not in Rome / but for the most part at Avi[g]nion in Fraunce. But notwithstanding all this / out of your meaning masse D. such a simple ingram man as I am / in these poynts / of vniuersall superior priests / I finde three differences betweene my L. of Peterborough / or any other our high priests in England / and the Popes holines: and 3. impediments to hinder the Pope from being Sir Peters high priest and yours / vz. his idolatrie / 2. his triple crowne / 3. his seat at Rome. But if Hildebrande Pope of Rome / had beene a professor of the trueth (as his grace Doctor turnecoats (Perne I shoulde saye) scholler is) had worne no triple crowne / had bene Archbishop of Canterbury (and I think we haue had Hildebrands there ere nowe) then he might by the iudgement of the learned Bridges / and the allowance of that Peter / which his selfe practized that authoritie / haue a lawfull superior authority ouer the vni-

uersal bodie of the Church. And what a worthy Canterbury Pope had this bin / to be called my Lords grease? Thus you see Brother Bridges / M. Marprelate an please him / is able to make a yonger brother of you : he hath before proued / that if euer you be Archb. of Canterbury (for you wrote this foule heape against the holy Discipline of Christ / (as Whitgift did the like) in hope to bee the next Pope of Lambeth) that then you shalbe a pettie Pope / and a pettie Antichrist : Nay he hath proued you to haue deserued a cawdell of Hempseed / and a playster of neckweed / asweel as some of your brethren the papists. And now brother Bridges once again / is it good writing against the Puritans. Take me at my word / vnlesse you answere the former poynt of Antichristianisme / and this of treason / I will neuer write againe to my bre[thren] the Bb. but as to vsurpers and Antichristes / and I shall take you for no better then an enemie to her Maiesties Supremacie. And because you haue taken vppon you to defend L. Bb. though you be as very a sot as euer liued / (outcept dumb Iohn of London againe) yet you shall answere my reasons / or else I will so course you / as you were neuer coursed since you were a Symonical Deane / you shall not deale with my worshipp / as Iohn with his Canterburinesse did with Thomas Cartwright / whiche Iohn / left the cause you defend in the plaine field / and for shame threw downe his weapons with a desperate purpose to runne away / and leaue the cause / as he like a coward hath done : For this dozen yeares we neuer saw any thing of his in printe for the defence of his cause / and poore M. Cartwright doth content himselfe with the victorie / which the other will not (though in deed he hath by his silence) seeme to grant. But I will not be this vsed at your hands / for vnlesse you answere me / or confesse (and that in print) that al L. Bb. in Ha/ priests ile bang you / or els neuer trust me. England / Wales / Ireland / yea and Scotlande to are pettie popes / and plaine vsurpers / and pettie Antichristes : Ile kindle such a fire in the holes of these foxes / as shall neuer be quenched as long as there is a L. B. in England. And who but the worthie Martin can doe so valiantly. Page 560. master Deane bringeth in Aretius / to proue that kneeling at the communion is not offensiue. And how is the argument concluded thinke you? forsooth euen thus. Aretius saith / that in Berne they receiue the

communion sitting or standing: therefore saith my brother Bridges/kneeling at the communion is not unlawfull. I maruell whether he was not hatched in a goose nest/that would thus conclude.

In another place/page 226. or thereabouts/he proueth  
My brother  
Bridges nowe  
reasoneth in  
good earnest  
for nonresid-  
ents. that one man may haue two spirituall liuings/be-  
 cause the puritans themselues saye/that one  
 charge may haue two ministers/to wit/a Pastor  
 and a Doctor. And these be some of the good  
 profes whereby our established gouernement is vphelde.

It would make a man laugh/to see how many trickes the  
 Doctor hath to coosen the sielie puritans in his book/he can  
What a craftie  
knaue is masse  
Deane. now and then without any noyse/alledge an au-  
 thor clean against himselfe/and I warrant you/  
 wipe his mouth cleanly/and looke another way/as though  
 it had not bene he. I haue laught as though I had bene  
 tickled/to see with what sleight he can throw in a popish  
 reason/and who sawe him? And with what art/he can  
 conuaye himselfe from the question/and goe to another  
 matter? it is wonderfull to thinke. And what would not a  
 Deane do to get a bishoppicke? In this one poynt/for  
 sparing labor he is to bee admired/that he hath set downe  
 vnder his owne name/those things which (to speak as I  
 think) he neuer wrote himselfe. So let the puritans  
 aunswere when they will/he hath so much of other mens  
 helpes/and such contrarieties in this book/that when they  
 bring one thing against him out of his owne writings/he wil  
 bring another place out of the sayd booke/flat contrary to  
 that/and say that the latter is his/and not the former. For  
 the former/it may bee/was some other friends/not so fullie  
 seene in the cause/as presbyter Iohn Bridges was. The  
 reason of these contrarieties was very expedient: because  
 many had a hand in the worke/euery man wrote his own  
 minde/and masse doctor ioyned the whole together.

Nowe forasmuch as he hath playd the worthy workeman/  
 I will bestow an Epitaph vpon his graue when he dyeth/  
 which is thus:

*Here lies Iohn Bridges, a worthie Presbyter he was.*

But what if he be a B, before he die? what brethren? doe  
 you not thinke that I haue two strings to my bow/is vs haue  
 I/and thus I sing/if he chance to be a bishop.

*Here lies Iohn Bridges late Bishop, friend to the Papa.*

I care not an I now leaue masse Deanes worship/and be eloquent once in my dayes : yet brother Bridges/a worde or two more with you/ere we depart/I praye you where may a man buie such another gelding/and borow such another hundred poundes/as you bestowed vpon your good patron Sir Edward Horsey/for his good worde in helping you to your Deanry : go to/go to/I perceiue you will prooue a goose. Deale closeliar for shame the next time : must I needs come to the knoledge of these things ? What i, I should report abroad/that cleargie men come vnto their promotions by Simonie ? haue not you giuen me iuste cause ? I thinke Simonie be the bishops lacky. Tarleton tooke him not long since/in Don Iohn of Londons cellor.

Well nowe to mine eloquence/for I can doe it I tell you. Who made the porter of his gate a dumb minister ? Dumbe Iohn of London. Who abuseth her Maiesties subjects/in vrging them to subscribe contrary to lawe ? Iohn of London. Who abuseth the high commission/as much as any ? Iohn London/(and D. Stanop to) Whoe bound an Essex minister/in 200.l. to weare the surplice on Easter day last ? Iohn London. Who hath cut downe the Elmes at Fulham ? Iohn London. Who is a carnall defender of the breache of the Sabboth in all the places of his abode ? Iohn London. Who forbiddeth men to humble themselues in fasting and prayer before the Lorde/and then can say vnto the preachers/nor you were best to tell the people/that we forbidd fastes ? Iohn London. Who goeth to bowles vpon the Sabboth ? Dumbe dunsticall Iohn of good London/hath done all this. I will for this time leaue this figure/and tell your venerable masterdomes a tale worth the hearing : I had it at the second hand : if he that tolde it me/added any thing/I do not commende him/but I forgiue him : The matter is this. A man dying in Fulham/made one of the bishopp of Londons men his executor. The man had bequeathed certaine Legacies vnto a poore shepherde in the towne. The shepheard could get nothing of the bishops man/and therefore made his mo[a]ne vnto a gentleman of Fulham/that belongeth to the court of requests. The gentlemans name is M. Madox. The poore mans case came to bee tryed in the court of Requestes.

He make you  
weary of it  
dumbe Iohn /  
except you  
leaue persecu-  
ting.

The B. man desired his masters helpe : Dumb Iohn wrote to the Masters of requests to this effect / and I think these were his wordes.

*My masters of the requests, the bearer hereof being my man, hath a cause before you : in as much as I vnderstande howe the matter standeth, I praye you let my man be discharged the court, and I will see an agreement made. Fare you well.* The letter came to M. D. Dale / he answered it in this sort.

*My Lorde of London, this man deliuered your letter, I pray you giue him his dinner on Christmas day for his labour, and fare you well.*

Dumbe Iohn not speeding this way / sent for the sayd M. Madox : he came / some rough words passed on both sides / Presbyter Iohn sayde / master Madox was verye sawcie / especially seeing he knew beforewhom he spake : namely / the Lord of Fulham. Wherevnto the gentleman answered / that he had been a pore freeholder in Fulham / before Don Iohn came to be L. there / hoping also to be so / when he and all his brood (my Ladie his daughter and all) shoulde be gone. At the hearing of this speeche / the waspe got my brother by the nose / which mad him in his rage to affirme / that he woulde be L. of Fulham as long as he liued / in despite of all England. Naye softe there / quoth M. Madox / except her Maiestie I pray you / that is my meaning / ka dumb Iohn / and I tell thee Madox / that thou art but a Iacke to vse me so : master Madox replying / sayd that in deed his name was Iohn / and if euery Iohn were a Iacke / he was content to bee a Iacke (there he hit my L. ouer the thumbs) The B. growing in choller / sayd yat master Madox his name did shewe what he was / for sayth he / thy name is mad Oxe / which declareth thee to be an vnruely and mad beast. M. Madox answered againe / that the B. name / if it were descanted vpon / did most significantly shew his qualities. For said he / you are called Elmar / but you may be better called marelme / for you haue marred all the Elmes in Fulham : hauing cut them all downe. This farre is my worthy story / as worthy to bee printed / as any part of Deane Iohns booke / I am sure.

Item / may it please you that are L. Bb. to shewe your brother Martin / how you can escape the danger of a premunire / seeinge you vrge her Maiesties subiectes to subscribe / cleane contrary to the Statute. 13. Elizabeth. What haue

you to shew for your selues / for I tell you / I heard some say / that for vrging subscription / you were all within the premunire / insomuch that you haue bene driuen closely to buie your pardons / you haue forfayted all that you haue vnto her Maiestie / and your persons are voyde of her Maiesties protection : you knowe the danger of a premunire I trowe ? Well but tell me what you haue to shewe for your selues ? her Maiesties prerogatiue ? haue you ? Then I hope you haue it vnder seale. No I warrant you / her Maiesty is too wise for that. For it shall neuer be sayde / that she euer authorized such vngodly proceedings / to the dishonor of God / and the wounding of the consciences of her best subiects. Seeing you haue nothing to shew that it is her Maiesties will / why should any man subscribe contrary to statute ? Forsoth men must beleue such honest creatures as you are on your words ? must they ? As though you would not lye : yes / yes / bishops will lye like dogs. They were neuer yet well beaten for their lying.

May it please your honorable worships / to let worthy Martin vnderstand / why your Canterburinesse and the rest of the L. Bb. fauor papists and recusants / rather then puritans. For if a puritane preacher / having a recusant in his parrish / and shall go about to deale with the recusant for not comming to Church. Sir will the recusant say / you and I will answere the matter before his grace / (or other the high commissioners / as L. Bb. Seeuillaines (I meane) popish doctors of the bawdie courts.) And assoone as the matter is made knowne vnto my Lorde / the preacher is sure to go by the worst / and the recusant to carie all the honestie : Yea the preacher shalbe a busie enuious fellow / one that doth not obserue the booke / and conforme himself according vnto order / and perhaps go home by beggers bush / for any benefice he hath to liue vpon. For it may be the Bb. will be so good vnto him / as to depriue him for not subscribing. As for the recusant / he is known to be a man that must haue the libertie of his conscience. Is this good dealing brethren. And is it good dealing / that poore men should be so troubled to the chauncellors courte / that they are euen wearie of their liues / for such horrible oppression as there raignes. I tell you D. Stannop (for all you are so proude) a premunire will take you by the backe one day / for oppressing and tyrannizing ouer her Maiesties subiects as you doe.

Doth your grace remember/what the Iesuit at Newgate sayde of you/namely/that my Lorde of Canterbury should surely be a Cardinall/if euer poperie did come againe into England: (yea and that a braue Cardinall to) what a knaue was this Iesuit? beleue me I would not say thus much of my Lord of Canterburie/for a thousand pound/lest a *Scandalum magnatum* should be had against me: But well fare him that sayd thought is free.

Pitifully complaying / is there any reason (my Lords grace) why knaue Thackwell the printer / which printed popishe and trayterous welshe bookes in wales / shoulde haue more fauour at your gracelesse handes / then poore Walde-graue / who neuer printed book against you / that contayneth eyther treason or impietie. Thackwell is at libertie to walke where he will / and permitted to make the most he could of his presse and letters: whereas Robert Walde-graue dares not shew his face for the bloodthirstie desire you haue for his life / onely for printing of bookes which toucheth the bishops Myters. You know that Walde-graues printing presse and Letters were takken away: his presse being timber / was sawen and hewed in pieces / the yron work battered and made vnseruiceable / his Letters melted / with cases and other tooles defaced (by Iohn Woolfe / alias Machiuill / Beadle of the Stationers / and most tormenting executioner of Walde-graues goods) and he himselfe vtterly depriued for euer [of] printing againe / hauing a wife and sixe small children. Will this monstrous crueltie neuer bee reuenged thinke you? When Walde-graues goods was to be spoiled and defaced / there were some printers / that rather then all the goods should be spoyled / offered money for it / towards the reliefe of the mans wife and children / but this coulde not be obtayned / and yet popishe Thackwell / though hee printed popish and trayterous bookes / may haue the fauor to make money of his presse and letters. And reason to[o]. For Walde-graues profession ouerthroweth the popedome of Lambehith / but Thackwels popery maintayneth the same. And now that Walde-graue hath neither presse nor letters / his grace may dine and sup the quieter. But looke to it brother Canterburie / certainly without your repentance / I feare me /

A fyrebrand in deede. you shalbe \*Hildebrand in deed. Walde-graue hath left house and home / by reason of your

vnnaturall tyrannie : hauing left behinde him a poore wife and sixe Orphanes/without any thing to relieue them. (For the husband you haue bereaued both of his trade and goods) Be you assured that the crie of these will one day preuaile against you/vnlesse you desist from persecuting. And good your grace / I do now remember my selfe of another More knauery printer/that had presse and letter in a place called Charterhouse in London (in Anno 1587. neere about the time of the Scottish Queenes death)inteligence was giuen vnto your good grace of the same / by some of the Stacioners of London / it was made knowen vnto you what worke was in hand / what letter the booke was on / what volume / vz. in 8[v]o. in halfe sheetes / what workemen wrought on the same : namely / I.C. the Earle of Arundels man and three of his seruants / with their seuerall names / what liberallitie was bestowed on those workemen / and by whom / &c. Your grace gaue the Stationers the hearing of this matter / but to this daye the parties were neuer calde in Coram for it : but yet by your leaue my Lord / vpon this information vnto your honorable worship / the stacioners had newes / that it was made knowne vnto the printers / what was done Is not he a very Pope in deed that thus hideth poperie and knauery. vnto your good grace / and presently in steed of the work which was in hand / there was other appointed / as they saye / authorized by your Lordship. I will not saye it was your owne doing / but by your sleeue / thought is It may be you hindred her Maiestie of many thousands of pounds. free. And my good L. (nay you shalbe none of my L. but M. Whitgift and you will) are you partiall or no in all your actions tell me ? yes your are ? I will stand to it ? did you get a decree in the high court of Starchamber onely for Walde-graue ? if it bee in generall (and you not partiall) why fet you not that printing presse and letters out of Charterhouse / and destroye them as you did Walde-graues ? Why did you not apprehend the parties / why ? Because it was poperie at the least / that was printed in Charterhouse : and that maintayneth the crowne of Canterburie ? And what is more tollerable then popery ? Did not your grace of late erecte a new printer contrary to the foresayd decree ? One Thomas Orwine (who sometimes wrought popish bookes in corners : namely Iesus Psalter / our Ladies Psalter / &c.) with condition he should print no such seditious bookes as Walde-graue hath done ? Why my



This is no  
knaury my  
Lord. Lorde? Walde-graue neuer printed any thing  
against the state / but onely against the vsurped  
state of your Paultripolitanship / and your pope holy brethren /  
the Lorde B. and your Antichristian swinish rable / being in-  
tollerable withstanders of reformation / enemies of the Gospell /  
and most couetous wretched / and popish priests.

Nowe most pitifully complayning / Martin Marprelate :  
That the papistes will needs make vs beleeeue / that our good  
Iohn of Canterbury and they / are at no great iarre in religion.  
For Reignolds the papist at Rheimes / in his booke against  
M. Whitakers / commendeth the works written by his grace /  
for the defence of the corruption in our Church / against  
T. Cartwright. And sayth that the said Iohn Cant. hath  
many things in him / which evidently shew a catholike per-  
swasion. Alas my masters shall we loose our metropolitan  
in this sort. Yet the note is a good note / that we may take  
heed the Spaniards steale him not away / it were not amisse  
if her Maiestie knew of it. Wee need not fear (if we can  
keep him) the Spaniards and our other popish enemies /  
because our metropolitans religion and theirs differ not much.  
In the article of Christes descending into hell / they iumpe in  
one right pat : and in the mayntenaunce of the hierarchie of  
Bb. and ascribing the name of priest / vnto them that are  
ministers of the gospel. I know not whether my next tale  
will be acceptable vnto his grace or not. But haue it among  
you my masters : M. Wiggington the pastor of Sidborough /  
is a man not altogether vnknownen vnto you. And I think  
his worshipfull grace got little or nothing by medling with  
him / although he hath depriued him. My tale is of his  
deprivation / which was after this sort. The good quiet people  
of Sydborough / being troubled for certaine yeares with the  
sayde Wiggington / and many of them being infected by him  
with the true knowledge of the gospel / by the worde  
preached (which is an heresie / that his grace doth mortally  
abhorre and persecute) at length grew in disliking with their  
pastor / because the seuerer man did vrge nothing but obedi-  
ence vnto the gospel. Well / they came to his grace to finde  
a remedie hereof : desiring him that Wiggington might be  
deprived. His grace could find no law to depriue him / no  
although the pastor defied the Archb. to his face / and would  
giue him no better title then Iohn Whitgift / such buggs

words/being in these daies accounted no lesse then high treason against a Paltripolitan: Though since that time/I think his grace hath bin well enured to beare the name of Pope of Lambeth/Iohn Cant. the prelate of Lambeth/with diuers other titles agreeable to his function. Well Sidborough men proceeded against their pastor/his grace woulde not depriue him/because he could finde no law to warrant him therein/and he will do little contrary to law/for fear of a premunire/vnles it be at a dead lift/to depriue a puritan preacher. Then in deed he will do against lawe/against God /and against his owne conscience /rather then that heresie of preaching should preuail. One man of Sidborough /whose name is Atkinson /was very eger among the rest /to haue his pastor depriued: and because his grace woulde not heare them but departed away /this Atkinson desired his grace to resolue him and his neighbours of one poynt which something troubled them: and that was /whether his grace or Wiggington were of the deuill. For quoth he /you are so contrary the one from the other /that both of you cannot possibly be of God. If he be of God /it is certaine you are of the deuill /and so cannot long stand: for he will be your ouerthrowe. Amen. If you are of God /then he is of the diuell as wee thinke him to be /and so he being of the deuill /will not you depriue him? why shoulde you suffer such a one to trouble the Church. Now if he be of God /why is your course so contrary to his? and rather /why do not you follow him /that we may do so to? Truely /if you do not depriue him /we will thinke him to be of God /and go home with him /with gentler good will towards him /then we came hyther with hatred /and looke you for a fall. His grace hearing this northen logicke /was moued on the sodaine you must thinke /promised to depriue Wiggington /and so he did. This Atkinson this winter 1587 [*i.e.* 1587-8]. came vp to London /being as it seemed afflicted in conscience for this fact /desired Wiggington to pardone him and offred to kneele before her Maiestie /that Wiggington might bee restored againe to his place /and to stande to the trueth hereof /to his graces teeth. The man is yet aliue /he may be sent for /if you thinke that M. Martin hath reported an untrueth. No I warrant you /you shall not take mee to haue fraught my booke with lyes and slaunders /as Iohn Whitgift /and the Deane of Sarum did

theirs. I speak not of things by heresay as of reports / but I bring my witnesses to prooue my matters.

May it please you to yeeld vnto a suite that I haue to your worships. I pray you send Wiggington home vnto his charge againe / I can tell you it was a foule ouersight in his grace / to send for him out of the North to London / that he might outface him at his owne doore. He woulde do his Canterburines lesse hurt if he were at his charge / then now he doth. Let the Templars haue M. Trauers their preacher restored againe vnto them / hee is now at leysure to worke your priesthood a woe I hope. If suche another booke as the Ecclesiast. Discipline was / drop[t] out of his budget / it were as good for the Bb. to lie a day and a night in little ease in the Counter. He is an od fellowe in folowing an argument / and you know he hath a smooth tong / either in Latine or English. And if my L. of Winchester vnderstood / eyther greeke or Hebrew / as they say he hath no great skill in neyther : I woulde praye your priestdomes to tell me which is the better scholler / Walter Trauers / or Thomas Cooper. Will you not send M. Wyborne to Northampton / that he may see some fruits of the seed he sowed there 16. or 18. yeares ago. That old man Wiborne / hath more good learning in him / and more fit gifts for the ministry in his little toe / then many braces of our Lord Bb. Restore him to preaching againe for shame.

Except  
persecuting  
Greenefelde. M. Paget shalbe welcome to Deuonshire / he is more fit to teach men then boyes. I marueile with what face a man that had done so much good in the Church as he did among a rude people / could be depriued.

Briefely / may it please you to let the Gospell haue a free course / and restore vnto their former libertie in preaching / all the preachers that you haue put to silence : and this far is my first suit.

My 2. suit is a most earnest request vnto you / that are the hinderers of the publishing of the confutation of the Rhemish Testament by M. Cartwright / [that it] may be published. A resonable request / the granting whereof / I dare assure you / would be most acceptable vnto all that feare God / and newes of wofull sequell vnto the papists. For shall I tell you what I heard once / from the mouth of a man of great learning and deepe iudgement / who saw some part of Master Cartwrights answere to the sayde Rhemish and trayterous Raffodie ? His iudgment

was this. That M. Cartwright had dealt so soundly against the papists / that for the answering and confuting of the aduersary / that one worke woulde be sufficient alone. He farther added / that ye aduersary was confuted by strange and vnknown reasons / that would set them at their wits end / when they see themselues assayled with such weapons / whereof they neuer once drempt / that they should be stroken at. And wil your grace or any els / that are the hinderers of the publishing of this worke / still bereaue the Church of so worthie a Iewell: nay / so strong an armour against theemie. If you deny me this request / I will not threaten you / but my brother Bridges / and Iohn Whitgiftes bookes shall smoke for this geare / ile haue my peniworths of them for it.

Now may it please you to examine my worthines your brother Martin / and see whether I saide not true in the storie of Gyles Wiggington / where I haue set down / yat the preaching of the word is an heresie which his grace doth mortally abhorre and persecute / I can prooue it without doubt. And first that he persecuteth the preaching of the worde (whether it be an heresie or not) both in the preacher and the hearer: the articles of subscription / the silencing of so many learned and worthy preachers do euidently shew / and if you doubt hereof / let my worshipp vnderstand thereof / and in my next treatize / I shal proue the matter to be cleare with a witnes / and I hope to your smal commendations / that will deny such a cleare point. On the other side / that he accounteth preaching to be an heresie / I am now to insist on the prooffe of that poynt. But first you must know / that he did not account simple preaching to be an heresie / but to holde that preaching is the onely ordinary meanes to saluation / this he accounteth as an heresie / this he mortally condemned. The case thus stode / Iohn Penrie the welsheman (I thinke his grace and my brother London / would be better acquainted with him and they could tell howe) about the beginning of Lent / 1587 [*i.e.* 20th February 1588]. offered a supplication and a booke to the Parliament / entreating that some order might be taken / for calling his cuntry vnto the knowledge of God. For his bolde attempt / he was called before his grace with others of the high commission / as Thomas of Winchester / Iohn London / &c. After that his

grace had eased his stomacke in calling him boy/knaue /  
 varlet/slanderer / libeller / lewde boy / lewd slauderer / &c.  
 (this is true/for I haue seene the notes of their conference /  
 at the length a poynt of his booke began to be examined)  
 where nonresidents are thought intollerable. Here the Lorde  
 of good London asked M. Penrie / what he could say against  
 that kinde of cattell / aunswere was made that they were  
 odious in the sight of God and man / because as much as in  
 them lie / they bereaue the people ouer whom they thrust  
 themselues / of the ordinarie meanes of saluation / which was  
 the word preached. Iohn London demaunded whether  
 preaching was the onely meanes to saluation? Penrie  
 answered / that it was the onely ordinarie meanes / although  
 the Lorde was not so tyed vnto it / but that hee could  
 extraordinarily vse other meanes. That preaching was the  
 onely ordinary meanes / he confirmed it by those places of  
 scripture / Rom. 10. 14. 1. Cor. 1. 21. Ephes. 1. 13 This point  
 being a long time canuassed / at the length his worship of  
 Winchester rose up / and mildly after his maner / brast forth  
 into these words. I assure you my Lords / it is an execrable  
 heresie: An heresie (quoth Iohn Penry) I thanke God that euer  
 I knewe that heresie: It is such an heresie / that I will by the  
 grace of God / sooner leaue my life then I will leaue it. What  
 sir / (quoth the Archb.) I tell thee it is an heresie / and thou  
 shalt recant it as an heresie? Naye (quoth Penrie) neuer so  
 long as I liue godwilling. I will leaue this storie for shame /  
 I am weary to hear your grace so absurd. What say you to  
 this geare my masters of the confocation house? we shal  
 haue shortly a good religion in England among the bishops?  
 if Paule be sayd of them to write an heresie. I haue hard some  
 say / that his grace will speake against his own conscience?  
 It is true. The prooffe whereof / shalbe his dealing with  
 another welshman / one M. Euans. An honorable personage /  
 Ambrose Dudley / nowe Earle of Warwicke (and long may he  
 be so / to the glorie of God / the good of his Church / and the  
 comfort of all his) in the singular loue he bare to the town of  
 Warwick / would haue placed M. Euans there. To the ende  
 that master Euans might be receiued with a fauorable  
 subscription / &c. he offered the subscription which the  
 Stat[ute]. requireth (wherevnto men may subscribe with a  
 good conscience) The earl sent him with his letter / to his grace-  
 lesnes of Cant. thinking to obtaine so smal a curtesy at his

hands. And I am sure / if he be Ambrose Dudley / the noble Earle of Warwicke (whose famous exploytes / both in peace and war / this whole land hath cause to remember with thankfulnes) yat he is able to requite your kindnes / M. Iohn Cant. O said his grace to M. Euans / I knowe you to be worthy a better place then Warwicke is / and I would very gladly gratifie my Lord / but surely / there is a Lord <sup>O Monstrous hypocrite.</sup> in heuen whom I feare / and therefore I cannot admit you without subscription. Thus the man with his poore patrone / the earle of Warwick / were reiected by your grace / and the poore earle to this day / knoweth not how to finde the fauour at your hands / that the man may be placed there. I tell you true Iohn Canter. If I were a noble man / and a Counsellor to[o] / I should be sicke of the splene : nay I could not beare this at your hands / to be vsed of a priest thus / contrary to the law of God and this land. It is no maruell though his honor could not obtaine this small suit at your graceles hands / for I haue hearde your owne men say / that you will not be beholding to neuer a noble man in this land / for you were the 2. person / &c. Nay your own selfe spake proudly / yea and that like a pope : when as a worthy knight was a suter vnto your holines / for one of Gods deare children (whom you haue kept and do keepe in prison) for his libertie. You answered him he should lie there stil / vnless he would put in sureties vpon such bonds as neuer the like were hard of : and said further / that you are the 2. person in the land / and neuer a noble man / nor Counsellor in this lande should release him : Onely her Maiestie may release him / and that you were sure / shee would not. Doe you thinke this to be he (I pray you) that was sometime doctor Pernes boy / and carried his cloakbagg after him ? Beleeue me he hath leapt lustily ? And do not you knowe that after it is full sea / there followeth <sup>Is not this ambitious wretche at the highest thinke you.</sup> anie b[b] ? Remember your brother Haman ? Do you think there is neuer a Mordecai to step to our Gracious Hester / for preseruing the liues of her faithfulest and best subiects / whom you so mortally hate / and bitterly persecute ? I hope you haue not long to raigne. Amen. And you M. bishop of Worcester / how delt you with master Evans in the same case ? Do you thinke that I do not know your knauerye ? you could by lawe require no other

subscription of master Evans then he offered / and yet forsooth you would not receiue it at his handes / vnlesse he would also enter into a bonde / to obserue the booke of common prayer in euerie poynt / will law permit you to play the tyrant in this sort bishop? I shall see the premunire on the bones of you one day for these pranks. And the masmonger your neighbor the B. of Glocester / thinks to go free / because in his sermon at Paules crosse / preached 1586. / in the Parliament time / he affirmed / that beefe and brewesse had made him a papist. But this will not serue his turne: woulde you know what he did? why he conuented an honest draper of Glocester / one Singleton / and vrged him being a lay man to subscribe vnto the booke. The man affirming that no such thing cold be required of him by law / denied to subscribe: Vpon his deniall the B. sent him to prison. Is it euen so / you old popish priest? dare you imprison lay men for not subscribing? It were not good for your corner cap that her maiestie knew her subiects to be thus delt with. And if this be euer made knowen unto her / I hope to see you in for a bird. But brother Winchester / you of al other men are most wretched / for you openly in the audience of many hundreds / at sir Marie Oueries church the last lent / 1587. pronounced that men might finde fault / if they were disposed to quarrell / as well with the Scripture / as with the booke of Common praier. Who coulde heare this comparison without trembling. But lest you should thinke that he hath not as good a gift in speaking against his conscience / as my L. of Cant. is endued with: you are to vnderstand / that both in that sermon of his / and in another which he preached at the court the same Lent / he protested before God / and the congregation where he stood / yat there was not in the world at this day: nay there had not bin since the Apostles time / such a flourishing estate of a Church / as we haue now in England. Is it any maruaile that we haue so many swine / dumbe dogs / nonresidents with their iourneimen the hedge priests / so many lewd liuers / as theeues / murtherers / adulterers / drunkards / cormorants / raschals / so many ignorant and atheistical dolts / so many couetous popish Bb. in our ministry: and so many and so monstrous corruptions in our Church / and yet likely to haue no redresse: Seing our impudent / shamelesse / and wainscote

Oblasphemous  
wretche.

A flattering  
hypocrit.

faced bishops/like beasts/contrary to the knowledge of all men/and against their own consciences/dare in the eares of her Maiestie/affirme all to be well/where there is nothing but sores and blisters/yea where the grief is euen deadly at the heart. Nay saies my L. of winchester (like a monstrous hypocrite/for he is a very duns/not able to defende an argument/but till he come to the pinch/he will cog and face it out/for his face is made of seasoned wainscot/and wil lie as fast as a dog can trot) I haue said it/I doe say it/and I haue said it. And say I/you shall one day answere it (without repentance) for abusing the Church of God and her Maiestie in this sort. I would wish you to leaue this villanie/and the rest of your diuellishe practises against God his saintes/lest you answere it where your pieuish and chollerick simplicitie will not excuse you. I am ashamed to think that the Church of England shoulde haue these wretches for the eyes thereof/that woulde haue the people content themselues with bare reading onely/and holde that they may be saued thereby ordinarily. But this is true of our Bb. and they are afraid that any thing should be published abroad / whereby the common people should learne / that the only way to saluation / is by the word preached. There was the last sommer a little catechisme/made by M. Dauison and printed by Waldegrae: but before he coulde print it/it must be authorized by the Bb. either Cante, or London/he went to Cant. to haue it licensed/his grace committed it to doctor Neuerbe-good (Wood) he read it ouer in halfe a yeare/the booke is a great one of two sheets of paper. In one place of the booke the meanes of saluation was attributed to the worde preached: and what did he thinke you? he blotted out the word (preached) and would not haue that word printed / so ascribing the way to work mens saluation to the worde read. Thus they doe to suppress the trueth/and to keep men in ignorance. Iohn Cant. was the first father of this horrible error in our Church/for he hath defended it in print/and now as you haue hard/accounteth the contrary to be heresie. And popish Good/man/Abbot of Westminster/preaching vpon 12. Rom. 1. said /that so much preaching as in some places we haue is an vnreasonable seruice of God. Scribes/Pharises and hypocrits/that will neither enter in [y]our selues/nor suffer those that will/to enter heauen.



May it please your Priestdomes to vnderstand / that doctor Cottington Archdeacon of Surrey / being belike bankerout in his owne countrie / commeth to Kingstone vpon Thames of meere good will that he beareth to the towne (I should say / to vsurer Haruies good chear and money bags) being out at the heeles with all other vsurers / and knowing him to be a professed aduersary to M. Vdall / (a notable preacher of the Gospell / and vehement reprobuer of sinne) taketh the aduantage of their controuersie / and hoping to borow some of the vsurers money : setteth himself most vehemently against M. Vdall / to do whatsoever Haruie the vsurer will haue him : and taketh the helpe of his iourniman doctor Hone / the veriest coxcombe that euer wore veluet cap / and an ancient foe to M. Vdall / because (in deed) he is [a] popish dolt / and (to make vp a messe) Steuen Chatfield / the vicker of kingston / as very a bankerout and duns as Doc. Cottington (although he haue consumed all the money he gathered to build a Colledge at Kingstone) must come and be resident there / that M. Vdall may haue his mouth stopped / and why ? forsoth because your friend M. Haruie woulde haue it so : for sayth Haruie / he rayleth in his sermons / is that true ? Doth he rail / when he reproueth thee (and such notorious varlets as thou art) for thy vsery / for thy oppressing of the poore / for buying the houses ouer their heads that loue the gospell / and the Lord his faythfull minister ? (M. Vdall) And art not thou a mo[n]strous atheist / a belly God / a carnall wicked wretch / and what not. M. Chatfield you thinke I see not your knauery ? is vs do I / you cannot daunce so cunningly in a net but I can spie you out ? shal I tel you why you sow pillowes vnder Haruies elbows ? Why man / it is because you would borow an 100. pound of him ? Go to you Asse / and take in M. Vdall againe (for Haruie I can tell / is as craftie a knaue as you / he will not lend his money to such bankerouts / as Duns Cottington and you are) and you do not restore M. Vdall againe to preach / I will so lay open your vilenes / yat I wil make the very stoones in Kingstone streets shall smell of your knaueries. Nowe if a man aske M. Cottington why M. Vdall is put to silence ? forsoth saith he / for not fauoring the Churche gouernement present. Doc. Hone (Cottingtons iourniman / a popish D. of the baudy court) saith by his troth / for making such variance in the town. M. Chatfield seemeth

to [be] sorie for it / &c. But what cause was alleaged why M. Vdall must preach no longer? surely this onely? that he had not my L. of Winchester's licence vnder seale to shew: and because this was thought not to be sufficient to satisfie the people: Hone the bawdie Doctor / charged him to be a sectarie / a schismatike / yea he affirmed plainly / that the gospell out of his mouth was blasphemie. Popish Hone / do you say so? do ye? you are a knaue I tel you? by ye same token your friend Chatfield spent thirteene score pounds in distributing briefes / for a gathering towards the erecting of a Colledge at kingstone vpon Thames.

Wohohow / brother London / do you remember Thomas Allen and Richard Alworth / marchants of London / being executors to George Allen somtimes your grocer / but now deceased: who came vnto you on easter wednesday last being at your masterdoms pallace in London / hauing bene often to speake with you before and could not / yet now they met with you: who tolde you they were executors vnto one George Allen (somtimes) your grocer / and among other his debts / we finde you indebted vnto him / in the some of 19. pound and vpward / desiring you to let them haue the money / for that they were to dispose of it according to that trust he reposed in them. You answered them sweetly (after you had pawsed a while) in this maner: You are raskals / you are villaines / you are arraunt knaues / I owe you nought / I haue a generall quittance to shew. Sir (sayd they) shew vs your discharge / and wee are satisfied. No (quoth-he) I will shew you none / go sue me / go sue me. Then sayd one of the merchants / doe you thus vse vs for asking our due? Wee would you should know / we are no suche vile persons. Done Iohn of London (hearing their answeere) cried out / saying: Hence away / Citizens? nay you are raskcals / you are worse then wicked mammon (so lifting vp both his hands / and flinging them downe againe / said) You are theeues / you are Coseners: take that for a bishops blessing / and so get you hence. But when they would haue aunswered / his men thrust them out of the dores. But shortly after / he perceiued they went about to bring the matter to farther tryal: he sent a messenger vnto them confessing the debt / but they cannot get their money to this day. What reason is it they should haue their mony?


Can B. face,  
cog lie and  
cosen or no  
thinke you.

Dumbe Iohn  
of Londons  
blessing

hath he not bestowed his liberallitie alreadie on them? Can they not be satisfied with the blessing of this braue bousing priest? But brethren bishops/I pray you tell me? hath not your brother London/a notable brazen face to vse these men so for their owne? I told you/Martin will be proued no lyar/in that he saith that Bb. are cogging and cosening knaues. This priest went to buffets with his sonne in law/for a bloodie nose/well fare all good tokens. The last lent there came a commaundement from his grace into Paules Churchyard/that no Byble should be bounde without the Apocripha. Monstrous and vngodly wretches / that to maintaine their owne outragious proceedings/thus mingle heauen and earth together/and woulde make the spirite of God/to be the author of prophane bookes. I am hardly drawn to a merie vaine from such waightie matters.

But you see my worshipfull priestes of this crue to whom I write/what a perilous fellow M. Marprelate is: he vnderstands of all your knauerie/and it may be he keepes a register of of them : vnlesse you amend/they shall al come into the light one day. And you brethren bishops/take this warning from me. If you doe not leaue your persecuting of godly christians and good subiectes/that seeke to liue vprightly in the feare of God/and the obedience of her Maiestie/all your dealing shalbe made knowen vnto the world. And ise be sure to make you an example to all posterities. You see I haue taken some paynes with you alreadie/and I will owe you a better turne/and pay it you with aduauntage/at the least thirteene to the dozen/vnles you obserue these conditions of peace which I drawe betweene me and you. For I assure you I make not your doings known for anie mallice that I beare vnto you/ but the hurt that you doe vnto Gods Church/leaue you your wickednesse/and ile leaue the reuealing of your knaueries.

 **Conditions of Peace to be inuiolablie kept for euer / betweene the reuerend and worthy master Martin Marprelate gentleman on the one partie / and the reuerend fathers his brethren / the Lord bishops of this lande.**

**1**  *N primis*, the said Lord Bb. must promise and obserue / without fraud or collusion / and that as much as in them lyeth / they labor to promote the preaching of the worde in euery part of this land.

**2** That hereafter they admitt none vnto the ministerie / but such as shalbe knowen / both for their godlinesse and learning / to be fit for the ministerie / and not these neyther without cure / vnlesse they be Colledge ministers of eyther of the Vniuersities / and in no case they suffer any to be nonresidents: and that they suffer M. Cartwrightes answere to the Rhemish Testament to be published.

**3** That neyther they nor their seruants / vz. their Archdeacons / Chancellors / nor any other of the high commission / which serue their vile affections / vrge any to subscribe contrary to the statute 13. Eliza. and that they suspend or silence none / but such / as either for their false doctrine / or euill life / shall shew themselues / to be vnworthy the places of ministers: so that none be suspended or silenced / eyther for speaking (when their text giueth them occasion) against the corruptions of the Church / for refusing to weare the surplice / cap / tippet / &c / or omitting the corruptions of the booke of common prayers / as churching of women / the crosse in baptisme / the ring in marriage / &c.

**4** That none be molested by them or any their aforesaid seruants / for this my booke / for not kneeling at the communion / or for resorting on the Saboth (if they haue not preachers of their owne) to heare the word preached / and to receiue the Sacraments.

**5** Lastly / that neuer hereafter they profane excommunication as they haue done / by excommunicating alone in their chambers / and that for trifles: yea before mens causes be heard. That they neuer forbid publike fasts / molest either preacher / or hearer / for being present at such assemblies. Briefly / that they neuer slander the cause of reformation / or

the furtherers thereof/in terming the cause by the name of Anabaptisterie/ schisme / &c. and the men puritans/and enemies to the state.

These be the conditions/which you brethren bishops/shalbe bound to keepe inuiolably on your behalfe. And I your brother Martin on the other side/do faithfully promise vpon the performauce of the premisses by you/neuer to make any more of your knauery knowne vnto the worlde. And howbeit that I haue before threatened my brother Bridges/in the cause of his superior priest/and your Antichristian callings: notwithstanding/I will write no more of your dealings/vnles you violate the former conditions. The conditions you see/are so reasonable/I might binde you to giue ouer your places which are Antichristian: but I doe not/lest men shoulde thinke me to quarrell/and seeke occasions for the nonce to fall out with my brethren. Therefore I require no more but such things as all the worlde will thinke you vnworthy to liue/if you grant them not. And this I doe the rather/because you should not/according to your olde fashion/say yat my worship doth for mallice lay open your infirmities: nay I haue published not one of your secret falts/what you haue not blushed to commit in the face of the sun/and in the iust[i]fying wherof you yet stand/these things onely haue I published. The best seruants of God I know/haue their infirmities. But none of them will stand in the maintenance of their corruptions as you do/and that to the dishonour of God and the ruine of his Church. You must either amend/or shortly you will bring our church to ruine: therefore it is time that your dealings were better looked vnto

You will go about I know/to proue my booke to be a libell/both in bringing in nothing but matters of fact/whiche may easily be prooued/if you dare denie them: and also in setting my name to my booke. Well I offer you peace vpon the former conditions/if you will keepe them/but if you violate them either in whole or in part (for why should you breake anye one of them) then your learned brother Martin doth proclaime open war against you/and entendeth to worke your woe 2. maner of wayes as followeth. First I will watch you

at every halfe turne / and whatsoever you do amisse / I will presently publish it : you shall not call one honest man before you / but I will get his examination (and you thinke I shall knowe nothing of the oppression of your tenants by your briberie / &c.) and publish it / if you deal not according to the former conditions. To this purpose I wil place a yong Martin in euerie diocesse / which may take notice of your practizes. Do you think that you shalbe suffred any longer / to break the law of God / and to tyrannize ouer his people her Maiesties subiectes / and no man tell you of it? No I warrant you. And rather then I will be disappointed of my purpose / I will place a Martin in euerie parish. In part of Suffolk and Essex / I thinke I were best to haue 2. in a parishe. I hope in time they shalbe as worthie Martins as their father is / every one of them able to mar a prelate. Marke what wil be the issue of these things / if you still keep your olde byas. I know you would not haue your dealings so knowne vnto the worlde / as I and my sonnes will blase them. Secondly / al the books that I haue in store already of your doings / shalbe published vpon the breache of the former couenants or any of them. Here I know some will demand what these bookes are / because saith one / I warrant you / there will be old sport / I hope olde father Palinod D. Perne / shall be in there by the weekes. Why my masters of the cleargie / did you neuer heare of my books in deed? Foe / then you neuer heard of good sport in your life. The catalogue of their names / and the arguments of some are as followeth. As for my booke named *Epistomastix*, I make no mention thereof at this

Mine Epitom[e] is readie.

time. First my *Paradoxes*, 2. my *Dialogues*, 3. my *Miscelanea*, 4. my *Variæ leiciones*, 5. *Martins dreame*, 6. *Of the liues and doings of English popes*, 7. my *Itinerarium, or visitations*, 8. my *Lambathismus*. In my *Paradoxes* shalbe handled som points / which the common sort haue not greatly considered of : as 1 That our prelates / if they professed popery / could not do so much hurt vnto Gods Church as now they do. 2 That the Diuell is not better practized in bowling and swering then Iohn of London is / with other like points. What shalbe handled in my 2. 3. 4. 5. and 6. bookes / you shall know when you read them.

Mine *It[in]erarium* shalbe a booke of no great profit / eyther to the Church or commonwealth : and yet had neede to be in

follio/or else iudge you by this that followeth. I meane to make a suruey into all the diocesse in this land/that I may keepe a visitation among my cleargie men. I would wish them to keepe good rule/and to amend their manners against I come. For I shall paint them in their coulours/if I finde any thing amisse: In this booke I wil note all their memorable pranckes. As for example/ if I finde anye priest to haue done as Sir Gefferie Iones of Warwicke shire did/ that must be set downe in my visitations/and I thinke I had need to haue many Scribes/and many reames of paper for this purpose. The said sir Iefferie Iones/committed a part verie well beseeming his priesthood/which was after this maner. Sir Ieffry once in an alehouse (I doe desire the reader to beare with me/though according to M. Bridges his fashion/I write false Englishe in this sentence) whereunto he resorted for his morning draught / either because his hostesse woulde haue him pay the olde score before he should run any further/or the new/or els because the gamesters his companions wan all his monie at trey trip: tooke such vnkindenes at the alehouse/that he sware he would neuer goe againe into it. Although this rash vow of the good priest/was made to the great losse of the alewife / who by means of sir Iefferie was woont to haue good vtterance for her ale: yet I think the tap had great quietnes and ease therby/which coulde not be quiet so much as an houre in the day/as long as Sir Iefferie resorted vnto the house / how sweete it was/poore sir Iones felt the discommoditie of his rashe vowe. Then alas/he was in a woe case/as you know: for his stomacke could not be at all strengthened with the drink he got abroad. But better were a man not to feele his discommoditie/then not to be able to redresse the same. Therefore at length sir Iefferie bethought him of a feat whereby he might both visit the alestond/and also keepe his othe. And so he hired a man to carie him vpon his backe to the alehouse/by this meanes he did not goe / but was caried thither/wherevnto he made a vow neuer to go. I doubt not in my visitation /but to get a hundreth of these stratagemes/especially if I trauell neere where any of the vickers of hell are. As in Surrie/Northampton/and Oxforde shires. And I would wish the Purcivants and the Stacioners/with the Woolfe their beadle/not to be so redy

to molest honest men. And Stacioners/I would wish you not to be so francke with your bribes/as you were to Thomas Draper/I can tell you his grace had need to prouide a bagful of Items for you/if you be be so liberal. Were you so foolish (or so malicious against Walde-graue) to giue that knaue Draper fiew pounds to betray him into your wretched hands: he brought you to Kingstone vpon Thames/with Purcivants to take him/where he should be a printing books in a Tinkars house. (your selues being disguised so/that Walde-graue might not know you/for of Citizens you were becom[e] ruffians) There you were to seek that could not be found/and many such iournies may you make. But when you came to London/you laid Thomas Draper in the Counter for cosenage. O well bowlde/when Iohn of London throwes his bowle/he will runne after it/and crie rub/rub/rub/and say the diuill go with thee. But what thinke you shalbe handled in my *Lambathismes*? Truely this/I will there make a comparison of Iohn Whitgifts Canterburines/with Iohn Bridges his *Lambathismes*. To speake in plaine English/I will there set downe the flowers of errors/popishe and others/wherewith those two worthe men haue stuffed the bookes which they haue written/against the cause of reformation/in the defence of the gouernment of Bb. I haue in this booke as you shal see/gathered some flowers out of Iohn of Londons booke/but my *Lambathismes* shalbe done otherwise I trow.

And now if it may please you of the Confocationhouse/to here of any of the former books/then break the league which I offer to make with you / but if you woulde haue my friendship/as I seeke yours/then let me see that you persecute no more / and especially/ that you trouble none for this booke of mine. For this must be an especiall article of our agreement/as you know. And Deane Iohn/for your part/you must plaie the fool no more in the pulpit: we will end this matter with a prettie storie / of a certaine mischance that befell a B. corner cap / as followeth. Olde doctor Turner (I meane not D. Perne the old turner) had a dog full of good quallities. D. Turner hauing inuited a B. to his table/in dinner while called his dog/and told him that the B. did sweat (you must think he labored hard ouer his trencher) The dogg flies at the B. and tooke of[f] his corner



capp (he thought belike it had bene a cheese cake) and so away goes the dog with it to his master. Truly my masters of the cleargie/I woulde neuer weare corner cap againe/ seeing dogs runne away with them: and here endeth the storie.

May it please you that are of this house/to tell me the cause/when you haue leysure/why so many opinions and errors are risen in our Church/concerning the ministry/ and the ioyning with preaching and vnpreaching ministers. To tell you my opinion in your eare/I thinke it to be want of preaching/and I thinke your worships to haue bene the cause of all this stir. Some puritans holde readers for no ministers/som[e] hold you our worthy Bb. for little better then faire parchment readers/and say that you haue no learning. Now whetner readers be ministers or no/and whether our bishops be learned or no/I woulde wish you brethren bishops / and you brethren puritans / to make no great controuersie /but rather labor that all euil ministers may be turned out of the Church/and so I hope there shoulde be a speedie ende of all those questions betweene you. For then I doubt not /but that Lord bishops whereat the puritans so repine /shoulde be in a faire reckoning within short space / euen the next to the dore saue the dog: and I see that you bishopps are well towards this promotion alreadie. And truly/though the puritans should neuer so much repine at the matter/yet I tell you true/I am glad that you are so esteemed among men. And for mine owne part/I think my masters /that manie of you our Lord Bb. and cleargie men / are men verie notorious for their learning and preaching. And hereof vnder Benedicite betweene you and me/(the puritanes may stand aside nowe) I will bring you some instances. First his grace and my L. of Winchester haue bene verie notable clarkes/euer since M. doctor Sparke set them at a *non plus* (some of their honors being present) in the conference betweene him and M. Trauers on the puritans side/and the two Archbishops and the B. of Winchester on the other side. D. Sparks argument was drawn from the corruption of the translation of the 28. verse of the 105. Psalme / in the booke of Common Prayer/and the contrarietie of the translations allowed by the Bb. themselues. For in the book of Common Prayer you shal read thus:

And they were not obedient vnto his word (which is a plain corruption of the text) in other priuiledged English translations it is/ And they were not disobedient vnto his word/ which is according to the veritie of the originall. By the way ere I go any further/ I would know with what conscience/ either my brother Cant. or any els of our Bb. can vrge men to allow such palpable corruptions by subscribing vnto thinges meere contrarie to the word. Here also I would shew by the way/ and I woulde haue al my sonnes to note/ that their vnclie Canterburies drift in vrging subscription/ is not the vnity of the church (as he would pretende) but the maintenance of his owne pride and corruption/ which should soon come to ye ground/ if the worde had free passage: and therefore he prooueth the same/ by stopping the mouthes of ye sincere preachers thereof. For if the vnitie of the Church had bene his end/ why hath not he amended this fault in all the booke that haue bene printed since that time/ which now is not so little as 3. yeares/ in which time/ many thousand of booke of Common praier haue bin printed. If he had other busines in hand then the amending of the booke of Common prayer? why had he not/ nay why doth he not leaue vrging of subscription vntill that be amended? Can he and his hirelings haue time to imprison and depriue men/ because they will not sinne/ by approuing lyes vpon the holy ghost (which thinges they cannot/ nor could not chuse but committ/ whosoever will or haue subscribed vnto the booke and Articles) And can he haue no time in 3. or 4. yeares to correct most grosse and vngodly faultes in the print/ whereof the putting out of one syllable/ euen three letters (dis) would haue amended this place. But it lieth not in his grace to amende the corruptions of the booke. Belike it lieth in him to doe nothing but sinne/ and to compell men against their consciences to sinne/ or else to bring extreme miserie vpon them. If it laye not in him/ yet he might haue acquainted the Parliament (for there was a Parliament since the time he knew this fault) with the corruptions of the booke. And I will come neerer home to him then so/ in the Article concerning the gouernment whereunto men are vrged to subscribe. You must (say the Articles) protest that there is nothing in the ministry of the Church of England/ that is not according to ye word/ or to such like effect they speake.

I say that I cannot subscribe vnto this article/because contrary to the expresse commandement of our sauour Christ / and the examples of his Apostles/there be Lords in yat ministerie/or such as wold be accounted ministers/wil also be called and accounted Lords/and bear ciuill offices/the words of Christ are those. The kinges of the Gentil[e]s raigne ouer them/and they that beare rule ouer them/are called gracious Lords/but you shall not be so/Luk[e]. 22. 25. 26. I saye that out of this place/it is manifest/that it is vtterly vnlawfull for a minister to be a Lord : that is/for any L. B. to be in the ministerie : and therefore I cannot subscribe vnto that Article which would haue me iustifie this to be lawfull. Nowe I will cease this point/because I doubt not but the Articles of subscription /wilbe shortly so made out of fashion/that the Bb. will be ashamed of them themselues: and if no other will take them in hande/ile turne one of mine owne breede vnto them /eyther Martin senior/or some of his brethren.

To go forward/his Lordship of Winchester is a great Clarke/for he hath translated his Dictionarie/called Co[o]pers Dictionarie/verbatim out of Robert Stephanus his Thesaurus/and ilfauored to[o] they say. But what do I speake of our bishops learning/as long as bishop Ouerton/bishopp Bickley/bishop Middleton/the Deane of Westminster/doctor Cole/D. Bell/with many others/are liuing/I doubt me whether all the famous dunes be dead. And if you woulde haue an ilsample of an excellent pulpit man in deede/go no further then the B. of Glocester now liuing: And in him you shall finde a plaine instance of such a one as I meane. On a time he preaching at Worcester before he was B. vpon Sir Iohns day: as he trauersed his matter/and discoursed vpon many points/he came at the length vnto the very pithe of his whol[e] sermon/contained in the distinction of the name of Iohn/which he then shewing all his learning at once/full learnedly handled after this manner. Iohn/Iohn/the grace of God/the grace of God/the grace of God: gracious Iohn/not graceles Iohn/but gracious Iohn. Iohn/holy Iohn/holy Iohn/not Iohn ful of holes/but holy Iohn If he shewed not himselfe learned in this sermond/then hath he bene a duns all his life. In the same sermon/two seuerall Iohns/the father and the sonne/that had bene both recusants/being brought

publikely to confesse their faults/this worthy doctor/by reason that the yong man hauing bene poysoned beyond the seas with popery/was more obstinate then his father/and by all likelihood/he was ye cause of his fathers peruersnesse : with a vehement exclamation/able to pearce a cobweb/called on the father aloud in this patheticall and perswading sort. Old Iohn/olde Iohne/be not led away by the Syren sounds/and intisements of yong Iohn/if yong Iohn will go to the diuell/the diuell go with him. The puritans it may be/will here obiect/that this worthy man was endued with these famous gifts before he was B. whereas since that time/say they/he is not able to say bo to a goose. You wey this man belike my masters/according to the rest of our Bb. But I assure you it is not so with him. For the last Lent in a sermon he made in Glocester towne/he shewed him selfe to be the man that he was before. For he did in open pulpit confirme the trueth of his text to be authentically/being the prophesie of Isaiahs/out of the booke of Common prayer/which otherwise would (it is to be feared) haue proued Apocrypha. His text was/a childe is borne vnto vs/which after he sweetly repeated very often as before/to the great destruction and admiration of the hearers/saying: A child is borne/a child is borne/a child is borne vnto us this (sayth he) is proued you know/where in that worthy verse of the booke of Common prayer. Thy honorable true and onely sonne. Afterward/repeating the same words againe: A childe is borne vnto vs/a chi[l]de is borne vnto vs: here sayth hee/I might take occasion to commende that worthy verse in our Latenie/where this is made very manifest/that ye prophet here speaketh. By thy Natiuitie and circumcision. What should I prosecute the condemnation of this man/as though other our Bb. and pulpit men haue not as commendable gifts as he.

And once againe to you brother Bridges / you haue set downe a flanting reason/in the 75. page of your booke/against the continuance of the gouernment which the Puritans labor for/and I finde the same syllogisme concluded in no mood: therefore what if I was ashamed to put it downe? But seeing it is your will/to laye on the puritans with it as it is/put your corner cap a litle nere a toe [*at one*] side/that we may see your partie coulered beard/and with what

a manly countenance/you giue your brethren this scouring.  
And I hope this will please you/my cleargie masters/as  
well as if I tolde you how our brother Bridges plaid my L.  
of Winchesters foole/in sir Maries pulpit in Cambridg[e]/but  
no word of that : now to my reason.

Some kinde of ministerie ordained by the Lorde/was  
temporarie (saith he) as for example / the Mosaicall  
priesthood / and the ministerie of Apostles / prophets / &c.  
But the ministerie of pastors/doctors/elders and deacons /  
was ordayned by the Lord : Therefore it was temporarie.

Alacke / alacke deane Iohn / what haue you done now?  
The puritanes will be O the bones of you too badd/for this  
kinde of arguing/and they wil reason after this sort.

**1** Some man in the land (say they) weareth a wooden  
dagger and a coxcombe / as for example / his grace of  
Canterburies foole/doctor Pernes cosen and yours : you  
presbyter Iohn Catercap/are some man in the land :  
Therefore by this reason / you weare a woodden dagger  
and a coxcombe.

**2** Some presbyter prieste or elder in the English  
ministerie/is called the vicker of hell. As for example one  
about Oxford/another neere Northampton/and the parson  
of Micklaim in Surrie: But the dean of Sarum Iohn Catercap/  
is some priest in the Englishe ministerie : Ergo he is the  
vicker of hell.

**3** Some presbyter priest or elder / preaching at Pauls  
crosse 1587. tould a tale of a leadden shoinghorne/and  
spake of Catekissing : and preaching at the Court on  
another time / thrust his hand into his pocket / and drew out  
a piece of sarsnet / saying / behold a relique of Maries smocke :  
and thrusting his hand into the other pocket / drew out either  
a linnen or a wollen rag / saying / behold a relique of Iosephs  
breeches. But quoth he / there is no reason why Maries  
smocke shoulde be of sarsnet / seeing Iosephs breeches were  
not of silke. This pri[e]st being lately demanded whether he  
should be bishop of Eli / answered that he had now no great  
hope to B. of Eli : and therefore quoth he / I may say well  
inough / Eli / Eli / Lammasabacthani. Eli / Eli / why hast thou  
forsaken me. Alluding very blasphemously vnto the words  
which our Sauioure Christe spake / in his greatest agonie  
vpon the crosse. The same priest calling before him one M.

Benison a preacher / and would haue vrged him to take his othe / to answeere to such articles as he would propounde against him / who answered saying / brother bishop / I wil not sweare / except I know to what ? with that the priest fell sicke of the splene / and began to sweare by his fayth : quoth Benison / a Bishop should preach fayth / and not not sweare by it. This priest being in his malancholicke mood / sent him to the Clincke / where he lay till her Maiestie was made priuie of his tyrannie / and then released to the priests wo[e]. As for example / the B. of London did al those things and more to : For lying at his house at Haddam in Essex / vpon the Sabboth day (wanting his bowling mates) tooke his seruantes and went a heymaking / the godly ministers round about being exercised (though against his commandement) in fasting and prayer : But you Iohn Catercap / are some presbyter priest or Elder : Therefore you prophaned the word and ministerie in this sort.

**4** Some presbyter priest or elder in the land / is accused (and euen now the matter is in triall before his grace and his brethren) to haue two wiues / and to marie his brother vnto a woman vpon her death bedd / shee being past recouerie. As for example / the B. of sir Dauies in wales / is this priest as they saye : But you presbyter Iohn / are some priest : Therefore you haue committed all these vnnaturall parts.

**5** Some priest preaching at the funeralls of one who died / not onely being condemned by the lawe of God and of the land / for attempting matters against her Maiesties person and the state / but also dyed an obstinate and professed papist / and without anye repentance for her enterprises against her Maiestie and the state : prayed that his soule and the soules of all the rest there present / might be with the soule of the vnrepentant papist departed. As for example / the B. of Lincolne did this at Peterborough / August. 2. 1587. But you are some priest : Ergo you made such a prayer.

**6** Some priest in ye land lately made / or verie shortly meaneth to make / as they say / an olde acquaintance of his owne / Richard Patrick / clothier of Worcester / of the reading ministery. As for example / his grace of Canter. is this priest : But you brother Sarum are som priest as wel

as he: Ergo you haue thrust a bankerout clothier in the ministerie.

**7** Some priest hauing giuen a man (whose wife had plaid the harlot) leaue to marie another / desiring the man long after he had bene maried to another woman / to shewe him his letters of diuorcement / with promise to deliuer them againe: But hauing receiued them / they are retained of him most iniuriously vnto this day / and he troubleth the man for hauing two wiues: as for example / the B. of sir Asse is this priest: But you dean Catercap are som priest Ergo you do men such open iniurie.

**8** Some men that breake the lawe of God are traytors to her Maiestie / as for example / the Iesuites. But all our bishops are some men that breake the lawe of God / because they continue in vnlawful callings: Ergo by your reason they are traitors to her maiestie / but I deny your argument / for there may be manie breaches of the law of God / whereof they may be guiltie / and yet no traytors.

**9** Some men that will not haue their Lordships / and their callings examined by the worde / are limbs of Antichrist / as for example / the Pope and his Cardinals: But our L. bishops are some men which will not haue their lordships and their callings tried by the word: Therefore they are limbs of Antichrist.

**10** Some men would play the turncoats / with the B. of Glocester / D. Renold / D. Perne (I wil let D. Goodman Abbot of West. alone now) But all the L. bishops / and you brother catercap are some men: Ergo you would becom papists againe.

**11** Some men dare not dispute with their aduersaries / lest their vngodly callings shoulde be ouerthrowen / and they compelled to walke more orderly: But our Bb. are some men; Ergo they dare not dispute lest their vngodly callings and places shoulde be ouerthrowen.

**12** Som men are theeues and soul murtherers before God / as for example / all nonresidents: Euerie L. bishop is a nonresident: Ergo he is a thiefe and a soule murtherer before God.

**13** Some men are become Apostates from their ministerie / sinners against their owne consciences / persecuters of their brethren / sacriligious Church robbers / withstanders of the

known trueth/for their owne filthie lukers sake/and are afraid lest the gospel and the holy discipline thereof should be receiued in euerie place: But our Bb. are some men: Therefore (by your reson M. doctor) they are become Apostaes from their ministerie/sinners against their owne consciences/persecutors of their brethren/sacriligious Church robbers/and withstanders of the knowen trueth/&c.

**14** Som priest is a pope/as for example / that priest which is bishop of Rome is a Pope: But his grace of Cant. is some priest: Therefore M. Bridges/by your maner of reasoning/he is a Pope.

You may see what harme you haue done by dealing so loosely. I knowe not what I shall say to these puritans reasons? They must needs be good/if yours be sound. Admit their syllogisms offended in form as yours doth: yet the common people/and especially dame Lawson/and the gentlewoman/whose man demanded of her/when she sat at the B. of Londons fire: why mistris wil you sit by Caiphas his fire? will finde an vnhappy trueth in many of these conclusions/when as yours is most false. And many of their propositions are tried truths/hauing many eye and eare witnesses liuing.

Men when commonly they dedicate bookes vnto any/enter into commendations of those vnto whom they write. But I care not an I owe you my cleargie masters a commendations / and pay you when you better deserue it. In stead thereof / I will giue you some good counsel and aduice/which if you followe/I assure you it will be the better for you.

First I would aduise you as before I haue said /to set at libertie all the preachers that you haue restrained from preaching: otherwise it shalbe the worse for you /my reason is this. The people are altogether discontented for want of teachers. Some of them alreadie runne into corners/and more are like/because you keepe the meanes of knowledge from them. Running into corners will breed Anabaptistrie / Anabaptistrie will allienate the heartes of the subiects from their lawfull gouernour. And you are the cause hereof. And wil not her Maiestie then think you/rcquire the hearts of her subiectes at your handes/when she shal vnderstand that they are alienated (as God forbid they should) from her by your means? yes I warrant you. And if they should put vp



a supplication vnto her highnesse / that their preachers might be restored vnto them / I doubt not but they should be heard. I can tell you she tendreth the estate of her people / and will not discourage their hearts / in casting of[f] their suits / to maynetaine your pride and couetousnesse : you were then better to set the preachers at libertie / then to suffer your cruelty and euill dealing to be made known vnto her. For so they shall be sure I doubt not to preuaile in their suit / and you to go by the worse. And try if her Maiestie be not shortly mooued in this suit. To it my masters roundly / you that meane to deale herein / and on my life you set the prelates in such a quandare / as they shal not know wher to stand. Now M. Prelates I will giue you some more counsell / follow it. Repent cleargie men / and especially bishoppes / preach fayth Bb. and sweare no more by it / giue ouer your Lordly callings : reform your families and your children : They are the patterne of loosenesse / withstand not the knowen trueth no longer : you haue seduced her Maiestie and hir people. Praye her Maiestie to forgiue you / and the Lord first to put away your sinnes. Your gouernment is Antichristian / deceiue the Lord no longer therby : You wil grow from euil to worse vnlesse betimes you return. You are now worse then you were 29. yeeres ago : write no more against the cause of reformation : Your vngodlinesse is made more manifest by your writings : And because you cannot answer what hath bene written against you / yeeld vnto the trueth. If you should write / deale syllogistically : For you shame your selues / when you vse any continued speach / because your stile is so rude and barbarous. Raile no more in the pulpitt against good men / you do more hurt to your selues / and your owne desperat cause / in one of your rayling sermons / then you could in speaking for reformation. For euerie man that hath any light of religion in him will examine your groundes / which being found ridiculous (as they are) will be decided / and your cause made odious. Abuse not the high commission as you do / against the best subiects. The commission it selfe was ordained for very good purposes / but it is most horriblie abused by you / and turned cleane contrarie to the ende wherefore it was ordayned. Helpe the poore people to the meanes of their saluation / that perish in their ignorance :

make restitution vnto your tenants / and such as from whome  
you haue wrongfully extorted any thing : Vsurpe no longer /  
the authoritie of making of ministers and excommunication :  
Let poore men be no more molested in your vngodly courts :  
Studie more then you doe / and preache oftener : Fauor  
nonresidents and papists no longer : labor to clense ye  
ministry of the swarms of ignorant guides / wherewith it  
hath bin defiled : Make conscience of breaking the Sabboth /  
by bowling and tabling : Be ringleaders of prophanenes no  
longer vnto the people : Take no more bribes : Leauē your  
Symonie : Fauor learning more then you doe / and especially  
godly learning : Stretch your credit if you haue any / to the  
furtherance of the gospell : You haue ioyned the prophanation  
of the magistracie / to the corruption of the ministerie :  
Leauē this sinne. All in a word / become good christians /  
and so you shall become good subiects / and leauē your  
tyrannie. And I would aduise you / let me here no more of  
your euill dealing.

Giuen at my Castle between two wales / neither foure  
dayes from penillesse benche / nor yet at the West ende of  
Shroffttide : but the foureteenth yeare at the least / of the  
age of Charing crosse / within a yeare of Midsom-  
mer / betweene twelue and twelue of the clocke.

*Anno pontificatus vestri Quinto, and*

I hope *ultimo* of all Eng-  
lishe Popes.

By your learned and worthie brother /  
**Martin Harprelate.**



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UNWIN BROTHERS, THE GRESHAM PRESS, CHILWORTH AND LONDON.

60

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