

time, being duely convicted, it was made felonie as the o-ther were.

In this constitution, if the Lord Cromwell and other good men of the Parliament might haue had their will, there is no doubt, but the first crime of these concubinarye Priests, as well as the second, had had the same penaltie, as the other vi. Articles had and should haue bene punished with death. But Steuen Gardiner with his felowe Bishops, who then ruled all the roste, so baseth this extraordinarye Article with their accustomed shiftes, that if they were taken and duely conuicted for their not caste nor care, at first time it was but forsaite of goodes. Also for the second conuiction or attender, they so provided that the next yeare following, that punishment and paine of death by Acte of Parliamente, was cleane wiped away and repealed. And why so? Because (sayeth the Statute) that punishment by payne of death is very fore, and much extreme, therefore it pleaseth the Kyng, wyth the assente of the Lordes, that that clause aboute written concerning felonie, and paynes of death, and other penalties and forfaitures; for and vpon the first and seconde conuiction or attender of anye Prieste or woman, for anye suche offences (of whoredome or aduoutrie) aforesayde, shall be from henceforth voyde and of none effecte, Sec. So that by this statute it was provided, for all suche vortaries as lined in whoredome and adulterie, for the first offence to lose his goodes and all his spirituall promotions except one. For the second, to forsaite all that he had to the King. For the thied conuiction to susteyne continuall imprisonment.

Statut. an. 22. Reg. Hen. 8. c. 10.

The Acte against the whoredome of Priestes qualified, & after what maner.

The manifest impiety of the popes doctrine, disclosed.

Dilemma, against vortaries that will not marry.

Doct. Turner hunting the Romish Foxe.

The Papistes bewray their owne hypocrisie.

In these vngodly proceedings of the Popes Catholicke Clergie, two things we haue to note.

1. First, the horrible impiety of their doctrine, directly fighting against the epyelic authoritie of God & his word, forasmuch as that which God permitteth, they restrayne: that which he biddeth, they forbid. Habeat, sayeth he: non habeat say they, taking exceptions agaynst the worde of the Lord. What which he calleth honorable and undefiled, they call hereticke: that which he cōmmandeth and instituteth, they punish with paynes of death. Not onely the Priests that marry, but them also that say or epyzie that a Priestie may marry, at the first they kill as felons. Neither can any Miserere take place for chaste and lawfull wedlocke: where as contrarywise a spirituall man may thise defile his neighbours wife, or thise deflowre his Brothers daughter, and no felonie at all layde to his charge. What is this in plaine words to say, but that it is lesse sinne thise to commit aduourty, then once to marry.

2. The seconde is to be noted, how these paynted hypocrites doe bewray their falsse dissembled dealinges vnawares, with whome a man might thus reason. Tell vs you Priests and vortaries, which so precisely sie the state of Matrimonie, intende you to liue chaste, and are able so to do without wifes, or do you keepe your selues chaste & honest without them, and without burning, or not? If ye be not able, why then marry you not? why take you not the remedy appointed of God? why make you those vowes, which you can not performe? or why do you not breake them being made, falling thereby in daunger of breakyng Gods commandment, for keepyng your owne? If you be able, and so do intend to continue an honest and a continent conversation without wifes, then shall I aske of you, according as Doct. Turner grauely & truly layeth to your charge: why do you so carefully provide a remedie by your lawes aforesaid for a mischief to come, which you may auoide if ye list, vntlesse cyther ye list not to stand, though ye might, or else law your owne infirmite, that you could not though ye would? And therefore fearing your owne weake fragilitie, you provide wisely for your selues aforesaid, that where other shall suffer paines of death at the first for well doing, you may fall thise in abhominable adultery, and yet by the law haue your liues pardoned.

And heere connecth out your owne hypocrisie by your selues bewrayed. For where as you all confesse, that you are able to liue chaste if ye wil without wifes, this moderation of the lawe provided before against your aduourtyous incontinencie, playnely declarcth that cyther ye purpose willingly to fal, or at least ye feare and stand in doubt not to be able to stand. And why then do you so confidently take such vowes vpon you, standing in such doubt and feare for the performance thereof?

And be it to you admitted that all do not fall, but that some keepe their vow, though some viciously run to other mens wifes and daughters: then here againe I aske you, seeing these vicious whorehunters and aduourtyous persons amongst you, do liue viciously (as you can not deny) and may do otherwise if they list (as you confesse) what punishment then are they worthy to haue, which may liue continent and wil not, neither yet will take the remedy prou-

ded by God, but refuse it: which beyng so, then what iniquitie is this in you, or rather impictie incredible against God and man, to procure a moderation of lawes for such, and to shew such compassion and clemencie to these felonious adulterers, whorehunters, and beastly fornicators, that if they adulterate other mens wifes neuer so oft, yet there is no death for them: and to shew no compassion at all, nor to finde out any moderation for such, but at the very first to kill the as felons and hereticke, which honestly doc many in the feare of God, or once say that a Priestie may marry? How can ye heare be excused. O you children of iniquitie? what reason is in your doying, or what truth in your doctrine, or what feare of God in your hearts? You that neither are able to anoyde burning & pollutiō with out wedlocke, nor yet will receaue that remedie that the Lord hath giuen you, how will you stand in his face, why hee shall reuile your operations and cogitations to your perpetuall confusion, vntlesse by tyme ye conuert and repent: And thus beyng ashamed of your execrable doyngs I cease to defile my penne any further in this so stinking matter of yours, leauyng you to the Lord.

The impiety of the Papistes incredible.

Read afore pag. 130.

It was declared before, pag. 1136. that what tyme these vi. Articles were in hand in the Parliament house, Cramer then beyng Archbyshep of Canterbury onely with stood the same, disputyng in wordes agaynst them: whose reasons and Arguments I with were extant and remaynyng. After these Articles were thus passed and concluded, the kyng, who alwayes bare speciall fauour vnto Cramer, perceiuyng him to bee not a litle discomforted therewith sent all the Lordes of the Parliament, and with them the Lord Cromwell, to dyne with him at Lambeth (as is afore declared) and within few dayes also vpon the same, required that he would geue a note of all his doings and reasonynges in the sayd Parliament, which the sayd Cramer citoones accomplished accordingly, drawing out his reasons & allegations, the copy wherof beyng saye written out by his Secretary, was sent and deliuered vnto the kyng and there remayned.

Crammers reasons and allegations against the 6. articles, writtē to the king.

Now after these thynges thus discussed as touchyng the vi. wicked Articles, it followeth next, in returnyng to the order of our story agayne, to declare those thynges, which after the setting out of these Articles ensued, comyng now to the tyme and story of the Lord Cromwell, a man whose worthy fame and deedes are worthy to lyue renowned in perpetuall memory.

The history concerning the lyfe, actes, and death of the famous and worthy Counsaillour Lord Thomas Cromwell, Earle of Essex.

Thomas Cromwell although borne of a simple parentage, and house obscure, through the singular excellencie of wisedome and dexteritie of witte wrought in him by God, coupled with like industrie of mynde and desertes of lyfe, rose to hygh preferment and authoritie, in somuch that by steppes and stayes of office and honour, he ascended at length to that, that not onely he was made Earle of Essex, but also most secrett and deare Counsaillour to kyng Henry, and Treasurer vnto his person, which office hath not commonly bene supplied, at least not so fruitfully discharged with in this Realme.

The story of the Lord Thomas Cromwell.

The base degree of the L. Cromwell recompensid with noble Ornamentes.

First as touchyng his byrth, he was borne at Putney or thereabout, being a Smithes sonne, whose mother married after vnto a slypeman. In the simple estate & rude begynyngs of this man (as of diuers other before him) we may see and learne that the excellencie of noble vertues & heroicall prowesses, which aduance to fame and honour, stand not onely vpon byrth & blood, as priuileges onely in tayled appropiat to noble houses: but are disposed indifferently & procede of the gift of God, who rayseth by the power direct many tymes out of the doughtill, & matcheth him in thronē with heeres and Princes, psal. 113.

As touchyng the order and maner of his comyng by, it would be superfluous to discourse what may be sayd at large: onely by way of story it may suffice to giue a touch of certaine particulars, and so to procede. Although the humble condition and poyertie of this mā was at the begynyng (as it is to many other) a great let & hinderance for vertue to shew her selfe, yet such was the acutitie and forward eynenes of nature in him so pregnaūt in witte & so ready he was, in iudgemēt discret, in toung eloquent, in seruice sayethfull, in stomacke couragious, in his penne acutue, that beyng conuersant in the sight of mē, he could not long be vnespied, not yet vnprouided of fauour & helpe of seides to set him forward in place and office. Neither was any place or office put vnto him, wherunto he was not apt & fit. For byng was lo hard which with witte and industrie he could not copasse. Neither was his capacite so

Commendation of the L. Cromwell.

god,