

I will prouide for thee, and thou shalt not lacke so long as I live. Such as were there present and saw and heard the same, report it to be true.

Three things in the L. Cromwell.
1. Zeale.
2. Wisedome.
3. Authoritye.

In this worthy and noble person, besides diuers other eminent vertues, iij. things especially are to be considered: to wit, flourishing authoritie, excellencing wisdome and seruient zeale to Christ and to his Gospel. First, as touching his seruient zeale in setting forward the sinceritie of Christian faith, sufficient is to be seene before by the innumerable proclamations, and articles about specified, that more can not almost be wished in a noble man, and scarce the like hath bene seene in any.

The wisdome & policy of the L. Cromwell.

Secondly, for his wisdome and pollicie no lesse singular, ioyned with his christian zeale, he brought great things to passe, as well on this side the sea as in the other partes beyond. But especially his working was to nouitly peace abroad with foreine realmes, as may well by the kings letters and instructions sent by his meanes to his Ambassadors resident both with the Emperour the French king and the king of Scots, and also with Pope appeare. In all whose courtes, such watch and espiall he had, that nothing there was done, nor pretended, whereof he before had not intelligence. Neither was there anye sparke of mischief kindling neuer so little against kyng and the realme, which he by wit and pollicie did not quench and keepe downe. And where pollicie would not serue to obtaine peace, yet by money he bought it out: so that during all the tyme of Cromwells prosperitie, the king neuer had warre with any foreine nation: nor withstanding, that both the Pope, the Emperour, the kings of France and Scotland were mightily bent and incensed agaynst hym.

The L. Cromwell: a continual nourisher of peace.

This, as the prudent pollicie of this man was cuer circumspect abroad, to stay the Realme from foreine warres: so his authoritie was no lesse occupied in keeping good order and rule at home: first, in hampering the popish practices and disappointing their subtille deuises: secondly, in bidding and keeping other vnicely subiects vnder subiection and discipline of the lawes, whereby, as he was a succour and refuge to all godly persons, so was he a terror to the euill-doers: so that not the presence of him onely, but also the hearing of the coming of Cromwell brake many feares, and much euill rule: as well appeared by a certaine notorious fray or riot, appointed to be fought by a company of ruffins in the streete of London called Paternoster rowe. Where cartes were set on both sides of purpose, prepared to enclose them, that none might breake in to part them. It happened, that as this desperate skirmish should begin, the Lord Cromwell comming the same time from the Court through Daules churchyard, and entering into Chepe, had intelligence of the great fray toward; and because of the cartes he could not come at them, but was forced to go about the little conduit, and so come vpon them through Dauncie Alley.

A skirmish or fray in Paternoster rowe, stopped by the coming of the L. Cromwell.

This as the conuice began to waxe hote, and the people were standing by in great expectation to see them fight, suddenly at the notice of the Lord Cromwells comming, the campe brake vp and the Ruffins to go, neither could the cartes keepe in those lo cowardious campers, but well was he that first could be gone. And so ceased this tumultuous outrage, without any other parting, only through the authoritie of the Lord Cromwells name.

A story betwene the L. Cromwell and a Ruffin.

One example more of the like affinitie commeth here in mynde, which ought not to be omitted, concerning a certaine seruicant man of the like ruffinly order, who thinking to distancer himselfe from the common vniage of all other men in strange newfangled fashions by himselfe (as many there be whom nothing doth please, which is daile scene and received) tied to go with his haire hanging about his eares downe vnto his shoulders, after a strange monstrous manner, counterfeiting beyke the wyld Irishmen, or els Crinitus Ioppas, which Virgil speaketh of, as one wearie of his owne English fashion: or else as one ashamed to be seene lyke a man, would rather go like a woman, or lyke to one of the Borgan sisters, but most of all lyke to himselfe, that is, lyke to a Ruffin, that could not tell how to go.

The Ruffin with the long haire.

As this Ruffin ruffing thus with his locks was walking in the streetes, as chance was, who should meet him but the Lord Cromwell, who beholding the deforme and vnseemly manner of his disguised goyng, full of much vanitie and burtsfull example, called the man to question with him whose seruicant he was: which being declared, then was demanded, whether his maister or any of his felowes bid so to go with such daire about their shoulders as he did, or no? which when he denied, and was not able to yeld any reason for refuge of that his monstrous disguising, at length he fell to this excuse that he had made a bow,

To this the Lord Cromwell answered agayne, that for so much as he had made himselfe a votarie, he would not force him to breake his vowe, but vntill his vowe should be expired, he should lye the meane tyme in prison, and so sent him immediately to the Marshalsey: where he endured, till at length this intonius Cato being perswaded by his maister to cut his haire, by sure and petition offends, hec was brought agayne to the Lord Cromwell with his hed polled according to the accustomed sort of his other felowes, and so was dismissed.

Frier Bartolay casteth away his Friers coile.

Hereunto also pertaineth the example of friser Bartley, who wearing still his friers coile after the suppression of religious houses, Cromwell comming thorough Daules churchyard, and spying him in a bricke shop, yea said he: wilt not that coile of yours be left off? And if I heare by one a clocke that this apparel be not changed, thou shalt be hanged immediately for example to all other. And so putting his coile away, he neuer durst wear it after.

If the same Lord Cromwell which could not abyde this seruicant man to be disguised in his haire, were now in these our dayes alive with the same authoritie, which then he had, and saw these new-fangled fashions of attire, used here amongst vs both of men and women, I suppose verily, that neither these monstrous ruffes, nor these prodigious hols, and prodigall or rather hyperbolicall barbarous breeches (which seeme rather lyke barrels than breeches) would haue any place in England. In which vnmearurable excess of vesture, this I haue to marvell: first how these seruicant men, which commonly haue nothing els but their wages, and that so slender and bare, can maintain such slops, so huge and so sumptuous, which commonly stand them in moze, than their three yeares wages doe come vnto. Secondly I maruell, that their maisters and Lordes (who shall yeld to God account of their seruants doings) do not search and trie out their seruants walkes, how they come by these expences, wherewith to vpholde this vauerie, seing their stipendary wages, and all reuenues els they haue, will not extend thereunto. Thirdly, this most of all is to be maruelled, that magistrats which haue in their hands the ordyng and guiding of god lawes do not prouide moze seuerely for the needfull reformation of these enormities. But here we may well see, & truly this may say that England once had a Cromwell.

These monstrous sloppes of England laeke a Cromwell.

Long it were to recite what innumerable benefits this worthy Counsellour by his prudent pollicie, his grane authoritie and perfect scale wrought and brought to passe in the publicke Realme, and especially in the Church of England, what good orders he established, what wickednes and vices he suppressed, what corruptions he reformed, what abuses he brought to light, what crassy iuglings, what idolatrous deceptions, and superstitious illusions he detected and abolished out of the Church. What posteritie will cuer thinke the Church of the Pope pretending such religion, to haue bene so wicked, so long to abuse the peoples eyes, with an old rotten stocke (called the Roode of grace) wherein a man should sayd inclosed with an hundred wyers within the code, to make the Image goggle with the eyes, to nod with his head, to hang the lippe, to moone and shake his lawes according as the balew was of the gift which was offered? If it were a small piece of siluer, he would hang a frowning lippe; if it were a piece of gold, then should his lawes go merrily. Thus miserably was the people of Christ abused, their soules soured, their senses beguiled, and their purses spoiled, till this Idolatrous forgerie at last, by Cromwells meanes was disclosed, and the unage with all his engines hethwed openly at Daules crosse, and there torne in pieces by the people. The like was done by the bloud of Daules crosse, which in like manner by Cromwell was brought to Daules crosse, & there proued to be the bloud of a ducke.

Diuers corruptions in the Church detected and reformed by Cromwell. The Roode of Grace gogling with his eyes.

Who would haue iudged, but that the mayd of Kent had bene an holy woman and a prophetesse inspired, had not Cromwell and Traumer tried her at Daules crosse to be a strong whoze?

The bloud of Hales.

What should I speake of Daruel Bartheren, of the rood of Chester, of Thom. Becker, our Lady of Walsingham, with an infinite multitude more of the like affinitie? All which stockes and blockes of curied idolatrie, Cromwell stirred by the prouidence of God, remoued out of the peoples way, that they might walke more safely in the sincere seruice of almighty God.

The holy maide of Kent, read before.

While the Lord Cromwell was thus blessedly occupied in profiting the common wealth, and purging the church of Christ; it happened to him, as commonly it doth to all good men, that where any excellency of vertue appeareth, there enuy creepeth in; and where true pietie seeketh most after Christ, there some persecution followeth withall.

Stockes and blockes remoued out of the way.

Thus (I say) as he was labouring in the comon welth and