

Anno. 1547.

cut downe the grones, and destroyed all monuments of Idolatry in the temple the like covetous, brosse and defoulinges of Idols, Idolatry except into the Church of Christ of long tyme, this Evangelicall Josias king Edward remained, & purged the true temple of the Lord. Josias restored the true worship of God in Jerusalem, and destroyed the Idolatrous pictures, King Edward in England likewise abolishing Idolatrous houses and false invocation, reduced agayne christendome to right strictnes, & more would have brought to perfection if life and tyme had answered to his goodly purpose. And though he killed not: as Josias did, the idolatrous sacrifices, yet he put them to silence, and removed them out of they places.

Moreover, in king Josias dayes the holy Scripture & booke of Gods word was utterly neglected and cast aside, which he most graciously repayed & restored agayne. And did not so. Edwarde the like waye the selfe same booke of Gods blessed worde, and with other wholesome booke of Christian doctrine, which before were decayed and extinguished in his fathers dayes by sharpe lawes & severer punishments here in England: wherby in all poynts and respects, betwene him and this our goodly king no odds is to be found but onely in length of tyme and reigne. wherby if he might have reached by the continuance of Gods to the continuance of Josias reigne: proceeding in those beginnings, which in his youth appeared, no doubt but of his Actes, & doings some great perfection woulde have ensued to this Church and Realme. But the manifold iniquities of King Edwms defaced another plague, as after sel amongst vs: as in lequels of the story hereafter (God willing) shall be declared.

In the meane time, to proceed in the excellent vertues of this christian yong Josias (as we have begun) although neither do we know, nor will I assure vs to stand upo a full description of all his Actes: yet will we (God willing) give a little taste of the noble nature and pincely qualities of this king, wherby the reader may come with humble hearts to be thought of: yet of his doings, though they be not here all exprest.

And first to begin with that which is the chiefest property of al other externe things in a prince to be considered, that is, to be loved of his subiectes: such were the hartes of all English people towards this King inclined, and so to love him still desired, as never came prince in this realme more highly esteemed, more amply magnified, or more dearly & tenderly beloved of all his subiectes: but especially of the good & the learned sort, & yet not so much beloved, as all innumerable by reason of his rare & wonderful & happy both of vertue & learning which in him appeared above y capacity of his yeares. And as he was worthy of his subiectes diluion, so with no lesse good will he loved the againe: of nature & disposition meek, and much inclined to clemency. He alwayes spared and favoured the life of man, as in a certain illustration of his once appeared, had with Master C. heke in favouring y life of hereticks: in so much that when Johane Wucher should be burned, all the Councell could not move him to put to his hand, but were fayne to get Doct. Cranmer to persuade with him, and yet neither could he with much labor induce the king to do so saying: what may I do? will ye have me to send her quicke to the devil in her case: so that D. Cranmer himselfe confessed that he had never so much to do in all his life, as to cause y king to put to his hand, saying that he woulde save all the charge thereof upon Cranmer before God. There wanted in him no promptnes of wit, gravity of sentence, ripenesse of judgement. Fancie and love of religion was in him selfe his strength: such an organie great of God to the Church of England he was, as England had never better. Dier and besides the notable excellencies, and other great vertues in him: some more than a knowledge of tongues & other sciences, which might be learned rather byome then by sight.

Moreover there wanted not in him to this felicity of wit and deity of nature, like happiness of institution of good instructors. Neither did there lacke agayne in him any diligence to receive that, which they woulde teach him: in so much that in the middle of all his play and recreation, he would alwayes observe & keep his houre appointed to his study, being the like with much intent, all time called him agayne from his booke to pastime. In this his study, & keeping of his houre he did so profit that D. Cranmer the Archbishop then of Canterbury, by holding his to wardnes, his readings in both tongues, in translating frō Greek to Latine, from Latine to Greek agayne, in declaring to his schofellowes without helpe of his teachers, and that ex tempore, would weepe for joy, declaring to D. Cox his scholemaster, that he would never have thought that to have bene in him, except he had bene & himselfe.

To recite here his witty sentences, his grave reasons, which many times did proceed frō him, and how he woulde sometimes in a manner discoursed by his counsell, and therein of his owne moe reasons & causes touching the sayd matter: they themselves had or could denie, it was almost incredible in y age to see & tedious here to proferre.

His in him may seeme notorious and admirable, that he in these unwarlike yeeres, could tell & recite all the points, debates and crekes, not within his owne realme only, but also in Scotland, and likewise in France, what coming in there was, how the tide served in every haven or creke: moreover, what burst & what wnde served the coming into the haven.

Alfo of all his justices, maiestrates, gentlemen that bare any authority within his realme, he knew the names, their housekeeping, their religion and conversation what it was, few sermons of none in his court, especially in the Lord Protector's time, but he woulde be at them. Agayne, never was he present at any commonly, but he woulde except they or note them with his owne hand.

Besides and about al other notes and examples of his commendation, as touching the chiefest point which ought most to touch all men, for maintaining, promoting, preferring, embracing, zealous and defending the true cause and quarrell of Christs holy gospell, what was his study, his zealous fervency, his admirable constancy therin, by this one example following, amongst many other, may notably appear.

In the dayes of this K. Edward the first, Carolus the Emperor made request to the sayd king and his counsell to permit Lady Mary (who after succeeded in the crowne) to have Masse in her house without prejudice of the law. And the counsell on a time, sitting upon matters of policy having that in question, sent Cranmer then Archbishop of Canterbury, and Wadley then bishop of London, to inquire the king for the same: who coming to his grace alleged they reasons and persuasions for the accomplishing thereof, so y king hearing what they could say, replied his answer againe out of the Scriptures, so groundedly, gravely, and fully, that they were enforced to give place to his replication, and graunt the same to be true. Then they, after long debating in this manner with his maicesty, labored particularly in an other sort, and alledged what daungers the denying thereof might bring to his grace, what breach of amity of the Emperors part, what troubles, what unkindnes, & what occasions sundry wayes it woulde enforce, &c. unto whom the king answered, willing them to content themselves, for he woulde (he sayd) spend his life and all he had, rather the to agree & graunt to that he knew certainly to be agaynst the truth. The which when the Bishops heard, notwithstanding they urged hym till to graunt, and would by no means have his nay. Then y god K. seeing they importunate here, that needs they woulde have bys shrewdly consent thereto, in the ende his tender hart burrowing in bitter weeping and sobbing, desired them to be content, wherat the Bishops themselves seeing the kings zeale and constancy, wept as full as he, and toke they leave of his grace: and coming from him, the Arch bishop toke mayster C. heke his scholemaster by the hand and sayd: Ah mayster C. heke, you may be glad all y dayes of your life, that you have such a Scholer, for he hath more Dignity in his little finger, then all we have in all our bodies. Thus the Lady Maryes Masse for that tyme was sayd.

Over and besides these heavenly graces & vertues, most chiefly to be required in all saydfull and chiften maiestrates which have gouernance of Christs flocke, neyther was he also unprouided of such outward gifts and knowledge as appertein to the gouernance of his realme politick. In so much that neither he was intercept of ignorance of the exchange and all the circumstances of the same touching doings beyond the sea, but was as skilfull in the practices thereof, and could say as much as the chiftest doers in his affaires. Likewise in the entertainment of Embassadors, to whom he woulde give audience, and that to every part of they oration, to the great wonder of the that heard, doing that in his tender yeeres by himselfe, which many princes at they mature age seldom are wont to do but by other. And as he was a great noter of things y perteyned to his private affaires, so had he a skilfull waye to himselfe for every yeare, for the keeping of such records and matters, as past and were concluded by the Councell. Of whom also he woulde require a reason and cause of every thing that should passe their iudgements. And of this chifft he woulde evermore keep the key about him. His notes also to be cyphred in German letters, to the ende that those that voyaged upon him, should not read no; know what he had written.

Comparison between King Josias and King Edward.

K. Josias and K. Edward only differ in continuance of reign.

K. Edward knew the names and religion of all his Maiestrates.

The singular constancy of King Edward in maintaining true religion.

K. Edward beloved of his subiectes.

The meek nature of K. Edward.

The zealous hart of K. Edward.

The Lady Maryes Maie. stayed by the tears of K. Edward.

K. Edward well skilled in the tongues.

K. Edward skilfull in the exchange.

The readines of K. Edward to his booke.

D. Cox king Edwardes scholemaster.

K. Edward chifft for keeping of Actes and doings of the Councell.