

this Realme by that man.

But the meek and gentle times of king Edward vnder the government of this noble Protector, haue this one commendation proper vnto them, for that among y^e whole number of the populi sort, of whom some piouly did feale out of the realm, many were crafty dissemblers, some were open and manifest aduersaries, yet of all y^e multitude, there was not one man that lost his life. In summe, during the whole time of the 6. yeares of this king much tranquillity, and as it were a breathing time was granted to the whole Church of England: So that the rage of persecutiō ceasing and the sword taken out of the aduersaries hand, there was now no dainger to the godly, unlesse it were only by wealth and prosperity, which many times bringeth more damage in corrupting mens minds, then any time of persecution or affliction.

Wherby, during all this time, neither in smithfield, nor any other quarter of this realme, any was heard to suffer for any matter of religion, either Papist or Protestant, eyther for one opinio or other, except onely two, one an English woman, called Joan of Kent, and the other a Dutch man, named George, who dyed for certayne Articles not much necessary here to be rehearsed.

Besides these two, there was none els in all king Edwards reign, that dyed in any maner cause of religion, but that one Thom. Dobbe, who in the beginning of this kings reign, was apprehended for speaking agaynst the idolatry of the masse and in the same prison died: as in story here ensueth to be seene.

This Thomas Dobbe being a student and a maister of Arte in Cambridge, was brought vp in the colledge, called S. Johns Colledge, and felowe of the same, where he increased in the studye of god letters, among his equals very forward of nature and disposition simple and modest, of zeale toward God seruet patient in iniuries, inuious to no man, of much like sort & condition, as in Doves which without all bitterness of gal, are moze apt to receiue iniury then to worke wrong to any. At length this godly man intending with himselfe, and addicting hys mynde to the Christian state of Maritimus, resorted to a certayn mayden not farre off where he dwelt. For the whiche cause he was greatly molested, and wickedly abused by us. of that Colledge, whose names were Dutchinson, Spidare, and Toller, who with theyr malicious handling, scouilful dealing, opprobries, rebukes, and contumelies, so much vexed the veruous simplicity of y^e man, that they neuer let him, till at length they weryed him out of the Colledge. who there halting no rest nor quietnes by reaso of the vnrasonable and scouilful handling of his aduersaries, was compelled to seek some other place wherin to settle himself. Upon the occasion wherof coming vp to London, it chaunced him to passe through Pauls Church, whereas it happened that at the Southside of the Church, at the same tyme there was a Priest at Masse, moze bully then wel occupied being at the eleuation as he passed by. The yong man repleat with godly zeale, puryng the ignorance and idolatry of the people, in honoring that lo deuoutly which the priest lifted vp, was not able to forbear, but opening his mouth & turning to the people, he exhorted them not to honor the visible bread as God, which neither was God, nor yet ordeined of God to be honored. &c. with such other wordes mo of christian information. For which cause straight way he was apprehended by the Mayor, and after accused to the Bishop of Canterburie, was committed to the Couster the in Westgate, where he not long continued, but falling into a sickness, how, or wherupon I can not tell, shortly vp on the same charged this mortall life, whose pards notwithstanding was obtained of the Lord Protector and shoulde haue bene brought him, if he had continued. And thus much concerning Thomas Dobbe and other.

Quert and besides. I finde, that in the first yeare of the raygne of King Edward, which was an. 1547. there was one John Quine, Ieruaunt to Maister Lewnar of wyrell apprehended, accused, and sent vp to the Archbishop, of Canterburie, by the layd Ma. Lewnar his mayster & Margaret Lewnar his mistres, for these Articles.

- 1 First, for denying the Sacrament (as it was then called of the altar) to be the reall flesh and blood of Christ.
- 2 For saying that he would neuer bale his honer vnto it, to be burned therefore.
- 3 For saying that if he shoulde heare Masse, he shoulde be damned.

For this was he sent vp by his maister and mistres aforesayd, with speciall letters vnto the Archbishop, requirring him seuerally to be punished by the law for the same. But because I finde no execution following thereupon, I

therefore passe ouer this story of him.

These things promised, when this vertuous & godly yong prince (enoued as you haue heard with speciall graces from God) was now peaceably stablished in his kingdome, and had a counsell about him, graue, wise, and zealous in Gods cause, especially his vncle y^e duke of Somersset, he then most earnestly like wise desired, as well the aduancement of the true honor of almighty God, and the planting of his sincere religion: as also the vtter suppression and extirpation of all idolatry, superstition, hypocrisy, and other enormities and abuses, throughout his realmes and dominions, & therefore following, as is afoze exprested, the good example of king Josias, he determined forthwith to enter into some reformation of Religion in the Church of England.

And sozasmuch as at his first entry (notwithstanding his fathers good beginning in abolishing the vsurped power of Antichrist) he yet sold most of his lawes greatly repugning agaynst this his zealous enterprise, he therefore purposed by the aduise of his layd wise & honorable Counsell, of his owne regall power and authoroty, somewhat to prosecute his godly purpose, vntill such time as by consent of the whole estate of parliament, he might establish a moze free, perfect, and vniiforme order therein.

Wherupon intending first a generall visitation ouer all the bishopricks within his realm (therby as wot to understand, as also to redresse the abuses in the same) he chose out certayn wise, learned, discrete, and worshipful personages to be his Commissioners in that behalfe: and lo denoting them into severall companies, assigned vnto them severall Diocesses to be visited: appoynting likewise vnto every company, one or two godly learned preachers, which at every Session shoulde in theyr preaching, both instruct the people in the true doctrine of the Gospell of Christ, & in all lone and obedience to the same, and also earnestly dehoze them from theyr olde superstition and wonted Idolatry. And that they might be moze orderly directed in this their Commission, there were deliuered vnto them certayn Instructions & ecclesiasticall orders made out by the kings learned counsell, the which they shoulde both enquire of, & also commaund in his maiesties behalfe, to be thereforth obserued of every person, to whō they did seuerally appertayne within theyr sondry ciuities.

In the which, amongst other things, it was first entiaingd that all Ecclesiasticall persons shoulde themselves obserue, and cause to be obserued of other, all such Statutes as were made for the abolishing of the Bishop of Romes vsurped power, and establishing of the kings supreme authoroty, and that they shoulde every one foure times in the yeare at the least, in theyr publick sermons declare vnto y^e people, that the one being most arrogantly vsurped against the word of God, was now iustly taken away, and the other (according to y^e very true meaning of the same worde) was of most loyall duety onely to be obeyed of all his graces subiectes.

And agayne, that every the aforesayd ecclesiasticall person (having cure) shoulde preach, or cause to be preached in theyr severall cures, one sermon every quarter of y^e yeare. In the which they shoulde sincerely set forth the worde of God, & exhort the people vnto the workes of faith & mercy prescribed in the same word, and not vnto workes devised by mans fantasy, as going on pilgrimages and other like idolatrous superstitions: the which they shoulde also to the vttermost of theyr powers reprove and speak agaynst, declaring that all grace & goodnes ought onely to be sought for, at gods hand, (as the alone gener therof) & not at any other creature: And that they shoulde not onely forbyworth take down and destroy all such Images as had bene theretofore abused by pilgrimage or offerings within theyr said cures: but also shoulde not theretoforth suffer any lightes or other idolatrous oblation to be made, or set vp before any other image, then was yet suffered in the Church.

Altho that every holy day (having no Sermon in theyr Church) they shoulde immediately after the gospel distinctly read in the English, the 100. psalme, the beliefe and the 100. compassments of almighty God in the english tongue: exhorting the people not only to learn the theyr selues, but also to teach them to theyr childer & families, & also shoulde charge all Parents and gouernors of households to bring vp their youth in some good exercise or occupation: wherby they might afterwards serue the common wealth, and not ryme, and like vagabondes and idle loyterers, & the thereby incur the daunger of the lawes.

And furthermore that the layd persons (having cure) shoulde see the holy Sacramentes of Christ tenderly ministered within theyr cures: & that if any of them (by speciall licence or other causes exprested in the Statutes of this realme) should be at any time absent from theyr benefices, that

Order: take by K. Edw. for reformation of religion.

Learned preachers appointed by King Edward.

Ecclesiasticall persons must preach against the Popes vsurped power.

Sermons quarterly to be made.

Difference betweene works commaunded of God, and workes deuised of men.

Images abused with Pilgrimage to be destroyed.

Anno 1547. The 10. Commandments & the Lords Prayer in English, to be read. Parents and maisters charged in trading vp of their children, Sacraments to be reverently ministered.

Tho. Dobbe imprisoned, and in prison dyed.

Dobbe as Philosopher naturally do write haue no gall.