

course of people resorted, some of good will, some for seruice sake, and some (as the maner is) to gaze and looke. Great preparation of all parties was there throughout the whole Citie, as in such cases is accustomed, and all places were filled with mirth and gladnes. In this great assembly of the whole Kingdome, William Gardiner, who, albeit he did not greatly esteeme such kind of spectacles, yet being assured through the same and report thereof, was there also, comming thether early in the morning, to the intent he might haue the more oportunitie and better place to behold and see.

The houre being come, they flockt into the church with great solemnitie and pompe the King first, and then euery estate in order. The greater persons, the more ceremonies were about them. After all things were set in order, they went forward to the celebratiog of their Masse: for that is one serueth for all purposes. The Cardinall did create, with much singing and organie playing. The people stood with great deuotion and silence, praying, looking, kneeling, and knocking, their mindes being fully bent and set, as it is the maner, vppon the externall sacramente. How greuously these things did picke and moue this young mans minde, it can not be exprest, partly to beholde the miserable absurditie of those things, and partly to see the folly of the common people: and not only of the common people, but specially to see the King himselfe and his Council, with so many sage and wise men (as they seemed) to be seduced with like Idolatry as the common people were: In so much that it lacked very little, but that he would euen that present day haue done some notable thing in the Kings sight and presence, but that the great praise and thong that was about him, letted that he could not come vnto the altar. What neede many words? when the ceremonies were ended, he cometh home very sad and heavy in his minde: in so much that all his fellowes marueiled greatly at him: who albeit vpon diuers coniectures they conceiued the cause of his sadness, notwithstanding they did not fully vnderstand that those matters so much troubled his goodly minde: neither yet did he declare it vnto any man, but seeking solitarines & secret places falling downe prostrate before God, with manifold teares bewayled the neglecting of his dutie, deliberating with himselfe how he might reuoke that people from their impieitie and superstition.

In this deliberation and aduise his mind being fully settled, and thinking that the matter ought not to be any longer deferred, he renounced the world, making vp all his accounts so exactly (as well of that which was due vnto him, as that which he ought vnto others) that no man could intely aske so much as one farthing. Which thing done, he continued night and day in prayer calling vppon God, and continuall meditation of the Scriptures, that scarcely he would take any meate by day, or slepe by night, or that mozt, aboue an houre or two of rest in the night, as Pendi-grace his fellow companion both at bed and boord, being yet aliue, can testifie.

The Sunday came againe to be celebrate either with like pompe & solemnitie, or not much lesse, whereas the sayd William was present early in the morning, very cleanly appavelled euen of purpose, that he might stand vnder the altar without repulse. Within a while after commeth the King with all his Nobles. Then Gardiner setteth himselfe as neare the altar as he might, hauing a Testament in his hand, the which he diligently read vpon, and prayed, vntill the time was come that he had appointed to worke his feate. The Masse began, which was then solemnized by a Cardinall. Yet he late still. He which said Masse, proceeded, he consecrated, sacrificed, lifted vp on high, shewed his God vnto the people; all the people gaue great reuerence, and as yet he stirred nothing. At the last they came vnto that place of the Masse, whereas they vse to take the ceremoniall Hoste, and tolle it too and fro round about the Chalice, making certayne circles and semicircles. Then the sayd William Gardiner not being able to suffer any longer, ranne speedily vnto the Cardinall: and (which is incredible to be spoken) euen in the presence of the King and all his Nobles and Citizens, with the one hande he snatcht away the cake from the Priest, and trode it vnder his feete, and with the other hande ouerthrew the chalice. By this matter at the first made them all abashed; but by and by there rose a great tumult, and the people began to cry out. The Nobles and the common people ranne together, as amongst whom, one drawing out his dagger, gaue him a great wounde in the shoulder; and as he was aboute to strike him againe to haue slaine him, the King twise commaunded to haue him saued. So by that meanes they abstained from murder.

After the tumult was ceased, he was brought vnto the

King: by whome he was demanded what countreyman he was, and how he durst be so bold to worke such a crime against his Maiestie, and the Sacramentes of the Church: He answered: Most noble King, I am not a ha-mend of my Countrey, which am an Englishman both by birth and religion, and am come hether only for traffike of Marchaundise. And when I saw in this famous assembly to great Idolatry committed, my conscience neither ought neither could any longer suffer, but that I must needs do that which you haue scene me presently do, whiche thing (most noble Prince) was not done nor thought of me for any contumely or reproche of your presence, but onely for this purpose (as before God I do clearly confesse) to seeke the only saluation of this people.

When they heard that he was an Englishman, and called to remembraunce how the Religion was restored by K. Edward, they were by and by brought in suspition, that he had bene suborned by Englishmen thus to do, to mocke and deride their religion. Wherefore they were the more earnest vpon him to knowe who was the author and pro-mover that he should commit that act. Vnto whome he answered, desiring them that they would conceiue no such suspition of him, for so much as he was not moued there-vnto by any man, but only by his owne conscience. For otherwise there was no man vnder the heauen, for whose sake he would haue put himselfe into so manifest danger: but that he ought this seruice first vnto God, and secondarily vnto their saluation: wherefore if he had done any thing which were displeasaut vnto them, they ought to impute it vnto no man, but vnto themselves, which he vnu-reuerently vsed the holy Supper of the Lord vnto so great Idolatry, not without great ignominie vnto the Church, violation of the Sacraments, and the perill of their owne soules, without they repented.

Whilist that he spake these with many other thynges more vnto this effect very grauely and stoutly, the blood ran abundantly out of the wounde, so that he was ready to faint, whercuppon Surgeons were sent for, whereby he might be cured if it were possible, and be referred for further examination, and more greuous toyment. For they were fully perswaded that this deepe had diuers abettors and setters on: which was the cause that all the other eng-lishmen also in the same citie came into suspition, and were commaunded to safe custody. Amongst whome, Pendi-grace, because he was his bedfellow, was greuously toy-mented and examined more than the residue, and scarcely was deliuered after two yeares imprisonment. The other were much sooner set at libertie at the intercession of a cer-taine Duke. Notwithstanding their suspition could not yet be satisfied, but they came vnto his chamber to seeke if there were any letters, to vnderstand and find out the au-thor of this enterprize. And when as they could finde no-thing there, they came againe vnto him being greuously wounded, with tormentes to extort of him the author of this fact, and to accuse him as guilty of most greuous heresie. Of both whiche pointes, with such dexteritie as hee could, he cleared himselfe. wherem, albeit he spake in the Spanish tong well, yet he vsed the Latin tong much more exactly.

But they not being therewith satisfied, added another strange kynde of toyment, which (as I suppose) passeth the Bull of Pshalaris. Because there shoulde no kynde of extreme crueltie be left vnassayed, they caused a linnen cloth to be sowed round like a ball, the which they with violence put downe his throate vnto the bottome of his stomacke, tied with a small string which they held in their hands, and when it was downe, they pulled it vp agayne with violence, so plucking it too and fro through the meate pipe, in suche sorte, as with muche lesse griefe they might haue ridde him out of his life at once.

Thus at the last, when all tormentes and toymenters were weered, and that it did nothing at all preuaile to go this way to worke, they asked him whether he did not re-pent his wicked and leuitious deede. As touching the deede, answered, that it was so farre off that he did re-pent; that if it were to do againe, he thought he should do the same. But as touching the maner of the deede, he was not a litle soyy that it was done in the Kings presence to the disquietnes of his minde. Howbeit, that was not to be imputed vnto him, which neither enterprised or thought vpon any such matter; but rather to be ascribed vnto the King, in that he hauing power, woulde not prohibite so great Idolatry vsed among his people. This he spake with great feruencie.

After they had vsed all kynde of tormentes, and saw that there could nothing more be gathered of him, and also that through his woundes and paynes he could not long liue, they brought him three dayes after to execution. And first of

The oration of William Gardiner before the King.

The suspition of the Portugales vpon the facte of W. Gardiner.

The answer of William Gardiner to the false suspition of the Portu-galls.

Pendi-grace bedfellow to W. Gardiner imprisoned vpon suspition.

William Gardiners chamber searched.

The Bull of Phalaris a certaine ty-rannic was a kinde of torment made of Braselyke a Bull with fire vnder it to torment such as were put into it, and make them to roare like a Bull.

William Gardiner not repenting his fact.

A Pepithe celebration of a marriage.

The Godly zeale of W. Gardiner in seeing the Idolatry of the people and the great illwor-ship of God.

William Gardiner cleareth his booke of accounts.

William Gardiner continuing in watching and prayer.

William Gardiner aduised preparation to the accomplishment of his purpose.

The Cardinall at his Masse.

William Gardiner plucketh the Cardinall Idoll out of his hands at Masse as he was leaping about the Challice.

William Gardiner wounded with a dagger.

William Gardiner brought before the King.