

Anno 1558.

bet driuen from house to home, so many weeping eyes, so many sobbing hartes, so many children made fatherles, so many fathers bereft of theyr wiues and children, so many bereft in conscience, and diuers against conscience constrained to recant, and in conclusion, neuer a good man almost in all the Realme but suffered somethyng during all the tyme of this bloody persecution: after all this (I say) now we are come at length (the Lord be playded) to the 17. day of Nouember, which day as it brought to the persecuted members of Christ, rest from theyr carefull mourning, so it calethe me some what liketwile of my laborious wyting, by the death I meane of Queene Mary, who being long sick before vpon the sayd xvij. day of Nouember, in the yeare aboue sayde, about 3. or 4. a clocke in the morning, yeldd her life to nature, and her kingdome to Queene Elizabeth her sister.

Nouem. 17. Q. Mary endeth. Q. Elizabeth beginneth her raygne. The manner of Q. Maryes death.

As touching the manner of whole death, some say that she dyed of a Sympany, some by her mued sighing before her death, supposed she dyed of thought & sorrow: wherupon her counsell seing her sighing, & desirous to know the cause, to the ende they might minister the moze ready consolation vnto her, feared, as they sayd, that she took y thought for the kinges Maicesty her husband, which was gone from her. To whom she answering againe: In deed (sayd she) that may be one cause, but that is not the greatest wound that pearleth my oppressed minde: but what that was she would not expesse to them.

Q. Mary took thought for the losse of Calice.

Albeit, afterward she opened the matter moze plainly to M. Aile and Mistres Clarcentius (if it be true that they tolde me, whiche hearde it of M. Aile himselfe) who then being most familiar with her, & most bold about her, tolde her that they feared she took thought for king Philips departing from her. Not that onely (sayde she) but when I am dead & opened, you shall find Calice lying in my hart. &c. And here an end of Queene Mary, and of her persecution.

More English blood spilled in Q. Maryes tyme, then euer was in any kinges raygne before her.

Of which Queene this truly may be affirmed & left in story for a perpetual memoriall or Epitaph for all kings and Queenes that shall succeed her to be noted, that before her neuer was readde in story of any King or Queene of England since the tyme of king Iulius, vnder whome in tyme of peace, by hanging, heading, burning, and imprisoning: so much Christian blood, to many Englishmens harts were spilled within this Realme, as vnder the sayd Queene Mary for the space of foure yeres was to be seene, and I beseech the Lord neuer may be leue hereafter.

A brieue declaration, shewing the vnprosperous successe of Queene Mary in persecuting Gods people, and how mightily God wrought agaynst her in all her assayes.

Now, for so much as Queene Mary, during all the tyme of her raygne, was suche a vehement Adversary and Persecutor agaynst the sincere Professours of Christ Iesus and his Gospell: for the which there be many which do highly magnify & approue her doings therein, reporting her Religion to be founde and Catholike, and her proceedings to be most acceptable and blessed of almighty God: to the intent therfore that all men may vnderstande, howe the blessing of the Lord God did not onely not proceed with her proceedings, but contrary, rather how his manifest displeasure euer wrought agaynst her, in plaguing both her and her Realme, and in subuerting all her countieles and attempts, whatloeuere she took in hand: we will bestow a litle tyme therein, to perpend and suruey the whole course of her doings and cheuanities: and consider what successe she had in the same. Which being well considered, we shall finde neuer no raygne of any Prince in this Land, or any other, whiche had euer to theyr in it (for the proportion of tyme) so many arguments of Gods great wrath & displeasure, as was to be seene in the raygne of this Queene Mary, whether we behold the Moynes of her tyme, or the vnforsunate euent of all her purposes: who seemed neuer to purpose any thing that came luckily to passe, neither did any thing frame to her purpose what so euer she took in hand touching her owne private assayes.

Of good kinges we read in the Scripture, in shewing mercy and pity, in seeking Gods will in his word, & subuerting the monumentes of Idolatry: howe God blessed theyr wayes encreased theyr honours, and mightely prospered all their proceedings: as we see in king Dauid, Salomon, Iostas, Iosaphath, &zechias, with such other. Manasses made the Streets of Hierusalem to swimme with the blood of his subiects, but what came of it the septs doth testify.

The raygne of Queene Mary how vnprosperous it was both to her and to her wealme in all respects

Q. Mary neuer had good successe in any thing she went about.

A good king alwayes maketh a flourishing realme.

Of Queene Elizabeth, whiche now reigneth among vs, this we must needs say, which we see, that she in sparing the blood, not onely of Gods seruantes, but also of Gods enemies, hath doubled now the raygne of Queene Mary her sister, with such abundance of peate and prosperitie, that it is hard to say, whether the realme of England felt moze of Gods wrath in Queene Maryes tyme, or of Gods laudour and mercy in these so blessed & praeccable dayes of Queene Elizabeth.

Compassion betwene the raygne of Q. Mary and Queene Elizabeth.

Samuel speaking his minde in the Countaile of the Iharilets concerning Christs religion, gaue this reason, that if it were of God, it should continue, who soeuer sayd nay: If it were not, it could not stand. So may it be sayde of Q. Mary and her comithe Religion, that if it were so perfect and Catholike as they pretend, and the contrarye sayth of the Gospellers were to creditable and hereticall as they make it, how commeth it then, that this so Catholike a Queene, suche a necessarye pillar of his spous hys Church, continued no longer, till shee had vterly rooted out of the land this hereticall generation? Ya how chanced it rather, y almighty God, to spare these pooze heretics, rooted out Q. Mary so laoure from her throne, after she had reigned but onely v. yeares and v. monthes?

Gamaelieles reason for Atheis.

How furthermore, howe God blessed her wayes and endeuours in the meane tyme, while shee thus persecuted the true seruantes of God, remayneth to be disculled. Where first this is to be noted, that when shee first began to stand for the title of the Crowne, and yet had wrought no resistance agaynst Christ and his Gospell, but had promised her sayth to the Sussolke men, to maintayn the religion left by king Edward her brother, so long as shee went with her, aduanced her, and by the meanes of the Gospellers brought her to the possession of the Realme. But after that shee breaking her promise with God & man began to take part with Steuen Bardmer, and had geue ouer her supremacie vnto the pope, by and by Gods blessing left her, neyther did any thing well thaire with her afterward during the whole tyme of her Regiment.

Q. Mary professed to long as she went not agaynst the Lord.

Q. Maryes promise to the Gospellers broken.

For first incontinently the sayest and greatest ship she had, called great Harry, was burned: suche a vessel as in all these partes of Europe was not to be matched.

The ship called the great Harry burned.

Then would shee needs bring in king Phillip, and by her strange marriage with him, make the whole realme of England subiect vnto a stranger. And all y notwithstanding, either that shee did or was able to doe, shee coulde not bring to passe to let y crowne of England vpon hys head. With king Phillip also came in the Pope and his popish Masse: to whom also her purpose was to restore agayn y Monkes and Nunnes vnto theyr places, neyther lacked there all kind of attempts to the bittermost of her ability: & yet therein also God stopp her of her will, that it came not forward. After this, what a death happened in her tyme here in her land: the like wherof hath not lightly in England bene seene, in so much that in sundry places her poore subiects wer sayne to feed of accoynes for want of Sozne.

Q. Maryes marriage with a stranger.

Q. Mary displeasur of her purpose in Crowning king Phillip.

Q. Mary stopp'd of her will in restoring Abye landes.

Furthermore, where other kinges are wont to bee renowned by some worthy victory and prowes by them achieved, let vs now see what valiaunt victory was gotten in this Queene Maryes dayes. King Edward the vi. her blessed brother, how many rebellions did hee suppress in Devonshyre, in Northfolke, in Orfordshyre, & els where: what a famous victorye in hys tyme was gotten in Scotland, by y singular working (no doubt) of Gods blessed had rather then by any expectation of man: K. Edward the thyrd (which was the xi. B. fro y conquest) by princely puissance purchased Calice vnto England, which hath bene kept English euer since, till at length came Queene Mary, y like wille from the sayd K. Edward, which lost Calice fro England agayne: so that the winnings of this Queene wer vey small: what the losses were, let other men iudge.

The victory of K. Edward 6. in Scotland.

The ill lucke of Q. Mary in losing Calice.

Wherto the assayes of Queene Mary haue had no great good successe, as you haue heard. But neuer worse successe had any woman, the had she in her childbyth. For being one of these two most needs be granted, that either she was with child or not with child, if she were to child & did trauaile, why was it not seene: if she were not, howe was at the reatim deluded? And in the meane while where were all the prayers, y solemne processions, y deuout masses of the Catholike Clergy? why did they not pleuayle with God, if they Religion were so godly as they pretend? If they Masse Ex opere operato be able to fetche the Childre from heauen, and to reach down to Ihergatozy, how chanced then they coulde not reach to the Queenes chamber, to helpe her in her trauaile, if she had ben with child in deed: if not, howe then came it to passe, that all the Catholike Church of England did so erre, & was so deeply deceiued? Queene Mary, after these manifold plagues and correctiōs, which might sufficiently admonish her of Gods displeasure, which might sufficiently admonish her of Gods displeasure.

The 11. king of the Conqueror got Calice, and the 11. agayne after him loit it.

The ill lucke of Queene Mary in her childes byrth.