

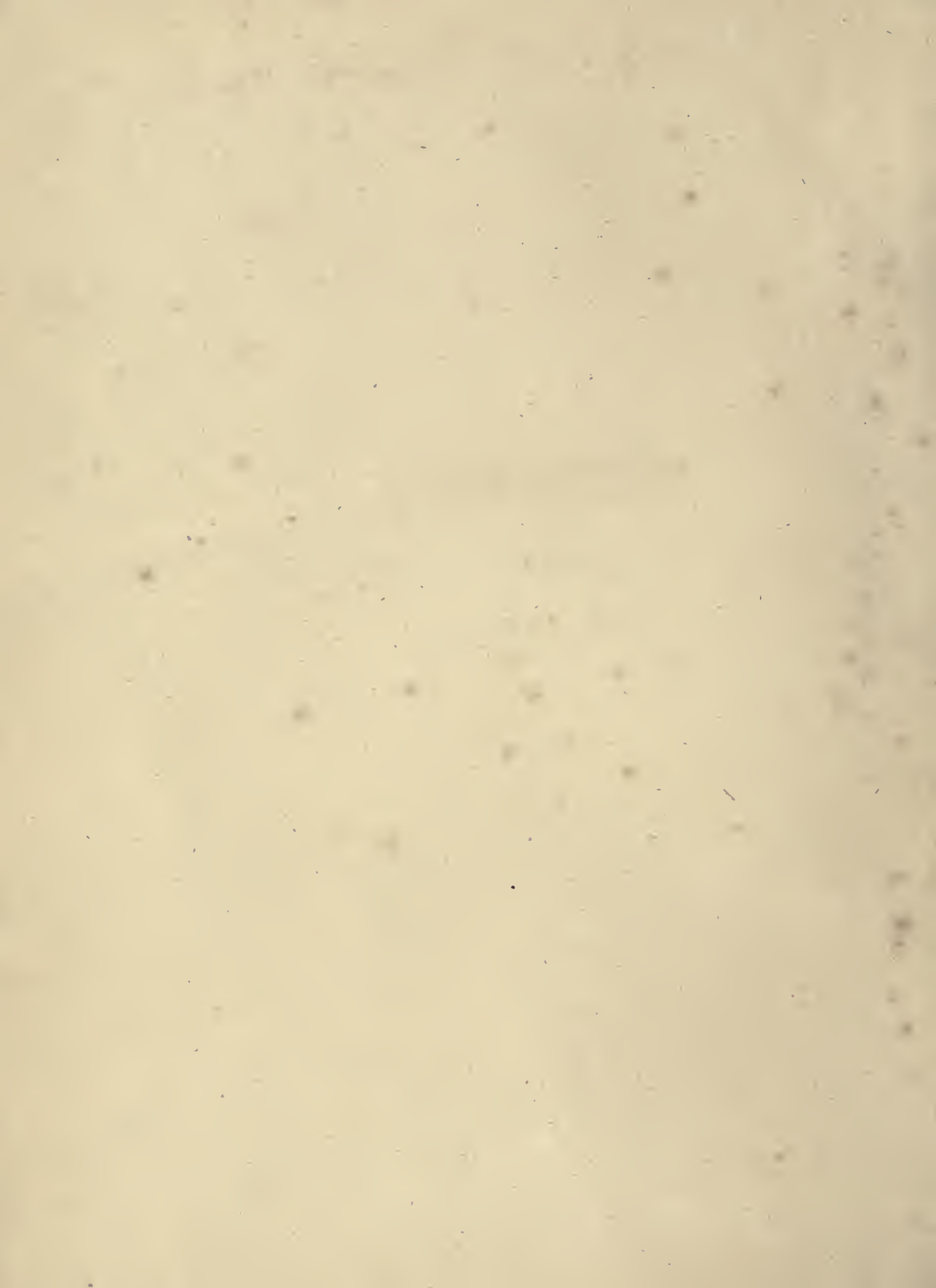


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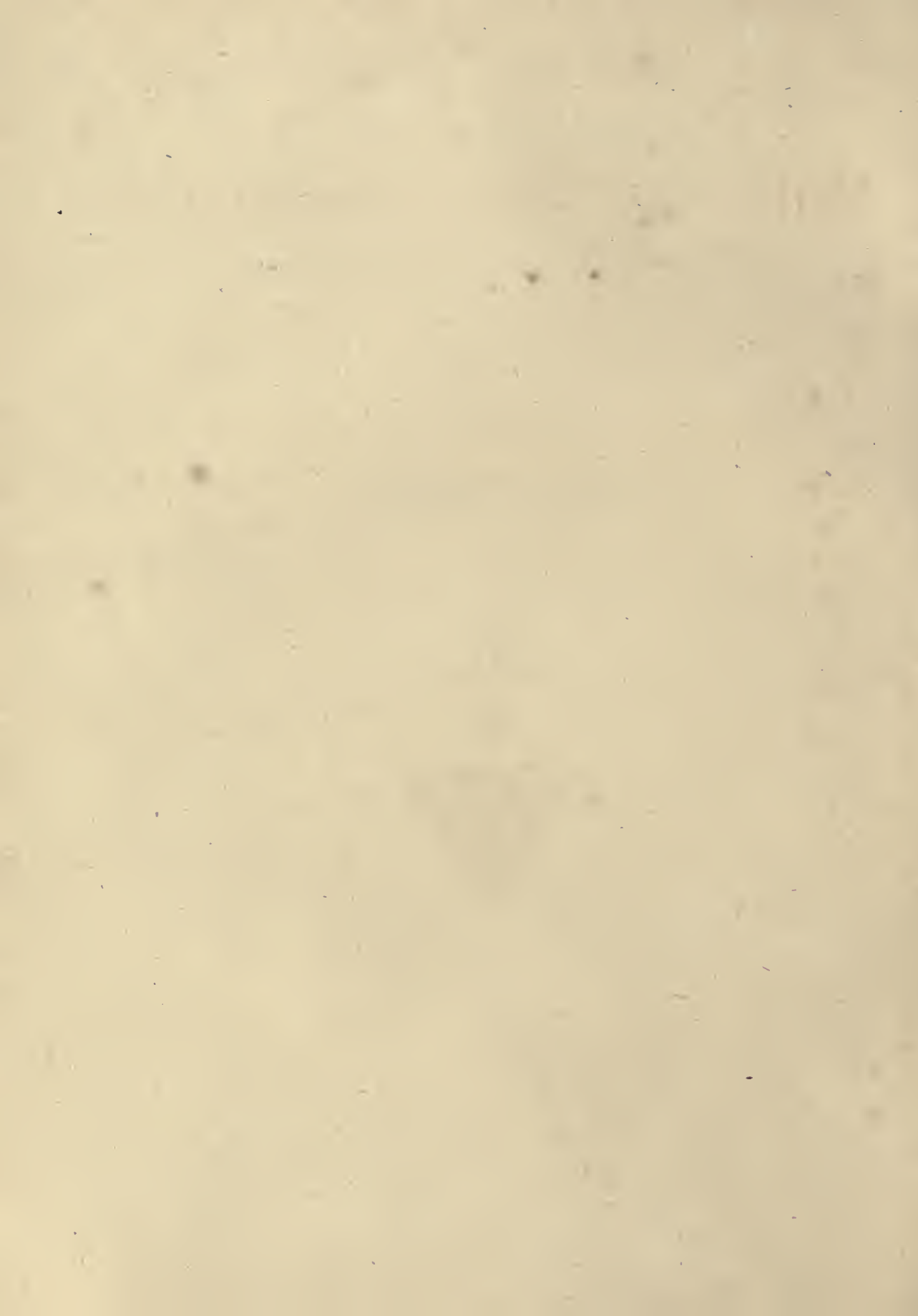






THE HISTORY OF GRISILD
THE SECOND.





THE
History of Grifild the Second:

A NARRATIVE, IN VERSE, OF THE DIVORCE
OF QUEEN KATHARINE OF
ARRAGON.

WRITTEN BY WILLIAM FORREST,

SOMETIME CHAPLAIN TO QUEEN MARY I.,

AND NOW EDITED, FOR THE FIRST TIME,
FROM THE AUTHOR'S MS. IN THE
BODLEIAN LIBRARY,

BY THE

REV. W. D. MACRAY, M.A., F.S.A.



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1875.

History of the City of New York

By James Osgood Smith

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The Roxburghe Club.

MDCCLXXV.

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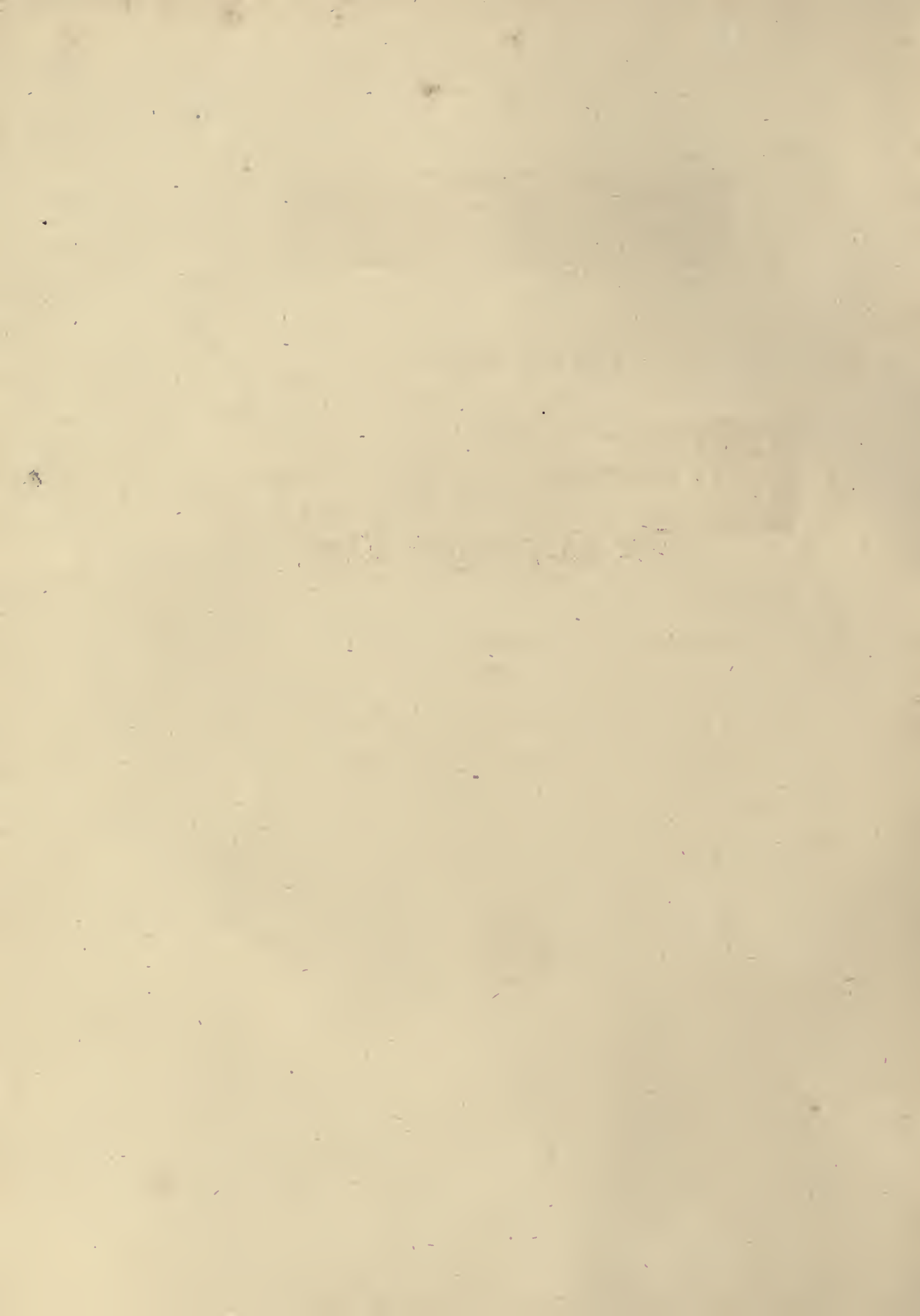
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Preface.



THE poem now for the first time printed, is one which has been almost entirely overlooked by those who have written on the important portion of English history to which it refers. Although its existence has been known to the literary world by its being mentioned by Wood, Tanner and Warton, and by a few short extracts occasionally printed (as mentioned hereafter), it has nevertheless remained in undeserved obscurity. Little as it can claim of regard for poetical merit, there are yet a quaintness and a simplicity in the greater part of it that always redeem it from contempt, and often render it amusing. But it is in the illustrations of contemporary history which it affords that its chief value lies. Fresh in personal knowledge of the events of which he writes, and of scenes of some of which he was an eye-witness, and enabled by official position as a royal chaplain to relate some things with special certainty, William Forrest gives us here a record of the Great Divorce, which is second

in date only to the eloquent protest of Cardinal Pole, contemporary with the narrative of Harpsfield,* and earlier than the histories of Campian and Sanders, amongst those who espoused the cause, as well as maintained the faith, of the rejected Queen.

Of the personal history of this "fymple Preeifte," as he with sufficient reason styles himself, very little has as yet been ascertained. We learn from himself that in the year 1530, when the King sent to Oxford to procure the judgment of the University in his favour, he was then present at the discussions which ensued, "attending upon a certain good man" whose name he has unfortunately omitted. It is possible that he was himself a native of Oxford, since a family of the name of Forest was long settled there, as one of some little civic importance. In the records of the parishes of St. Peter-in-the-East and St. Peter-le-Bailey, various persons of the name of William Forest are met with between the years 1509 and 1600, and Dr. John Underhill, the third bishop of Oxford during the reign of Queen Elizabeth,† was the son of the widow of one of these. We find from the Calendars of the State Papers that there were also several persons bearing the same family name who were connected with the Court. Edward Forest was Groom of the Chamber to Queen Katharine in 1517, and Miles Forest held the same office about the King, with whom he appears to have been in great favour;

* Nicholas Harpsfield's account of the divorce still remains in MS. (in duplicate copies) in the library of New College, Oxford. A notice of it is appended to this Preface.

† MS. collections for the city of Oxford, by Mr. W. H. Turner, now transferred by him to the Bodleian Library.

while father John Forrest, Prior of Greenwich, and Provincial of the Franciscans in England, who was burned in 1538 for denying the King's Supremacy, was Chaplain to Queen Katharine. Doubtless it was from some near relationship to these that our author obtained his introduction at Court, and became subsequently, as we learn from himself that he did become, Chaplain to Queen Mary. A servant of the same name was also employed by Cardinal Wolfey, who probably claimed kindred with the rest.*

That our author was an eye-witness of the erection of Wolfey's College upon the site of the Priory of S. Frideswide, is evident from the way in which he describes the "loitering," from the lack of good overseers, of the thousand workmen thereon employed. And that he was appointed to some post in the College as re-founded by the King, appears from the occurrence of his name amongst the pensioned members after its dissolution, as the recipient of an annual allowance of £6, in 1553 and 1556.† That he was present at the

* It may even be that as our author became a member of Cardinal College, either on its original or on its second and regal foundation, that he himself was the retainer of its Founder, but, if so, that gratitude which has been defined as "the expectation of benefits to come," left him free after the fall of his master to speak of him in the same terms as does Sanders, and almost in the language of Roy or Skelton. The only mention of the name of Forrest found in the early registers at Christ Church, occurs in the "Dean's entrance-book," where there is the entry of a commoner so named (whose Christian name is not given), under date of May, 1555. (Information of Rev. T. V. Bayne, M. A.)

† When this pension ceased to be paid has not been as yet ascertained. The Issue Roll of the Exchequer for the 9th year of Elizabeth (1566-7) being the first roll of her reign now remaining in the Public

funeral of Queen Katherine at Peterborough, in 1536, is shown by his recital of details which are not preserved, it is believed, by any other writer. In 1548 we find him dedicating his version of the treatise *De regimine principum* to the Duke of Somerset, as also in 1551 his paraphrases of some of the Psalms. This continued choice of patron, together with the character of the latter work, gives some reason for Warton's suspicion "that our author could accommodate his faith to the reigning powers."* A further and a strong corroboration of this is found in the curious fact that while in the poem before us he inveighs strongly (at p. 67) against Dr. Cox, the Chancellor of Oxford, for persecuting all clergy and "religious" who continued to wear their shaven crowns, he yet, at the beginning of his treatise on the *Governance of Princes*, represents himself in a neat drawing as a rather young man, with somewhat ostentatiously full and flowing hair, in the attitude of presenting his book to the Protector. But in 1553 we find him, on the other hand, coming forward with warm congratulations on the accession of the new and reactionary sovereign.

Among Browne Willis's MS. collections for Buckinghamshire preserved in the Bodleian Library, double entries are found of the presentation of William Forest by Anthony Lamson, on July 1, 1556, to the Vicarage of Bledlow, in that county. In Lipscomb's *History of*

Record Office,—a bulky record of enormous length,—has been kindly examined for the Editor by his friend Mr. H. Gough, with the negative result of ascertaining that Forrest's name does not occur there.

* *Hist. of English Poetry*, sect. 53.

Buckinghamshire, the name of the presentee is given as William *Fortescue*. As the county was then in the diocese of Lincoln, the episcopal register which contains the record of the presentation is consequently preserved at Lincoln, and it has not been possible for the Editor to make a search there, and clear up the discrepancy.*

In 1558 Forrest presents to his royal mistress the poem here printed, which he tells us was completed on the 25th of June. Of his fortunes after her decease we know nothing, except that from the fact of his dedicating his *History of Joseph* to Thomas Howard, Duke of Norfolk, shortly before that nobleman's execution in 1572, we may conjecture that he found a refuge, under the again-altered state of things, in the protection of that staunch adherent of the unreformed religion. And that Forrest himself then remained in the same faith to the last, may be gathered from the fact that all that we know further about him is that the two dates of "27 Oct. 1572, per me Guil. Forrestum" and "1581", occur, the one at the end and the other at fol. 95 of a volume (Harl. MS. 1703) containing a poem which treats of the Life of the Blessed Virgin and of the Immaculate Conception, in the spirit of a most devout adorer, as well as other controversial verses. But in religion,

* As B. Willis used the Lincoln Registers, it is, however, probable that he has taken his own entry from them. In reply to a letter addressed to the Vicar of Bledlow, with the enquiry whether any parish records exist which might give the true name, the Editor has been informed that the Registers do not reach back further than to 1592. If our author was really the person presented, his pension probably ceased on the promotion. The next incumbent of the parish was appointed in 1576.

although Roman, he was not Papal; he shared that old English dislike to the usurped domination of the Bishop of Rome, which so largely helped to the general acceptance of the high-handed measures of Henry VIII. In one of his poems in the Harleian MS. he speaks strongly of the right of each national branch of the Church to enjoy self-government, and of each Bishop to rule his own diocese, relegating by name the Bishop of Rome to his own see.* The right use of relics is treated of with great moderation in his *History of Joseph*.

Apart from theological views, Forrest often displays in his various writings great good feeling and good sense, with a strong love of justice and fair dealing. This is particularly shown in his *History of Joseph* and the *Governance of Princes*, where there is much on the management of servants, the condition of the poor, and the raising of rents, which is full of interest, and affords curious illustrations of the times.

In the poem before us, its simplicity and ruggedness, through which nothing in the narrative is sacrificed to elegance of diction (the author himself telling us, at p. 133, that he regards truth more than accuracy of metre), render its historical illustrations the more interesting and trustworthy. In addition to the points to which the few notes appended to this volume refer, other matters deserving notice are, the distinct statement of the mercenary views of Henry VII. in regard to his son's marriage with the widowed Katharine; † the description of

* See Appendix, p. 187.

† The Simancas State Papers (calendared as yet only to the year 1526), afford full confirmation of the miserable money-getting aims

Katharine's personal appearance, and of her devotion and alms-deeds;* the notices of the character of Henry VIII., depicted with great apparent fairness, and the account of the proceedings in Oxford at the Convocations about the divorce.†.

which influenced Henry VII. They show that after the death of Prince Arthur, he actually at first proposed to marry Katharine himself; a proposal which, however, affords strong presumptive evidence that her marriage had never been consummated. They show also that, in her early English days, she was far too much influenced by a young Confessor, of immoral character, Fray Diego Fernandez, against whom the Spanish ambassadors themselves constantly protested, and who was at last judicially dismissed about the year 1515. Mr. Bergenroth believes that these letters contain imputations on the honour of Katharine herself; but the idea seems very far from being borne out by the documents themselves, while it is contradicted by the whole history of her life; and if it were correct, we may be sure that Henry VIII. would not have hesitated in after years to have availed himself of the evidence which would have been forthcoming. We learn from the Preface, by Don Pascual de Gayangos, to the first part of vol. iii. of the Calendar of these State Papers (1873, p. x.), that there is in the Library of the Escorial, a history of Henry VIII. from 1530, with part of the reign of Edward VI., written by a Spanish lawyer who came to England in Katharine's suite, which is "full of interesting details."

* "Seeleden is seene Pryncestse the pooare to vifyte

And with her owne handys the same tapparayle."—(P. 145.)

In our own days this rare sight is happily not infrequently reproduced in the acts of our own Queen.

† The corruption and intimidation that were employed on the King's side are well known. The amusing but very doubtful story told in Wood's *History of Oxford* (vol. ii. p. 46, 1796), of a regent-master of Balliol College, who bore the very apocryphal name of King Henry, rushing to vote at a convocation held clandestinely at midnight, against the divorce, with his breeches thrown hastily over his shoulders instead of a hood, and for which Wood only gives as a reference "Anon. MS.," is taken from a MS. in his own collection now in the Bodleian Library, D. 18, entitled, "Apology for the Government of the University, against Hen. VIII. 1597."

The frequent use of proverbs and proverbial expressions is a characteristic of the simplicity of Forrest's style, as it was of the style of his friend Alex. Barclay, the translator of Brandt's *Ship of Fools*, of whom (scantily noticed by contemporaries*) he gives some interesting particulars which will be found in the Appendix to this volume. A list of those which occur in the present poem, and of some which have been noticed in his *History of Joseph*, is subjoined in the note below. † In his spelling, Forrest constantly doubles in a rather unusual manner the vowels *e* and *o*, and in words ending in *ew* or *ue*, generally transposes these two letters, writing *knwe*, *nwe*, *rwe*, *dwe*, for *knew*, *new*, *rue*, *due*, &c. He also almost invariably places an acute

* See Mr. T. H. Jamieson's "Life of Barclay," prefixed to his edition of Barclay's *Ship of Fools*, p. lxxxii. 4to. Edinb. 1874.

† "Man proponeth, God disposeth," p. 33.

"To pick a thank," p. 49.

"Two wits better than one," p. 51.

"To have an oar in a thing," p. 54.

"Like a dog with a burnt tail," p. 58.

"The glover said the dog was mad, in order to have his skin," p. 81.

"Inter pontem et fontem," p. 123 ["Misericordia Domini inter pontem et fontem;" a saying ascribed to S. Augustine].

"Happy the brood in which there is neither thief nor unthrift," p. 156.

"Had I wist," p. 158.

"Blessed are they that live in rest," *ibid.*

"To draw by one string," p. 159.

In the *Joseph* these are met with amongst others:—

"To kiss the post," p. 172.

"Let him that is cold blow the coal," p. 172.

"The young cock crows after the old," p. 177.

"Thou shalt scarce know the moone from a greene cheese."

"A newe broome sweapeth bothe fayre and cleane."

accent over the article *a*, and occasionally over that letter at the commencement of a word.

Warton (*Hist. Poet.*) describes Forrest as being "eminently skilled in music," and says, that "with much diligence and expense he collected the works of the most excellent English composers that were his contemporaries." His love and knowledge of Church music may be inferred from the passage at p. 141, where he says that no such "melodious song" was heard throughout the world as was heard in England, from the mention of his own performance of divine service at p. 186, and from his notice of the Protestant composer, whilom his friend, on the same page.* But the only positive evidence of which the editor is aware, is afforded by the MS. in the Library of the Music School at Oxford, which Warton mentions. It is a collection of eighteen Masses, in six parts, and consequently in six volumes, in oblong quarto, written by two hands. In the counter-tenor book is the following inscription:—"William Forrest hunc librum juræ (*sic*) possidet, cum quinque aliis eidem pertinentibus;" the date of 1530 has been added by a later hand.† The volumes are bound in black calf, stamped in double compartments, bearing—1, The arms of England, with the dragon and greyhound as supporters, and in the upper corners the sun and moon, and shields with crosses; 2,

* Probably this was John Taverner, of whom Fuller says (*Church Hist.*, cent. xvi. p. [171].) that he repented of having set so many Popish ditties to music.

† Burney MS. 357 (Brit. Mus.) written in the eleventh or twelfth century, formerly "Liber Sancte Marie de Thame," bears also Forrest's name as owner: "Liber Gulielmi Forresti."

The Tudor rose, supported by angels, and with the pomegranate (the badge of Katharine of Arragon) below, surrounded by the motto,—

“ Hec rosa virtutis de celo missa fereno
Eternū florens regia scepra feret.” *

It would appear from this binding that Forrest had obtained these volumes from the royal library.

It now only remains to describe the MS. from which this volume is taken, and to enumerate the other extant writings of its author.

The *History of Grisilde the Seconde* † exists amongst the MSS. of Ant. à Wood in the Bodleian Library, No. 2 of that collection which was bought by the University after his death. It is evidently the copy presented by the author to Queen Mary, being beautifully written on fine vellum, ‡ and having been originally “ bound in laced

* This motto, found on the binding of many of the King's books, appears to have been afterwards adapted to Anne Boleyn, by the addition of a monogram of the letters AH. ! The Bodleian Library possesses a Sallust, printed in 1519, which bears on its covers the arms of England, impaling those of Castile, Leon, Arragon, Sicily and Granada, on one side, and those of England alone on the other. It may possibly have been used by Mary as one of her school-books. Many English and Latin words are interlined in the text in two or three contemporary hands, and a few of these interlineations bear some resemblance to the handwriting of her father.

† In the scheme of education drawn up in 1523 by Jo. Lud. Vives for the use of the Queen in the training of her daughter, the “*Gresilida vulgata jam fabula*” was one of the very few stories sanctioned as fit for perusal (Madden's *Privy Purse Expenses of P. Mary*, 1831, p. cxxiv.) It is curious that this story of Patient Grisild should thus afterwards have been taken as the type of the life of Katharine.

‡ Proper names occurring in the poem are written in red ink; these are here printed in italics, but other rubricated words, which frequently occur, have not been thus distinguished.

fatin." Nearly all the lace has now disappeared, and the fatin is tattered and faded. It has clasps, and brass bosses with the words "Ave Maria, gracia plēa" at each corner, as well as a centre boss. It formerly belonged to Ralph Sheldon of Weston Park, Warwickshire, who gave it to his friend Wood. Wood extracted some passages in his English Annals of the University of Oxford, being the accounts of the Convocations about the divorce and of the doings of Dean Cox of Ch. Ch. (pp. 75-79 and 66-68 *infra*) which are printed in Gutch's edition of the *Annals* (1796) vol. ii., pp. 47-49 and 115-117. The whole of the ninth chapter was contributed by Dr. Bliss in 1814 to vol. iv. of Sir E. Brydges' *British Bibliographer*, where it occupies pp. 200-5. Dr. Bliss also printed the first three stanzas of the *Oration Consolatory* in the account of Forrest given in his edition of Wood's *Athenæ*, vol. i. col. 300. And Sir F. Madden printed the first five stanzas of chap. iv., respecting the education of Mary, in his Preface to Mary's *Privy Purse Expenses*, p. cxix. With these few exceptions the whole of the poem has hitherto remained inedited.

Forrest's other known poetical works are as follows:—

I. *The History of Joseph the Chaste composed in balladde royall crudely*; largely derived from the Testaments of the Twelve Patriarchs. In two parts: the first, containing the story of Joseph's adversity, in forty-seven chapters; the second, containing his prosperity, in forty-two chapters. Dedicated to Thomas Howard, Duke of Norfolk, and dated as having been finished 11th April, 1569, but said by the author to have been originally

written twenty-four years before. A copy on vellum in two volumes folio was in the possession of Mr. Charles Theyer in 1697, being numbered 243, 244 in the list of his MSS. in Bernard's *Cat. MSS. Angliæ*. He showed Wood one volume in 1680, and told* him he intended to give it to University College Library. This intention was carried out before 1700, and in the library of that College the first part remains, handsomely bound in tooled calf with corner bosses.† The second part is now (together with others of Theyer's MSS.) in the Royal Library, British Museum, 18. C. xiii., bound in a more recent covering of vellum. Another perfect copy of the work, containing both parts in one folio volume of 286 pages written on paper, is in the possession of Rev. J. E. A. Fenwick, at Thirlestane House, Cheltenham, being in the vast collection of MSS. of the late Sir Thomas Phillipps, which that gentleman has inherited. At the end it has the initials of an old owner, E. B., with the Welsh motto (the motto of the families of Meredyth and Mostyn), "Heb Dhuw, heb dhim." In 1693 it was in the possession of the Earl of Stamford; afterwards in that of Thomas Lloyd, Esq., at whose sale in July, 1819, it was purchased by Mr. Heber for £20 10s.; at Heber's sale in February, 1836, (part xi. p. 80, No. 796), it was purchased by Thorpe, the bookseller, for the small sum of £6 16s. 6d., in whose catalogue of MSS. in 1836 it is described, and who sold it finally to Sir Thomas Phillipps for £12 12s. This copy appears

* Wood MS. D. 18.

† For free use of this MS. the Editor is indebted to the courtesy of A. Chavasse, Esq., the Librarian.

to contain some additions to the other ; in part i. there is a curious chapter comparing a Welsh lady (noted in the margin as being Anne Vavafer, wife of Andrew Vavafer, whose paramour was one Richard Parry,) to Potiphar's wife, Memphytica, with notices of her pride and evil manners ; and at the end of the volume there is an address to all classes of persons urging the perusal of the book for the lessons which it contains. At the end of the dedication to the Duke of Norfolk (who was beheaded in 1572), there is this note in red ink,—“ Of this Dukes myserable fall shortlye after the dellyverye of this Booke, looke at thende of this fame ” ; but those, however, who look, find nothing.*

II. A version and variation of the treatise called Aristotle's, but really written by Ægidius Romanus towards the end of the thirteenth century, entitled *De regimine principum*. This was written in 1548, and dedicated, as before mentioned, to the Duke of Somersset, but intended, when sanctioned by him, for the use of Edward VI. A copy on vellum, in quarto, containing seventy-eight leaves, is in the Royal Library, Brit. Mus. 17 D. III. The additions made by Forrest himself contain much of very great interest.

III. A metrical version of some of the Psalms ; written in 1551, and also dedicated to the Duke of Somersset, with a high panegyric on Sternhold. A paper MS. in octavo, Royal Libr. Brit. Mus., 17 A. XXI. This appears to be the MS. formerly in Westminster

* The Editor desires to express his obligations to Mr. Fenwick for kindly permitting him to examine this volume.

Abbey, No. 225, which is described in Bernard's Catalogue in 1697 as "Some Pſalms in Engliſh verſe, by W. Foreſt," but which is no longer to be found there. The Pſalms here verified are, 6—20, 22, 23, 25, 30, 32, 35, 37, 42, 45—47, 52, 53, 55, 56, 59, 60, 65, 66, 69, 71, 74, 85, 87, 92, 94, 95—97, 100, 112, 129, 148, 150, together with the *Te Deum*, *Benedictus*, *Magnificat*, and *Nunc Dimittis*. Out of theſe forty-nine, fifteen had been previously paraphraſed by Sternhold in his collection of thirty-ſeven Pſalms printed in 1549. In the MS. noticed under the next head, there are alſo verſions of Pſalms 1—6, 8, 11—13.

IV. Life of the Bleſſed Virgin Mary; a poem in praiſe of her, and in honour of the Immaculate Conception; followed by miſcellaneous moral and religious verſes; dated from 1572 to 1581. Harleian MS. 1703, a folio volume on paper. On the fly-leaf is written "W. Foreſt's Poems to Q. Mary." This is the title given in Bernard's Catalogue in 1697 to No. 44 of the MSS. then in the poſſeſſion of Henry Worſeley, of Lincoln's Inn. It ſeems, moreover, that this is the volume deſcribed in Wood's *Athenæ*, as having been in the poſſeſſion of the Earl of Aileſbury.* It has the ſame motto and initials on the firſt leaf as the Phillipps MS. of the *Joſeph*, "Heb Dhuw heb dhim. E. B."

V. *A new Ballade of the Marigolde. Imprinted at London in Alderſgate Street by Richard Lant.* Verſes on

* Some theological and controverſial treatiſes, apparently in proſe, are alſo there enumerated as being in the Earl's poſſeſſion, which have not as yet been further traced.

the accession of Queen Mary: signed with Forrest's name. Fourteen stanzas of eight lines.

A copy of the original broadside is in the library of the Society of Antiquaries at Burlington House; and it was reprinted by Thomas Park in vol. x. of the second edition of the *Harleian Miscellany*, 4to. Lond. 1813, p. 253.

VI. *Pater Noster* and *Te Deum*, verified as 'a Prayer and a Thanksgiving for Queen Mary. These are only found in the first edition of Foxe's *Acts and Monuments*, printed in 1563, pp. 1139-40, and have never been reprinted in any subsequent edition. Foxe thus introduces them:—"And for so much as prayer is here mencioned for Quene Mary, here folowethe to be sene the Pater Noster then sette forth in Englishe meter, compiled or rather corrupted by one W. Forest.

* * * * *

*The Pater Noster to gods glory,
with prayer to him for Quene Mary,*

Our father which in heauen doste fit

We sanctifie thy name,

Our praier we praye thee to admyt,

Quene Mary faue from blame."

[&c. Six more quatrains.]

"*Te deum, lauding God specially,*

with prayer therein for our Quene Mary.

O God thy name we magnifie,

In thy sanctuary,

For that thou hast of thy mercy

Sent us our Quene Mary.

To thee this all our Englishe grounde
 Doth render prayfe alway :
 Whome mercyfull hath euer founde,
 So healpe vs styll we praye." [&c. 116 lines more.]

As these compositions both end with the formula, "Finis, quod W. F.," they were probably printed as broadsides, like the preceding poem.

With these the list of Forrest's known poems concludes; poems which, however profaic under the form of verse, are all of them full of interest, alike as illustrations of the history and manners of his times, and as illustrations of language. Under both aspects it is believed that this volume will be found to deserve no little regard.

DUCKLINGTON RECTORY, OXON.,
 May 29, 1875.



Note to Page xii.

NICHOLAS HARPSFIELD'S Treatise concerning Marriage, occasioned by
the Divorce of Q. Katharine (New Coll. MS. 311.)

In Three Books.

BOOK I.—Certain Reasons and Arguments to justify the Marriage, with an Abstract of a book written in Latin by Bp. Fisher, “and never yett printed so farre as wee knowe,” in answer to the book printed in England, both in Latin and English, in defence of the censures of the Universities.

BOOK II.—Answers to (i.) Egidius de Bella Mera, “that long before our tyme writeth of this matter;” (ii.) Marcus Mantua, “a learned lawyer of Padua and one of our owne tyme;” (iii.) a little Latin book of Mr. Robert Wakefield, one of the King's chaplains, against Bp. Fisher, printed (there is also extant “some booke of his which I have not seene”); (iv.) an anonymous dialogue in English called “The Glafs of Truth.” With an historical discourse of the Divorce, and the contents of certain letters sent by the King and Cardinal Wolsey to the King's agents at Rome.

BOOK III.—Discourses on the Acts of Parliament about the divorces of Katharine, Anne Boleyn, and Anne of Cleves, shewing the repugnance of the same to the book made in defence of the divorce of the first, and the manifold plagues that fell afterwards on the King's marriages and on the whole realm. [This book includes a vindication of Sir Thomas More.]

The treatise was written during the reign of Q. Mary (f. 302).

Interesting extracts about Q. Katharine's manner of life and habits of devotion while at Buckden, and the results of the dissolution of abbeys, are printed by Hearne at pp. 640-645 of his Glossary to Langtoft's Chronicle. The account of the secret marriage with Anne Boleyn, printed in

Latin by Le Grand (*Hist. du Divorce, &c.*, 1688, vol. ii. pp. 109-111.) from an anonymous MS. narrative, and which has been quoted from him by all later historians, is here found almost *verbatim* in English (ff. 244-5.) There are curious anecdotes (amongst others) of the licking up by a dog of the blood from the body of Henry VIII. before his embalming (in fulfilment of a warning uttered by Peto, the Observant Friar, in his famous sermon before the king), as reported by one William Confell, who said he was there present, and with much ado drove away the dog (f. 209); and of Cranmer's being nominated Archbishop of Canterbury when attending upon the King at a bear-baiting (f. 308^b), as also of his carrying his wife about with him concealed in a great chest full of holes, for which chest on the occasion of a fire at his palace in Canterbury all other care was set aside, the archbishop crying out that it contained his evidences and other writings which he esteemed above any worldly treasure: "this I heard out of the mouth of a gentleman that was there present." (f. 291^b.) A similar version of the story of the dog is extracted in Hearne's Glossary to Langtoft, p. 560, from Hall's *Life of Bishop Fisher*, printed in 1655.





Gryfilde the Seconde.

[PROLOGUE.]

To the moste excellente and vertuous Prynces, oure moste gracious soueraigne ladye, Marye (by the grace of God) Queene of Englande, France, Naples, Hierusalem, and Irelande, Defendresse of the faith, Pryncesse of Spaine, and Cicilie, Archeduchesse of Austria, Duchesse of Millayne, Burgundye, and Brabande, Countesse of Haspurge, Flaunders, & Tyrale, Your maiesties moste faithefull, louynge & obedyent Subiecte, William Forreste, wischeth all grace and fauour from God aboue, longe life (yn goode healthe) and prosperous reigne: withe (after this life) æternall felicitée.

¶ *The Prologe to the Queenis Maiestee.*



S Nature hathe an inclynation
Unto the lyvely louynge parent;
So, younge humayne propagation
To heare recordys of their freendys
auncyent,
Their actys recomptinge that weare
excellent,

Thoughe not fo of the contraryous forte,
Bycause no renoune their fame dothe reporte.

*The naturall
childe deliteth
the goode re-
porte of the
parent.*

Of Gryfilde

*To thende, he
seruynge God,
the childe may
doo the lyke.*

What more renoune to childe redounde maye,
Then as to reade or heare, by recomptinge,
Howe his parentys in their lyuyng daye
Had heere God in highe reuerencinge,
His honour, seruice, and lawes mayntayninge,
That hee, not degeneratinge thearfro,
May (in his lyuyng) practice the like fo.

*The parentys
euyl example
the chylde
ought tauoyde*

Or, whoe dothe reade or heeare the contrarye,
His parentys to bee nocyuous and yll,
But that it maye geue motyon ynwardelye
As to beeware the like to fulfyll.

*omnia probate,
quod bonum est
tenete [1]
Theffalo. [v.
21.]*

Bothe are to bee knowne: *Paule* graunteth thear till,
After the goode oure wayes to dyrecte,
All euyl examples for to reiecte.

*Filius non por-
tabit iniquita-
tem patris,
nisi, ut pater,
insequitur
proles.*

Vnknowne it is not to men of knowledge
But parentys hathe beene, some peruerse, some goode :
'The badde, the childe shall not his doingis pledge,
Or answear thearfore withe trobled moode,
Except as parent so fuethe the broode ;
Then, withe the like, for like myfgouernaunce,
Awarded they bee, by Dyuyne ordynaunce.

*Filius sapiens,
gloria patris.
[Prov. x. 1.]
As the to-
wardys chylde
a joye to the
father, so the
goode father
joye to the
chylde.*

If vertuous younge impe, wyttie and towardys,
To parent á pleasure and glorye bee,
And, contrarye wife, the peruerse and frowardys
Annoyaunce and greate infelicitee,
Semblable wife then, maye serue in degree
The godly parent the chylde to reioyce,
Bycawse the beste waies hee tooke heere in choyce.

Howe muche (O noble and excellent Queene!)
Maye then delyte youre domynation
Youre Mothers meeke life of youe to bee seene,
Or reduced to commemoration,
That was of moſte worthy commendation,
Perfectely knowne to hundreadys that yeat bee,
As moſte eſpecyall to youre maieſtee.

*Howe ought to
reioice our
noble Queene
the lyfe to
reade of her
moſte godlye
Mother.*

Well I confydre at this preſent daye
No fewe hathe tawlke of her highe worthynes,
Howe vnto vertue ſhe gaue her alwaye,
And deadys of pytee paſſinglye doubtles,
Witheſtandinge her enemye, for all his ſtowntnes,
The fathanyke Serpent, whoe had her in hate,
But neuer coulde her (to his purpoſe) culpate.

*The vertues of
noble queene
Catharyne are
remembered at
this preſent
daye.*

For that ſhe was ſo ſpeciall notable,
In this inconstant moſte daungerous tyme,
(—Whiche to adnote is muche myſerable,
As maye bee expreſte in proſe or in ryme,
Concordinge withe oure firſt mateir, the ſlyme,
Whiche as it is muche lotheſome and fylthie,
So all earthelye our practycingis gyltie ;—)

*For ſhe was
ſo ſpeciall
gracious, her
lyfe the wor-
thier to be put
in recordis.*

I thought it goode for reformation,
By her examples to vertues increaſe,
Where reſtethe gohoſtelye inclynation,
To prompte them withe this in á readynes,
As rule to induce to all godlynes,
Thus muche to that ende ſeruyng the rather
For that in knowledge the fame wee gather.

*Her lyfe may
be as rule
others lyues
in vertue
to dyreſte.*

*While she was
set by, this
Royallme florished,
but not so afterwards.*

Well ought her holye conuerfation
Heere, in this Royallme, bee put in remembraunce,
For, while she was in digne estymation,
It florifcht in wealthe, and all abundaunce
That speciallye ferued to mannys sustynance,
Withe of Goddys lawe bothe awe and reuerence,
And nowe fallen into great inconuenyence,

*Errour and
couetousnes
entred this
Royallme after
her deposition.*

As into erreure moste speciallye
By Schismys and Sectys, of Sathans owne rayfinge,
Withe Couetousnes vniuersallye,
To fundry (the pooarys) vtter vndoinge,
Due Obedyence raschelye contempnynge ;
Theis, withe hundreadys of myferyes mo,
Hathe entred sithe shee was reiected so.

*This Royallme
plaged for
synnes accu-
tome, spronge
from the cheif.*

Whiche I impute a plage of punyschement
By all examples of antiquytee,
For synnes accustome moste worthelye sent,
Engendred from the highe nobilytee,
And spredde ouer all by muche fragilytee,
Whiche (I heere saye) may well bee veryfied,
Her holy life myght in nowise abyde,

*This warke is
but as a sparke
in comparason
of her whoale
lyfe.*

As appeareth in this narration,
Compacte, in forte as oure knowledge dothe leade,
And with others auxiliacion,
That muche in the same did vs also steade ;
Whoe that vouchesauethe, the same for to reade ;
Thoughe oure faide traueyle, in this present warke,
To her whoale life is but as a small sparke ;

Directinge the fame to youre maifestee
As to her onlye, and deareste of all,
Not of purpofe, or meere necessitee,
Her hereby vnto remembraunce to call,
And els (witheoute this) not fo to bee fall,
But, as yee and the godlye dothe the fame,
So, oure posteritee to heeare of her fame.

*This warke
(as to her che-
fest jewell) di-
rected to our
Queenys
maiestie.*

Her I heere lyken to *Gryfilde* the goode,
As well I fo maye, for her great patience ;
Confyderinge althingis withe her howe it stoode,
Her geauynge that name theare is none offense ;
Your noble Father workinge like pretence
As *Walter* to *Gryfilde*, by muche vnkyndenes,
By name of *Walter* I dooe hym expresse.

*By names
Gryfilde and
Walter our
Queenys
Father and
Mother ex-
amplified.*

Whiche noble Father, I cannot but faye,
Was ledde in some parte by meanys of the light ; *
Perhaps for fynne, that reigned at that daye,
God suffred this Royalme fo to alter quyte,
Or for that He wolde shewe His dyuyne myght,
Hable terecte by the weake and frayle sex,
Howe eauer Sathan His Churche did heere vex ;

*Oure Kynge
somewhat
ledde by the
counsell of
vndiscreet
perjons.*

Or, peradventure, Hee wolde it bee fo
To trye (in meekenes) her stabilittee,
In higher meryte to haue her to go,
For to alaye heere her fragillite ;
In quiet estate shewthe not humylite
To eauerlastinge remuneration,
As in troble and tyme of temptation.

*In quiet estate
humylite is not
tryed as yn
the tyme of
temptation.*

* [*i. e.* by means of light perjons.]

*For owghtes
heere wry-
tinge amysse
this Author
humbly desy-
reth perdon.*

Such my concepte, conceived in this thinge ;
 If from youre pleasure it fwerue anye waye
 Yourre gracious perdon I crave on kneis knelinge
 Before (in readinge) my fawte me bewraye ;
 Commendinge your grace bothe by night and daye,
 Meanyng to Hym, bothe wakinge and sleepeinge,
 That hathe your Mothers sweete fowle in keepinge.





¶ The Table.

A table directing to the cheif and principall poyntis of this Booke by ordre of Chapters, as after ensueth.

¶ Caput 1.



O what ende wryters endeauorethe their paynes.

¶ This historye of *Grifilde the seconde* wryten to this ende, other (of meekenes) to take thearby fruyte.

- ¶ Of *Father* and *Mother*, and what noble howse was issued this younge ladye *Gryfilidis*.
- ¶ Of her education and wondreful towardnes yn her youthe to all godlynes and vertue.
- ¶ Howe, emongys all vertues, she embraced humylitee.
- ¶ A breeue description of her complexion and perfonage.
- ¶ Howe, tavoyde all insolent and light inwarde motions, she gaued herselfe much to contemplatife life.
- ¶ Howe (voydinge idlenes) she oftetymes wolde practice with the nedyll, and other handye businesfies, to ladies necessarye.
- ¶ Euery moarnynge, and at nyght, twoe howres (at the leaste) vpon her kneeis in her chambre or closett occupyng herselfe in godlye prayer.

Of Gryfilde

- ¶ To riche and poore she shewed alwaies benynge cheare, readye to dooe her deauer in all godlye affayes.
- ¶ She euermore endeauoringe the glorye of God, detesting (as deathe) all worldely praises and vaine glorye.
- ¶ The vertuous vp tradinge of youthe attendinge vpon her, whois Cowrte was as it had benee religious.
- ¶ Howe nothings she wanted of princely behayour, nurture, and fuche, to womanlynes appertaynyng.
- ¶ All her life was geauen to godlynes, by speciall grace which God did her indue.

¶ *Caput 2.*

- ¶ The worthie fame of this noble *Gryfilde* blowne into greate *Britaine*, was, by the kinge theare, (called the seconde *Salomon*) procured in mariage to his eldest funne.
- ¶ After the despousaile, within shorte space, withoute knowledge of her husbonde, she became wydowe, and of her lamentable heauynes and forowinges for hym.
- ¶ In her great heauynes for her husbonde (ymputinge herselfe mozte infortunate) she commendethe her whoalye to Goddis ordynaunce, his takinge awaye (by deathe) to bee as a plage for her iniquitee.

¶ *Caput 3.*

- ¶ The kinge (*Gryfildis* father in lawe) by assent of all Christian clergie, and the Popis then witheall, marryethe her to his other funne (*Walter*).
- ¶ The kinge shortelye dyethe; *Walter* is crowned Kinge and *Gryfilde* also Queene mozte honorablye.

- ¶ A prynce was borne betweene this noble *Walter* and *Grifilde*, which not longe heere contynued lief.
- ¶ After muche sorrowinge of *Grifilde* for her childe, how she (moste wyttelye) appeaced the same; not contraryinge Goddis ordynance, whome (well she wiste) at his dyvyne pleasure myght sende her like fruyte as He did that.
- ¶ God (remembringe his servaunte *Walter*) fendethe hym by *Gryfilde* his wife a nwe fayre increase, a doughter, havynge to name *Marye*.

¶ *Caput 4.*

- ¶ Of *Grifildis* upp tradinge her younge goodly princes, of her singlar towardnes in all vertue, *Thomas Lynaker* her cheif instructor in the Latyne tunge.
- ¶ In *Britayne* that season was muche quyetnes and plentye of all goode thingis, the honour of God florischeinge, the riche merciful, the pooare nurished.
- ¶ Howe *Grifilde* had alwaies before her eyes the love of God, castinge to please Hym before all worldelye thingis.
- ¶ Of her large disposinge her almys to the pooare, and speciallye to the aged, weake and ympotent.
- ¶ In townys wheare she came she ofte gave shurtys, smocks, and other necessaryes to the pooare and neady.
- ¶ Sometymes secreatlye she wolde vyfite the pooare lyinge in childe bedde, and leave theare behynde her bothe sheeatys, lynnens, and other necessaryes, specially monay for candyll, fyer and suche other neadfull thyngys.

Of *Gryfilde*

- ¶ She was not quoyfche, prowde or difdaynefull, but coulde bee contented (for Chriftis fake) to vifite the pooare.
- ¶ Oftetymes wolde ſhe riſe at myddnyght, and ſerve God in prayer, (as the Religious dyd), and devout contemplation.
- ¶ Though ſhe this goode *Gryfilde* weare lyvynge in this worlde, yeat in the ſame ſhe had no delyte but in the worlde to come.
- ¶ For the devotion ſhe ſpecially had to the Paſſion of Chriſte, ſhee let make an Image repreſentinge the ſame, of wondrefull woorkemanſhippe, a lyttle from London, neare to the waye goinge to Ifyllingeton.
- ¶ Howe, above all natyons, ſhe loved an Engliſcheman, doinge for dyverſe of them manye fundrye benefyciall deadys, and ſhee (to all goode) in ſyngular acceptation.
- ¶ Wheareeaver ſhe became, the people moſte hartely wolde praye for her grace, commendinge her aſmuch as they wolde *Walter* their kynge.
- ¶ This noble *Gryfilde* was ſpeciall benyficiall in mayntaynyng of Scholars to learnynge, bothe in *Oxforde* and alſo in *Cambrydge*.

¶ *Caput 5.*

- ¶ How, at the Dyvyllis (and certayne of his) inſtigation, *Walter* fought meanys to bee dyvorſed from *Gryfilde*, for that hee had no prynce by her tenheryte after hym, and for alſo that ſhe was his brother's wief.
- ¶ *Walter's* Counſell perceavyng his entent, durſte not contrarye the ſame, hee was a man ſo headye furious.

- ¶ A shorte and breue complaynyng againste weake harted Counsellours, that shrynkethe to speake in the cawse of right, chalengeinge selfe wylled pryncys that will woorke (in grave mateirs) withoute fage advyfement.
- ¶ A kyngis Counsell is cheiflye choafe to ordre a kinge, and they (by feare or forfe) not to bee compelled.
- ¶ A kyngis Cownsell oughte to bee choafe of thauncient forte, for their wisedom and experyence, and not of younge gaddinge wittys, whoe (if they bee founde contrarious) to have no lyttle cause to lament.
- ¶ *Walter* fully determynethe to relinquishe *Gryfilde* his wife, for whiche, as the grave forte weare pensife and forye, the light wittys weare joyous and gladde.
- ¶ Of the Cardynall *Wolfsaye*, whoe, counselinge withe Astronomyers, founde a woman to be his undoinge, whiche (moste wronfullye) he ymputed to goode *Gryfilde*, whearfore he went into Fraunce, and labored for the Kyngis sifter theare, to matche withe *Walter* our Kinge.
- ¶ Of *Anne Bullayne*, newlye entred the Cowrte, on whom *Walter* caste his mynde (by singlar favour) that theare he purposed to settel hym selfe.
- ¶ A prynce his mynde onse sett upon a thinge (bee ytt neaver so wronge), flaterers abowte hym will finde cavyllations ynoughe to bringe it unto passe, as in this present case.
- ¶ They burdayne goode *Gryfilde* withe sterilenes, not consyderinge howe all increafe proceadethe of God.
- ¶ Kingis and Great men, voyde of feare of God, kepinge concubynes, He ofte cuttethe of their posterytee,

Of Gryfilde

and fuche erectethe in their places pleafinge unto Hym.

- ¶ *Anne Bullayne* advaunced *Merqueses* of *Penbrooke*, and is as *Queene* regarded and take, whiche fundrye (the wife) muche merveyled therat, fearinge fuche sodayne clymbinge to have a muche sodayne fall.

¶ Caput 6.

- ¶ Messengers are sent to *Rome* for a dyvorsement, but none myght bee obteyned; *Walter* (the meane while) withe the newe *Merqueses* passe the their tyme in huntinge and other pleasures the *Progressse* tyme, goode *Gryfilde* (as an abjecte) attendinge upon them.
- ¶ The *Cardynall Wolsayes* fayle heer begynneth to avale.
- ¶ Twoe speciall causes (by reporte) of the *Cardynals* departure oute of favour.
- ¶ Howe, at thende of the *Progressse* tyme, he rendred an accompte of all the treasure that hee had, and was sent to *Yorke*, to his See church theare.
- ¶ Immedyatly, and withe greate haste, he was sent for backe to the *Cowrte*, where (in returnynge) he dyed at *Lecestre* Abbaye by the way, and of his Christyan and penytent ende.
- ¶ A note, howe, dyinge penytentlye, God of fuche respectethe the ende, and not the former life.
- ¶ The *Authour* heereof pyteithe his deathe and departure oute of favour before the completinge his notable warke begone in *Oxforde*, wischinge our noble *Queene* nowe tyme and powre to fulfill his lacke.

¶ *Caput 7.*

- ¶ The cause originall of the Cardynal's erectinge his College in *Oxforde*, then called *Frydiswife*.
- ¶ The tryfelinge of the woorekemen and lacke of goode overseers was the vearye let of fynyschinge the same.
- ¶ The warke, to the Cardynal's vayne glory, was to-muche sumptuous, but to the glorye of God nowhit to curious.
- ¶ Mannys vayne pompe before Goddys glorye preferred, the warke theare can neaver take goode successe.
- ¶ Theare shoulde have beene readde the Seavyn lyberall Sciencies, and the cheifiste learned in Christiandome (if they myght have beene gote for monaye or meede) to have beene Readers in the same.
- ¶ Goddis ayde was not assistinge theare (by all toknes) bycause of pryde; God graunte humylytee to fulfill that pryde lacked grace to dooe.
- ¶ Wifchinge oure noble Queene *Marye* tyme and poure to fynysche that yeat is lackinge in that noble fundation.
- ¶ The fruyte of true and perfecte learnynge, howe muche ytt furderethe to a commone utylytee.
- ¶ Of Doctour *Cox*, Chauncellour of *Oxforde*, a very robber, an hearetike and utter enemy to God and all goode ordre, of his robberye and dyvyllysche doingis in *Oxforde*.

¶ *Caput 8.*

- ¶ *Walter* revertynghe his progresse, the newe Merqueses accompayneth hym thorowe *Thame*, goode *Grifilde* commynge after, at which the goode people mutterethe, prayinge for *Grifilde* God to preserve her.

- ¶ What tawlke the Commons fecreatlye had (frynde to frynde) upon *Walter's* exchaunginge his wife, fearynge theareupon greate daungers to enfue.
- ¶ The meffengers revert from *Rome*, unspedde of the thinge they traveyled for.
- ¶ Howe theareupon *Walter* raged and frett againfte the Busshoppe of *Rome*.
- ¶ Howe *Walter* was firfte enfenfed (by a mucche light perfon) to take upon hym the Supreamacye, whiche by Acte of Perlyament (choafen at his owne will) was foone graunted.

¶ *Caput 9.*

- ¶ *Walter*, to appeace the worldelye rumoure, caufed his cafe to bee difputed at *Oxforde*.
- ¶ *John Longelande* (Busshoppe of *Lincolne*) was cheef Commyffioner in the faide cafe.
- ¶ One fryer *Nicholas* (an alien) was cheef foliciter for the Kynge in this behaulfe.
- ¶ No indifferencye was used theare, for whoe that fpake againfte the Kingis partye weare redargued, difdayned, and mucche cruellye threatened.
- ¶ And contrarye wife, thois leanynge to the Kinges partye cheared, rewarded, and made of.
- ¶ At that bufynes theare Falfehod tryumphed, and Truthe quaked for feare, but neaver fhranke his hed.
- ¶ An Acte that feafon was differred, bycaufe theife fyue Inceptour Doctors, *Mawdelaye*, *Mooreman*, *Holyman*, *Mortymer*, and *Cooke*, wolde (in nowife) agree to the dyvorfement, whiche fyue weare notable clarkes all.

- ¶ The *Aete*, at the laste, tooke place by treatye the Proctors made to Bufshope *Langelande* for their owne special availe.
- ¶ On *Lincoln's* College gate, wheare Bufshoppe *Longelande* laye, weare gallowes made withe chalke, and ropyffe of hempe faste nayled thearby, signyfyinge that hee and hys weare worthie the lyke for their goinge againste the truthe.
- ¶ Goode women in *Oxforde* couraged the mateir fore on goode *Gryfildis* partye, and had foyled fryer *Nicholas* and other of that forte, if ther handys myght have served to their harts.
- ¶ Howe, thorowe fryer *Nicholas* complaynte, á thirty women (or neare theareaboutys) weare emprysoned in *Buckerdo* for thre dayes fpace and three nyghtys.
- ¶ Howe the Regeaunte Maisters (at that tyme) wolde by nomeanys graunte the Unyverfiteis feale to thagrement of *Gryfildis* dyvorfinge.
- ¶ A Convocatio of certayne called by Bufshoppe *Longelande* (after longe tarryinge in vayne), whear they stale the Unyverfyttees feale to fuche false instrment [*sic*] as thei had contrived.
- ¶ What forowe and lamentation (withe tearys) was made of manye goode Graduates and Studentes for stealyng the Unyverfyttees feale.
- ¶ Howe tenne to one of the Unyverfytie of *Oxforde* stucke to the verytee on goode *Gryfildis* partye, if they myght have beene hearde.
- ¶ What calamyteis and myseryes enfued in this Royalme upon the goinge furthe of this dyvorfement, and specially upon ufurpinge the Supreamacye.

¶ Upon this occasion downe went *Crosses, Churchesse, Abbayes, Collegies, Chauntries, Hospitales*, and fundrye put to deathe moſte unmerfyfullye.

¶ *Caput 10.*

- ¶ *Walter* preſented withe the Unyverſyteeis ſeale, he made nowe no ſtoppe, but furdered his purpoſe, hee had no maner á lett.
- ¶ *Walter* ſendethe to *Gryfilde* to rendre up her Crowne, whiche ſhee (utterlye) denyeth to dooe, withe ſuche wittye and reasonable anſweare that *Walter* was moſte fore offended thearewitheall.
- ¶ *Gryfilde* is heere avoyded the Cowrte to wheare as *Walter* pleaſethe to aſſigne her.
- ¶ The greateſt greeif to goode *Gryfildis* hart was that ſhe myght have no comforte of her Dowghters companye, whoe laye then at *Ludlowe* and was kept from her of fett purpoſe.
- ¶ The Dowghter, hearinge her mothers uncharytable entreatinge, moſte pytefullye lamentethe her caſe.
- ¶ Of *Walter's* great ſolicitude in this mateir, who wolde bee ſeene to dooe all uprightlye, and his ſeche was cleane to the contraye.

¶ *Caput 11.*

- ¶ A Cowrte *Walter* aſſignethe at *Dunſtable*, wheare goode *Gryfilde* was depryved her regale eſtate, and there was geaven to name the ladye *Douagere*.
- ¶ What daungre enſueth to breache of faithe when pryncis dooe ſtrey from their bownden promyſes.

¶ For breache of faithe and promyses made, this Royallme hathe beene plaged, and yeat (at this daye) is not all free.

¶ *Caput 12.*

¶ *Gryfilde* (after her deposition) was sent to *Bugden* (to a freendys place of hers) theare to sojourn.

¶ What goodnes goode *Gryfilde* fownde at that frindis handys, *John Longelande*, Buffoppe of *Lincolne*.

¶ Theare at *Bugden* all her olde offycers weare commaunded from her, and newe put in their places, to the great admynystringe of sorowes to her harte.

¶ Of her lamentabl takinge her leave of her olde moste trustye and lovyng fervauntys.

¶ Howe grevouflye *Grefilde* tooke it that she myght not so amplye departe to the pooare as she was wonte to dooe; She refuseth all mundayne comfortinge, and betaketh her whoale to the merciful disposition of Almyghty God.

¶ Of her often complaynyng unto her selfe of *Walters* unkindenes unto her, and she so lovyng unto hym. Howe she (specially) endeavored, for all her troubles, to avoyde murmuration.

¶ Of her malignours she wischethe amendement of life, and not that God sholde oughtis revenge her cawse.

¶ She neaver wolde curffe or blame her mysfortune or mysfentreatinge, lamentinge mucche rather others daungers ensuyng then her owne.

¶ *Caput 13.*

¶ *Gryfilde* removed to *Conmolton* in *Huntyngdone*-

Of Gryfylde

theere; God theare visitinge her withe likenes, perceavyng her tyme come to departe this life, moſte chriſtianylye ſhe prepared thearfore.

- ¶ She befought no bodelye phifike, but to be diſſolved, that her ſpirite myght bee with Chriſte.
- ¶ What moſte Chriſtian waies ſhee tooke for her fauſe walkinge oute of this myſerable life, to bee adnoted of eache goode Chriſtian (when tyme ſhall come) to praſtice the like.
- ¶ *Fiſt*, ſhe became moſte penytent in harte for whatſoever offeſe towardys God or the worlde ſhe had comytted.
- ¶ *Next*, ſhe fore lamented that eaver ſhe fet delectation of mynde upon worldely thinge before her Lorde God.
- ¶ *Thyrde*, withe meeke contrition and harte fixed upon the Paſſion of Chriſte, ſhe evermore cryed to Hym for mercye.
- ¶ *Fowrthelye*, ſhe conſydered that whoeſo deſyrethe of God forgevenes of ſynnes ought fiſt to dooe the ſame to other, wheafore (*ſic*) ſhe forgeavethe all the worlde as ſhee wolde bee forgeaven of God.
- ¶ *Then*, takinge her Goſtelye Father, her whoale lyfe (diſpleaſinge unto God) moſte penytentlye to hym ſhe declarethe.
- ¶ *Fynallye*, receavyng the *Eucharifte* moſte reverentlye, ſhe thought her ſelfe in goode waye againſte her utter howre ſholde come.
- ¶ She takethe her leave of this worlde in mucche Chriſtian forte, of *Walter* (with mucche openyng her mynde unto hym, partelye for her buryall, partylye for her Dowghter *Marye*) of her *Freendys*, her *Foes*, her

Servauntys, of Lordys, Ladyes, Knyghtys, Gentlemen, and Commoners.

¶ *Caput 14.*

¶ Heere goode *Gryfilde* (muche motherlye) takethe her leave of her Dowghter *Marye*, commendinge her unto Goddys mercye and blessed tuytion, withe muche motherlye and godlye admonyntions, blessinge her withe the blessinge that the holye Fathers *Abraham, Isabac* and *Jacob* blessed their children.

¶ *Caput 15.*

¶ The daye present of *Gryfildis* departinge oute of this life, munyted (as is faide) withe the Sacramentys of the Church and nowe also withe the *Extreme Unction*, shee rendrethe her fowle to God eaverlastyng.

¶ So weare her trobles heere brought to an ende, and muche alteringys (concernyng her cawse) ceassed, but newe (far warffe) began, that ceassed not of longe tyme after.

¶ Somuche the Authour heereof confesse the he hathe not of this goode woman heere made mentyon as other (yeat lyvyng) better instructed in her holye life can dooe

¶ *Caput 16.*

¶ Howe *Walter* willethe the bodye of *Gryfilde*, accordinge to her nobilitee, in *Peterburrowe* church to be entiered much honorablye.

Of *Gryfilde*

- ¶ The maner (some parte) of the conveyance of the faide bodye (with the officers and ministers) to where it should rest, much part expressing of the funeral obsequy.
- ¶ Of whose separation out of this life all good people joyed, because she, living well, could not afterwards miscarry.
- ¶ Whoso liveth at lustes liberty after vicious sort, his end is to be doubted, therefore best is in time to use virtue, for the death of the Good in the sight of God is precious.
- ¶ The portion or reward ordained for the Evil is Fire and Sulphur everlastingly deputed for them to burn.
- ¶ *Gryfilde* for her here abhorring of sinne and pitying the poor hath now in heaven everlasting reward.
- ¶ God so provided that though *Gryfilde* was here deprived her Crowne, He rendered her another that ever shall endure.

¶ *Caput 17.*

- ¶ The chief mourner in the funerals of this good *Gryfildis* exequy was her moste tender and loving Daughter *Marye*, to whom (in comparison for that behalfe) all the other mourners were but countrefettes as in her lamentation for her faide mother and commendation of her to God dothe plentifully appear.

¶ *Caput 18.*

- ¶ A conferringe betwene the *Firste Gryfilde* and the

Seconde, the *Firſte Walter* and the *Seconde*, ſomuche provynge the *Seconde Gryfilde* of more authorytee as ſhe was a *Chriſtian*, the other an *Ethnyke*, ſhe a noble woman of byrthe and delycatlye brought upp, thearfore the more harder adverſytee tendure, thother farre baſe[r] brought upp in penurye and hardenes, brought to the ſame ſtate agayne ſhe myght the eaſyer ſuffre ytt.

- ¶ Somuche as is betweene *earnest* and *game*, ſo was the unkyndenes doone to this *Seconde Gryfilde* of more ymportaunce then to the *Firſte*, for ſhe, relinquiſhed, was received agayne, ſo did her *Walter* but dyſſemble withe her. But this *Seconde Gryfilde*, depofed of her honour, was neaver thearto received agayne, ſo was ſhe cruellye uſed and dallyed witheall.
- ¶ The *Firſte Walter* his children tendered moſte honorably, *thother Walter* abacinge his ſeade much unnaturally.
- ¶ *Walter* the *Firſte* ignoraunte of Goddys lawe, bycauſe he was an Infydele, ſomuche his offence the leſſe if he had played the like parte; but *Walter* the *Seconde* a Chryſtyn, ſomuche a greate deale his fawte the greater.
- ¶ This comparafon, *Walter withe Walter* and *Gryfilde withe Gryfilde*, maye well ſerve for *Title* of this hiftorye.
- ¶ Howe muche this Hiftorye of the *Seconde Gryfilde* is withe manye (at this preſent daye) knowne to be true, the other doubtfull and to bee but fayned ſuppoſed of manye, ſomuche then maye this bee take in more authorytee.
- ¶ Sithe *Ethnykes* (of olde) their famous women put in

Of Gryfilde

recordys to their posteritee, howe muche ought wee *Christyans* then, and muche more, to dooe the fame.

- ¶ Thautor of this, wrytinge the fame partely by knowledge and partelye by heearinge faye, if (thearefore) oughtys bee heere fownde contraryinge the Truthe, he humblye submyttethe it to the reformation of other.
- ¶ A speciall and moſte probable tryall *Gryfildys* maryage to bee moſte lawfull and goode.
- ¶ Howe heavyn and earthe (ſpecially the goode forte) rejoyced in the exaltinge of *Gryfildys* feade to the hie eſtate.

¶ *Caput 19.*

- ¶ *Gryfilde*, joyinge the heavynly felycitee (as wee fully truſte), dothe praye for us theare is no myſdoubtys.
- ¶ A probation howe Saynctes (by God) dothe knowe oure thoughtes and alſo (of charytee) dothe praye for us.
- ¶ A contemplation of this Author, after what forte (may bee thought) the heavynly Courte dothe praye for ſynners, as for oure Englande late owte of the waye.

¶ *Caput 20.*

- ¶ Heere concludeth the Author howe in *Gryfilde* nobilytee and meekenes weare mett, thoughe feelden ſo ſeene in one Eſtate mundayne.
- ¶ Howe (of meekenes) ſhe inclyned herſelfe lowe, thynkyng of thearthe to yſſue and thearin agayne to be reſolved.
- ¶ Of meekenes ſhe vyſited the pooare, ſhe daylye was

kneelynge in prayer, at myddenyght geavyng her selfe to contemplation, sufferynge aduersite without murmuration.

¶ Wrongefull entreatinge, fightyng agaynste the Dyvyll, the Worlde and the Flesche, sufferinge for Rightuoufnes sake, maye well bee called a Martyrdome.

¶ *Heere endethe the Table.*

¶ *An Oration consolatory to our moste dreade soveraigne Queene Marye to comforte her selfe in God, by example of Joseph, sunne unto Jacob the holye Patriarke, whome, after his great troubles, God set in honor and florischinge estate above all the pryncis of the worlde, as Hee hathe her above all ladyes and women.*

[This "Oration" is appended by the Author at the end of his book.]







¶ Heere ensueth a true and moſte notable Hiſtorye of a [*f. 11.*]
 right noble and famous ladye produced in Spayne, in-
 tytuled, *THE SECONDE GRISILDE*, practiced
 not longe oute of this tyme, in muche parte tragedous,
 as deleētable bothe to Heearers and Readers.

¶ *Caput Primum.*



WRYTERS hathe manye endeauored their
 paynes
 Hiſtoryes famous to put in recordis,
 Some for their practice, ſome for meede
 or gaynes,
 Muche delytinge bothe to ladyes and
 lordis,

*Twoe cauſes
 why wryters
 endeauer their
 paynes.*

In whiche their ſtiles and pryncipall exordis
 Muche ornatlye, as ſeemed to them beſte,
 They ſawe the ſame moſte florifcheingely dreſte.

Whois worthie ſteppis enſuyng (as I can)
 (Thoughe an ydiot the probate ſapyentis)
 I heere entende of á noble woman
 (As addinge of myne to their preafydentis)
 To wright and ſet furthe the godly talentis,
 For an exampler in ſome maner fute,
 Oother of vertue to take thearby frute.

*The goode
 Queene
 Catharyne.*

*Her meekenes
speciallye sur-
mountynge.*

Whoe, for her passinge noble vertues,
Speciallye meekenes in aduersytee,
In all historyes of Gentyls or Jues,
As vnfaynedly feemethe vnto mee,
To her maye no iuste comparafon bee ;
Wronged as shee was, meekely to sustayne
Almoste it was a thinge farre inhumayne.

*This noble wo-
man Catha-
ryne, for her
meeknes, ap-
plied to
Gryfilde.*

[f. 11^b.]

This noble ladye, this godlye *Gryfilde*,
So applied for onlye the propretee,
On whome we purpose oure mateir to bilde,
As to entreat by goode authorytee,
As probate witnessies hathe learned mee,
Concernynge her Countrey, to name speciall,
In *Spayne* shee had her firste oryginall.

*Her Fathers
name Ferdyn-
nande, her
mother called
Elizabeth.*

Doughter shee was to one *Ferdynande*,
Kynge of *Spayne* and *Cicilye* also ;
Her mother was called, as I vndrestande,
Elizabeth, as oother fundrye mo ;
After, when firste shee was hable to go,
To nurishe her in forte to her degree,
Ladies weare choafe, the beste that gote myght bee.

*Howe she had
aptines to all
vertuous
exercyses.*

In literate knowledge entred shee was,
By lyttle and lyttle, as shee in age grwe,
Towardislye althingis withe her came to passe
That speciallye framed vnto vertue ;
Suche instincte of grace God can her indue,
That by her vertues in so tendre age
Shee shoulde of honour ascende the worthie stage.

Afcendinge vpp to more maturytee,
Attaynyng to perfecte difcretion
Alwayes an inclynation had shee
To lowlynes, that cheeif perfection,
Gatheringe, as rule for her direction,
In holye Scriptures howe theare is alowde
All meekenes of God, refistinge the prowde.

Deus suberbis
(sic) resistit,
humilibus dat
gratiam.
[1 Pet. v. 5.]

Of her personage description to make,
She was right comely and chearful withe all ;
In voyce, fomewhat bigge fowndinge she spake ;
In stature, but meane, and bonarly withe all ;
Her colour fanguyne, that men dothe beste call ;
What to this purpose neadethe more to bee tolde ?
She was a ladye pleasaunte to beeholde.

*Of her forme
and person-
age.*
[f. 12.]

So perfecte she was not in personage,
But farre perfecter was her inwarde mynde ;
To voyde all wilful insolent outrage
(Exited by carnal voluptee blynde)
This remeadye (by grace) she wolde beste fynde,
To geeve herselfe to contemplation
In whiche was muche her exercitation.

Pulchra facie,
sed pulchrior
mente.

Greatlye she loued to heeare and to reade
The holye Scriptures moſte ſpeciallye,
Also the lyues of Sainctys that bee deade,
To holye life that muche myght edifie ;
In whiche accustomynge customable,
It was a certaigne ſpiritual habyte
That cloſed her from this worldis vayne delyte.

*Howe she
favored the
Scriptures of
God and the
lyues of
Sainctes.*

*Howe she not
deleyted in
vayne toyes,
but alwayes
in vertuous
busynesses.*

Withe stoole and needyl she was not to seeke
And oother practycingis for ladyes meete ;
To pastyme at Tables, Ticktacke or Gleeke,
Cardys, Dyce, or vayne toyes accustomed yeete,
She thought not seemed for women discreete,
But weare incitamentys to sinne and vice,
Whearfore she gaued her to oother exercise.

*Of her exercise
bothe moarn-
ynge and nyght
on her knees
in prayer.*

[f. 12^b.]

Every moarnynge and also at nyght
Twoe howres (at the leaste) on knees wolde she fitte,
Commendinge herselfe to God mooste of myght,
Her life that Hee wolde alwayes ordre itt,
From synne by His grace as to prohybit,
That to His will mooste honorable
Herfe myght bee euermore conformable.

*To poore as
riche she was
cheerfull, to all
goode deadys
alwaies ready
to doo her fur-
theraunce.*

To euery creature, riche other poore,
Shee shewed herselfe mooste amyably,
Of contention she loued no stoore,
But to bee in quyet specially ;
Her life shee heere ledde muche charitably,
To what goode deade that anyman wolde
Readye alwaies to dooe the beste shee coulde.

*She was pyte-
ful and ful of
mercy vnto
the poore.*

As she was chearful to creatures all,
So was she euermore muche pitfull ;
Her charitee to the poore was not small,
To dooe them comforte she wolde not bee dull,
No vertuous deade she wolde difanull
But muche rather the vttermuste she myght,
Wheare slacknes was, the partyes to exite.

But for she was her parentys yeat vndre,
So amplye she coulde not her mynde extende,
Yeat at her dooingis dyverse dyd wundre,
And in their hartys did her greatly commende ;
Whateauer she did was to a goode ende,
Only (as to faye) Goddis specyall praife,
Wayne glory (as Deathe) detestinge alwaife.

*Her deadys
orderynge to
Goddys special
praife, and not
to anye wayne
glorye.*

The youthe that to her weare associat,
As vpon her, their mistresse, to attende,
Vfinge taches light and illicitat,
She thearof wolde them moste streitely defende,
Withe oother meanys if thei liste not amende,
So that in that parte (whiche was meruelous)
Her Courte was as it had been Religious.

*Howe her
Covrte was
as Religious,
for bryngynge
vpp of her
yowthe.*

[f. 13.]

For princelye behauour, nurture, and fuche
To womanlynes that did appertayne,
None myght (certaynely) commende her to muche,
She had in that kinde the vearye right veyne ;
Of her princelye prefence all men weare fayne,
Not onlye the cheif had fuche affection
But also the poore had her in dilection.

*For her prynce-
ly behauioure,
bothe poore and
riche desyred
her prefence.*

She was a woman of wondrefull grace
As in oure age of long tyme did fpringe,
All vertue specially she did embrace
And vice (of truthe) vtterly contempnynge,
Whiche was wondrefull in so younge a thinge ;
But, where God geavethe illumynation,
Muste neadys shewe light of goode conuersation,

*Where God
inspirethe to
grace, muste
neadys prosper
vnto the same.*

*As she was
vertuous in-
wardelye, so
she ordred her
outwardys ex-
ample.*

To whiche she had a specyall respecte,
Aswel her outwardys whoale fashyonyng
By euyl example on none to reflecte,
As inwardelye she abhorred suche thinge,
Muche prudently this wise confyderinge,
Whois example inducethe to lightnes
Obumbrethe of Grace the glossinge brightnes.

[f. 13^b.]

¶ *Howe this noble Seconde Gryfilde was married into
Greate Brytayne, to a moſte worthie and towardys Prynce
theare, called Arthur, whoe lyued withe her but uery ſborte
tyme, ſo (in his tendre age) departinge this life, and of
her pitiful lamentation for hym.*

¶ *Caput 2.*

*The brute of
this ladye
blowne (by re-
porte) into
Englande.*



HIS princely lady, *Grifilde*, (as wee name,) -
Withe her deere parentes abidinge in *Spaine*,
Whois passinge worthynes was blowne by fame
Vnto the noble cowntrey of *Brytayne*,
Where at that tyme a famous kynge did reigne,
Oute of this life departed longe agone,
Called (in his tyme) the *Seconde Salomon*.

*Henrye the
Seavynthe.*

*Of Prynce
Arthur, and
of his pryncely
towardnes.*

Unto this kinge of famous memorye
A prynce theare was, moſte goodly florifchinge,
By name *Arthur*, ſo called proprelye,
In all this worlde no towarder younge thinge;
Whois famous Father that tyme thus caſtinge
That as he was noble in eſtate
To haue hym machte accordinge to the rate.

This prudent kinge in *Spayne* that tyme herde tell
To see this ladye, fayre *Gryfilidis*,
With the princely vertues howe she did excell,
That towardys her his mynde occupied is,
Counsellinge therein with the Counsellours of his,
Whiche debated through the fage aduifement
Founde it to see thinge moste expedient.

*Counsell takinge for the
marryage of this
ladye Catharine.*

After, with speede, ambassadours were sent
Vpon this marryage for to entreat,
Which, on that one partye wayed to entent,
And on the other by polycye greate,
For to conclude their braynes they much did beate,
As for bothe partyes seemed to the beste
That myght be cause of tranquillyte and reste.

*Messengers sent
for entreatye
of the sayde
marryage.*
[f. 14.]

This weyghtye matter brought to conclusion,
Our *Britayne* ambassadours whome did reuerte,
In whiche was wrought no maner collusion,
But faithfull true meynynge on either parte ;
To whiche goode *Grifilde* graunted her whoale harte,
And shortly after, most worthelye, as she ought,
Into *Brytayne* was honorablye brought,

*The marryage
concluded be-
twene Prynce
Arthur and
the Ladye
Catharine.*

Where the desposuaile was solemplye kepte,
With the suche worthie tryumphe as did belonge ;
But the marryed togethers not slepte,
For the faide Prynce was but tendre and yonge,
Leste to his growinge it myght dooe muche wronge ;
Yeat, notwithstandinge that myght not see had,
Either of oother were passinglye glad.

*The desposuaile
solemply kept
withoute car-
nall cognition.*

*Prynce Arthur, withyn
shorte space
after his mar-
ryage, depar-
ted this life.*

But, well awaye! halas the heauye cafe!
After this myrthe and ioyous felycitee,
Togeathers in healthe they ioyed no longe space,
This noble Prynce this life departed hee,
For whome was forowinge of euery degree,
Moste specially of faire *Gryflidis*,
So foone her deareste in suche wife to myffe.

*The doleful
lamentation of
this youngelady
for her looue
late departed.*

[f. 14^b.]

“Halas” (she faide) “ what happe is me betyde
My speciall jewell aboue oother all
Thus to forgoe, no lengre to abyde,
To my great greief and hynderaunce not small!
O Lorde of heauyn! which pleasidste hym to call
Vnto Thy heauynly celestiaall presence,
Bee Thou my ayde, my succour, and defense!

*The cruelnes of
Deathe whoe
vsethe all men
alyke.*

“ Thou wotiste I am come oute of farre countraye
Heere hoapinge (throughe Thee) in ioye to haue dwelte,
But nowe, sithe withe me it hapnethe this waye,
No lyttle care is of me to bee felte.
O Deathe! whie haste thou thus cruelly delte?
I dare not on thee make exclamation,
For me thou wilt vse after like fashon.

*She desirethe
(if God so
wolde) to bee
seperat oute of
this life.*

“ Evyn nowe, O Lorde, if it myght so please Thee,
Then shoulde I no more of worldely greief taiste;
To bee withe my *Arthur* beste weare for mee,
Withe hym of Thie joyes to haue like repaiste.
If (to Thie pleasure) my woordis bee in waiste,
(For that throughe forowe my wittis are wexte grofe)
Bee it (O Lorde) as Thou liste to dispose.

“ And, merciful God, Kinge of Kyngys all,
Woorke Thou for me nowe moste mercifullye ;
Sith hither Thou pleasidste me thus to call,
Geue me not vpp to lyue myserablye,
But, as I purpose to ferve Thee trulye,
So fauorablye for mee Thou prouyde,
And in my neade to bee alwaies my Guyde.

*Of God she
beseachethe
speciall ayde,
as she myndeth
to serue Hym.*

“ Thee haue I ay fownde to this present daye
My speciall goode Lorde and faufe Protector ;
As Thou haste so beene, so bee thou alwaye
To me a gracious fryndlye Respector
And withe Thie Grace a daylye Refector,
That this or oother the like tribulation
From Thee of mee make no separation.

*She alwayes
tooke God her
specyall
Protector.
[f. 15.]*

“ In hither repayringe to foresaide entent
My frindis to this ende had expectation
I to haue prosperde wheare deathe can preuent,
And they to haue ioyed in oure generation,
Whiche all is nowe brought to desolation,
After this fayinge, ‘ Thoughe man proponethe,
God as Hee pleaseth althingis disposethe.’

*Howe God
disposethe,
howe eauer
man pro-
ponethe.*

“ Hoapinge suche wife in my prosperous successe
Withe me they departed verye largelye ;
Vpon this myshappe what maye they nowe gesse
But me to accompte for moste vnhappye ?
Theis all to my harte breedethe no small coarfye,
Takinge as worthelye sent vnto mee
For my former life and inyquytee.

*She takethe
this grieif for
her demerytes.*

*Howe God
can ordayne is
not for man
to searche.*

“ I take it of Goddys prouyfiō fent
As I not worthie withe hym to remayne,
Or for some oother farre secrete entent
Whiche Hee alone in Hymselfe dothe conteyne,
Whois counfellis occulte howe He can ordayne
Surmountethe mannys inuestigation,
So myghtie is His domynation.

*Why hym or
her God tak-
ethe is not for
man to desyre.*

[f. 15^b.]

“ Whie Hee tooke hym and mee heere lefte behynde,
Or whie not mee and hym to let furvyue,
I cannot termyne in perfecte true kynde,
I cannot the causē compasse or contryue;
Hee ordayneth for bothe the deadde and the lyue
All to the beste; wee ought no lesse to saye,
Oure willys to His will willyngely tobeye.

*This worlde
ofte workethe
contraryouslye
for our un-
godlynes.*

“ Sithe so behovethe (thoughe Nature fraylelye
Ympugnethe by muche contraryetee),
Praye will I for hym, beste is so, daylye,
And take (as God sendthe) this worldys varyetee,
Whiche shewthe contrarious for oure ympyetee,
For doubteles thorowe oure synnes occasion
Ofte hapnethe on vs Goddys indignation.

*Regum 2^o, 12
capite.*

“ Sometyme for Father Hee plagethe the Chylde,
As *Davyths* childe yssued of *Bersabe*;
Sometyme the Father for Chyldren wylde

*Regum primo,
IIII capite.*

As *Hely*; whoe liste the *Regums* goe see;
Sometyme for the owne propre inyquytee,
But not so of my Love I dare well saye,
For plyant hee was to vertue alwaye.

“Thoughte for his owne fawte, fathers, or mothers,
He was not henfe take I thynke in my harte,
It myght (perhaps) bee, as Scripture dothe reherfe,
Lefte the Malignour his fenfys myght peruerte
To what God wolde to become overthwarte,
Or, as Efay fayinge in this wife,
Hee was henfe take from this worldys malice.

Raptus est ne
malitia
mutaret in-
tellectum
illius. *Sapi.* 4.
[11.]

[*ap*] 53.

“This wayes or that wayes, this is moſte certayne,
God (at His pleaſure) hathe ſent for hym henfe ;
To contrarye Hym it weare but in vayne,
I yeealde me as pleaſethe His magnyficenſe,
Hym beſeachinge to take me to His preſence,
That as in cleannes we weare heere vnyte
So to taſſotiat in His heauynlye fight.

*To contrarye
Goddys ordy-
naunce weare
but in vayne.
[f. 16.]*

“For, I adnotinge this worldys behauyour,
All is in the fame but playne vanytee,
Rather pluckyng from Chriſte (my Sauyoure)
Then to His pleaſure applyaunte to bee ;
Whearfore I feele it beſte ſhall behoue mee
From worldly vanyteis mee to withedrawe,
And to endeauer Goddys looue and dwe awe.

*All in this
worlde of
worldly mynyſ-
trynge is but
vanytee.*

“I fee heere troble and muche vexation,
I fee heere the higheſt hathe none affuraunce,
I fee and feele heere muche temptation,
I fee no man hathe heere contynuaunce ;
This worlde conſyderinge of ſuche inconſtaunce
Whoe is but will take it accordinglye ?
As, God ! (I beſeache) ſo alwayes maye I !

*This worlde
is of none af-
ſuraunce but
ful of myſery.*

*Heere is the
tyme of pere-
grynation to-
wardys the
worlde to
come.*

“ So to vse this vayne worldelye estate
As but oure tyme of peregrynation ;
So castinge for the joyes intermynat
Withe all hartys earneste inclynation,
Meekely sufferinge heere trybulation
(Whatfoeauer God shall please to ordayne),
The heuynlye fruition for to attayne.”

*Reason will-
ethe to bee con-
tented as God
ordaynethe.*

[f. 16^b.]

Suche was this maydyns meditation
After her Loues departure this life,
Settinge afyde all consolation,
Reason and *Frayletie* within her at strife ;
Reason wyllled her, thoughe late she weare wife
To bee contented as God liste to fende,
Thoughe (inwardelye) *Frayltie* mucche did contende.

*For longe tyme
after her sor-
owes endured
for her Looue.*

But, for all that, the lamentation
(Longe tyme enduringe) of this noble mayde,
After her Loves so expiration,
It cannot of mee bee thorowlye fayde ;
All sumptuous attyrementes weare aside layde,
Her christall iyen for longe tyme after
Weare as a lymbecke distillinge cleare water.

*Great weare
the sorowes
bothe of Father
and Mother
and all the
Royallme for
the Jaide
Prince.*

The heauye cheare bothe of Father and Mother
And of the whoale Royallme to longe weare to tell,
But, for myne entent is this and none other
Cheiflye tentreat of this noble Damoyfell,
The reste (for this season) I wyll let dwell,
And ferdre wright howe, after heuynes,
Her joyes agayne began for to encrese.

¶ Heere Gryfilde is married to Walter (her firste husbandys brother); his Father dyethe, and Walter withe Gryfilde crowned Kynge and Queene, beetweene whome theare spryngethe a Prynce whoe lyethe but small tyme, and afterwardys a Princeesse called Marye, and of Goddis wondrefull workeynge for her.

¶ *Caput 3.*



HIS towardys younge Prince departed and gone [f. 17.]
 And his funeral obsequye cleane paste,
 His famous Father, the *Seconde Salomon*,
 (Wyttelye thus weyinge) began at the laste

In his inwarde mynde to compasse and caste
 For this noble ladye howe to ordayne
 That so was hither yffued from *Spayne*.

At the concludinge of the mateir furste
 It was agreed, if the Prynce dyd departe
 A *Douarye* (of duetye) neadys have she muste;
 Whiche nowe the kynge reuoluethe in his harte,
 Consyderinge he maye not from his promysse starte.
 Pryncys in their leaugis to bee fownde dole,
 Is cawse (oftetymes) of muche hate and troble.

Ferdre, as thus confyderinge also
 This saide noble ladye whome to repayre,
 And yeaerly suche *Douarye* from hense to goe
 By her exchaungeinge this foyle or layre,
 Yeat rather he caste (fyttinge in his chayre)
 So that it myght bee conueniently doone,
 To haue her marrye withe his oother soone.

For at that feafon, befydys thother deadde,
 He had a foone whiche *Walter* had to name,
 That nowe was Prynce heere in his brothers fteadde,
 For whome his Father dothe bufelye frame,
 As faide is before, taccomplifche the fame,
 In whiche he dyd moſte wyttye counfell take
 That wyttelye cowlde for the purpoſe make.

[*J. 17^b.*] Bycauſe the caſe was ſeelden ſeene in vre
 One brother to marrye withe the other's wife,
 To dooe that their dooingis myght take effecte fure
 Afterwardys to bee deuoyde of all ſtrife,
 Withe diligent ſearche, throughe meanys exceſſyue,
 All Chriſtian clergye they did examyne
 Vpon the faide caſe, what they cowlde deſyne.

Whiche (certaynly) not headely and foone
 But withe mucche ſobre deliberation,
 Fownde (by goode learynge) it myght well bee doone,
 So defynge in their Conuocation ;
 After, yeat ferdre, for more conſyrmation,
 This ſage *Salomon*, to voyde all maner blame,
 Sent vnto *Rome* to haue judged the fame.

Where then the *Busshoppe* withe his whoale Counfell,
 Examynge (trulye) the forefaide caſe,
 As thyng probable, lawful and well,
 They it ſo tryed in conuenient ſpace
 Conſyrmge the fame, remyttinge apace
 The meſſengers ſo in the mateir ſent,
 Their Kyng to proceede in his goode entent.

Vpon whiche notable approbation
 This noble ladye was marryed agayne
 To the faide *Walter*, of highe commendation
 For his perfonage, fo paffinge foueraigne,
 Whoe (certaynlye), as I beleue certayne,
 For comelynes and stature to accownte
 No Prynce (then luyng) theare dyd hym furmowte (*ſic*).

Ere longe tyme after, this faide *Salomon* [f. 18.]
 By God was ſent for to an other life ;
Walter (his ſoon) the Crowne tooke hym vpon,
 Crownynge alſo Queene goode *Grifilde* his wife,
 Betweene whiche twoe flowres, to ceaſſe heere all ſtrife,
 A Prynce theare ſprang moſte beawtious to ſee
 And to name *Arthur* (certaynlye) had hee.

Of whome this whoale Royalme was paſſingly glad,
 Moſte highlye hoaping in his poſterytee ;
 But, after ſhorte ſpace, hee made them all ſad
 For, of his life heere the ſhorte breuytee,
 Henſe was hee take by Deathes crudelytee,
 Throughe what occaſion I cannot deſyue
 But that it pleaſed God ſo to aſſigne.

Thoughe *Walter* (the Father) manfully and ſtowte,
 (Muche ſtryuyng againſte Nature ynwardelye)
 Aſmuſe as hee myght, beare the mateir owte,
 Yeat to his harte (nodoutes) it went ful nye ;
 But, toching the Mother ſpecyallye,
 Neauer was theare woman (I thinke noleſſe)
 That for her childe myght ſhewe more heauynes.

Shee wepte, shee fuobbed, shee fighed ofte witheall,
 Shee wrounge her handys of motherly pytee,
 Shee wolde not holde state vndre cloth of pall,
 Shee whoale forgote her highe regalytee
 Shee tooke his deathe as moſte calamytee,
 For that it was her firſte begoten childe,
 For whome all joyes ſhe vtterlye exilde.

[f. 18^b.] Nother wolde ſhee in companye frequent,
 Nother wolde ſhee in pleaſures oughtes delyte,
 Nother wolde ſhee harken to inſtrument,
 Nother yeat paſſe what tawlke men did recyte,
 Nother wolde ſhee her feeadinge appetyte ;
 Rather ſhee wolde, then oughtes of theis enure,
 Shewe cheeare as fymple or baſched creature.

This wife ſhee wolde her ſelfe ofte tymes complayne,
 “ My louelye childe (halaffe!) I haue forlorne
 Whome into this life I yealded with payne,
 Thoughte to my comforte, when hee was heere borne,
 And nowe ſo ſoane his life to bee oute worne
 That was ſomuche my conſolation ;
 No merueyle then of my lamentation.

“ Hee was my worldely cheif ioye and comforte,
 Nexte to my lorde and ſoueraigne huſbande,
 For hym I ſure had muche vauntinge reporte
 Of highe and eke meane thorowe all this lande ;
 The cauſe, ſo cauſinge, no lengre to ſtande
 I haue nowe loſte, omyttinge my ſweete ſoone,
 The joye, the looue, that earſte I had ſo woone.

“ I haue omytted that longe I dyd desire,
 A Prynce, this Royalme in quyete state in staye ;
 Howe maye I (agayne) another requyre ?
 To tempte my Lorde God I feare, and so maye.
 A Deathe ! why haste thoue hym taken awaye,
 So highe á treasure as (lyuyng) was hee,
 And so to thousandys aswell as to mee.

“ Hee was not as chyld of the commone forte,
 Hee was a Prynce and heyre vnto á Kinge,
 Somuche the heauyer his tyme heere so shorte,
 Somuche the more myste for State contynuyng,
 Somuche the more for hym my sorowyng,
 Somuche for hym my contynuall mone ;
 I was á mother, and nowe am none.”

[f. 19.]

Longe bode this lady and excellent Prynceffe
 Lamentynge her chyldis this life departure,
 Longe laye in her harte by muche heauynes
 The thyng whiche in no wise she myght agayne recure,
 Nature compelled her so to endure,
 For, as she was benyng in her estate,
 So was she (by nature) affectionat.

Affectionat she was vnto all vertue,
 Thoughte not affectionat to her selfe will ;
 Affectionat she was peace to contynue,
 For that cause her loue laye her childe so vntill ;
 Her will was hee shoulde the State heere fulfill
 When *Walters* breathe oute of this life did yeeade,
 But otherwise God had thearin decreade.

Yeat wifelye (at laft) calling to remembraunce
 That Goddys fo workeinge ſhe ought not to reſiſte,
 Shee tooke it as thinge of Goddys ordynaunce,
 And made as hee weare of her nowhit myſte ;
 Ferdre conſyderinge in Hym to conſiſte,
 As Hee her ſent that ſweeatifte creature,
 To ſende an other at His owne pleaſure.

[f. 19^b.] Together they lyued certayne yeares after,
 The numbre howe manye I cannot well geſſe,
 Wheare God remembred his ſervaunte *Walter*,
 Sendynge by *Gryfilde* a fayre newe encrease,
 A goodlye younge thinge, a Prynceſſe pearleſſe,
 Whome, to bee Chriſtianed as folke did carye,
 Her parentis wolde her to bee called *Marye*.

Of whiche noble Babe the Mother was fayne,
 Father alſo, as right goode cauſe had hee,
 Withe all the Cowrte, bothe gentyلمان and ſwayne,
 And thorowe the Royalme was highe felycitee,
 Withe prayſingis to God the moſte that myght bee,
 Whiche well appeared, thoughe longe afterwarde,
 They weare (in effecte) of Hym that tyme herde.

For, longe tyme after, this noble Virgyn
 Of all this whoale worlde proved the cheif flowre ;
 The glorye of God ſhee did agayne begyn
 That was as layde downe by dyuylliſche erreure,
 And it eſtabliſhed, by Goddys helpinge powre,
 In ſuche ſodayne and wondrefull faſhion,
 To all this worldys greate admyration.

Yeat, undrestande yee, ere this pryncelye mayde
 Was brought (as is faide) to her highe estate,
 Neauer was Pryncestse more foarer affayde
 In taistinge sorowes of wondrefull rate,
 Ynowghe to haue geauen an vttre checke mate
 Eayn to the hardiest that eauer was seene ;
 God was her ayde, it cowlde not els haue beene.

But for on *Grifilde* oure mateir dothe depende,
 And not on *Marye* pryncipallye tentreat,
 Leste I myght happen be thought to offende
 Throughe Adulation, a meddeler muche great,
 I will thearfore nowe (challengeinge no cheate
 In forte suche wife of commendation)
 Ferdre of *Grifilde* heere make relation.

[f. 20.]

¶ *Of Grifildis vpp tradinge her goodlye younge Pryncestse ;
 Of her syngular towardnes to all vertue howe this
 Royalme (that season) florished in moste highe honour
 and felicite ; and of this Grifildis godly perfection, to
 the example of all noble women euynto the worldys ende.*

¶ *Caput 4.*



GRISILDE enioyinge this virginal floure,
 And shee receauynge Puryfication,
 She had it nurished in her owne bowre
 Till tyme was come of ablaetation ;
 Then tooke she on her muche theducation
 To haue her traded in honorable forte,
 Of whiche I am not heere hable to reporte.

But thus muche we dare heere boldely to wright,
 She brought her vpp withe all dylygencye
 In all kynde of vertue fomuche as shee myght,
 To Goddys dwe honour moste speciallye ;
 As she encreased to knowledge more hye,
 So dyd goode *Gryfilde* for her still prouyde
 To haue her fostred as chicke by her syde.

[f. 20^b.] Shee had to her sorted men well expert
 In Latyne, Frenche, and Spaynyfche also,
 Of whome, before they from her did reuert,
 She gathered knowledge, with graces other mo ;
 The thyng atchieued departed her not fro,
 For, as shee had promptnes the thyng to contryue,
 So had shee memory passinge retentyue.

Emonges her instructours, before other ferre,
 Highly florischeinge in the Latyne tonge,
 She had the famous *Thomas Lynaker*,
 Whois rules for her remaynethe vs emonge,
 Throughe whome in Latyne she ornatlye spronge,
 Whiche afterwardys, bearing domynation,
 Was vnto her moste highe consolation.

For none theare was that had withe her to dooe,
 Straunger or other, what foeauer he was,
 But his demaundys she cowlde answeare vntoo,
 And geue graue sentence in moste profounde case ;
 So wifelye for her good *Gryfilde* dyd purchase
 That no kynde of vertue she dyd wante,
 But weare withe her lynkte as in couenaunte.

This *Walter* and *Gryfilde* fuche wise indude
Withe this moſte godly and towardys iſſue,
Betweene whome afterwardys, heere to concludē,
Was neuer moe, their ſtyrpe to contynue ;
But as to rype age this more and more grue,
So trulye ſhee, withe beawtye decorat,
Dyd paſſingelye floryſche in her eſtate.

By longe tyme after *Walter* and *Gryfilde*
Their lyues they ledde in highe felicitee ;
His will (moſte gladly) ſhe alwayes fulfilde,
By all that laye in her poſſybylytee.
In Brytayne that tyme was muche tranquyllytee,
Plentye of althyngis in computation
That ſerued (of neade) to mannys ſuſtentation.

[f. 21.]

The honour of God duelye florifchingē,
His ſeruyce mayntayned eauerye wheare,
The riche the pooare right gladlye nurifchingē,
The greateſt (at ſtreffe) biggeſt burdayne to beare,
To that was godlye each leanyngē his eare ;
So decent ordre was not then ouer all,
But after it had a muche fodayne fall.

Of which I will not (at this tyme) heere ſaye,
But tawke of *Gryfilde*, that ſoueraigne wight,
Whoe ordred her life ſo godlye alwaye
That none cowld euyl her, ſayingē but the right ;
The loue of God was alwayes in her fight,
Before thyngis worldelye ynwardlye caſtyngē
To pleaſe the Lorde that was eauerlaſtyngē.

Her almes to the pooare was ample and large,
 None came to her gatys withe oute refrescheinge ;
 To her Almofyner ſhee gaue in charge
 To bee dylygent in dyſtrybutinge,
 Moſte ſpecially to haue á reſpectinge
 To the ympotent, aged, and fuche,
 They (before other) moued her harte muche.

[f. 21^b.] This godlye pytee^r ferdre had ſhee
 In townys and villagies, neare wheare ſhe laye,
 She wolde (ſecreatlye) fende to goe ſee
 To knowe wheare neaded her almes to conuaye ;
 Some ſhurtys, ſome ſmockes, ſome certaigne monaye,
 Or what thyng els was thought they dyd neede,
 As ſhe perçeaued ſo ſholde they ſure ſpeede.

Sometyme wolde ſhe fende ſecreatlye alſo
 To weeite wheare the pooare weare layde in childe bed ;
 Knowinge thearof, ſhe wolde herſelf ofte goe,
 And cauſe to bee brought bothe ale, beare, and brede,
 Candyll, and fuche thynges that myght doo them ſtede,
 Bothe ſheeates and lynen leauynge theare behynde,
 Withe alſo monaye other neeadys to fynde.

She was not quoyſche, diſdaynefull or prowde,
 But cowlde be pleaſed to vyſite the pooare ;
 Withe God thearfore ſhe was highlye alowde
 And after (withe fauour) let yn at His doore ;
 Though heere agaynſte her Hee let the wynde ſtoore,
 It was the more to her ſowlys ſalvation,
 For heauyn is woonne by muche trybulation.

This godlye maner ofte wolde shee frequent
 At *Greenewiche*, she lyinge alone from the Kynge;
 The Fryers at matyns withe hartye entent
 She wolde bee theare, in devotyon kneelinge,
 A mantyll aboute her whiche was no riche thyng,
 Theare in prayer and contemplation
 Renderinge to God sweete commendation.

All was her harte in holynesse pight,
 Thoughe in this worlde yeat not of the fame,
 In worldely thynges shee had no delyte,
 For whiche in heauyn is regestred her name;
 To that onlye ende shee fullye dyd frame,
 As all that eauer her faschyons knwe
 Can yeat recorde my fayinge to bee true.

[J. 22.]

And for the deuotion shee specially had
 In the remembraunce of Christes Passion deere
 (Her spyrite, ynwardely, to comferte and glad)
 An ymage, that representation beere,
 Shee dyd let make, in wondreful manere,
 Vpon á mownte á lyttle from *London*,
 Befydys the waye goynge to *Iſlyngeton*;

Not to any ydolatryall entent
 (As myserable men manye dothe holde)
 But to the beholders to represent
 Of Christe towardys man the mercyes manyfolde.
 Her feruencye in vertue cannot bee tolde,
 For studiouſlye shee neuer dyd cease
 But day by daye in vertue to encrease.

Ferdre, yeat more of her goodnes texpreffe,
 Thoughe she from *Brytayne* weare an alyan,
 This was moſte true, witheoute all doubtefulnes,
 About all nations she loued an Engliſcheman,
 And dyd for manye as well proued than ;
 And I for them thus muche agayne will faye,
 They loued her withe all that in them laye.

[f. 22^b.]

When ſhee on Progreſſe in the ſomers tyde
 Roade with her *Walter* themſelves to ſolace,
 Wheare they did come the Countrey farre and wyde
 Wolde thycke aſſemble to beholde her face,
 Cryinge á mayne “ Chriſte ſaue her noble grace,”
 Withe ſecreat tawlke her highelye commendynge
 Aſmuch as they wolde dooe *Walter* their Kynge.

Befydis all this, this moſte excellent Queene
 A ſyngular zeale had vnto learnynge,
 As bothe in *Oxford* and *Cambrydge* was ſeene,
 In mayntaynynge lectures, and Scholars helpeinge,
 With manye a gyfte to the Churcheffe aydinge ;
 What thyng was neadful to vertues pleaſaunce
 She was moſte readye to dooe her furtheraunce.

The gracious deadys of this worthy woman,
 Whiche are well knowne to fundry yeat lyuynge,
 And ſhall neuer dye by all that I can,
 If thearto maye helpe my ſymple wrytynge,
 All to entytle paſſethe my cunningge,
 But for ſomuche as to my knowledge came
 I haue, and ſhall, gladlye fet furthe the ſame.

¶ *Howe Walter sought meanys to bee dyuorced from Gryfilde his wife ; howe his Counsellours (for feare) then shranke from the truthe ; of the great Cardynall Thomas Wulfaye ; also of Anne Bullayne, on whome Walter set specially his harte, her as to marrye in goode Gryfildis steade.*

¶ *Caput 5.*

FTER with *Walter* her foueraigne lorde
 She had beene matched nyet twenty yeares space,
 The curfed Enemy, sower of dyfcorde,
 Began to sue his accustomed trace,
 Goode *Gryfildis* estate for to difface,
 Moste wickedlye that anye can discusse ;
 All, for she was to hym contraryous.

[f. 23.]

Some wycked theare weare, at his exitation,
 (To picke a thanke of hym their foueraygne)
 That prompted *Walter* after this fashyon ;—
 For that *Gryfilde* was so longe tyme barayne,
 Wantynge a Prynce his name heere to mayntayne,
 That he thus sholde, as for that purpose, make
 Her to geue upp, and some younger to take.

Or whither it came of his owne headye mynde,
 (As certaigne it was he wolde bee sensuall),
 It shall not (at this tyme) of mee bee dyffynde,
 But furthe the mateir I prosequete shall.
 This motion muche laye in his memoryall,
 Sore occupied thearin bothe daye and nyght,
 For muche it was pleasinge to his appetyte.

Ferdre, to mayntayne his fonde opnyon,
 Falso Flaterabundy to hym drewe neare,
 Enfensinge hym after this condytion,
 That muche more kendeled hym in the matere,
 For that she was wife vnto hys brother,
 Whearby he had moste iuste occasion
 To make of her a separation.

[f. 23^b.]

Theis twoe pryncples broached in fuche wife
Walter his Counfell counseled thear vpon,
 Whoe, perceauynge his earnest entreprise,
 Condescended to his purpose anon :
 They durste not (contrary) speake their reason,
 He was ofte tymes so rageinge furyous,
 Whiche, in a Prynce, was tomuche pyteous.

Halasse! that Counfelours in any case
 Shoulde shrynke oughtis their headys to speake in the right!
 Halasse! that Prynces sholde seeme to lacke grace
 To suffre flaterers to byde in their fight!
 Whoe so that shrynkethe the truthe to recyte
 When eauer hee bee demaunded his mynd
 Is but a flaterer in vearye kynde.

If Pryncys wyllis maye haue no denyall,
 But, as they wyll, their wyllys to take effecte,
 What neade theare then bee Counselinge tryall
 Or anye Counfelours (at all) electe,
 Sithe, at their wyllys, they will take or reiecte?
 As goode no Counfell but they herde may bee;
 And better none then hyde the verytee.

A Counfell (of olde), as hathe beene telled,
 Is choafen, and fet, to ordre á kyng,
 And ought not (throughe forfe) to bee compelled
 But as true iustice appoyntethe the thyng,
 Takyng foundation on this olde sayng,
 Twoe wyttis (or moe) to bee better then one ;
 So they to termyne, and not one alone.

Whye are they choafe of the auncyent forte
 But for their wisedome and godly prudence?
 The younge gaddyng wyttis returned á torte
 For that they lacke the like experyence.
 If then in them bee wylfull neglygence,
 In case of truth to woorke contraryous,
 They shal fure rue their deade vngratius.

[f. 24.]

So nowe the Kyng wythe his Counfellis consent
 Hathe fullye determyned in this case ;
Gryfilde, whyther she wyll or no bee content,
 She muste (no remedye) resigne vpp her place,
 There was for her no other maner grace ;
 Of whiche manye light braynes weare ioyous and glad,
 But oother godlye moeste ynwardelye fad.

The younkers (lyke lackwyttis) hoapeth nowe faste
 To see this sodayne alteration,
 Foolischelye bleatynge owte many a blaste,
 Of vayne wytleffe communycation,
 Vndre this forte and braynfycke fashyon,
 “ Nowe shal wee fure haue some goodly younge feade,
 When *Walter* is gone, to reigne in his steade ;

“ Nowe shall this fure feche bee feched aboute,
 To haue some fresche Prynce ouer vs to reigne,
 So shall all countreyes of vs stande in doubtte,
 And of oure fauours to bee glad and fayne,
 Whiche neadys to this Royalme muste purchesse great gayne;
 So shall oure Kyngys mynde in quyet bee fett,
 When he to the fame some younge peece shall gett.”

[f. 24^b.] Thoughe light kyttische wyttys lysted to faye so,
 Olde, prouydent, sobre, wise and dyscreete,
 They wyfte it sholde breede muche ymmynent woe
 If so goode *Gryfilde* weare caste vndre feete,
 Depryued her Crowne, whiche was farre vnmeete;
 The case secretly so confyderynge,
 Bycause they coulede not remeady the thyng.

Thomas Wol-
sey Cardynall At that selfe season in *Brytayne* there was
 A certayne great and myghtye *Cardynall*,
 Whoe was of Counsell to brynge this passe,
 A wycked man, a vearye Belyall,
 Puffed withe pryde moſte passinge speciall,
 Whoe (certaynly) witheoute cause or skyll
 Towardys goode *Gryfilde* beare lytle goode wyll.

Hee counfeled (men saide) withe Astronomyers
 (Or what other secte I cannot well saye,
 Weare they Sothesayers or weare they lyers),
 Whyther he shoulde fall or florysche alwaye;
 Whois answere was, he shoulde come to decaye
 By meanys (they fownde) of á certayne woman,
 But what shee sholde bee they coulede not saye than.

Vpon whiche fonde enygmatisation
 Vnto goode *Gryfilde* ympute it dyd hee,
 Whearefore in his imagynation
 He wrought to haue her depofed to bee ;
 But hee theare myftooke, it was not fure fhee
 That shoulde hym brynge to his fynall myfchaunce,
 Goode *Gryfilde* neuer wrought anyes hynderaunce.

Yeat one theare was that brought hym to his bane,
 And not goode *Gryfilde* as he dyd it take,
 Whois princely honour nowe for to prophane
 To *Fraunce* he can á costelye journaye make,
 Wheare he for the Kyngis fyfter thear fpake,
 Whiche mateir concluded to his entent,
 Whome he repayred, as wife as he went.

[f. 25.]

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Thoughe at his theare beeing, as well it is knowne,
 He fundrye other mateirs dyd entreate,
 For greefys that towardys the Pope weare then growne
 By themperour, for vrgeant caufes great,
 At whiche this *Cardynall* tooke a great heat,
 Yeat one speciall was to foresayde cafe,
 In whiche hee wanted bothe wifedome and grace.

At tyme of canuafinge this mateir fo,
 In the Cowrte (newe entred) theare dyd frequent
 A fresche younge damoyfell, that cowlde trippe and go,
 To fynge and to daunce paffinge excellent,
 No tatches fhee lacked of loues allurement ;
 She cowlde fpeake Frenche ornately and playne,
 Famed in the Cowrte, (by name) *Anne Bullayne*.

*Anne Bul-
layne.*

On her dyd *Walter* ofte caste his frayle iye,
 So stedfaste and fure, it myght not astarte ;
 To hym theare was no fuche creature earthlye,
 His loue was theare fet neauer to departe,
 Falso Cupydo so stonge hym to the harte,
 He thought vnto her theare weare no mo lyke,
 Shee was to hym sweete as balme aromatyke.

[f. 25^b.]

No lytle towardys her was hys longeinge luste,
 Oute of his presence he cowlde suffre her scace,
 At his commaundement she daunce and finge muste,
 Only aboute all shee stoode yn hys grace,
 Whiche fundrye and many adnoted the case,
 That well they wiste they wolde togethers knytt,
 What soeauer lawe dyd oughtys prohybyt.

A Prynce his mynde onse fettyng on á thyng,
 Beyng as wronge as possyble to be true,
 Cauyllations ynoughe some wyll soone bryng
 That to his purpose the thyng shall ensue ;
 So (at this seafon) to frame for this Nwe
 They laide to goode *Gryfylde* her sterylenes,
 Whiche she cowlde not helpe ; God sendeth all increafe.

And (peraduenture) to God maye bee knowne
 Of His holye lawe some makynge but light,
 For that in their owne lande their seade is not sowne,
 Theyr posterytee He dothe it ofsmyte,
 And heyres erectethe pleasinge in His fight ;
 Thoughe Kyngistotheir myndys maketh mucche thearfore,
 Yeat God in their dooyngis wyll fure haue an ore.

Ferdre they burdayned goode *Gryfilde* as thus,
For that to his brother she marryed was
Hee needed not to bee oughtys scrupulus,
As nowe his enten (*sic*) to haue brought to passe.
But of the mateir this was the uearye case,
Hee had in hym a lyttle fensuall luste
Whiche withe younge ware hee neadys accomplishe
 muste.

His mynde fetteled on *Anne* in this wife,
She was aduanced *Merquese* of *Penbrooke* ;
As to their *Queene*, all dyd to her seruyce,
And like to *Queene* was her statelye looke ;
Howbeit, many myght her scacelye brooke,
So lowe (as shee) to clymbe so sodaynlye
They feared to haue a fowle destynye.

[f. 26.]



¶ Of Walters sendinge to Rome for a diuorsment but none myghte bee obteyned, he takinge his Progresse (the mean while of his messengers returnyng) to Grafton; Of Gryfyldys great patience in her aduersytee; Of the Cardynal's fall, and the causes of the same, And of his penytent departure oute of this life at Leycestre Abbey.

¶ Caput 6.



HIS peece pickte oute and chosē for the noanse Whearon *Walters* harte was earnestly sett, Messengers to *Rome* weare sent then attoanse A Diuorsment in all great haiste to gett; But this was thearof the veary whoale lett, The *Churche* (throughe dwe prooffe) to let them marrye, The *Pope* (then beyng) wolde yt not contrarye,

In that muche grauelye hee thus conceaued,
The *Churche* to bee founde of fuche duplycitee
Her credyte thearbye myght bee bereaued,
And schismys taryse by muche enormytee;
Whearfore hee wolde not in anye degree
In this vrgent mateir graunte his consent,
So myght bee obteyned no Dyuorsment.

[f. 26^b.]

Walter, supposinge his purpose to haue sped,
The tyme of his messengers passage to Rome
To *Grafton* Maner his Progresse he dressed,
Till they (in this case) brought hym the Popys dome.
So into Northamptonshere hee did come,
The nwe *Merqueses* withe hym in like case
Withe huntynge pastyme themselfys to solace.

The goode fealy *Gryfilde* was thear alfo,
 Withe muche heauye harte and pyteful cheare,
 Not in estate as she was wonte to go
 But oute of fauour, she standynge á reare,
 Ofte secreatlye sheadyng manye á salte teare,
 Withe ynwarde fighyngis fecht from the harte roote,
 For that whiche (vtterlye) was then no boote.

At her wolde *Walter* caste no chearful looke,
 Nor she durste approche near to his prefence;
 Hee cowlde her not in anywise then brooke,
 Nor she (as *Queene*) to woorke anye pretence,
 But, as an abiecte, standinge in scilence,
 Geauynge attendaunce, withe harte fore pyned,
 To what ordre she shoulde be affigned.

Thoughe heauynes her harte did ouer loade
 For tomuche vnkyndenes shewde to the fame,
 In perfecte charitee shee alwayes aboade,
 And thanked God howe eauer it dyd frame,
 Withe wisedome frayltee thus ofte to blame,
 Howe eache true Christyan it dothe behouue
 To suffre trobles for Christys deere looue.

Asmuche as she myght she kepte her selfe clofe
 Within her chamber in oratyon,
 In whiche her desyre and vtter purpose
 To God she had in commendation,
 As to ordre to His contentation,
 Confirmynge her selfe withe all obeyfaunce
 To His pleasure and dyuyne ordynaunce.

[f. 27.]

At whiche felfe feafon the *Cardynall* then
 Attended on the Cowrte theare witheout fayle,
 Not in pompe withe his numbere of men,
 But as a dogge that had brent his tayle ;
 Illucke began hym then fafte to affayle,
 Theare fewe or none had hym oughtys in refpecte,
 But was as one in maner cleane abiecte.

Noforfe whye wolde he goode *Gryfilde* despite,
 He fped the woorfe (I dare faye) for her fake ;
 Whoe enuyethe the goode, God will hym requyte
 Withe fome mysfortune ; example I take

[*Ps.* vii. 15.] At theis *Dauythes* woordys, “ Whoe diggethe a lake
 Oother thearin (vngodlye) to entrappe,
 Is take in the fame by fodayne myfhappe.”

So this faide *Cardynall* lyttle before
 Practiced goode *Gryfilde* for to depofe,
 And nowe of hym felfe hee can faye no more
 But is as like his owne honoure to lofe,
 Of whome ferdre I fhall fomewhat difclofe
 (By honeft credyble information)
 Howe hee fell into trybulation.

[*f.* 27^b.] Twoe caufes theare weare as I haue herde tell
 That greatly made to his confufion :
 A certayne younge lorde in his Cowrte dyd dwell
 Whoe fhewed pretence to this conclufion,
 (Whyther of earnest, other illufion,
 The veary certayntee fface faye I can)
 For to haue macht withe the ladye *Anne*.

His lorde (the *Cardynall*) as hee thearof knwe
 He raged withe hym outragyouslye,
 Protestinge he shoulde his entreprife rwe
 If eauer he herde hym vse her companye ;
 This was before she was ordayned ladye ;
 Whiche from her knowledge was not kept secret,
 Whearfore longe tyme she muche ynwardlye fret.

Thother occasion was (as is faide) this :
 When *Walter* on her dyd firste caste his mynde,
 He asked the *Cardynall* what his aduyse is,
 Whoe anfwearde hym, as after [s]he dyd fynde,
 She was not for hym in anye maner kynde,
 Vnlesse for Concubyne he wolde her take,
 But as his *Queene* her clearlye to forsake.

Of whiche twoe thynges as she had knowledginge,
 Nowe that she is aduaunced vp so hye,
 She hathe them daylye in her remembringe,
 And the *Cardynall* hated mooste spitefullye ;
 So dyd also *Walter*, ye well maye espye,
 At the *Merqueses* secreat perswasion,
 For he was nowe cleane out of estymation.

And ymmedyatlye after this Progresse
 He was called to a Computation,
 Wheare, of his juellys, treasure and rycheffe,
 Was to *Walter* made resignation ;
 After whiche great extreme purgation
 To *Yorke* (his See Church) dymytted he was ;
 His caryage was eased, he myght lightlye passe.

Yeat ere that he came to the fayde cytee
 (Throughe what occasion I cannot well faye)
 He was fent after, withe great velocitye,
 Towardys the Cowrte to haiste hym furthe waye,
 Whiche sodayne nues put hym in mortall fraye ;
 Notwithestandinge, withe mucche trobeled harte,
 Backwardys to *Leceſtre* he dyd reuert.

In whiche journeyng by the wayes (doubtles)
 Hee tooke certayne pyllys, his ſtomake to purge,
 Replenifched withe greuouſ heauynes
 For this ſodayne tempeſtyous ſurge,
 Ryfinge (as he thought) throughe the *Merqueſes* grudge ;
 So that of neceſſytee by the waye
 He tooke reſtyng at *Leceſtre* Abbaye ;

Where, thorowe woorkyng of the ſaid peelys,
 (Whiche, as I herde tell, weare too too manye)
 And thorowe ſorowe, hymſelfe he theare feealys
 His life to forgoe witheoute all remeadye ;
 No longe was the tyme while he dyd theare lye,
 Not paſſinge eyght dayes at the veary moſte,
 Tyll he was foarſed to yealde vpp the goſte.

[f. 28^b.] Before he departed, right Chriſtianylye
 He ſent for the Pryor and was confeſt,
 The Eucharifte moſte reuerentlye
 Receauyng into his penyent breſt,
 Aſkyng God mercye withe harte moſte earneſt
 For that (in his tyme) by will, deade and thought,
 Agaynſte His goodnes he had eauer myſwrought.

And to fignyfie that hee was penytent,
 Certaynlye, the Pryor I herde thus faye,
 A shurte of heare was his indument
 Next to his bodye, when he thear deadde laye ;
 For whome hartelye it behoaueth to praye,
 Sith hee heere ended fo penytentlye,
 To whome (no doubt) God grauntethe His mercye.

What thoughe he lyued muche remyffyuelye,
 Farre oute of the trade of his profeffion,
 Yeat dyng (as hee dyd) penytentlye,
 His fowle (no doubtys) hathe heauyns ingreffion
 By hauynge in harte vycis fuppreffion ;
 For, thoughe manns life bee neauer fo infecte,
 God (fpeciallye) his ende dothe refpecte.

Some he callethe in their enteringe eftate,
 Some (certaynlye) in their adolefcence,
 Some at the terme of their decrepyte date,
 As this *Cardynall*, fo departed henfe :
 Yeat, hoapyng of age, let none woorke offense,
 Myndynge at that tyme his fynnes to forgoe,
 Lefte deathe hym preuent ere hee can doo foe.

As happe hathe happened, pytee it was
 That oute of fauour fodaynly he went
 Before he (fynally) had brought vnto paffe
 His entred purpofe, fo paffinge excellent,
 His College in *Oxford*, it may well bee ment,
 Witheout (as it fhewthe) the full perfection,
 Of whiche I fhall tell the caufe of erection.

[f. 29.]

¶ *The Occasion of the Ereccion of Christys Churche yn Oxforde by the Cardynall Thomas Wolfaye, the numbre of the woorke ffowlke, what he theare pretended; Of Doctour Cockes (Deane of the same) moſte dyuylliſche diſorderynge theare and of his alſo deſpoſynginge [fic] the ſaide Churche and other in Oxforde to the mayntaynaunce of his fylthy and vyle carnalyte.*

¶ *Caput 7.*



AT tyme when this man in highe fauour ſtoode,
Walter withe hym tawlkyngge famylyarly,
 A certayne gentleman withe muche ſobre
 moode

(As then a ſuetor) ſtoode theare á looif by,
 On whome as *Walter* that tyme caſte hys iye,
 He aſked hym, withe countynaunce benynge,
 If that withe hym then hee wolde any thyng;

To whome the partye thus entred his fute,
 Befeachinge his grace to graunte his lycence
 A ſcholar of his, his ſchoole heere to permute
 Beyond the ſeayes, to dooe his dyligence,
 For more acquyringe, by ſtudyes pretence,
 Of lyterat knowledge for yeares twoe or thre,
 The habler after to ſerue his Maiftee.

At whois contemplation *Walter* furdhewaye
 Condescended to his humble request,
 And to the *Cardynall* hee theare did saye,
 “ I merueyle whye oure folke are so earnest
 Their youthe beyonde feaye to haue entereft,
 To the confumynge of oure Royalmes treasure ;
 Haue wee not Schoolys [*sic*] them at whome to recure ?”

“ Syr,” (quoth the *Cardynall*) “ pleafethe it your grace
 Me to affifte in that I dooe pretende,
 I shall so worke in conuenyent fpace .
 As fafte hitherwardys to caufe them descende
 As eauer thitherwardys they did themfelfes bende,
 And oother alfo of eache Christian porte
 For the like purpofe hyther to reforte.”

“ My Lorde,” (quoth *Walter*) “ furdre your pretence,
 Whiche is (I perceau) fome studye to begyn,
 And yee shall bee fure of oure affiftence,
 What waies so eauer yee thynke beft thearyn.”
 Vpon whiche occafion hee dyd not lyn
 (The plot deuysed and curyouflye cafte)
 To fet thearwithe in hande wondreflye fafte.

Moſte cunnyngye woorkemen theare weare prepared,
 Withe ſpedieft ordynaunce for eauery thyngye,
 Nothyngye expedyent was theare oughtis ſpared
 That to the purpoſe myght bee affiſtyngye ;
 One thyngye (chieflye) this was the hynderyngye,
 The woorkefolke for lacke of goode ouerfeers
 Loytered the tyme, like falſe tryfelers.

[f. 30.]

They weare thus manye, á thoufande (at the leaſte),
 That thearon weare woorkeynge ſtill daye by daye,
 Their paymentes contynued, their labours decreaſte,
 For welneare one haulfe did noughtis els but playe.
 If they had trulye done that in them laye
 By ſo longe ſpace as they weare tryfelynge,
 At his fall had beene lyttle to dooynge.

The warke was wondreful paſſinge curyous,
 And tomuche ſet furthe to his vayne glorye ;
 Tomuche it cannot bee to gloryous
 To His honour that reignethe eternallye ;
 Thother preferred, that beeynge layde by,
 The warke cannot take prosperous ſucceſſe ;
 Of the godlye I take thearyn wytnes.

Theare ſhoulde haue beene reade within that precyncte,
 (To thinſtruction of all that thither came),
 The ſeauyn Scyencies ſeryouſly lynkte,
 As in their ordres the Schoolemen can name ;
 The Readers to haue beene men of great fame,
 The picked pureſt throughe all Chriſtiandome,
 If meede or monaye myght cauſe them to come.

But, howe eauer it was, Goddys ayde theare did lacke,
 It had not els quayled, as yt ſhewethe yeete ;
 That Pryde thearyn hathe oughtys hyndered backe
 I truſte Humylytee ſhall perfectlye compleete,
 To ſet vpp Goddys howſe, as mee ſeemethe meete,
 For His ineſtymable beneuolence
 Shewde (of His grace) to her magnyficence ;

Oure noble *Queene Marye* it is that I meane,
 Whoe, as shee is moſte nobleſte nowe of all,
 That noble warke not yeat fynſched cleane,
 Noblelye God graunte her to make yt formall,
 To His honour and glorye ſpeciall :
 Her other affayres firſte brought to goode fyne,
 God (throughe His grace) her harte thearto inclyne.

Pytie it weare but it ſhould goe forwarde :
 To furdre learnynge is merytoryous ;
 By learnynge, to all that liſte not bee frowarde,
 Is knowne to pleaſe the Lorde moſte gratyous,
 And to all fortys what duetyes becumethe vs ;
 So that to thearof the true mayntaynaunce
 All (to their powres) ought to dooe furtheraunce.

So haue wee heere faide the cauſe orygnall
 Howe *Frydiſwide* howſe a Studye became,
 By the great traueyle of the *Cardynall*,
 Whois ſowle God ſheelde from the infernall flame,
 And proſpere in vertue the Studentes of the fame ;
 They indeauorynge ſo, vertuouſlye,
 No doubtte to Goddys pleaſure ſhall mucche edyfie.

Well I confydre (ſymple thoughe I bee)
 What worthie graces dothe learnynge enſue ;
 Withoute learnynge and dwe cyuylytee
 Man is not hable hymſelfe to reſcue ;
 Learnynge, whoe dothe yt perfectlye indue,
 To eache degre, of all maner a fute,
 Their pertyculars can well diſtrybute.

[f. 31.] Learnynge in caufes to God appertaynyng
 (Whiche Reafon tranfcendethe) can faye and perfwade,
 Howe by true Faithe Man haue muſte his aydinge,
 And not by Reafon in althyngys to wade ;
 Learnynge inducethe the vearye true trade,
 To diftrybution, as I note can,
 Of all that is due bothe to God and man.

Then, worthye is learnynge of preferment
 And of all degreeis to bee magnyfyed,
 For learnynge rendrethe the lowe excellent,
 And the excellent wyttye to bee tryed ;
 Learnynge and wifedome togethers allyed,
 As freendys and kynne of confanguynytee,
 They neadys ſhall woorke to muche vtylitee,

Admyxted withe grace, I meane, as noleffe,
 [1. Cor. viii. 1.] For Scyence, Saincte *Paule* faithe, the mynde doth inflate ;
 Of Scyence hathe manye had plentyoufnes
 And voyde of Grace hathe proued farre ingrate,
 Vfyng their learnynge after dyuyliſche rate,
 Of Doct̄or Cox. As *Doct̄or Cockes*, withe á *Combe* thearto ſett,
 Throughe fleſchelye folye cawght in the Dyuyllis nett.

Whois noyfome, curfed, and dyuyllifche ſubuertinge,
 By hym, as in his vttermuſte powre laye,
 Of godlye ordre, althyngis confyderynge,
 From that was goode to the contrarye waye,
 I can none other wiſe of conſcience faye,
 To Vertue hee was an vtter enemye,
 As (to his ſhame) his factes dothe teſtifye.

Abhorrynge his ordre of sacrede Preeistehod,
A whoare hee tooke hym, wife cowlde he take none,
For contrarye vowe hee made vnto God
When of His Mynsters hee tooke to bee one ;
But for hee wolde not to the Dyuyl alone,
Hee wrought (by all meanys) other to entrappe,
Withe hym (for eauer) to curffe their myshappe.

[f. 31^b.]

Hee wrought by his holye stynkeinge *Martyr*
Peter, that *Paule* his breathe cowlde not abyde,
(For that, like Sathans true knyght of the Gartyr,
His holye doctryne hee heere falcysfide)
That whoe (of Preeistes) in maryage was not tyde
Hee was afflicted, tormoyled and toste,
To losse of lyuyng or some other coste.

*Peter, the
stynking Mar-
tyr.*

Somuche abhorred this vagyng verlet
All signes of godlye conuerfation,
That whearefo a preeiste withe shauen crowne he met
Hee shooke hym vppe withe detestation,
And in Oxforde his ordnation
Was, whoeso theare a crowne on hym dyd fytt,
His College he shoulde for his crownys fake amytt.

This was á worthie famous Doctör,
This was á man worthie of preamynence,
This was á Christian true Professör,
This was á man of right intelligence ;
The Dyuyl hee was! I faye my conscience,
He was (I faye) an erraunt curfed Theeif ;
His actys declare, yee neade no ferdre preeif.

[f. 32.] Hee robbed the Church of *Frydyfwis* (I faye)
 Of Chalyces, Croffes, Candyftickes withe all,
 Of fyluer and gylte, bothe preacious and gaye,
 Withe Coapis of tyffue and many a riche Pall,
 Dedycat to God aboute æternall ;
 And other Collegis maye hym well curffe,
 For thorowe hym they are farre yeat the wurffe.

Hee was choafe *Chauncellor* for fawtes amendinge ;
 Hee mended (indeade) from goode to the badde !
 Hee was a *Chauncellor* of the Dyuyls fendinge,
 Neauer was Towne that fuche an other hadde ;
 So made hee ordynaunce, that á prowde ladde
 Withe men right reuerende myght shewe hym checkmate,
 And went dyfguyfed yn ruffyan rate.

Hee fet them all cleane oute of difcyplyne,
 And fawe them fetteled in heynous herefyte ;
 Hee let them (at will) wickedlye inclyne,
 He nothyng to vertue dyd edyfie,
 But what to goode ordre was contrarye ;
 So wrought hee, that (trulye), to make reporte,
 As the *Deane* was, fo weare the more forte.

So I wifche not *Frydifwife* to florifche
 In forte as that *Cox* example theare lefte,
 But true ordre of Scholars taccomplifche,
 Of whiche (wyckedlye) he fawe them berefte,
 Suchewife indued and withe grace fullye fefte
 As, nowe I theare noate, by fignes I doo fee ;
 I wifche their furtheraunce the moſte that maye bee.

¶ Walter *fynyschyng* his Progresse, *passinge thorowe* [f. 32^b.]
Thame, and other Townys, the newe Merqueses faste
by his syde, what mutteringe the people had on Grifildis
partye and for her doughter Mary. The Messengers
reuerte from Rome without Dyuorsement; Walter (by
a wycked man) was moued to take vpon hym the Suprea-
macye ouer the churche of Englande.

Cap. 8.



OR all our tedious and longe dygressiõ,
 We haue not forgote oure former pretence;
Walters pleasure fulfilled at *Grafton*
 To *Buckinghamshere* he dreste hym from
 thense,

At *Ixill*, before the deare fell to offense,
 To *fynysche* that tyme his huntynge seasion,
 For Holy Roode Daye was then paste and gone.

From thense wheare hee came, faste iumpe by his syde,
 Accompanyed hym the ladye *Anne Bullayne*,
 All pleasaunte, fresche and gallaunt that tyde,
 Goode *Gryfilde* followinge, as one of her trayne,
 At whiche manye (that wise weare) did disdayne
 So noble á woman to bee forsake,
 And in her steade so meane á thinge to take.

For thorowe *Thame*, that gentle Merket Towne,
 The Kynge then issued vpp to *Londonwarde*,
 Wheare dyuerse and manye their headys henge downe ;
 To see the case, withe *Gryfilde* howe it farde,
 Vnto their hartys, God wote, it went full harde,
 And thus did faye, mutteringe as they stooode still,
 “Christe faue goode *Gryfilde* to His blessed will.”

[f. 33.]

“O Lorde!” (they saide, togethers as they stooode),
 “What meauethe our Kynge goode *Gryfilde* to forgoe,
 Whiche hym heere followethe withe trobled moode,
 That better for her weare she weare ferdre froe?
 In his solacinge shee feelethe but woe ;
 Whoe can her chalenge or blame in the case,
 Shee to followe an other in her place?”

“Shee (blessed womon, God comforte her harte!)
 Hathe beene full godlye and louynge withe all,
 And her behaued in eauerye parte
 Moste honorablye, bothe to great and small,
 And nowe her honour thus wise to appall!
 To speake in the case wee maye nother dare,
 Yeat pytee it weare shee shoulde oughtes mysfare.

“What hathe shee transgreste to bee thus caste owte,
 A Queene (of bloode) so excellent as shee?
 Of her behauour none neadethe to dowbte ;
 Some bale is bruyng, what eauer it bee ;
 Straunge is this fight whiche wee heere nowe see,
 A Queene moste royall to come all behynde,
 And so meane before ; this gothe oute of kynde.

“Well, well,” (they faide) “ God graunte all proue well!
Wee feare some straunge nues shall after ensue :
If so á kynge maye his wife thus repell,
(So goode á woman and full of vertue),
Of weddelocke joynynge farewell then, adue!
This example, if it thorowly frame,
Shall other enfence to practice the fame.

“ If their unytinge had beene thought wrongfull,
Whie so longe tyme contynued haue they?
His Father (of witt and wifedome not.dull)
What myght, and myght not, before did purveye.
Prospered togeathers they hathe many á daye,
And wee in wealthe and mucche tranquyllytee;
This is noughtys els but Mannys fragylytee.

[f. 33^b.]

“ This is noughtis els but Mannys sensuall mynde ;
God graunte wee all haue not cause to repent !
Let hym not looke á newe better to fynde,
Reason withe reasonable ought bee content.
Fye ! that at that age Man shoulde bee insolent !
For, without all maner of suspection,
This is begone of carnall affection.

“ Wheare is become fage Discretion as nowe,
In fuche noble Pearys that ought to frequent ?
Wheare is vnto God his duetye, as howe
To haue in awe His holy commaundement ?
Thoughe hee it let slippe in his inwarde entent,
Hee muste and shall make answere in the case
When powre, nor selfe wyll, shall rowte in the place.

“ God graunte hee (cheeiflye) repent not this geare,
 For neadys it muste breede great inconuenyence,
 Thoughe whiche wayes wee knowe not, howe, when,
 or wheare ;

The foare of this passethe oure intellygence.
 For *Dauyths* trespace, opprest withe pestylence,
 Thousandys of his abode the affliction :
 Synne, fore of Kyngis, stoorthe Goddys malediction.

[f. 34.]

“ But sithe his affection is nowe so fett,
 And the mateir so earnestly begoone,
 Wee (poore Subjectes) maye it in nowise let,
 But feele it wee shall, by althynges bee doone ;
 Rasche recheles lust his race will neadys roone,
 Like cowlte vnbrudeled, reason depryued,
 Throughe shame (in fyne) moste straungely disguyfed.”

Suche, of the rude and pooare Comynalte,
 Was (secreatlye) their tawlke and whisperinge,
 Whoe vnto *Gryfilde* beare loue and feualtie
 Withe all that in their pooare hartys was lyinge ;
 And ferdre, they had this careful sayinge,
 “ Halas ! if *Walter* goode *Gryfilde* denye,
 What shall become of her doughter *Marye* ?

“ What shall become of that pryncely Flowre
 That all this Royalme hathe joyed so longe yn ?
 Shee shall forgoe then her Pryncely honoure ;
 The weyes thearvnto wee see dothe begyn.
 None only but God maye oother grace wyne ;
 For Mother and Doughter what shall beetyde ?
 Wee can but praye Christe for them to prouyde.”

This of one Towne was not only the tawlke,
 Or of one Countie, Cytee, or Burrowe,
 But comonlye, wheare eauer men did waulke,
 This noble Royallme (in maner) cleane thorowe,
 So deepe in their hartys it graued furrowe ;
 For they of wyttie confyderation
 Feared tensue great dyffipation.

But what aduayled their tawlke in this case ?
 It dyd their goode wyllis but as signyfie ;
 The mateir dyd then but pause for a space,
 Tyll from *Rome* the Messengers myght them hye ;
Walter, nowe fetteled wheare he wolde lye,
 His expectation (daylye) then was
 To heare nues, howe his purpose came to passe.

[f. 34^b.]

By this the Messengers to the Cowrte came,
 Voyde of the purpose for whiche they weare sent :
 So soone as *Walter* vndrestood the fame,
 For malencolye hee ynwardelye bent,
 And was (throughe malice) moste earnestlye bent
 Agaynste the Bysshope for fayinge hym naye,
 Ragynge as lyon de pryed his praye.

At whiche selfe season one certayne stode by,
 Whois name (thoughe I herde) I will not expresse,
 Whoe faide to *Walter*, mucche coragyouflye,
 “ What shoulde this mateir oughtes vex your highnes ?
 Ye maye (witheoute doubtinge) it clearlye redresse ;
 Sithe yee are heere Kynge and lorde of this lande,
 Yee dooynge youre lyfte, whoe dare youe withestande ?

“ Yee, takynge on youe the Supreamacye
 As headde of the Churche ouer all Brytayne
 And other youre Domynions specyallye,
 Yee maye (at pleasure) then althinges ordayne,
 So foreauermore *Rome Cowrte* to refrayne ;
 If yee not sticke to put this in practice,
 Whoe is that dare denye youre entrepryse ? ”

[f. 35.]

Walter this hearynge his harte can reuyue,
 Callynge to hym of his Counsell the cheef,
 For the faide mateir withe speede to contryue
 That hee weare quyeted oute of his greeif ;
 The thyng by Perlyament putten in preeif,
 It was condescended after his mynde,
 None durste say naye but Deathe hee liste to fynde.



¶ Walter *sendethe to Oxforde to haue his case discuffed,*
John Longelande (Busshoppe of Lincolne) his cheif Com-
myffioner, Fryer Nicholas Defendaunte in the same, Fyue
Inceptours, Doctors, (withe sundry other) specially withe-
standinge thearin, wheare Women shewed them selfes on
Gryfildys Partye; Thunyuerfiteis Seale (by stealthe)
goaten; And what myseryes ensued.

Cap. 9.



EAT, for that *Walter* wolde not be thought
 (Of headye poure) to woorke contrarioulye,
 Hee sent to *Oxforde*, as playnnes he fought,
 To haue his case theare tryed by the
 Clergie,

At whiche trauelynge certaynlye was I,
 Attendyng vpon a certayne goode man,
 Whearfore in the same I somewhat faye can.

Thither was sent as cheif Commyffioner
 The *Busshoppe of Lincolne*, one *John Langelande*,
 Withe certayne other that well cowlde flatter,
 The learned judgment theare to vndrestande,
 Wheare one *Fryer Nycholas* took muche in hande,
 As cheif Defendaunte in the foresaide case,
 Whoe fownde hym selfe macht eyn to the harde face.

[f. 35^b.] But theare was vsed no indifferencye ;
 Suche as by learnynge made against the Kynge
 They weare redargued moſte cryellye,
 Threatened alſoe to forgoe their lyuynges ;
 On thother fyde, all thearto inclynynge
 They had highe chearinge withe meede otherwaye ;
 Falſehod tryumphinge, Truthe quakyng for fraye.

That tyme an Acte theare ſhoulde haue gone forwarde,*
 Where Seauyn famous Clarkes that Inceptors weare
 Bycauſe (in this caſe) Fyue wolde not drawe towarde,
 It was dyfferred, to their heauye cheare,
 For that their cheif freendys weare preſentlye theare,
Mawdelaſe, Mooreman, Holyman alſo,
Mortimer, Cooke, withe other Twoe moe.†

Theis Fyue in nowiſe wolde graunte their conſentes,
 The Regent Maiſters weare of the ſame mynde ;
 Rather, they graunted to forgoe howſe and rentes
 Then weetinglye ſo to ſhowe them ſelfes blynde ;
 The Proctors, for gaynes they hoaped to fynde,
 (Throughe friendſhippe they made) obteyned the grace
 Of *Buſshoppe Langlande* the Acte to take place.

* "Note that an Act was ſolemnized 8 Apr. 1530, being the ſame day that the Univerſity inſtrument for the divorce was dated. The Doctours that then ſtood in the Act were Richard Mawdlin, archd. of Leyceſter, John Moreman, William Mortimer, John Holyman, Robert Cooke, Robert Aldridge, and Thomas Charnock, a Dominican."—*Note by Ant. à Wood to his extract of this paſſage: Wood MS. (Bodl. Libr.) D. 18, part ii. fol. 72.*

† "Aldridge and Charnock, that did readily conſent."—*Ibid.*

The mateir longe tyme theare hangynge in fuspense,
 Witheoute hauynge Thunyuerfiteis feale
 As to confyrme *Walters* forefaide pretence,
 For whiche the Būshoppe harde threatnynges did deale,
 To his reproache, and hynderaunce of goode heale;
 If so that some theare had had hym at large,
 I wolde of his life haue taken no charge.

For on the outegatys* wheare hee by nyghtes laye
 Wear Roapes faste nayled, withe Gallowes drawne by,
 To this entent, as a man myght well faye
 “If wee so myght, fuche weare thye Destynye.”
 His feruauntes ofte handeled accordynglye,
 As, one (indeade) makynge water at a wall
 A stone (right heauye) on hym one let fall. [f. 36.]

Women (that seafon) in *Oxforde* weare busye,
 Their hartes weare goode, it appeared nolesse;
 As *Fryer Nicholas* chaunced to come by,
 “Halas!” (faide some) “that we myght this knaue dresse,
 For his vnthankfull daylye busynes
 Againste oure deare Queene, good *Gryfilidis*;
 Hee shoulde euyl to cheeaue, he sholde not fure mysse.”

Withe that, a woman, (I sawe it trulye,)
 A lumpe of ofmundys let harde at hym flynge:
 Whiche myste of his noddle, the more pytie,
 And on his Fryers heelys it came trytelynge,
 Whoe (fodaynly), as hee it perceauynge,
 Made his complaynte vpon the women fo,
 That thirte the morowe weare in *Buckerdo*.

* “Of Lincoln Coll.”—*Ant. à Wood, ut supra.*

Theare they contynued three dayes and three nyghtes,
 Till woorde was sent downe from *Walter* the Kynge,
 Whoe fret at the harte, as vexed withe sprytes,
 That *Gryfildys* parte they weare so tenderynge,
 To all that so dyd, this woorde downe sendyng,
 That, magre their teeathes, hee wolde haue his furthe,
 And ere longe tyme make some of them small wurthe.

[f. 36^b.] But yeat for all that the Fyue forefaide Clarkes,
 Withe moſte of the Regent Maiſters, that tyde,
 For all the threatnynges that flaterers barks
 From that was the right they wolde nowhit flyde.
 The *Bufshoppe Langelande* dyd thus then prouyde,
 A Conuocation of certayne to call,
 And gotte the Seale as consented of all.

For whiche was weepinge and lamentation,
 I was then presente and herde their complaynte :
 “ Halas ! ” (they faide), “ in pyteful faſhyon
 Nowe is goode *Oxforde* for eauer attaynte !
 Thowe that haſte florifched art become faynte !
 Thowe weare vnſpotted till this preſent daye,
 Withe truthe euermore to holde and to ſaye.

“ But notwithstandinge, conſyderinge as thus,
 Thowe weare withe powre and myght ouerlayde,
 Thoue thearfore remaynyſte innoxius,
 As dothe (by vyolence) the rauyſched mayde.
 Eaueriche his duetye on eache pate bee payde,
 That is, whoe of vs hathe wronged the right,
 God to their defertes their dooynges requyte.

“ This to this ende wee put in remembraunce,
To the knowledge of oure posteritytee,
That all, that feason, made not dyffemblaunce,
But tenne to one stucke to the verytee,
But cheife that ought had no syncerytee ;
Falso Ambition and Keepeynge yn fauour
Declared in this muche lewde behauour.”

In this mateir is to bee adnoted
What euyl counsell withe Pryncys maye induce,
For, consequentye, this Royallme was sorted,
As water breakynge ouer hedde or sluice :
All goode ordres weare cleane fet oute of vse,
Suche calamyteis ensuyng theare vpon,
To this Royallmys neare subuersion.

[f. 37.]

Then florished Flattery tryumphantlye,
Then Falschod beare rule, and Truthe fet á fyde,
Then weare the goode maligned throughe enuye,
Then was true Meekenes ouercome withe Pryde,
Then to perdition all Goodenes faste hyde,
Then was Selfe wyll cheif Ruler ouer all,
Then myght, in right, none for Aduocat call.

Then of the Churche began thaffliction,
Then entred Heresies curfed and nought,
Then encreased Goddys malediction,
Then His due honour in great decaye brought,
Then the goode not regarded as they ought,
But euery Ribaulde myght them checke and chace ;
The Goode depnyed, the Badde in their place.

In earthe they cowlde not their malice extende,
 But vnto heuen shewed indignation ;
 The holye Saynctys theare they dyd discommende
 By too too muche abomynation,
 Schlaunderinge certayne vndre this faschion,
 Howe holye Virgyns, of no lyttle some,
 Weare Concubynes to the Bufshoppe of Rome.

[f. 37^b.]

The gloryous perpetuall Virgyn *Marye*
 No better esteamed then an other woman ;
 Eache doungegell as goode as the Sanctuarie ;
 Theis myscheifes, withe hundredefolde moe, began
 At the incummynge of this nwe *Queene Anne*,
 Whoe, as she was, declared at the laste,
 Whome God vanyfched withe muche fodayne blaste.

As good and blessed inducethe Vertue,
 And woorkethe all meanys to mayntayne the fame,
 So the malignaunte dothe Vertue subdue,
 Bycause their doyngeis shee dothe fierflye blame ;
 Prooif whoe so notethe, Vice endethe withe shame.
 Then was no wondre this alteration
 To breede great meanys of defolation.

For, certaynlye, vpon this induction
 Entred in this Royalme fuche innouation
 (To the pooare mannys vttre destruction),
 Rayfinge of Rentes in wondreful fashion,
 From one to fyue in ful numeration,
 To cawfyng of dearthe in vytayl and warys,
 Withe other fundrye ineuytable carys,

Somuche the bodye not heere molestyng,
 But hundredfolde more endaungeringe the fowle ;
 At Fastynge and Prayinge was made but iestyng,
 The vile Ignoraunte the Clarke to controwle,
 All holye cerymonyes coniuringe the Mowle,
 Eache cockynge Cobler and spittyllhowse Proctor
 In learynge taken so goode as the Doctor.

In tokne yeat more of Infidelytee,
 Downe went the Crosses in eauerye countraye,
 Goddys seruautes vsed withe muche crudelytee,
 Dyfmembred (like beastes) in thopen highe waye,
 Their inwardys pluckte oute and hartis wheare they laye,
 In fuche (moste greuouse) tyrannycall forte
 That to to shamefull weare heere to reporte.

[f. 38.]

Shortelye after, to mende the mateir more,
 Churches and Monasteries downe they went,
 To haue the treasure speciallye thearfore,
 Althoughe they fayned for other entent,
 After this Prouerbe, to like consequent,
The Glouer (craftelye) brought this reason yn,
The Dogge to bee madde, all to haue his skynne.

Yeat this was not the vttremuste euyl ;
 Theye nybbed Chriftes faithe after their pleasure,
 So weare they ledde by their Maister the Deuyll,
 For, on the truthe, they lyed oute of measure :
 The whoale heere to wright I haue no leasure,
 But to this ende I haue reherfed this,
 What came by exchange of good *Grisfilidis.*

¶ *Walter sendethe to Gryfilde to resigne vp her Crowne, whiche she neauer wolde graunte ; Of her wondrefull and wyttye answear ; She is secluded the Cowrte ; What complaynte she made for her Doughter Mary, and of her greEIF for her Mother agayne ; Howe Walter wolde bee seene to dooe vpryghtly, and all vnrightlye (in this case) hee wrought.*

¶ *Caput 10.*

[f. 38^b.]



ALTER presented withe Thunyuerfiteis Seale,
Seemyng to hym all had condescended,
The mearyer that daye he made his ful meale,
Nowe had hee althynges as hee pretented.
Forwardys hee went, hee was not defended,
The goode fealye *Gryfilde* for to put downe,
And in her steade his nwe mynyon to crowne.

At *Brydewell* (his place) that feason hee laye,
And theare was also goode *Gryfilidis* ;
Thoughe in his presence shee came nyght nor daye,
Shee muste theare attende, his pleasure so is ;
To whome hee sent then, by certayne of his,
Her Crowne to resigne, of foarse shee els sholde,
Whiche playne shee denyed, vse her as hee wolde.

Shee saide, to hym she was true wedded Wife,
All Christendome ouer can wytnes the same,
So wolde shee acknowledge duryng her life,
Howe eauer otherwise hee pleased her to name ;
As for his owne Royalme, for feare they did frame
To the fulfillinge of his fixed mynde,
Witheout respectinge what Conscience dothe bynde.

Shee added, his Father was thought man of wytt
And wyttelye he wrought ; whoe lifte, his actys vue ;
All Christian Clergye alowed them to knytt ;
If they vnknytt them, she wolde yt not rue ;
But vntill fuche tyme she wolde contynue,
Witheoute consentynge to resignation,
Howeeauer hee beare her his indignation.

Ferder then so, she merueyled greatlye
They lyuyng so longe in looue and vnytee,
And was withe her pleased, as dyd signifye,
Till latelye, what eauer the cause shoulde bee,
She hym obeyinge withe all humylytee,
Also neuer dyd, other pretended,
Whearwithe his courage myght bee offended.

[f. 39.]

Or if she had beene an Adulteresse,—
Of whiche all the worlde cowlde her not accute ;
She was towardys hym knytt withe all stedfastnes,
Withowte (in that kynde) anye maner brufe,
Whearfore the more it made her to muse
So noble a man, so wyttie withe all,
Into fuche an opynyon to fall ;—

Or if hee cowlde faye, or anyman els,
That owghtys for her sake hee had mysfared,
In his propre Royalme or owteward trauels ;—
But God for hym had freendelye prepared
As in his affayres neuer oughtys squared,
By myfaduenture, to greeif of his Estate ;—
Then cause myght seeme her to bee repudiat.

For in Adultery whoe fo ioynethe,
 Hee maye bee fure to bee infortunat ;
 No luckye fucceffe God hym affignethe,
 But is withe myfcheeifes manye intricat ;
 So hathe not (throughe her) happened hym euyl fate,
 But tryumphauntly, in pryncelye degree,
 Florifchinge in wealthe and felycitee.

[f. 39^b.]

Concernynge the fterylnes layde vnto her,
 It was witheout reason, difcretion or fkyll ;
 She had, and moe myght, thorowe due order,
 Haue borne and brought furthe, to anfweare theartyll ;
 But lufte at lykyng his lufte dyd fulfill :
 (Meanyng, hee elfwheare difperfed his feede,
 Whearfore God wolde not more feade to proceede.)

So made fhe anfweare, this noble woman,
 At fendynge to her her Crowne to refigne,
 Withe muche moe reasons then I rehearfe can,
 For fhe was lyghtened withe grace dyuyne ;
 But by no maner meanys fhe wolde inclyne
 Her Crowne to furrendre for weale or woe,
 Thoughe *Walter* neuer maligned her fo.

Whiche anfweare, as *Walter* dyd vndreftande,
 Hee tooke the mateir muche furyouflye ;
 As one that had all the lawe in his hande,
 Hee wolde her ordre as caufe hee fawe whye ;
 Commaunde then did hee, in his fell furye,
 Oute of his Cowrte theare fhe fhoulde be conueyde
 To wheare he affigned, theare to bee fteyde.

So was goode *Gryfilde* fecluded the Courte,
 Affigned (as Warde) whyther to reforte ;
 Yeat worste thyng of all, whiche did her moſte hurte,
 Her deareſte Doughter from her was holden ſhorte ;
 One myght not an other (in care) comforte ;
 The *Mothers* harte ſomuche it dyd not byte,
 But (trulye) the *Doughters* it did as deadly ſmyte.

“ O Lorde,” ofte fayde this godlye *Gryfilde*,
 Withe tearys (nodoubtys) of ynwarde penſyuenes,
 “ Wolde to God my *Walter* weare thus well wylde
 My *Doughter* and his, that is as Prynceſſe,
 That I myght ſee her, to eaſe my dyſtreſſe ;
 Thoughe he ſo farre liſte to bee ouerthwarte,
 She weare ynoughe to recomforte my harte.

[f. 40.]

“ She weare ynoughe to my contentation,
 That I myght ſee in ſtate howe ſhe dothe ſtand,
 Whyther ſhee bee in like trybulation,
 Caſte oute of fauour, from ſtate, goodys, and lande,
 As certaynly my mynde beareth mee ſo in hande ;
 Thoughe (peradventure) not yeat as am I,
 I feare (ere longe henſe) the Feendys fallacye.

“ I feare, and myſtruſte, for mee (her Mother)
 She ſhall (at all) fare nowhit the better ;
 Thoughe God wolde none bee wronged for other,
 Muche fundrye wayes Sathan the goode can fetter ;
 Whoe dare from eyther conueye oother letter,
 Though Reaſon and Nature wolde graunte theare till,
 Yeat falſe malignours wolde rayſe thearof yll.

“ I am no Traytores, I let all men weeite,
 No more is my *Marye*, I dare proteft ;
 Wee are moſte readye to all that is meeite ;
 Whye then ſhoulde anye vs wrongefully moleſte ?
 Whye may not bee had this rightfull requeſte,
 The *Mother* and *Dowghter* togeathers bothe twayne,
 Agreued á like, theyr greefis to complayne ?

[f. 40^b.]

“ I cowlde bee content, and ſhee (I dare faye),
 (If *Walters* goode will wolde graunte to the ſame)
 To lyue togeathers yn ſome pooare Nunraye,
 Prayinges to rendre to Goddys holye name,
 The quyeter to lyue, oute of this worldys blame ;
 For, fye on this worldys highe Domynation
 Commyxte (in this forte) withe trybulation !

“ Whye was I joyned to ſuche highe Eſtate,
 And thus repelled withe hate and diſdayne ?
 Whye not rather to ſome of meaner rate,
 That myght of mee (as I of hym) beene fayne ?
 Whye thus it prouethe, what ſhoulde I complayne ?
 Geeue mee my Doughter, I holde mee content ;
 Wheare reſtethe the fawte God graunte amendement.”

Suche complaynte (fyttinge all folytarye)
 Goode *Gryfilde* wolde ofte vnto herſelfe make,
 Prayinge to God for her Doughter *Marye*,
 That Hee of her the gouernement wolde take ;
 Muche was ſhee careful (in harte) for her ſake,
 No Mother eauer was heere, oather yendre,
 That, more then ſhe dyd, myght her childe tendre ;

Whoe at that feafon, as Prynceffe foueraigne,
 At *Ludlowe* kepte howfeholde muche honorablye ;
 Hearinge her Mothers vexation and payne,
 Vnto her harte it went moſte paſſinge nye ;
 Thoughe ſhee (deere mayde) cowlde it not remeadye,
 She prayed nyght and daye, withe many a teare,
 The heauynlye Father to helpe in this geare.

Shee faide, (as ſhe ſpeciall occaſion had),
 “O myghtye *Jeſu*, maker of althinge,
 My Mother, dolorous, penſife and ſad,
 Thowe (in her ſorowes) bee ay comfortinge,
 Turnyng the harte of my Father the Kinge
 Her otherwiſe (of gentlenes) tentreat;
 And not taſſlicte her withe ſorowes ſo great.

[f. 41.]

“ If (as dothe ſeeme) his purpoſe take effecte,
 To geeue her vpp, aſſumyng the other,
 Mee alſo withe her hee ſure will reiecte,
 Aswell the Doughter as ſo the Mother.
 O God! ſende helpe, the better the ſoner!
 Or, in Thy ſight if it bee ſo decreed,
 Welcome thye will! I am right well agreed.

“ Welcome what wayes ſoeauer Thowe liſte aſſigne!
 Befeachinge Thy magnificent goodnes
 In nowiſe wee bothe oughtys to maligne
 (Throughe frayletye of mynde) for worldely diſtreſſe,
 But, to receaue it, all due meekenes,
 As ſent by Thy dyuyne operation,
 For (as Thou knowiſte) ſome conſyderation.”

Suche was this princelye maydys prayer daylye ;
 Somuche the Mother had her not in mynde
 But the Doughter asmuche her femblablye,
 So mutuallye wrought Nature of kynde ;
 But *Gryfilde* at *Walter* no fauour myght fynde,
 Reproched she was by vtter contempte,
 As from his fauour and companye exempte.

[f. 41^b.]

Muche was in this case Walters folycitude
 He wolde bee seene all to frame vprightlye,
 And all vnrightlye he wrought to conclud ;
 So was hee blynded in his fantazye,
 Hee was selfe mynded muche meruelouslye,
 So that on what thinge his mynde was onse fett,
 He wolde haue his furthe, he wolde haue no lett.



¶ *Walter commaundethe a Cowrte at Dunstaple wheare Gryfilde was depofed from her estate ; Of this worlde and fignyfication of the fame ; Why Gryfilde withftoode her Refignation, whoe was geauen to name Lady Douager ; howe Pryncys, faylinge their Faithe, geauethe occafyon to other to dooe the like, for whiche this Royalme hathe beene (and is) moſte greuouſly afflicted.*

Caput. 11.



ERCEAUYNGE as *Walter* did perfectly well
 Thanſweare of *Gryfilde* concernynge her
 Crowne,

No worthynes had beene her to compell,
 Whiche, weyinge and ponderinge, made hym to frowne,
 Yeat neadys (withe ſpede) he wolde haue her put downe,
 Althoughe witheoute reaſon, ſkyl or offense ;
 Shee was not hable to make reſiſtence.

Immedyatlye then enſuyng all this
 A Cowrte he aſſigned at *Dunſtaple*,
 To whiche was ſummoned goode *Gryſilidis*
 To make ſuche anſweare as ſhee was hable ;
 But what thearyn was oughtes profitable ?
 Howe muche goode right ſhe eauer did diſcloſe,
 Hee was at á poyncte to haue his purpoſe.

[f. 42.] Theare at that Cowrte was toffinge and turnynge,
 To smalle goode effecte where right ys compelled,
 For duryng the tyme of the Judgis sojurnynge
 At goode *Gryfilde* they greuouflye fwelled ;
 What so herfelfe or her Proctours telled,
 It was witheoute all estymation,
 The mateir had earste deternynation.

The mateir was earste decifed as thus,
Anne Bullayne Gryfildys place to supplie,
 And *Gryfilde* to *Walter* repudius
 Bycause she was not pleasinge to his iye ;
 What shoulde they then lenger tyme occupye ?
 Judgement followed, before contryued,
 So was goode *Gryfilde* her place depryued.

So was the goode and godlye reiected,
 For that to this worlde she was not pleasinge ;
 So was the other in place elected,
 Bycause to this worlde she was contentinge :
 [St. John,
 xv. 19.] The worlde louethe his, by Christys owne tellinge,
 And his enemyes hathe in illusion,
 As heere nowe prouethe the conclusion.

This worlde is bothe blynde and phantastically,
 Fycle and false in all his practycinges,
 Inconstante, muche praue, and perylous withe all,
 Of whiche to bee ware wee haue great warenynges,
 Hee so deceauethe by sundrye compasinges ;
 Whois notoryous reprehensible state
 To certayne entent wee shalldyulgat.

The Worlde is the People, it is no leafinge,
The greater parte, by innumerable forte,
Geauen to peruerse and wrongful dealinge,
Farre oute of trade whiche Goddys truthe dothe exhorte,
To lye, to sclaunder, to gawde, and to sporte,
To fleschlye also abomynation,
Withe other meanys of muche deception.

[f. 42^b.]

Takinge to name *Worlde* of the People so,
Bycaufe all worldelye their fashions dothe frame,
Of whiche said Worlde the Dyuyll (our mortall foe)
Is cheif Capytayne, Christe grauntinge the same,
“The Prynce of this Worlde, in his furyous flame,
Commethe to seeke lucre, in Mee hathe hee none;”
For Hee was not of this Worldys condytion.

[St. John,
xiv. 30.]

Nomore was this godly *Gryfylde* trulye,
In worldelye pleasures shee had no delyte,
Aboue, the heauynlye Mansion on hye,
Was firmelye fixed her whoale appetyte;
Thearfore this Worldys Prynce had her in despyte,
And, at his cursed exitation,
The Worlde did her all this vexation.

What more vexation myght vex her harte
Then wrongfullye so entreated to bee,
Deposed (as to faye) from her dwe parte?
Not seene the like, in suche nobilitee,
So highe, to descende to lower degree,
Onlye by furmyfed inuasion;
No small thearfore her greefes occasion.

[f. 43.] Whye shee withestoode or made resistence,
 And was not willinge her state to forgoe,
 Confyderinge farre higher preamynence
 For wronges susteynyng belonge suche vnto,
 She for this cause did specyallye so,
 In right to stande behouethe all and some,
 Euyntill Deathe the life dothe ouercome.

Another as this vndrestande wee maye ;
 Shee (beeinge á woman of great prudencye)
 Confydered, in her Deposition laye
 Daungers occulted, open to her iye,
 Destruction of Christys Sanctuarie
 Withe hundred other calamyteis mo,
 If shee her Estate reiected weare fro.

Shee sawe Newfangelnes entred her foote
 And was withe *Walter* famylar to muche,
 Also Herefye, of myscheif the roote,
 Newes to induce that dyd the quycke tuche,
 In sorte (as to faye) mošte horryble, suche
 That, if they weare not (in tyme) resisted,
 To late shoulde bee to haue them desisted.

For that, (like woman of godlye meanyng),
 Shee was mošte lothe her Estate to auoyde,
 Confyderinge as howe parties weare leanyng
 This Royalme thearbye to bee forelye anyoide,
 Grace and Vertue, as creatures accloyde,
 Weare heauye and sadde, as laboringe withe greeif,
 For they themselves sawe geauen ouer of the Cheif.

In this to helpe and fynde some maner staye
 This mercyful Matrone manfullye stode,
 Rather then womanlye to shrynke for fraye,
 Onlye of entent to dooe this Royalme goode,
 That from her olde dwe began to change moode,
 As to change honour, renowne and goode fame,
 For dishonour, folye and fleschelye shame.

Suche was the meane of this godly woman,
 But God permytted the Dyuyll to take place
 As ofte Hee so dothe, probation prooue can,
 When wronge is suffred the right to oute chace;
 So oure desertes deserued in the case,
 That of this woman vnwoorthye wee weare,
 Whiche nowe at *Dunstaple* depofed was there.

Depofed shee was as feemed to the worlde,
 But shee exalted in fauour of the Higheft;
 Of longe the wicked moſte weywardely jorlde
 Tyll whome they mynded to *Walter* was nygheft;
 O wicked worlde! thoue wrongefullye wryeft,
 So contrariouſlye to affix thy looue!
 Note well heereafter what thearebye ſhall prooue.

When ſo they had doone the thyng they came for,
 They gaue her to name *Ladye Douager*,
 A name leſſenyng muche deale the honor
 That of forne promyſſe was due vnto her:
 From Faithe when Pryncys begynnethe to erre,
 Whiche other (their Subjectis) tobſerue ſhoulde ſee,
 What, in that caſe, of right then judge maye wee?

[f. 44.] What is it but they the like will ensue?
 And so dyd fundrye, I feare not to tell,
 Gaue vpp their olde wyues and tooke them to nwe,
 Makyng as nothyng of Christys Gospell;
 A meyns that muche conduced vnto hell,
 Whiche, at the headys, example so takynge,
 Scace yeat at this daye hathe clearly slakynge.

So weddelocke not shynethe as I wolde wische;
 God graunte some meyns of reformation!
 To muche Adultery dothe still florische,
 As thearin cheef their delectation,
 Witheoute feare of Goddys indignation;
 I meane no small Byrdys of the sypmle forte,
 As presidentes shewthe, dothe Rumor reporte.

For whiche, and other abomynations,
 This noble *Brytayne* hathe beene plaged fore
 Withe fundrye and manye trybulations,
 I thynke no Royalme in Christendome more.
 Oure purpose otherwise tendinge, thearfore,
 Thearto accordinge, prosequete we shall,
 Till iuste occasion maye thearto befall.



¶ Gryfilde depryued her honour was assigned too Bugden, the
Busshoppe of Lincolns maneir, whoe was cheif mynyster
of all her sorowes, whear sundrye her olde cheif officers
and seruauntes weare commaunded from her ; Of her
lamentable taking her leaue at them, and of her greuous
complaynyng for Walters vnkyndenes towardys her.

Caput 12.



HIS godly *Gryfilde* depryued her place,
 To change of cheere not sole of her alone,
 (Whoe had cheif cause, confyderinge the case),
 But to the greeif also of manye á one,

[f. 44^b.]

After her wrongfull Deposition
 She was (as warde) from place to place conueyde ;
 Leafte to her comforte, theare was shee lengest steyde.

Place had shee none of her owne to resorte,
 Rentes or Reuenues digne to her estate,
 Or oughtes that serued her speciall comforte,
 But beinge blanked as one all amate
 (As was no merueyle, serued in fuche rate)
 Was commaunded to á place called *Bugdayne*
 In Huntingedone sheeare to reste and remayne ;

Whiche to the *Busshoppe of Lyncolne* dyd belonge,
 Whoe firste began her heauynes to broache,
 In á Sermon whearin hee waded wronge
 And stoored, whearbye the breache did approache ;
 At hym takynge light manye dyd encroache,
 (For meede and promotion) that *Walter* myght
 Exchange good *Gryfilde* and dooe but the right.

Vndre his handys her greeifes they grewe muche,
 Whiche all to expresse shoulde seeme tedyous ;
 Partely at *Oxforde* it was her chaunce fuche,
 Partely at *Dunstable*, as this dothe discusse,
 And nowe was sent to foiourne in his howse ;
 Also he was, emonges other thynges all,
 The Executor of her Funerall.

[f. 45.]

That, of all noatys that I dooe adnote
 Whiche hee (of his partye) to her did extende,
 Was cheiflye the best, I all men behote,
 For then weare her trobles brought to an ende :
 I will not faye they dyd her thither fende
 For any coarsfey vnto her stomake,
 As some (peraduenture) wolde it so take,

But theare she was for á certayne season,
 Wheare this other affliction her befell,
 Which foundethe (me thynkethe) farre oute of reason,
 As one of her Seruauntes to mee did tell ;
 Her Offycers, that longe withe her did dwell,
 Weare her auoyded for certayne entent,
 And newe assigned at *Walters* comaundement :

At whois departure, when they tooke their leaue,
 At her (their olde and reuerende Mistresse)
 Tendrenes of harte her powres did bereaue,
 As tearys from the same did playnlye expresse,
 Sayinge vnto them in her great heauynes,
 “ Halas ! youre seruyce to mee of longe date,
 That I (no waies) can oughtes remunerat !

“ Halas ! that (of forſe) I neadys muſte youe forgoe,
And youe alſo mee ; no reamedye theare is ;
No lyttle thearfore is my inwarde woe !
What ſhall me nowe betyde I wote not I wiſſe !
Newe muſte I neadys take ; what meanethe by this
But of my tyme heere the ſhorte abyrdgement ?
Whoe cannot reſiſte muſte holde her content.

“ What is it for mee, or other the like, [f. 45^b.]
Thoſe to forgoe (my Seruauntes moſte truſtie)
That in my cheeif neadys weare my whoale phyſike,
By fyrme affyaunce that in them had I,
All ſtraunge and vnknowne their romethes to ſupplee ?
It mouethe mee my life haulfe to ſuſpecte,
Whither they are ſent the ſame to infecte ?

“ For well I perceauē and vndreſtande maye,
Some are that ſmall paſſethe of my welfare ;
Weare I henſe rapte to morowe or to daye,
The ſhorter my tyme the leſſe wolde they care.
As abjecte, or thrall, they keepethe mee bare ;
And nowe of my Truſtie depriuynge mee,
What can they ſhewe of more extremytee ?

“ But, for I muſte neadys obedyent bee,
I will in goode parte take as God ſhall ſende,
Prayinge youe hartelye to praye for mee,
As I ſhall for youe vnto my lyues ende ;
And ſo to God I humblye youe commende.”
Whearewithe, to certayne (withe many a falte teare)
She gauē in rewarde of her wearynge geare.

So departed they eyther from other,
 Withe mucche heauye hartes as cheare dyd declare,
 Throughe whiche her ende approached the foner,
 As is a preparatyue Sorowe and Care ;
 What thearto myght make, some liste not to spare ;
 Ynowhe was her trybulation in vre,
 More then some euyne of the meanyfte myght endure.

[f. 46.] Her fourgyng forowes (certaynlye), I faye,
 So daylye encrease by mucche abundaunce,
 That thre yeares space, witheout any delaye,
 It had withe her á still contynuaunce ;
 So was she plunged in peruerse peanaunce,
 As, in degre, estate withe payne to cownte,
 All greeis (of her gree) herse farre did furmounte.

Emonges whiche all, this one did her fore payne,
 The Pooare to her repayringe for releEIF,
 And them (as shee wolde) not hable to sustayne ;
 It was to her an inwarde deadlye greeif,
 And to her enemyes á shameful repreeif
 So goode á woman, and noble withe all,
 To bee so vsed and holden in thrall.

“Halas !” she wolde thus often tymes complayne
 Vnto her selfe mucche lamentablelye,
 “Why dothe my *Walter* at mee thus disdayne,
 And I hym tenderinge, withe all feruencye,
 For hym my life to put in ioberdye ?
 No woman can wische her husbonde more well,
 Thoughe hee of mee can scante byde to heere tell.

“ Hee cannot suffre mee neare his presence,
Hee liſte not to fende to weeite howe I doo fare,
Hee ſequeſtrethe mee from all preamynence,
Hee nowhit for mee dothe oughtes cure or care ;
Hee dothe to mee that hathe beene ſeene but rare,
To caſte mee off, his true deſpouſed wife,
And ſeemeth as foarye to heeare of my life.

“ I deeme euyl counſell dothe leade hym in this ;
God fende hym better ! I can nomore faye ;
So noble á man great pytee it is
That ſo ſeduced ſhoulde wandre á ſtraye ;
His deade to forthinke onſe come ſhall the daye,
When nother I oughtes maye eaſe his entent,
Nor hee to haue tyme to woorke amendement.

[f. 46^b.]

“ What ſhoulde I oughtes grudge or troble my mynde
For that whiche I ſee theare is no remeadye ?
To ſhue to the worlde it weare but waifte wynde ;
To God I appeale, That ſittethe moſte hye ;
Hee is the Judge that judgethe rightuouſlye,
The wronged to meede of mercye taſcende,
And the offendre throughe grace to amende.

“ Hee is Hee onlye in Whome I full truſte,
This worlde I deſye withe his fautours all,
Not for that (of forſe) I neadys nowe ſo muſte,
Bycauſe I am as thruſten to the wall
And bootethe not for remeadye to call,
But am beſte pleaſed, ſithe God will the ſame,
To bee thus forted in ſorte as I am.

Of Gryfilde

“ Small deale mee mouethe my Deposition,
 Whiche nothyng hyndrethe to my faluation ;
 But wheare the fawte is I wifche contrition,
 For ferdre fallynge in flagellation
 Engendred by Goddys great indignation,
 Thorowe makynge light of His holye lawes,
 Setteled in fynne, defendinge theyr cawes ;

[f. 47.]

“ In whiche I wifche amendement right gladlye,
 And not reuengeaunce that God shoulde oughtes take,
 But, thorowe His grace, demurely and fadlye
 For flefchelye folye his confcyence to quake,
 Throughe mouinge thearof his fynne to forfake ;
 This is of all my cheeif petytion,
 To voyde the wayes to fowle perdition.

“ For thoughe falfe Frayletee foolifchelye voltethe
 Into the feate of vyle Carnalytee,
 And fo agaynſte mee the dooare hee boltethe
 Witheoute all right and dwe vrbanytee,
 I, not fetteled in fuche kynde of prauytee,
 Befeeche to all my malefactours
 In heuyn withe mee to bee contractours,

“ Theare in vnytee, withe one harte and mynde,
 Æternally to geeue laudation
 To the Redeamer of all mankynde
 For oure heuynlye coadunation,
 Notwithſtandinge this worldys variation,
 Oure reconcylement wrought by dyuyne grace,
 That wee maye (by Chriſte) inhabyte that place.”

Suche of this godlye and blessed woman
 Was vsuallye the meditation ;
 She dreste not her selfe to curffe, other banne,
 But tooke in goode worthe her constellation,
 Lamentynge (rather) the diffipation
 Of thynges insurginge to Englandys vndoinge,
 Then in her cause the wrongefull mysfusinge.

¶ Gryfilde *remoued from Bugden to Cowemolton, wheare,* [f. 47^b.]
*visited withe sicknes, she felte her tyme come to departe
 this life ; Of her moſte Chriſtian preparinge for the ſame ;
 Of her moſte charytable takynge her leaue at Walter and
 all other Nobles, Knyghtes, Gentlemen and Commoners,
 deſyrynge them all to praye for her.*

Caput 13.



FTER a season, to *Walter* pleasinge,
 She had soiourned at *Bugden* foreſaide,
 She was remoued, to more diseasinge,
 To á towne *Cowemoulton*, theare to be staide ;
 As *Walter* wolde, she helde her well ápayde,
 Remembringe howe by murmuration
 Was greatlye stoored Goddys indignation.

Awhile as she had contynued theare,
 God visited her withe certaigne sicknes,
 Wheare thorowe greatly abated her cheare,
 And more and more gendinge in proceſſe
 That tyme was come to fyne heere her progresse,
 Whiche, well vndreſtandinge her mortall fore,
 Moſte Chriſtianly she preparde thearfore.

For bodelye Phyfike ſhe nowhit cured,
 But rather wifched to bee diſſolued,
 Of heauynlye ioyes to bee aſſured,
 Whiche, after this forte, ſhe ofte reuolued,
 That, thoughte in the earthe her corps weare dolued,
 Her ſpyrite myght to the heauyns attayne,
 As in her creation God dyd ordayne.

[f. 48.] To walke that waye as true Chriſtyn ought,
 Sauſſye and ſurelye witheoute impedymēt,
 (Thorowe hoape in Hym that dearlye her bought,)
 Shee firſte became á perfectte penytent,
 Callinge to mynde her life muche negligent,
 In whatſoeauer her conſcyence cowlde mooue
 Tochyng offence ágaynſte God abouue.

Then to the worlde ſhe dyd her conuerte,
 Her practycinges heere callynge vnto mynde,
 Forthinkinge muche, withe á ſorowful harte,
 That more then ſhe ought ſhe thearto inclynde,
 Accuſynge her ſelfe for creature vnkynde
 Vnto her Lorde, that no darkenes may dymme,
 That eauer this worlde ſhe preferde before Hym.

Of Hym (moſte meekelye) ſhe mercy beſought,
 Withe tearys oute tryllynge of pure contrition,
 Grauyng His Paſſion deepe in her thought
 For her cheif garde againſte perdition,
 Beſeachinge thearby to haue remiſſion
 Of her offences venyall and deadlye,
 Onlye and cheiflye for His great mercy ;

Remembringe this Texte, in her aduifement,
 Howe, crauyng of God remyffion of fynne,
 Behoauethe all men, withe conftant confent,
 Vnto their neighbours the like to begyn,
 Thearby the rather Goddys mercye to wynne,
 Whiche nowe ſhe hathe in confyderation
 The more to make, for her fowlyſ faluation.

Thearfore ſhe made this proteftation,
 “ O *Jeſu*, my Lorde and foueraigne Kynge,
 Forgeue Thoue my fynnes abomynation,
 As I forgeue all men me oughtes tranſgreffinge
 By woorde, woorkynge, or wrongefull ſuppreffinge,
 And, as I wolde Thy heauynly affuraunce,
 So graunte it them (Lorde) in contynuaunce.”

[f. 48^a.]

Then this goode *Gryfilde* to make althings fure
 Her Gohoftely Father to her dyd let call,
 To whome her whoale life ſhee playne did diſcure ;
 To walke the waye that was vnyuerfall,
 The gatis heere of Deathe that all men paſſe ſhall,
 Depured alſo withe the Bodye of Chriſte,
 Moſte commonly called the Eucharifte ;

Withe fuche deuotion receauynge the ſame
 As neuer myght woman poſſyble more :
 No ſigne of vertue myght any one name
 But in her was ſeene, withe other great ſtore ;
 Life in her yeat reſtinge, tell I ſhall thearfore,
 Howe of this worlde ſhe tooke nowe her farewell,
 As Chriſtian affection did her compell.

At *Walter* (her lorde) ſhe thus wiſe began,
 “ Farewell, deere Huſbonde, to whome I was heere knytt
 In lawefull ſpouſayle, as God ordayne can,
 By His holye Church, I playne confesse itt,
 ‘ And ſo I take thee tyll Deathe prohybit ;’
 Farewell, withe full affectyon of harte,
 For tyme is nowe come I neadys muſte departe.

[f. 49.] “ Nowe muſte I walke the waye that thow muſte go,
 Nowe maiſte thow marrye, impedymnt is none ;
 Nowe, that thy true wife is parted thee fro,
 Thow mayſte bee free from fornycation ;
 God wyll of thy fynne the mytigation,
 God wyll that I nowe, to ceaſſe thy trefpace,
 Shall vnto thy choyce reſigne vpp my place.

“ God ſende the mercye and goode ſucceſſion,
 Withe proſperous reigne and peace contynuall ;
 God in thy doyngeſ bee thy direction,
 As to thy ſowle healthe moſte cheiſly make ſhall ;
 This is my wiſche before my funerall,
 Lynkte vnto thee by true Chriſtian-looue
 Whiche neuer (but Deathe) ſhall any remooue.

“ My ſowle vnto God I only bequeaue,
 My bodye where thowe ſhalte pleaſe to aſſigne ;
 Aboue grownde I truſte thowe wilte it not leaue,
 To be deuowred withe vermyne or ſwyne,
 For that it was onſe vnyte vnto thyne,
 Somuche the rather in Earthe it tengraue,
 Thoughe other fauour I boote not to craue.

“ But that I maye haue (as Reason fo wolde,
For that I am of Christian beleewe)
Honest intierment as Christian sholde,
Withe charytie delte, the pooare to releewe,
To praye for my fowle that may them fo meeue,
This I beseeche thee, as pooare woman maye,
Voyde of all frendshippe (faue God) at this daye.

“ Beseechinge thee ferdre, of nature and kynde,
Thy Doughter *Mary* to caste not awaye,
But that in thy fight she may fuche grace fynde
To be as thy Doughter knowne an other daye,
Sithe of thy bloode she is cummen nonaye ;
Not for my sake I moue to thee heere yn,
But for shee is mooste nearest of thy kyn.

[f. 49^b.]

“ Sithe God hath sent her to lyue in this life
And is of towardynes not to bee abhorde,
Thoughe mee thoue liste not to take as thy wife,
Yeat bee thoue to her thus speciall goode lorde,
To some staye of lyuyng to see her restorde,
For that (as I faide) she is of thee spronge,
And not for my sake to take the more wronge.

[sic.]

“ Sore I mysdoubte her entretaynyng ;
If thoue renounce her for Doughter of thyne,
No small shalbee her cause of complaynyng ;
So teachethe the story of *Magubryne* ;
Let somewhat thy harte towardys her inclyne,
For the deare Bloode that from Christes fyde came owte,
For shee is thy bloode, thoue neadist not to dowbte.

“ And nowe to thee I haue nomore to faye,
 But Iesus take thee in His protection ;
 To Deathes árest I neadys muste obeye,
 Whoe hathe in me powred his infection,
 My fowle to walke to Goddys election ;
 Farewell thearfore for eauer and eauer,
 For nowe is the tyme I muste dyffeauer.”

[f. 50.]

Of whiche her faide mynde and fynall farewell
 (As sundry dothe faye) a Bill she let make,
 It sendinge to *Walter*, that playnly dyd tell
 The some thearof, howe eauer hee dyd it take,
 Whoe ofte thearon thought, thoughe lyttle hee spake,
 As afterwardys occasion had hee,
 By trynge this worldys false duplycitee.

And, certaynly, for certayne tyme after
 He was muchoe sad, ouer he was wonte to bee ;
 Some certayne remorse moued in *Walter*,
 By woordys in her Byll that wryten had shee,
 So was it construed of fundry degree ;
 Of whiche I wyll heere no lengre tale make,
 But, takynge her leaue, howe ferdre she spake :—

“ Farewell, my Freendys, that wolde me oughtes well,
 Iesus rewarde youe wheare I am not hable !
 Farewell, my Foes, wheare eauer yee doo dwell,
 God vnto youe all bee mercyable !
 Farewell, my Seruauntes, so seruyable,
 That longe hathe serued vnrecompensed,
 God from all euyl see youe saufe defended !


“ Farewell, bothe Lordys and Ladyes of estate !
 Farewell, yee Knyghtes and Gentlemen also !
 Farewell, yee Commoners in hartyeſt rate,
 That hathe beene eauer me louynge vnto !
 God I beſeache Hym youe mercy to doe !
 Farewell yee all ! my panges they are right fore,
 Praye for my ſowle nowe, I aſke youe nomore.”

Thus takynge her leaue moſte Chryſtynlye,
 In loue and charytee withe eauery man,
 Yeat abydinge in perfecte memorye
 An other Adieu ſhee after began,
 Aſwell as her powre that ſeaſon ſerue can,
 Vnto her deareſt Doughter *Mary* ;
 So as I herde tell declare it ſhall I.

[*f.* 50^b.]

¶ *Of Gryfildys moſte pytefull takynge her leaue at Marye
 her Doughter, commendynge her to the mercye of God,
 withe muche Motherlye admonytions for her to praẽtice
 and haue in remembraunce after her dayes.*

¶ *Caput 14.*

“  ITHE Deathe his Bedyll of ymbecylitee
 Hathe ſent to ſomen me oute of this life,
 To ende the courſe of this fragilytee
 As is of Deathe the olde prerogatifẽ,
 Notwithſtandyngẽ thoughe Nature makethe ſtrife,
 I wyll yeat nowe, emongẽſt other all,
 Take leaue of *Mary* my Doughter ſpeciall.

“ O *Mary* mayden, by lyneall defcent
 Spronge of the fresche and sweete Rose rubycounde,
 In florifchinge yeares, when hee was content
 Withe the Pomegarnet on ftawlke to bee fownde,
 Till ferpentyne fhakyng loafed the grounde,
 Dysceauerynge vs muche myferablye,
 Wheare thorowe thowe art in heaunyes drounde,
Yeat Jefu thee faue of His great mercy !

[f. 51.]

“ Of the haue I had greate comforte and joye
 Hoapinge the fruyte of thy pofterytee,
 Whiche Frayletee hathe wrought wrongely to annoye,
 By meyns of flyckeringe Carnalytee,
 Seeamynge as fugered fuauytee,
 Mengeled withe poyfon, and lifte not espye,
 Greatlye makynge to thy calamytee;
Yeat Jefu faue thee of His great mercy !

“ Sithe wycked woorkynge, muche colorably,
 From that was thy dwe hathe shyfted the owte,
 Wrongely entreatynge, as truthe can testifye,
 By fundry compafinges fetchinge abowte,
 Of thee (my dearest) I ftande in great dowbte,
 Thoughe Childe for Parent ought not myscarye :
 So is Inyquytee nowe wexed ftowte ;
Yeat Jefu faue thee of His great mercy !

“ Thowe, that waste goaten in sacred weddelock,
 Art foarted nowe as illegitymat,
 To the great fclaunder of thy worthye stocke
 Whiche on my parte was neuer viciat ;

Suche wayes this worlde dothe falsely imytat,
To the vndoinge of many á partye ;
But sclaunders God dothe excommunycat,
Who saue and keepe thee of His great mercye !

“ Howe eauer contrary this worlde dothe frame,
His bloysterous blastes behouethe to fusteyne ;
Heauynly rewarde ensuethe the fame,
Who so for Truthes sake refuseth no payne,
Whiche Truthe in fyne no Falschod may stayne ;
Withe patience thearfore, O Doughter *Mary*,
Arme thee alwayes, and Christe thy fouereigne
Shall saue and keepe thee of His greate mercye.

“ For all vnkyndenes that happen the shall,
Vnto thy Father shewe due obedyence ;
As hee shall affigne thee, to rise other fall,
Content thearwithe thyne inwarde conscyence ;
So maiste thou haue of his beneuolence,
If Pytee or Mercye in hym dothe oughtes lye ;
In nowise to any woorke thoue offense,
And Christe shall graunte thee of His mercye.

[f. 51^b.]

“ If eauer God shall thee fet in Estate
(As, what Hee will dooe, noman can defyne),
Vnto thy Countrey bee neuer ingrate,
To dooe them comforte thy harte let inclyne ;
So shalte thoue shewe thee true Doughter of myne,
For I them loued withe all feruencye,
And they lykewise mee in perfecte true lyne ;
For whiche Christe Jesus graunte them His mercye !

Of Gryfilde

“ The pooare (to thy poure) releaue and fufteyne,
 Thearby thoue fhalte heere great goodnes purchase ;
 Afwell of the pooare as the riche be fayne,
 Specially tenderinge their neadful cafe ;
 Euermore mercy withe pytee embrace,
 So fhalte thoue laye vpp thy treasure on hye,
 And fhalte abounde withe Goddys speciall grace,
Who faue and keepe thee of His great mercye !

“ Bee meeke and lowlye in harte and in looke,
 Beare thee not bolde of thy nobylitee ;
 Bufye thy felfe in Goddys dyuyne Booke,
 Whiche teachethe the rulys of pure humylitee ;
 Bewares the wayes of false fragilitee,
 Vfe faftyng and prayinge for beft remeadye ;
 So fhalte thoue trulye withe all facylitee
Purcheffe of God His fauour and mercye.

[f. 52.]

“ So fhalte thoue bee in His speciall fauour ;
 So fhalte thoue of man the daungers eſcape ;
 So fhalte thoue purcheffe heauyn for thy labour ;
 So fhall the Higheft in thy behaulfe ſhape,
 And thee faufelye ſheelde from all maner rape ;
 If thoue to ferue Hym wylte trulye applye,
 Hee withe thye enemyes will tryfle nor iape,
For that Hee beareth thee His louynge mercye.

“ Attende (O Doughter!) vnto my doctryne ;
 Some (I well hoape) will thee thearof inſtructe
 Thoughe I not ſee thee withe corporall iyene,
 Yeat owte of my harte thoue art not educete ;

As mee (thy Mother) bee thoue not illucte,
God it forbeade! I pray Hym hartelye!
After His pleasure His grace thee conducte,
And saufely keepe thee of His great mercye!

“ And nowe farewell, deere Doughter *Mary!*
Farewell pooare Orphan, as seemethe vnto mee!
Farewell, whome fayne I wolde not myfcary!
Farewell, of forse I neadys muste forgoe thee!
Farewell in Hym that is bothe One and Three!
Farewell, from seeinge thee withe mortall iye!
Farewell, nowe flowringe in virgynytee!
Jesu thee preferue of His great mercye!

“ To take oure leaues each one of other,
Firste thoue of mee (as Nature wolde fo),
And I of thee, thy fickely Mother,
That oute of this worlde is ready to goe,
It is prohybite, to my mortall woe;
Thoughe no difcretion declarethe cause whie,
Indignation thee keepethe mee froe;
Yeat Jesu saue thee of His great mercye!

“ Halas! that I myght thee yeat onfe beholde
Before that Deathe shall bereaue mee my sight,
To blesse thee withe hande, thoughe earthelye and colde,
As ynwardely seruethe my appetyte,
To whiche (as I wolde) I am impedyte;
Thoughe reafon it weare, the worlde dothe deny;
Goddys will bee fulfilled, as yt is right,
Who saue and keepe thee of His great mercye!

[f. 52^b.]

Of Gryfilde

“ The God of *Abraham* His blessinge geue thee !
 The God of *Isahac* graunte thee the fame !
 The God of *Jacob* thy succurrer bee,
 Thee to defende from all worldely shame,
 And to see prosper, to glory of His name,
 This worlde (for His sake) clearly to defye,
 After His pleasure thy lyuynge to frame,
Who saue and keepe thee of His great mercy !

“ And as olde *Abraham* dyd *Isahac* blesse,
 And *Isahac Jacob*, called *Israell*,
 And *Jacob Joseph*, Genesis dothe expresse,
 In awe of Goddys lawe they truly to dwell,
 And other Blessed, as Scrypture dothe tell,
 So blesse I thee withe blessinge semblably,
 In name of the myghtye *Emanuel*,
Who saue and keepe thee of His great mercye !

“ What blessinges more to Mother dothe pertayne,
 If thousandys they bee, on thee they alight,
 Withe blessinge of God eauer to remayne,
 On thee (my Doughter) thee well to acquyte,
 Of all false enemyes to voyde the despyte,
 To pleasure of God mošte specyallye,
 In his cause (as man) manfully to fight,
Who saue and keepe thee of His great mercy !

[f. 53.]

“ Thus byd I thee (Doughter) for eauer farewell !
 Farewell ! farewell ! in sorowes surely pight !
 Farewell I bydde thee ! Deathes panges dothe compell,
 The daye dyspayrethe, faste drawethe vnto nyght,

Yeat after dymme clowdys I hoape the Sunne bright,
 That shynethe vnclypsed eauerlastingly ;
 Hee make thee partyner of that heaunlye light
That is the Father of endeles mercye !

[A word
 erased.]

“ To Whome I beseeche thee, (*Mary*) deere Chylde,
 To praye that Hee please my synnes to forgeeue,
 That from His Prefence I bee not exilde,
 Throughe tendre pytee that maye Hym so meeue,
 For that in Hym I dooe only beleue
 And eauer haue doone, Hee wotethe it trulye ;
 Thus, fayntyng for breathe, I neadys muste bee breeue,
Commendinge the (Doughter) to Goddys mercye !”

¶ Of Gryfildis godly departyng this life ; Her troubles
 heere ended, euerlastinge rest ensued. Wheare awe of
 God is not, what myseryes ensuethe. An Elucidation
 vpon this texte, In Domo Patris mei Mansiones multæ
 sunt, approuyng, whoe seruethe highelye (as did this
 Gryfilde) is of God highely rewarded.

¶ Caput 15.



FF this noble woman the day beinge come
 Her corps to rendre to wheare it firste spronge,
 As was so ordayned by Goddis dyuyn dome,
 Leste in departing the same myght haue

wronge,

After shee had in sicknes traueylde longe,
 Shee humblye besought, withe hartys compunctiõ,
 To haue (as was dwe) the *Extreme Vnction*.

[f. 53^b.]

Whearwithe munyted, in true Christian forte,
 Agaynste transgression of the senses fyue,
 So fealyng then vpp eache highe waye or porte,
 The lyttle life lefte began as to stryue,
 As thoughe agaynste Deathe it fayne wolde reuyue,
 But thearby brought in superation,
 She of her spirite gaue expiration.

So weare her troubles heere brought to an ende,
 After of fundrye the expectation,
 Vnto that purpose whiche longe did attende,
 Thoughe, cheiflye of all, to her consolation,
 For reste was to her after trybulation ;
 None otherwise I can in harte esteeme
 But, sufferinge for right, to weare the dyadeeme.

And thoughe shee heere (in this life transitorye)
 Weare of her honour and kyngedome shut owte,
 Into a kyngedome of farre more glorie
 Shee was receaued, I haue no mysdoubte ;
 So, for her, her heaynly Kynge brought abowte,
 Whiche newer faylethe all those Hym seruyng,
 That well ys to seruè so noble á Kynge ;

Whome all her lifetyme she truly obeyde,
 And serued withe all her harte cowlde deuise,
 As (partelye) heerein wee haue of her saide,
 That so to credyte ynoughe may suffice ;
 What more then needethe to tell á tale twice ?
 Shee nowe departed (as earste wee haue tolde),
 So ended heere her troubles manyfolde.

So was the alterynge, by many á daye,
Nowe at á poyncte, tochyng the former case ;
Thoughe Newe vpon Newe theare followed nonaye,
As neuer the like in so little space,
And no lyttle space contynued the race,
For twentye yearys full, it day by day wrought
Till it had (almoste) brought all vnto nought.

Where dwe awe of God is feene neglected,
Where wycked also dothe predomynat,
Where throughe false *Cypde* the Royalme is infected,
Where meanys may none his foly mytigate,
Where the Holye men dothe contamynat,
Where libertee frayle is not refrayned,
Theare is the Countrey muche to bee wayled ;

Theare needys muste reigne Goddys indignation ;
Where that so dothe, this sequele muste enfue,
Of His meere Grace clean de pryuation ;
De pryued thearof, adieu all vertue,
In obduracye for to contynue,
So followeinge oure owne fragilytee,
As thoughe for synne no punyschment sholde bee.

Suche daungerous tyme was certaynlye feene
By alterations, as is áforefayde,
In the later dayes of this noble Queene,
Wherby vertue was vtterlye decayde,
Excepte in á fewe whiche God (by grace) stayde,
As this goode *Gryfilde* specially one,
Owte of this life to His mercy nowe gone.

[f. 54^b.] Somuche wee haue not of that goode woman
 Mentioned heere to her commendation,
 But luyunge are manye that farre better can
 Put her dooynges in commemoration,
 To Goddys moſte worthie and highe veneration,
 For that His Grace was her ſpeciall guyde
 In vertuous patience to cauſe her abyde ;

To Whome, in arte of recompensation,
 Befydis her ſeruyce in this life mundayne,
 As freendys by muche freendely ſalutation
 Salutethe their freendys with giftes heere terrayne
 At Newe yearys tyde, in frendeshippe to remayne,
 Shee to her Freende that beſte for her cowlde ſhifte,
 Yealded her ſowle for her Newe yearys gifte.

For on Newe yearys eue (as I was inſtructed)
 Shee yealded her gohoſte to her Redeamer,
 And vnto His palace it was conducted,
 By ſignes noleſſe, dyinge whoe had ſeene her,
 Withe vertue florifcheinge, no lawrer greener,
 To thacceptation of her heaunly Lorde ;
 To that He bought her ſhee was thearfore reſtorde,

And ſet in place (as well wee maye ſuppoſe)
 Of heaunly blyſſe, moſte gloriously ſhynynge,
 For Chriſte in His Fathers howſe dothe diſcloſe
 To bee Manfyons manye, of His deuyfinge,
 Accordinge to heere the partyes merytinge ;
 Then maye be faide, the glorious in life
 Of glorious place to haue prerogatiſe.

As the moste excellent *Virgyn Marye*
 Dyd heere excell in vertue soueraigne,
 So in the celestiaall sanctuarye
 Her feate transcendethe all creatures certaigne ;
 Of her so to holde it is not in vayne,
 For the Lorde theare (her Sunne and Iffue)
 As mother nexte Hym ought her to indue.

[f. 55.]
*Exaltata est
 super choros
 Angelorum, ca-
 nit Ecclesia.*

Of *John the Baptiste* maye also be thought,
 For that Christe (Hym selfe) hym praised so highlye,
 Thearto accordynge in place to bee brought ;
 None higher then hee of humayne progenye,
 Excepte (beforefaide) oure blessed Ladye ;
 In all comparafons of vertue and grace
 Shee of all creatures muste haue the cheif place.

*Inter natos
 mulierum non
 surrexit maior
 Joanne Bap-
 tista. [St.
 Luke vii. 28]*

John the Euangeliste, a pure *Virgyn*,
 That Christe permytted to sleepe on His breste,
 Whiche, neuer corrupted withe fleschely synne,
 Muste neadys in heauyn haue highe enterefte ;
 That life (of all lyues) is theare alowed beste,
 For they whoe theare can bee approued so
 Followe the *Lambe* where eauer Hee dothe goe.

*Supra pectus
 Domini in Cena
 recubuit.*

[Rev. xiv. 4.]

Holy Saincte *Pawle* that, passinge other all,
 Labored in preachynge of Chrystes gospels,
 Hathe he not (trowe yee) a farre higher stall
 Then other that not somuche dyd trauell ?
 As labour (*sic*) mountethe, rewarde dothe excell ;
 Whoe sowethe muche, abundantly shall mowe,
 And hee but lyttle that lyttle dothe sowe.

*Ego plus omni-
 bus laboravi.*
 [1 Cor. xv. 10.]

[2 Cor. ix. 6.]

[f. 55^b.] The holy martyrs *Laurence* and *Vincent*,
Stephyn and *Dyonysse*, withe other fuche mo,
 Endurynge for Christe most greuouse torment,
 Eauyn tyll the Tortours themselves lifte bydde, Whoe!
 Shall other (in joye) so passyngelye go
 That quyetye endethe, thoughe Christyanlye?
 No; theare is certayne indyfferencye.

The *Theeif* that henge on Chryftys right fyde,
 Whiche mooste his lyfe tyme myserablye ledde,
 Whome Christe (His mercye to haue that tyme tryde)
 Tooke to His joyes after hee was dedde,
 And was of the same suffyciently spedde,
 Yeat to bee weyed, (as I dooe take ytt)
 His meryte withe *Pawle*, noman may make ytt.

But, vndrestande yee, in this to conclude,
 The mynde of some somewhat to satysfye :
 Aboute the celestiaall Beatytude
 Theare is no maner of controuerfye,
 But peace abydyng perpetuallye,
 Withe fuche charytable establisment
 That but perfecte vnytee dothe theare frequent.

Theare the Higheft withe Meaneft compared,
 Eyther of other hathe this opynyon,
 So equalye theare to bee rewarded
 That but to them is one Fruytion,
 And so it is in this condition,
 For the Vifyon of the Deytee
 Is theare theyr full and whoale felycitee.

That hathe the Higheft, that hathe the Meaneft,
 That is eyn all, and all is yn that ;
 But whoe in this life hathe lyued cleaneft,
 In portion paffinge dothe fo contemplat ;
 Then is this *Gryfilde* in place fituat,
 Not withe the slackeft, that after noone came,
 But withe the earlieft ; her life fhewethe the fame.

[*f.* 56.]

[St. Matt. xx.]

For eyn from the tyme ſhe had difcretion
 Vnto the feafon her life dyd expyre,
 She (trulye) ferued withe full affection ;
 Thearto accordyng, ſhe hathe for her hyre ;
 Not as the *Murmurer* ſhe dyd requyre,
 But, hoapyng rewarde of endeleffe folace,
 Shee her commended vnto her Lordys grace.

[St. Matt.
 xx. 11.]

As of this woman oure verduyte is fuche,
 So of all other that lyued as dyd ſhee ;
 Whis [*whois*] traueyle is great, his rewarde ys muche,
 Such is the goodnes of Goddys maieſtee ;
 On which preafumyng, thereby judge wee
 This godly *Gryfilde* nowe, after her peyne,
 With Hym in reſte eauerlaſtyng to reigne.



¶ So soone as *Walter* had vnderstandyng by certayne report howe *Gryfildys* life was hense seperat, he commaunded at *Peter Burrowe* to haue her buried, muche honorablye; Of the maner thearof. Shee lyuynge as she dyd (holely) cowlde not but haue goode endinge, thoughe not so of the prauē sorte; Her Corone heere taken from her, an euerlastinge was restored.

¶ Cap. 16.

[f. 56.b]



AS *Walter* had perfecte vnderstandyng
Gryfilde from this life to bee seperat,
 It moued his harte by inwarde wandringe
 To haue her worthelye intumulat,
 Accordyng to her honorable estate,
 Commaundyng his Offycers (by reporte)
 That it weare doone in conuenient forte.
 Ferdre, his wyll was her buryall to bee
 In the See Church of *Peterborowe*;
 After whois pleasure thither brought was shee,
 The Ordre as howe I lyfte not tell thorowe,
 But, passinge ouer many á forowe,
 Feelde and leafues, withe medowys fresche and greene,
 In ordynary forte, as hathe bene seene.
 Theare weare in ordre the Offycers sett,
 As in thobsequye of Prynccelye estate,
 Bothe Trumpetours and Herawtes, theare they mett,
 To dooe accordyng as fyttethe the rate,
 Withe Ladyes lamentyng her mortall fate,
 Whiche, thoughe it bee mooste naturall and fure,
 Suche (yeat of freendys) is the custome and vre.

Brought to the place, muche honorablye,
The deadde cadauer of this noble Queene,
Suche hearffe of waxe, wrought curyouflye,
Was theare vpp fett as feelde hathe earfte bee feene;
The same deadde bodye amyddys theare betweene,
Withe fundrye ryche clothes vpon the hearffe layde
For purpose whiche heere not neadethe to bee sayde.

Executor cheeife of this obsequye [f. 57.]
Was the Busshoppe mentioned before,
Affisted by twoe, withe all dyligencye,
Of the fame ordre, witheoute anye more,
Saue Abbottes and other Religious great store,
Synginge and fayinge, as thearto was dwe,
Dirige and Masse, while tyme dyd contynue.

In tyme of whiche, the Herawtes theare present,
At eauery Pfalme and Lesson ended,
From the saide hearffe they tooke as they went
Some certaigne thyng, for cause pretended,
Signyfyinge, the honor God lended
Vnto that ladye, in suche riche araye,
Was (fynallye) heere from her take awaye.

At Offerynge tyme the trumpettes dyd blowe
Eauerye Estate to take his degree,
By sownde of whiche they perfectlye did knowe
Who firste, whoe seconde, and who laste to bee;
Whiche sight, thoughe pyteful it was to see,
Yeat the ordre was muche honorable,
Farre passyng teypresse then I am hable.

Of Gryfilde

The Masse completed to the Buryall,
 Withe lightes and torches wondreful manye,
 And nombre of people bothe great and small,
 Preparynge was the bodye to carye
 Vnto the place wheare it shoulde tarye ;
 Proceedinge furthe in honorable wise,
 Hundreadys theare followynge withe watrye eyes.

[f. 57^b.]

And in that faide church, all on the northe fyde,
 At thende of this right solempne funerall,
 Her corps (in cophyn) they did it theare hyde,
 Lowe in the earthe, to reste perpetuall,
 Wheare, in tokne of this exchaunge mortall,
 The Offycers all, withe muche heauye chere,
 Their roddys breakynge caste in her sepulchere.

So was this noble and godlye woman,
 (After the course of this mortalytee)
 Layde in the colde earthe of whiche shee began,
 Notwithestandyng her highe nobylytee ;
 For whome was dealte vnto the Pouertee
 Neare to the summe of one hundred pownde,
 The daye of renderynge her corps to the grounde.

Of whiche her deathe and lyfes disjunctiō
 All goode folke joyed, in Goddys so ordynaunce ;
 For dyng heere in true compunctiō
 Is signe moſte ſure of heauyns inherytaunce,
 As dyd this woman by goode affuraunce,
 Whoe all her lyfe dayes was to God pleaſinge,
 Whearfore ſhee cowlde not but haue goode endinge.

But, contrary wife, whoe lyueth at ryat
Fleſchely and beaſtely, as leadethe blynde luſte,
Reauynge and ragynge, all owte of quyat,
As, what the fleſche wyll, neadys haue yt hee muſte,
Of ſuche the ſauegarde I haue in myſtruſte ;
For Synne accuſtomyng, Experyence dothe tell,
In fyne of the ſame wyll haue á great ſmell.

Thoughe “ *inter Pontem et Fontem* ” (ys fayde) [f. 58.]
One certaigne theare was that fownde meede of grace,
In hoape of the like, in mynde bee yt wayde,
Let no man fynne, Goddys mercye to purchase,
But vertue tenure while heere is lent ſpace ;
Of ſuche, whois life is merytoryous,
In fight of God the deathe is preacyous.

Of fynners not ſo, fetteled in malice,
But is moſte odyous in Goddys dyuyn fight,
Withe contrarye rewarde myxte is their chalice,
Fyre and fulphur to the fynner of right ;
The godly joyned to heauynlye delyte ;
Whiche dyuerſiteis, wiſelye adnoted,
Geauethe occaſion fynne to bee lothed.

As dyd this noble and godlye *Gryfilde*,
All her whoale life tyme heere fynne forſakyng ;
What was to Goddys pleaſure ſhe gladly fulfilde,
The pooare and neadye greatlye comforyng ;
Whearfore Hee wolde her to haue refortynge
Vnto His heauynlye habytation,
To haue perdurable Coronation.

Though heere her Córone was her depnyed,
 The other shoulde neuer haue defection ;
 So had the Higheft for her contryued
 In His æterne præficient Election,
 To Whome althyngis are in fubjection,
 Bothe heauynly, earthely, and lowe in the Hell,
 Wythe hartys of all Kyngis to wyll and compell ;

[f. 58^b.] And dyd (nodowbte) for her, His true feruaunte,
 At ende of this relynquyscheinge her life,
 Woorke in *Walter* that hee shoulde neadys graunte
 To haue her buried like to Pryncys wife ;
 Suche was (thorowe Hym) her prerogatif, e,
 Receauynge her fowle to His heauynlye blyffe,
 Whois grace dyrekte vs the waye not to myffe.

¶ *The maner (muche parte) of the dolefull complaynte and lamentation of the moſte gracious and vertuous Prynceſſe Marye for the departure of her noble mother goode Gryfilidis, ſhe beynge (thoughe abſent) the Mooarner cheeif inthobſequye of her Funerall ; and of her fylyall commendinge her vnto theauerlaſtinge mercy of almyghtie God.*

¶ *Caput 17.*



N funerye of this aforeſaide woman
 Is to bee had in conſyderation
 Who was cheeif *Mooarner* to be compted than,
 Of all the thronge and congregation ;
 For, to expreſſe in breeue narration,
 It was her deere Doughter *Marye* (by name)
 Thoughe abſent ſhe weare, and kepte from the ſame ;

She was cheef *Mooarner*, it well maye bee faide,
 All other to her weare but as countrefettes ;
 She, hearynge her Mother vndre boorde laide,
 In to her clofett demurelye shee gettes,
 Her cheeakes all withe tearys shee ruthefully wettes,
 Kneelynge á downe in contemplation,
 Lamentynge her Mother vndre this fashion :—

“ O heauynly Father and Kynge celestiallyl,
 Lorde of all Lordys, Thy tytly ys so,
 To Whome specyall obeyfaunce dothe fall,
 Thy ordynaunce dyuyne no man may parte fro,
 All one to conuynce, in feawe as in mo,
 My Mother henfe rapte from this worldys vifion
 To wheare Thowe pleasiste to haue her to go,
Thowe graunte her, (Lorde), Thy heauynly fruition !

[f. 59.]

“ Her to commaunde to demore or departe
 Thy office it is, none may Thee resiste,
 Her Thowe heere madiste by Thy dyuyne arte,
 And woldiste to tarrye so longe as Thowe liste,
 Tyll nowe her life threade Thowe liste to vntwiste
 (As in all flesche for mannys punytion)
 Whoe-(naturally) of mee is fore myste,
Yeat graunte her, (Lorde), Thy heauynly fruition !

“ From tyme she was firste in wombe conceaued
 Vnto the daye of her dysseauerynge,
 Of her the tradynge Thowe neuer leaued,
 But wafte her Guyde, her lyfe aye orderynge,

And as Thowe woldifte ſhe was conformynge ;
 Thy grace (from evyll) was her munytion ;
 As Thowe haſte ſo to her beene tenderynge,
So graunte her, (Lorde), Thy heaunly fruition !

“ After, (in proceſſe), as Thowe liſte vouchefaue,
 Thowe hyther conueidſte her, at Thy pleaſure,
 Wheare to the ſame ſhee dyd her behaue,
 Thoughte ſorowes fought her farre oute of meaſure,
 [f. 59^b.] Throughe whiche, withe Thee, ſhe heaped vpp treaſure,
 For that ſhe loued no ſedytion
 But ſerued Thee trulye, as ſhee had leaſure ;
Whearfore, Thowe graunte her Thy heaunly fruition !

“ And nowe Thowe pleaſiſte her troubles to fyne
 Heere in this ſtate of myſerye and care,
 And ſhee to repayre wheare Thowe liſte aſſigne,
 Wheare Thy ſeruauntes and true beleauers are,
 As thorowe Thy mercye I well credyde dare,
 Bycauſe ſhee ended withe true contrytion ;
 For Thowe to all ſuche digne Judgement doiſte ſpare,
And grauntiſte freelye Thy heaunlye fruition.

“ So is my hoape in Thye benygne mercye
 That her Thowe haſte take to Thy heaunly reſte,
 Thee eauermore to praiſe and magnyſie,
 As Thowe canſte ordayne thynges all for the beſte ;
 And, bleſſed Lorde, graunte this humble requeſte,
 That I maye bee of like condytion,
 After her life my life to ſee dreſte,
Withe her to haue Thy heaunly fruition !

“ Of whome (my Mother and Educatrice)
 Callynge to mynde her conuerfation,
 I cannot but in moſte dolorous wiſe
 Fall into thoughtfull lamentation,
 To myſſe her motherly conſolation ;
 But, ſithe it cummethe of Goddys prouyſion,
 I can but wiſche her fowlys ſaluation,
To haue withe Hym of His fruytion.

“ Thowe parted this life, O meeke Mother myne !
 The louyngiſte that eauer to chylde myght bee,
 What ſhall I dooe but this worldys joyes reſigne,
 And daylye praye God to fetche mee to thee ?
 In tyme thowe lyuydſte I felte aduerſytee,
 And muche more hangethe of dyſpoſition ;
 God I beſeache His pleaſure dooe withe mee,
And thee to graunte His heauynlye fruytion.

[f. 60.]

“ While life in mee laſtethe I ſhall not forget
 To mee (thy childe) thy motherly tendrenes ;
 Of fylyall duetye I am ſo in debte
 By what meanys I maye the ſame to expreſſe,
 Thoughe not (as to faye) in ſignes of heauynes,
 But hartye prayer and meeke petytion,
 That God (of His ineffable goodnes)
Will graunte to thee His heauynly fruytion.

“ And, as for thee (daylye) I ſhall ſo praye
 Whyle in this life I haue contynuaunce,
 So praye thowe for mee, I truſte thowe ſo maye,
 Teſcape of this worlde the falſe conueyaunce,

Of Gryfilde

Withe what els enemyes woorkethe me annoyaunce
 By false and fathanyke sedytion,
 The heauynly Kynge to shewe His puyfaunce,
And thee to graunte His heauynly fruytion.

[f. 60^b.] “ What is of this life the pompous estate
 But (as to faye) á burdayne ponderous,
 Witht [*sic*] fundrye chargys that dothe onerat
 Of streyte accompte to Christe moſte glorious,
 Excepte true bearynge, whiche is meruelous,
 Only graunted throughe Goddys prouyſion ;
 So ys oure nature fownde contraryous,
That voydethe vs ofte from His fruytion.

“ But thowe (my Mother), nowe voyded this light,
 So eauenlye lyuydiſte in thy vocation
 Towardys heere all fortys, the Goode can recyte,
 That ſoone was made thy computation,
 So ſeruethe my imagination ;
 So godly was thy dyſpoſition,
 All vyce thowe puttidiſte in ſequeſtration,
Whearfore thowe haſte of Goddys fruytion.

“ So is my hoape in God my Creator,
 So ys to Hym my quotydyan requeſte,
 So ys the woonte of Hym (the Grace Dator)
 All ſuche to receaue in His heauynlye reſte,
 Speciallye thoſe for right heere ſuppreſte,
 Meekelye ſufferynge this worldys punytion ;
 Of whiche wronged forte thowe maiſte bee confeſte,
And numbred to haue of His fruytion.

“ To whome thy fowle, of His Creation,
 Withe all submyffion I meekelye commende,
 Befeachynge His myghtye Domynation
 From this worldys malice mee faufe to defende,
 Whiche fuethe the wayes that lowe dothe descende
 Vnto the lake of fowle Perdytion,
 But thee and mee, that otherwise entende,
To haue (for eauer) of His fruytion.”

Suche was this Maydyns meditation
 For her deere Mother, to her moſte louynge,
 Withe harte fore plunged in perturbation
 Throughe fundrye ſtormys her ſtrongely prouynge,
 Yeat ſhee all conſtante, ſtandyng vnmouynge,
 Specially hoapyng in Goddys tuytion,
 As moſte neadfull to her was behouynge,
To wyne the fruyte of His fruytion.

[f. 61.]

The Mother departed this mundayne life,
 The Doughter remainynge, compaſte with care,
 The wicked withe her at contynuall ſtrife,
 The enuyous ſerpent to tempte her ſo dare,
 The ſeruauntys of hym the like dyd not ſpare;
 As abjeſte, ſhee lyued in mucche deriſion;
 So leaue I her, all voyde of hartys welfare,
But only in hoape of Goddys fruytion.



¶ *A conferryng betweene the firste Walter and the Seconde, The firste Gryfilde and the Seconde, approuynge the Seconde Gryfilde of farre more worthy estymation then the Firste, also her Maryage to be moste lawfull; Of whis Issue heauyn and earthe reioyced.*

¶ *Cap. 18.*



SO clokedly vndre darke couerture
 We haue not walked in this Historye,
 But that the readers may vndrestande sure
 The meane of oure mentioned memorye,
 Not figured as by Alligorye,
 But this sayde *Gryfilde*, playnlye to defyne,
 Is playnlye ment the goode *Queene Catharyne*.

[f. 61^b] *Walter* (her husbonde) kynge *Henry* the Eight,
 A man muche noble in pryncely corage,
 Yeat in this mateir, importynge great weight,
 He was wronge leadde and wandred at outrage,
 (As may well bee thought, throughe louys dotage,
 Loue leacherous, inconstante and fycle,
 Whiche in the frayle dothe stooare and muche prycke.)

Whye wee compare *Catharyne* to *Gryfilde*,
Henry to *Walter*, as shewthe evydence,
 For that in thys Newe is mateir dystilde
 As in the Olde, confyderinge pretence,
 Withe farre passinge vehementer offense
 Of *Henryes* party to *Catharyne* was dooe,
 Then eauer *Walter* shewde *Gryfilde* vntooe.

Fyrste, *Walter*, á man of highe nobylitee,
 To *Gryfilde* (farre base) auouched to knytt,
 Whoe shewed her tatcheffe of instabylitee
 When from her feloweshippe he neadys wolde flytt,
 Her childred hee made as buryed in pytte ;
 Relynquifchinge her, hee tooke her ágayne,
 And in this all whoale hee dyd hym but fayne.

This alter *Walter*, not joyned in base,
 But in all honour machte with his equall,
 Relynquifchinge her, hee had not the grace
 Her as to fett in her pristynat ftall,
 But earnestely wrought her harte to appall,
 Witheoute all maner reconciliation,
 Tyll Deathe (in her forte) made seperation.

Howemuche as *Gryfilde* the Firste (as wee meane)
 Was issued of meane and lowe progeniture,
 Somuche the easyer shee myght faschyon cleane
 The sturdye dooynges of *Walter* tendure ;
 Lowe, lowe to bee brought, not pestrethe Nature,
 Lowe easyer maye aduersitee susteyne
 Then Highe in mysferye lowe to compleyne.

[f. 62.]

Walter the Firste his issue not hated,
 But fostred the fame muche honorablye ;
 Thother *Walter* his issue abated
 That was of hym issued mošte lawfullye ;
 So was betweene them great dyfferencye ;
 The Firste muche kynde, thoughe he diffymuled,
 Thother vnkynde, as maye bee lykened.

Of Gryfilde

Thus *Walter* withe *Walter* hathe lykelynes,
 For vnto their wyues commyttynge offense ;
 And *Gryfilde* to *Gryfilde* lykewife to gesse,
 For their meeke sufferynge and patience ;
 But muche more is to haue preamynence
 The *Seconde Gryfilde*, by goode authoritye,
 Then the *Fyrste*, as reason seemethe to mee.

For of her great Patience theare is nodowbte,
 Her factes in present remembraunce dothe reigne ;
 The *Firste* howe her dooynges weare brought abowte,
 To vs in theis dayes they are vncertayne ;
 Many imagyne that *Petrarke* dyd but fayne ;
 Howe muche the *Seconde* is true, that yee haue herde,
 Somuche before *thother* shee is too bee preferde.

[f. 62^b.]

And fithe that Ethnykes accustomed (of olde)
 The famous actys of their noble women
 In forte of Historyes to haue enrolde,
 As Historyographys fawe worthy to penne,
 Howe muche in thois oure later dayes, then,
 Of suche noble woman as oure *Gryfilde* was
 To haue her historye brought vnto passe.

In whiche I haue sayde as my knowledge leadethe,
 And as of oother I haue beene instructed ;
 If anye heere after that this fame readethe,
 By ferdre knowledge beeynge conducted,
 Shall seeme the dwe I haue ouerflucted,
 Let hym take yt in reformation,
 That more maye ferue to acceptation.

I weare muche lothe of highe other lowe
To bee fownde fawtye yn my comprynginge,
But farre loather opynyon wronge to growe,
When I am gone, by this my faide wrytinge ;
Rather I had mysse forme of endytinge
(As to faye, meeaters true obseruation)
Then to leaue this in varyation.

Theare are that muche more can faye in this
Bycawse muche more they sawe in practice,
Whiche withe this ladye *Gryfylidis*
Weare conuersante and dyd her seruyce,
But to my purpose this dothe suffice,
Withe somewhat ferdre comprobation
That wrongfull was her seperation.

The tradynge totall of this comprysemēt
Perfwadethe of wrongis to *Gryfylidis*,
Approued by sequele moste euydent ;
As, to the purpose receaued nowe this,
To her was argued, she was sterilis,
Also wife to *Walters* brother dedde,
Whearfore she was to bee repudied.

[f. 63.]

To whiche objection concurringly take,
That shee reiected and newe receaued,
The beste that myght vnto the purpose make,
Whearby issue myght bee conceaued,
From one to fyue to bee alleaued ;
And yeat (in fyne) whoe liste to vndrestande
To *Gryfyldys* feade the State was brought to hande.

If wronge had bee their copulation,
 God wolde of wronge (Whiche is endleffe Right)
 Not fo haue fet in estymation
 That wrongefull weare in His heauynly fight ;
 But, beeinge rightfull, by His dyuyne myght,
 Hathe *Gryfildys* seade in honor exalted,
 Though e earste (as base) yt farre á lowe halted.

At whois pryncelye Inthronization
 (Muche meruoufly by God brought abowte)
 The Heauynlye Spirytes made Jubilation
 As my confcyence perfwadethe owte of dowbte,
 For that His enemyes withe her beare no rowte,
 Falso Herefyarkes, poysonlye harted,
 That earste Goddys glorye had neare peruerted.

[f. 63^b.] For, moſte certaynly, wheare wicked Sathan
 Withe his tortuous wayes is eieſted,
 Purged and clenſed as God ordayne can,
 And His dwe honor trulye erected,
 Theare (credyblye) the Spirytes elected
 (As in the conuerſion of fynners to grace)
 Takethe occaſion of heauynlye folace.

And, as the celeſtyall Hierarchies fo
 Of oure conuerſion reioyced ſuche wiſe,
 So thowſande thowſande withe hundredfolde mo
 Withe joyinges in God their hartys did ſuffice,
 To ſee that was downe agayne to ariſe,
 The Chriſtian Faythe withe Hereſye oppreſt,
 As they had cauſe moſte certaynly earneſt.

Emonges all whiche, moſte ſpeciallye of all,
Wee Engliſche Men ought to rendre God thanks,
That vs Hee pleaſed to grace agayne call,
Whiche weare as men caſte ouer the feaye bankes
Into the Carybdis of feendelye phalankes,
Withe them to gnaſche in deſperation
For oure from God falſe ſeperation.

For Faythe was heere (in maner) neare extyncte
Withe muche hydeous innouation,
The Badde agaynſte the Goode dyuyllifchly lynkte
By tomuche hatefull indignation ;
The pledge heere left to oure ſaluation
Of *Chryſtys bodye* that bought vs from blame,
None heere ſo hardye in right forte to name.

Whearfore to God bee ſpeciall dwe prayſe,
For that (of His mercye ſuperabundaunte),
Hee pleaſed for vs to woorke in ſuche wayſe,
Thoughe wee to His lawes weare farre repugnaunte,
Whoe graunte vs nomore to bee inconſtaunte,
For pleaſe Hym wee cannot, the Scripture faithe,
Wee ſeaueringe from the Catholique faithe.

[f. 64.]

[Heb xi. 6.]



¶ Gryfilde, departed to God, prayethe for vs, wee neede not to dowbte, thoughe some (of wronge opynyon) boldethe the prayer of Sayntes to profite nowhyt; á brobation [sic] to the contrary, and that Englande by the prayer of the blessed aboue was (of late) reduced to the Christian Faithe ágayne (as wee maye well suppose) that weare gone astraye.

Caput 19.

*Gryfilde, reig-
ynge with
God, dothe
praye for vs
is not to bee
doubted.*



WRE Christian *Gryfilde*, as ye haue herde tell,
Rendred to the grownde, as right so shall wee,
In mercy of God I leaue her to dwell,
Partyners withe her Who graunte vs to bee ;
Shee, joyinge the heauynlye felycitee,
For vs (her olde subiectes), I dare well saye,
In all oure trobles dothe instantlye praye ;

Thoughe myferable men, infanyat and grofe,
Seduced by Sathan, the Prynce of darkenes,
For Sayntes in glorye dothe wrongelye depofe
They weeit not owre prayinges to them in distresse,
Nor oughtes can helpe to ease oure heauynes
By prayinge for vs to oure heauynlye FATHER ;
Whois errour to ceasse, theis prooues I gather :—

[f. 4^b.]

If only to God owre thoughtys inwardelye
(By prayer or els) bee perfectelye knowne,
And to none other His creatures on hye,
Then weare the ordynaunce quyte ouer throwne
Whiche in Christys Church of consuetude is growne,
Howe the Angels and Sowlys in reſte aboue
Dothe impetrat God for fynners behoue.

In Earthe, wee haue knowledge, by holye *Jeamys*,
 Howe muche dothe profyte the prayre of the Iuste ;
 Then, they nowe regnyng aboute the sunne beamys,
 In farre higher fauour withe God wee graunte muste,
 For owte of fauour none can them theare thruſte,
 The more in fauoure, the more profyte they maye,
 As, to optayne what eauer they for praye.

[St. James v.
16.]

And of the Lorde moſte renowned (*ſic*) and great,
 (The highe, myghtye, and Creator of all),
 This is alwayes the accuſtomed feate,
 His ſeruauſtyes heere that to Hym aſcende ſhall
 In Heauyn to indwe withe grace more ſpecyall ;
 Then, if theyr prayer maye profite in this life,
 In Heauyn they haſte farre more prerogatif.

If Angels (whiche are but creatures certayne)
 Dothe knowe the ſynners conuerſyon to grace,
 Whiche conuerſion is yn the harte playne,
 For ſpeciall proof, and not by the face,
 Then, Saynctes maye the like, in ſemblable caſe,
 Sithe God his Freendys liſte them ſo nomynat,
 And ſhall in judgement withe Hym affociat.

[St. John xv.
15.]

The Angels, the Scripture dothe playnly declare,
 Reioycethe farre more in one ſynners amendement
 Then in great numbers that innoxious are
 Whiche neede not to bee come penytent,
 And, like ſo the Sayntes, by forme conſequent
 For that, as Angels, they creatures bee,
 And dothe (withe them) pytee oure infirmytee.

[*f.* 65.]
 [St. Luke xv.
7.]

If Dyuyllis oure euyl deadys and thoughtes contraryous*
 Shall laye to oure chargis, not purged by peanauce,
 Then knowe they oure fawtes, by prooffe notoryous ;
 Whye els dothe Scripture put yn remembraunce
 Howe Sathan, that workethe vs all his vengeaunce,
 In *Judas* harte entred, and wrought theare the waye
 His Maister (*Christe Iesus*) to fell and betraye ?

[Tobit xii.
 12.]

Of *Thobye* wee reade howe that *Raphael*
 (Goddys Medycyne, by interpretation)
 His prayers, made in his hartys secreat cell,
 To God of them hee made presentation ;
 And, as of *Thoby* in fuche sayde faschyon,
 So oure goode Angels eache godlye entent
 Of vs fulfilled to God dothe present.

Not that but fuche wayes He dothe them els weete,
 (To Whois dyuynye iyes althynges are áperte),
 But thorowe Charytee, that is so sweete,
 God wyll hys Spyrytes to woorke in couerte,
 And also his Saynctes, of one lynked harte,
 In like heauynlye loue that so dothe excell,
 To wyll and wysche vs mošte earnestlye well.

All whiche (their knowledge) in God they see ytt,
 As wee in the glasse whoe standethe behynde vs,
 Thoughe the comparason bee farre vnfytt ;
 So wyll Hee haue it, of His wyll gracious,
 That as wee Worldelye in knoweledge curyous
 Transcende the Brutall, by muche dyfference,
 So vs the Heauynlye, by passinge excellence.

* This stanza has been inferted in the margin as an addition.

Wee see heere in earthe, sayncte *Pawle* dothe expresse,
 As in a glasse, or shadowed mysterye ;
 But theare, oure knowledge shall have ful perfectnes,
 Witheowte obumbrance or other fallacye.
 Thearfore I argue, as in this partye,
 Owre imperfection in this state mundayne
 To what Saynctes maye dooe it cannot attayne.

[f. 65^b.]
 [1 Cor. xiii.
 12.]

Then, sithe holye Church, heere mylytante nowe,
 Receaue the and teachethe their prayers to preuayle,
 What shoulde wee otherwise then so allowe
 If wee withe *Peter* in his shippe will fayle ?
 Whoe holdethe by her, hys holde cannot fayle :
 Then holde I, this *Grifildis* prayer to profite,
 As Cytizyns of God throughe heauynly meryte.

For, owte of the waye as wee weare late streyed,
 I fymelye beleeeue throughe prayer made abouue
 Of Saynctes withe immortalytee arayed,
 (That so brennethe in charytee and looue,
 As, to my feemyng, sensybylye dothe prooue)
 Wee weare reuoked and called vnto grace
 From rennyng hedelyng oure dampnable race.

As after this maner imagyne I maye
 Their prayers for vs to spreadde in Goddys fight :—
 “ O Thowe cleare shynynge euerlastynge Daye,
 Thowe God That art of goodnes ynfynite,
 In Whome consistethe all whoale oure delyte,
 Vouchefaufe Thyne Earys to oure prayers inclyne,
 Profterned to fore Thy maiestee dyuine !

[f. 66.] “ On Englande, that fometyme (as was moſte dwe)
 Had Thee in juſte feare and digne reuerence,
 Vntyll Thyne Enemye, that Thee dothe purſue,
 (Thenuyous Serpent, full of peſtylence,)
 Oppreſt the ſame throughe Herefyes pretence,
 Extende Thy mercye, and dooe not reſuſe
 Them to Thy ſeruyce agayne to reduce.

“ Remembre (O Lorde!) of this heauynlye Porte
 Howe manye thowſandys dothe oure mynyſterye
 Vnto Thy maieſtee, in owre humbleſte forte,
 That fometyme weare of Englandys progenye,
 And haue theare bretherne fledde from Thy glorye,
 For whome wee praye, as charytee dothe bynde,
 Owte of the Feendys thrall Thowe wylte them vnwynde.

“ Remembre wee theare, by many á daye,
 Haue ſerued Thy grace, as true Chriſtyans ought,
 And thorowe Thy mercye, we maye well ſaye,
 Are hyther vnto endeleſſe joyes brought :
 To ceaſſe their malyce let moue in Thy thought
 At oure contemplation, O dreade Soueraygne!
 To praiſe of Thy name to florifche ágayne.

“ Remembre howe hundredys remaynyng theare yeete
 (Thoughte but an handefull to the reafydue)
 Proſternethe them downe as lowe at Thy feete,
 In faſtyng and prayinge to Thee that dothe ſhwe,
 Owte of their myſerye them to reſcue ;
 Whois prayers attende, withe owres, in this caſe,
 And call to Thy fowld the ſtreyed (by Thy grace).

“ Remembre, the lengre Thowe stayest Thy hande
The ferdre they flee by numbres manyfolde,
Inowghe hathe suffered the fewe that dothe stande
Of wronges and scoarnynges, as Thowe doiste beholde ;
Ouer Thy seruantes the wicked are bolde,
And hathe (of malyce) moste vyolentlye
Destroyed and troadde downe Thy sanctuarye.

[f. 66^b.]

“ Remembre the Cowntreys approxymat
At Englandys example howe they dothe flytt ;
No ferdre let them so intoxycat
By standynge stiffe in their sensuall wytt ;
Put in their cheeakes Thy constreynynge bytt
That will not approche Thy wyll to obey,
By meanys and foarfinges, as Thowe wotiste what wey.

“ Remembre, if lenger Thowe liste to forbearre,
Thy Christyan Faithe and godly reuerence
Wylbe abolisched vtterlye theare,
So ouer them hathe Sathan preamynence ;
Shewe furthe the powre of Thy magnyficence,
Let not Thyne Enemye that Royallme so despoyle,
And Thowe Cheef Lorde of Royaltee and Soyle.

“ Remembre, Thy name hathe florysched theare longe ;
Their seruyng Thee theare, nowheare was the lyke ;
None had to Thy prayse so melodyous songe,
In Europe, Asia, other Affryke,
Withe sweete enfence, as balme aromatyke,
Oratyons also of pure deuotion ;
Let thearfore of them bee no dyuortion.

[f. 67.] “ Remembre Thy douaryes Thowe hafte them indude,
 As *Beawtye*, *Wytt*, and *Aptnes* foueraigne,
Agilitee, *Boldenes*, and *Fortytude*,
 Withe what maye decor Nature humayne ;
 Befydys their *Soyle* garnyſched withe *Grayne*,
 And *Commodityeis* paſſynge to compare ;
 Suche noble Prouynce from Thee doo not ſpare.

“ What if they hathe runne headelynge áwhile
 For fynne, whiche Thowe hafte vnponyſched lefte,
 Doo not foreauer Thyne Englande exile,
 And fuffre Thyſelfe to bee thearof berefte ;
 Agayne (as Thowe owghtiſte) bee Thowe thearin feſte,
 For Thy great mercy, whiche none can dyſcuſſe,
 And for the Bloodesheadynge of Thy Sunne *Jeſus*.”

Emongys whiche heauynlye Supplicatours,
 The gloryous Queene of that highe regyon,
 Withe ornat white virgynall awaytours,
 In nombre manye, and fundry á legion,
 In humbleſt wiſe that any maye thynke on,
 For Englandys honoure and Chriſtian eſtate
 The Syttynge in Throne ſhee dyd ſupplicate ;

Sayinge, “ O myghtye, and myghtyeſt of all !
 Thowe, that of man art moſte myndefull alwaye,
 Voucheſaufe olde Englande to grace agayne call
 And dooe yt not from thy fauour delaye ;
 My *Douarye* it hathe beene many á daye,
 By mynyſtrynge ſeruyce to the honoure of Thee ;
 Redreſſe the amyſſe to former degree.

“Geeue not the glorye of Thy holye name,
That theare hathe longe beene had in reuerence,
To anye other then to the felfe fame ;
Great muſte then bee the inconuenyence.
Graunte Reformation by thy Prouydence,
Thowe that (of mercye) deſyreſt to wyne
The ſynner to grace, then periſche in ſynne.”

Thus maye imagyne eauery true harte
The Blessed aboue for *Englande* to praye ;
So ſoone (of yt felfe) it cowlde not conuerte,
So farre and ſo many weare gone á ſtraye ;
Of whiche (as before) I cannot but ſaye
Oure godlye *Gryſilde* to ſtreeke á great ſtroake,
The mercye of God towardys vs to prouoake.



¶ Heere are summed the great Graces planted in Gryfilde while she was heere luyng; her highe Linage myxte withe Meekenes, her Pytee to the pooare, her Deuotion to God, her Sufferaunce in aduersite, her perfecte Charytee to all men, Fightynge agaynste the Worlde, the Dyuyll and the Flesche, whiche if theye bee Martyrdoms, then maye she be likened for one.

¶ Caput 20.

Her highe Progeny myxte withe meekenes moſte ſpecyallye.



OWE to ſome vpp the ſome of this purpoſe,
To glorye of God moſte ſpecyallye,
For ſpeciall graces, as I ſhall dyſcloſe,
In *Gryfilde* planted moſte plentyouſlye;
As firſte, her highe and noble Progenye,
Then her Meekenes and vertue ſoueraigne,
Seelden ſeene met in ſuche Eſtate mundayne.

[f. 18.]
*Her lowly conſideringe
whearof ſhee
firſte ſprange,
as of the earth.*

Seeleden ſeene Prynceſſe her looke to inclyne
Downe to the Earthe, as to bee but earthelye,
Whiche agaynſte fowle Pryde is cheif medycyne,
(Whoe liſte, geeue aduertence intentyuelye)
As dyd this *Gryfilde* for all her ſtate hye;
Eauer ſhe had this ſpecyall reſpecte
To bee but mortall, withe fynne all infecte.

Seeleden is feene Pryncestfe as *Grifylde* was
Her Pryncele ye ien on the Pooare to conuerte,
Whiche was vnto her as myrrour or glaffe
Her orygynall to note in that parte,
As ofte reuoluyng in her inwarde harte
Howe God myght have setten fuche in Eftate
And shee (as they) to haue beene of like rate.

*her pytefull re-
spectyng the
Pooare and In-
digent.*

Seeleden is feene Pryncestfe the Pooare to vifyte,
And withe her owne handys the same tapparayle,
But this goode *Grifilde* had cheeiflye delyte
The Pooare to helpe bothe withe meede and vytayle,
Whiche nowe (to her comferte) dothe greatly aduayle ;
Her meekenes (in that parte) to the Pooare adept
Christe, as to Hym selfe, Hee dothe it accept.

*her vifityng
the Pooare and
helpyng the
same.*

Seeleden is feene Pryncestfe to fyt vppon kneeis
To God (withe the lowest) her selfe to commende ;
This humble woorkewoman as one of Christe Beis
Agaynste the hell Hornett did stowtely contende,
Hoonye to Hys hyue to gather and to sende,
As sweete examples, which shee dyd heere wurche,
To the furnyschyng of His holye Churche.

*her humlinge
her selfe on
kneeis to God
in daylye
prayour.*

Seelde is feene Pryncestfe to ryse at myddenyght
On Dauyth's harpe to searche the melodye ;
This blessed bodye had speciall delyte
In contemplation of that to occupye ;
Of God shee purchaste great fauour thearbye,
As to withstande temptations manyfolde,
And nowe in the Booke of Life is enrolde.

[f 68^b.]
*her ryfinge at
mydde nyght
to serue God in
contemplation.*

*her meekelye
sufferynge in
aduerfyttee.*

Seelde is feene Prynceffe meekely to fufteyne
(In forte as ſhe ought) this worldys vexation ;
This godly *Gryfilde* to none did compleyne
But althyngeſ tooke in goode acceptation,
Rather wiſcheinge reconciliation,
By prayer to her Lorde omnipotent,
Then vengeance, plage, or other punyſchment.

*her hie majef-
tie humelynge
wythe the
meanefſt.*

Seelde is feene ſtate of magnanymytee
(As this goode *Gryfild* was forced vntooe)
Feaffed with grace of pure humylitee
(As earſte is ſaid) with the meanefte to dooe,
Whois holye dooynges maye other (the lyke) wooe,
Meekenes, withe charytee, for to embrace,
As ſhee, of God His fauour to purchace.

*The Holy
Ghoſte was
whoale her
ayder,
throughe
whome her
fame ſhall
neauer dye.*

Theis feeldome feene fightes in cheifly the moſte
In *Gryfild* weare feene florifche floryſchelye ;
So was ſhee ayded by the Holye Goſte,
As ſeelde in oure tyme was the like to eſpye,
For which her highe fame ſhall neauer ſure dye ;
Thoughte heere Oblyuyon maye yt abraçe,
So ſhall yt not owte of the Better place.

[f. 69.]

Then ought this noble and godlye woman
To bee exalted in worthie degree,
For her life, that ſo vertuouſly began,
Alſo contynued, as heere herde haue yee,
And lykewiſe ended, withe all charytee,
Wiche to conferre withe other bleſſed
Withe like rewarde ſhe is nowe poſſeſſed.

If wrongfull entreatinge and trobled harte
 For stedfastely standynge in rightuoufnes
 Bee a Martyrdome, by cowrse of panges smarte,
 Thorowe Goddys woorkinge meryte to encreffe,
 Then, as holye *Hierom* dothe expresse
 Of *Paula* that clearly this worlde did forsake,
 This *Grifild* maye in the numbere bee take.

[Epist. 86,
 ad Eustoch.]

Fightynge againste theis stowte Capytayns three,
 The Dyuyll, the Flesche, and this Worldys vayne delyte,
 Withestandynge their meanys to iniquytee,
 Whearto the Enemye the mynde dothe exite,
 A Martyrdome maye bee called fuche fight ;
 Of whiche kynde Martyrdome, as I dooe geffe,
 The lyfe of *Grifild* for her can expresse.

But for it fittethe [*sic*] not oure facultee
 Suche honor to anye as to impute
 Of martyrdome, or fuche heauynlye degree,
 Howe holye foeauer bee heere their brute,
 Onlye the Higheft assignethe that fute ;
 Thearfore to His appoyntement dyuyne
 What Hee rewardethe to Hym wee resigne.

Remembre I doo this texte of *Salomon*,
 “ Theare are in this life bothe godlye and wise.
 Whois warkes withe God are in acceptation,
 And yeat farre passethe for Man to decise
 Whyther they stande in fauour of Goddys iyes
 Other yn hatred ;” for Hee onlye ys
 That all rewardethe after pleasure Hys.

[f. 69^b.]
*Sunt Iusti at-
 que Sapientes,
 et opera eorum
 in conspectu
 Dei; et tamen
 nescit homo
 virum amore
 an odio dignus
 sit.*
 [Eccl. ix. 1.]

Of Gryfilde the Seconde.

To whome all dowbtefulnes wee dooe commende
 As to Hym that knowethe the hartys secreacye ;
 In iudgeing the beste wee dooe not offende,
 Sithe all wee referre to His dyuyne mercye
 And to thaduauncynge of His powre myghtye,
 For *Gryfilde*, and other, their vertues all
 From Hym they sprange, as well orygnall.

To Whome bee praise and exaltation,
 Glorye and honour eauerlastyngelye,
 Whoe graunte vs in this peregrynation
 To lyue to His pleasure accordyngelye,
 As *Gryfildys* example dothe testyfie,
 That, fynyschyng heere a Chrystian ende,
 To reste perpetuall wee maye ascende.

Amen.

¶ *Heere endethe the Historye of Gryfilde the seconde,
 only meanyng Queene Catharyne, Mother to oure moste
 dread soueraigne ladye Queene Marye, fynysched the
 25 daye of June the yeare of owre Lorde 1558 by the
 symple and vnlearned Syr Wylliam Forrest, Preeiste,
 propria manu.*





[f. 70. blank.]

¶ To the Queenys Majestie.

[f. 71.]

¶ *An Oration consolatorye*
To Marye our Queene, moste worthy of fame,
That longe hath traueyled in panges sorye,
Nowe to quyet her selfe in Goddys name,

¶ Wyllyam Forreste.



MONGES muche inwarde profounde
perpendinges,
So ferre as feruethe wyttys perspicytee,
Twoe I adnote, before all other thynges,
To whome behouethe singlar foueraigntee,

*Twoe are to bee
obeyed aboue
all thyngys.*

(Thoughe farre the *One* dyfferent in degree)
As of eachewearynge their recognyfaunce,
Looue, Honour, Dreade, and dwe *Obeyfaunce.*

The highe, myghty, moste magnyficent Lorde,
That higheste aboue holdethe pryncely reasydence,
By Whome this worlde (ruynous) was restorde
To tholde forme and pristynat preamynence,
The *Firste* is, that cheeifly *Obedyence*
Withe thother Feualties are appropryat,
For that Hee is the Cheeif Pryncely Prymat.

*God our Creator
moste espe-
ciallye.*

*Then nexte
the highe
Powre, oure
soueraigne
Queene.*

Thother art thoue, O soueraigne Pryncestse!
Marye, Queene of Englandys domynyon,
So foarted by His omnypotent goodnes
That regnethe Three in perfecte unyon,
Yeat farre impar by iuste opynyon,
Thoughe heere in earthe nexte Hym I none alowe
So highe, woorthye, and noble, as art Thowe.

[*f. 71^b.*]
Honor, latria,
*dawe only vnto
God:*
Honor, dulia,
*to men in their
degreis.*

To yowe (I faye) dothe dygnelye appertayne
Moste loyall duetyes for subjectes tenfue;
To *God* (the heaunlye myghty souerayne)
Honor, latria, to none other els dwe;
And to thee (*Marye*), as Clarkes can construe,
Honor, dulia, thearby knowne to bee
Atwixte yowe twayne the great dyuerfitee.

God, *Kynge
Immortall,
abooue;*
Mary, *heere
Queene mortal,
beneath.*

Hee aboue, æuerlastyngly regnyng,
Thowe heere alowe, passible and mortall;
Hee in Hym selfe althynges conteynyng,
Thowe at His wyll to fytt or to fall;
Hee omnypotent, *Thowe* but as His thrall,
Hee to commaunde, *Thowe* meekely to obeye;
Suche *Hee*, fuche *Thowe*, thowe cannyfte not faye naye.

God, *the
creator;*
Mary, *His
creature. Hee
the Lorde and
Kynge; She
His Mynystre.*

Hee *God*, That althynges created of nought,
And sendethe the fruytes tencrease and to sprynge;
Thowe His *Creature*, vpp traded and bought
Ouer His People to haue the gouernynge;
Thowe His *Mynyster*, *Hee* thy *Lorde* and *Kynge*;
Thowe for thy Office to Hym comptable,
Hee alone *Keyfor* incomparable.

Hee Lorde, Thowe Subjecte; fithe knowne fo is *Hee*,
Hee thearfore, as Lorde aboue other all
 Moste passyng, highly magnified to bee
 As *God* only, and *Kynge* Imperyall;
 And *Thowe* aboue all creatures mortall
 As His Electe and specyall enoynted,
 By Hym ouer vs to reigne appoynted.

*God, aboue
 all, to be,
 honored as
 God; and
 Marye aboue
 all in earthe
 as Queene.*

To whome (that myghty magnificent *Kynge*),
 Befydys all gracys *Hee* *Englande* can indwe,
 Moste specyall cawse of thankes renderynge
 Wee ought to geeue, O noble *Queene*, for yowe,
 For oure agayne reuocation nwe,
 From Heresyys wronge, dampnable and nought,
 To bee in *Christyan* estate agayne brought.

[f. 72.]
*Howe bounden
 wee are to
 God for owre
 noble Queene
 Marye.*

To bee created in sorte heere humayne,
 Withe dowaryes indued agreeinge to the same,
 Of lyneamentes and wytt foueraigne,
 Withe what els maye anye worthely name,
 Concernynge in *Faythe* to bee owte of frame
 (To heaynly passage whiche ordrethe the fayle),
 What maye theis all to purpose oughtes aduayle?

*Man to haue
 all gracys,
 yeat lackynge
 Faith, what
 can they
 oughtes profyt
 hym?*

What maye yt profyte to bee as *Samson* stronge,
 Withe *Salomon* tafflowe withe wisedome and wytt,
 Withe *Nestor* to haue heere contynuaunce longe,
 Withe *Alexander* great in honour to fytt,
 Withe other worthyys whome Deathe made hense flytt,
 And to incurre eauerlastynge perdytion
 For faylinge of true *Christyan* relygion?

*Norwghtes
 profiteth all
 wisedome, longe
 lief, highe
 honor, withe
 what els maye
 bee, lackynge
 Christyan
 Religion.*

*Howe late
this Royalme
by Scysmys
and Hereasies
was greatlye
trobled.*

So was ytt, it ys not yeate owte of remembraunce,
 Moste odyous Schysmys this Royalme dyd late perturbe,
 Almoste the moste parte geauynge attendaunce
 (Afwell of Nobles as the rustycall Scrubbe,
 Withe thowsandys in Cyteeis and eke in Suburbe)
 To that all true Christian faythe dyd abhore,
 Receauynge *plagys*, not yeat extyncte, thearfore.

[f. 72^b.]
 God, for the
 Goodes sake,
 Jended refor-
 mation in this
 Royalme.

So heere contynuyng, by too longe space,
 About (as I adnote) twentye years full,
 Tyll God, of His meere and specyall grace,
 For the Goodys sake respected their trobull,
 The cawfers (so cawfinge) withe forowes dobull
 Owte of their romethes euacuatynge cleane,
 Bycause they dyd them no better demeane ;

Erectynge then Thee, a Mayden well knowne,
 (Thoughe cleane vnknowne concernynge mannys vsage)
 By grace in thee that of longe tyme was sowne,
 Thowe to fet free his *Churche* owte of bondage,
 Whiche thowe not slackydste, withe manly corage
 Rather then womans, whoe liste to aduerte,
 For whiche harde corfayes hathe streyned thy harte.

But bee assured in thy heauynlye Lorde,
 For all thy Enemyes malignytee,
 Howe eauer they spurne, or at thee remorde,
 Hee wyll (as Hee hathe) from them defende thee,
 Theyr stormys (I full hoape) ouer shaken bee ;
 Whoe anye moe suche wyll ferdre attempte
 As had the other, God them not exempte !

Well thowe remembreſt (O noble woman !)
 The *Goode* God prouethe, as golde by the fyre,
 And, conſequentlye, Hee fyndethe them than
 Woorthye to haue Hys blyſſe for their hyre.
Dauyd, whois harte Goddys ſpyrite can inſpyre,
 Declarethe the juſte to bee afflicted,
 But God wyll them not ſee derelicted.

*Tanquam
 aurum in
 fornace pro-
 basuit electos
 Dominus.*
 [Wifd. iii. 6.]

[f. 73.]
*Multæ tribu-
 lationes
 iuſtorum.*
 [Pſal. xxxiv.
 19.]

*Of the moſte
 chaiſte In-
 nocent Joſeph,
 ſunne to the
 holy patriarke
 Jacob, or
 Iſrael.*

Vnto whiche purpoſe I thynke vpon well
 Of godlye *Joſeph* the great perturbaunce,
 Sunne vnto *Jacob*, or *Iſrael*,
 Howe longe contynued his greuouſ peanaunce
 Before eſtate quyete to hym dyd chaunce,
 Whiche was from that hee was Sixteene yearys olde
 Tyll nearehande Fortye, in *Genesis* is tolde.

Hee was by Bretherne, curſed and enuyouſ,
 Maligned, afflicted, vncharytableye,
 Abanyſhed farre from his Fathers howſe,
 And folde (as bonde man) withe mucche vylonye
 Vnto worſhippers of ydolatrie,
 Steyde in the cytee *Indoculpitas*
 Tyll haulfe yearys ende his byers dyd repaſſe.

*So wryten by
 Ephrem the
 godlye Gre-
 cyan, in quo-
 dam ſermone
 de Joſeph.*

After, redeamed by monaye great ſummys
 Into the howſe of the Lorde *Putyphrys*,
 By meanys of his ladye hee thyther cummys,
 Whois name *Memphytica* remembred ys,
 To the ende withe hym to commytt á myſſe ;
 But hee recuſinge her luſte to content,
 Shee made hym to ſuffre impryſonement.

*So named in
 Joſeph's Teſta-
 ment.*

[f. 73^b.] Whearwithe that Innocent helde hym pleased,
 His cause commendynge to God æuerlastynge,
 Fyndynge hymselfe wondreflye eafed
 From the temptation of fleschely brennyng,
 Rather contented, in pryson lyng,
 Hys handys of that fylthe so clearlye to wesche,
 Then daungerynge his fowle by followinge the flesche.

And thoughe in darkenes hee fate deepe á lowe,
 As abiecte (in this worlde) or caste á waye,
 Withe Hym that the secreatys of hartys dothe knowe
 Hee was in fauour moste highelye (no naye),
 And when Hee pleased to appoynte the daye
 Hee fechte hym owte of the pryson or dyke
 And fet in honour, as noman the lyke:

*What highe
 worthynes fol-
 lowed goode
 Joseph after
 aduersitee*

Hee fet hym highe vpon *Pharaoes* fteade,
 Withe annule on fynger, to signe or to seale,
 Whois prudent prouydence the worlde dyd feade
 That els had perished thorowe lacke of meale;
 No lyttle was the comferte hee dyd deale,
 Suche wondrefull wisedome in hym was fownde
 To foe and freende his grace dyd fo abownde.

Hys worthynes yeat the worlde doth recowmpete,
 Afwell the Heathen as Chriftians true;
 For seruyng Hym, the Higheft (that dothe furmounte)
 Such singular wise can *Joseph* indwe;
 And, as Hee *Joseph*, so faye I vnto yowe,
 O *Josepha*, sifter vnto the same,
 For hym resemblynge as wee maye well name.

Hee was of bloode, natyuytee and lyne,
Of higheft in this worlde trulye descended ;
Noleffe art thoue, thy tittle dothe defyne,
Of none on lyne to bee reprehended ;
At Sixtene yearys age thy greefes accended,
From that thy goode Mother her ftate was put downe,
And fyns (moſte parte) thoue receauydſte thy Crowne.

[f. 74.]

For what cawſe was *Joſeph* maligned fo
But for to his Bretherne he was contraryous ?
He, moſte earnestlye, geauyn vertue vnto,
And in their doyngeſ they eauer vicyous.
So, Badde at Goode are aye litigyous ;
Thoughte with the Badde the Goode can ſumwhat beare,
The Badde are farre of á contrarye leare.

Whye hathe maligned the Worlde agaynſte thee
(Ouer whiche the Dyuyll dothe ſo predomynat),
But for thoue woldyſte not of his affent bee,
Thy ſowle in his forte withe vice to vyolat ?
Suche on their owne headys dothe exagitat
Goddys indignation and ſcourage of vengeance
But they (in dwe tyme) pleaſe Hym by peanaunce.

What goode gote *Duddeley*, defrawdyng thy right,
Withe all that to hym weare affociat ?
What helped *Wyat*, that madde Beddelem knyght,
To foarſe his powre (by pryde) vnto *Ludgate* ?
Oather (of late) the forte infanyat,
As *Henry Peckham*, with 'Danyell his feare,
By falſe conſpiracye agaynſte thee to ſteare ?

*Of the Duke
Duddelays.
Of Sir Thomas
Wyatt.*

*Of Henry
Peckham.*

[f. 74^b.]

Alas! my harte eyn tremblethe withe in mee
 To see of people the ingratitude!
 O *Henry Peckham*! howe happened thee
 The Dyuyll withe fuche blyndenes thee to delude,
 Thy handys withe treason to bee so embrude,
 Agaynste thy Mystresse to woorke fuche pretence
 Whiche loued thee, I dare faye in conscyence?

Thy Father so worthye and godlye a man,
 Thy Bretherne also bothe Catholike and goode,
 Thowe to degenerat, I merueyle than,
 And yee (as to faye) of one nature and bloode;
 But (of olde fayinge) happye is the broode
 In whiche nother theeif nor vnthrift dothe sprynge:
 Alas that on thee shoulde happen fuche thyng!

Thowe, standynge in trowthe (as true subiecte ought),
 Cowldeste not haue wanted that was conuenyent,
 For well I wote thy Mystresse hathe in thought
 Thy Father's feruyce, that was so euydent
 In neadfull tyme, ere shee had regyment,
 For his sake tenderinge thy wealthe and woorshippe
 Tyll into destruction thowe neadys woldiste lippe.

[xviii. 20.]

But the father (*Ezechiel* dothe faye)
 Shall not fusteyne the trespasse of the childe;
 Thy wicked dooynges shall harme hym nowaye,
 Hys fame shall florifche, thoughe thowe bee exilde.
 Why weare thowe peruerse, why weare thowe so wilde,
 Leacherous (some faithe) besydys thy wedded wife,
 Whiche, as others, hathe shortened thy life?

Whoe withe his wife cannot bee contented
But wyll withe other his luste satisfie,
As thoughe from Goddys lawe hee weare exempted,
Thoughe Hee not punyschethe theare by and by,
He sufferethe fuche, as by thee dothe well trye,
To fall in some other abomynation,
So to receaue digne recompensation.

[J. 75.]

Ceasse fuche (I faye) as so yeat dothe practice,
Ceasse from so stoorynge Goddys indignation,
Ceasse from youre dyuyllifche cankered malice,
Ceasse from Conspiracyes execration,
Ceasse from fowle Heresyfes incantation ;
For, withoute ceassing from practicynges fuche,
God will not ceasse youre myseryes to tuche.

Howe the Dyuyll dare yee too dooe as yee dooe,
Agaynste that that God wyll to entrepise ?
Shee heere to reigne God is wyllynge theartoo,
And yee to the contrarye daylye deuise.
God will ; yee will not ; Wheare dothe this arife
But by the Dyuylls so inchauntynge your hartys ?
Ceasse from fuche folye, and playe true mennys partys.

Youre dooynges seemethe for Religyons sake :—
Curfed bee that Religyon, I faye,
That lycencethe men fuche vyle wayes to take
Their headde to attempte and put so in fraye !
Dauyd Sauls cloake but clyppynge wheare hee laye
His conscyence greuoulye dyd remorde
For so tuchynge thanoynted of the Lorde.

[f. 75^b.]

But your Religyon attendethe moſte cheeif
 (As well is knowne) to carnall lybertee,
 Nuryſchinge manye á traytor and theeif,
 Withe all kyndys of vyce that named maye bee,
 And, as it is all voyde of purytee,
 (Diſpleaſinge to God That fittethe moſte hye)
 So dothe it conduce to euyll deſtynye.

Yee may by your owne take euydent profe,
 And other by yowe if yee not deſiſte:
 Clyme not ſo highe, vpp to the howſe rooſe,
 And ſodaynlye fall, your footynge beinge myſte;
 To late wylbe to ſaye then, “ Had I wiſte”;
 Vſe yowe like ſubiectes, it ſhalbe ſo beſte,
 For, “ Bleſſed are they that lyuethe in reſte.”

So hathe the wicked diſquyeted thee,
 (O noble Queene!), as the like *Joſeph* dyd,
 But *Joſeph*s God, that thy vſynge dothe ſee,
 (Whiche thy God is alſo, thoughe Hee bee hydde),
 I fully ſo truſte wyll them nowe forbydde
 Nomore to torment thyne innocent harte,
 Bicauſe thowe ſuffreſt for takynge His parte.

Hee wyll them to ceaſſe by others quaylinge,
 If eauer they mynde His fauour toptayne,
 And thee to ceaſſe from inwardys complaynyng,
 Bycauſe, as *Joſeph*, Hee can thee ordayne
 To fytt in ſtate moſte paſſynge ſoueraygne,
 Aboue all *ladyes* as *Joſephe* dyd of *men*,
 For that, as *Joſeph*s, thy life in ſorte dothe ren.

So blowfterouflye neauer hurlethe the wynde,
Noather the falte feayes to rage and to rore,
But after great stormys cawlme weather wee fynde ;
Mennys malice all spett, then hathe they no more.
Where Trybulation (for Truthe) goethe before,
The Peace of God dothe certaynlye succeede,
As shall vnto thee withe æuerlastyng meede.

So prayethe for thee thy louyng Subiectes all,
And all true Christyans I dare vndretake ;
What thoughe thyne Enemyes then frett at the gall,
God and the Goode shall for thy partye make.
Of this thowe maiste assuredly make crake,
No noble bloode, that any oughtes can preeue,
Agaynste thy Majestee dothe stoore or meeue.

And ferdre is to bee noted this thyng,
Of thy noble Counfelours the truthe to faye,
Neauer hathe beene seene to drawe by one stryng
More stedfastely sure then nowe at this daye,
Thy conference withe them they dooe it obeye,
For well they wote, as thynges withe the dothe happe,
Withe speciall grace God dothe the rownde enwrappe.

To Subiectes (that true obedyence dothe meane)
To thynke theare vpon is speciall comfote ;
So longe as the Nobles to thee dothe leane,
No passinge bee had to the Prauous forte,
But them to hamper or hawlter vpp shorte,
Nomore of them make, sithe Lawe, Loue, nor Dredde,
From traytorous pretence their hartes can vnwedde.

[f. 76^b.]
Inveni homi-
nem secundum
cor meum.
 [1. Sa. xiii. 14.
 Acts xiii. 22.]

Dauyd, that was so contentynge Goddys mynde,
 Seauyn fortes of Synners hee well dyd aduue,
 Emonges whiche *falſe Rebellys* hee dyd owte fynde,
 Whome vnto deathe hee not let to purſue :
 As like authorytee reſtethe in youe,
 So, wheare no Mercye can wynde them to grace,
 After their deſertes let Juſtice take place.

Suche are not worthye the Commone wealys wealthe
 That by Rebellyon diſturbethe the ſame ;
 Whoe the Polycie vndremoyne the by ſtealthe
 His recompensation the Royalmys lawe dothe name.
 Better Lawes rygour, á fewe ſo to tame
 (That will not them frame by dwe obedyence),
 Then hundreadys to perifche for their lewde offence.

As Emendation charytee aſkethe
 Wheare Emendation dothe playnlye appeare,
 So Juſtice (of right) dwe penaltee taſkethe
 Wheare malyfactours vngodlye dothe ſteare ;
 Whearfore I wiſche, in Cowntreys farre and neare,
 Chryſtynan obedyence in dwe forte to reigne,
 That Charytee maye aboute Juſtice optayne.

Then ſhall Goddys glorye florifche (as it ought),
 Then ſhall thy harte bee in quyete and reſte,
 Then ſhall weale publike in right trade bee brought,
 Then ſhalbe althynges as wee can wiſche beſte,
 Then ſhall oure Kynge bee nomore as ſtraunge Geſte
 But, as behoauethe, withe thee taſſociat,
 After oure longinge, iſſue to procreat ;

Whois prosperous reuertynge from his countreye
Reioycethe the hartes of whoale your subiectes true ;
In ioye maye yee ioye, I hartelye praye,
Yearys longe and manye so to contynue,
Iffuynge betweene yowe suche worthye issue,
This Royalme to keepe from defolation,
As best maye ferue Goddys contentation,

[f. 77.]

And thowe theareof, ere God for the hense fende,
To see the perfecte Education,
After thy trade, that it maye after bende
When thowe shalte chaunge this habytation,
In forte as thowe takiste imytation
After goode *Gryfilde*, thy holye Matrone :—
So graunte the Lorde, that higheft fittethe in Throne!

¶ Amen.





APPENDIX.
SPECIMENS OF FORREST'S
OTHER WORKS.





I.

History of Joseph ;

PART I: *His Troubles.*

[MS. Univ. Coll. Oxf. 88.]

It begins with the following Prologue :—

The Prologe of Wyllyam Forrest, sometyme chapylayne to the noble Queene Marye, yn the moſte famous Hystorye of Joseph the chaiſte, ſunne vnto Jacob the holye Patryarke, compoſed by hym in Balade royall (as appeareth), to the glory of God and thacceptation of all goode Folke, he humbly beſeachethe. [f. 2.]



FF wyſedome hydde and treaſure ſaue vnſeene,

Off grounde inculte, ymployed to no good uſe,

Of thynges florifchinge, pleaſaunte, freſche and greene,

Shut vppe, as the ſolytarye Recluſe,
Knowledge ſoueraygne thignoraunt to induce,
Monumentys ſuche in couert to retayne,
To what any one breedethe ytt any gayne?

*Sapientia
abſcondita eſt
theſaurus in-
uiſus ; quæ
utilitas in
utriſque ?
Eccleſ. xx. d.*

[f. 2^b.] This for induc̄tyon as thus I doo move ;
 Wryters their warkes that leadethe vnto vertue
 To keepe to them selues dothe not so behoue,
 For then but them selues can thearof construe,
 None els profytinge ; ye see it for true ;
 In publyke to walke, if it bee probable
 To fundrye mo yt maye be profytable.

This warke of *Joseph* I then deteynyng
 Vnto my selfe full foure and twentye yearis,
 Suche as it myght profyte thearof deceauynge,
 Perhapps, as the meane, some honorable peearys,
 In whiche my conscyence partelye me steearys
 That, as wee ought eache other to wyll well,
 So this, to like ende, abroade to compell.

At whiche (suche wife) Goddys exitation,
 Thoughe muche tedyous the olde to renue
 Whiche laye roughe hewed, as dothe the mason
 His warke at the fyrste let to contynue,
 Tyll at more leasure he geauethe yt forme dwe,
 So I, accomplyschynge warkys fundrye,
 For space so longe fayde let this warke lye bye ;

Tyll now (of late) withe my selfe aduertynge
 It myght stande in acceptatyon withe some,
 Thoughe other some it wronglye peruertynge
 Of indygnation that happlye maye come,
 When it shall abyde eauerye mannys dome,
 [f. 3.] The goode (I befeache) to take yt in goode parte,
 And the other—God mollyfie their harte !

For none so eayn in fuche weighty matter
Can hym behaue to trade his penne aright
But thearagaynste may rife some vayne clatter
Throughe some curyous, proude, enuyous wight,
Whiche (peraduentur) he takynge to wryte
Myght be founde to haulte ere he made an ende ;
So some can chalenge farre foaner then amende.

I wote this hathe not the florifchinge veyne
Of *Gowers* phrafe, adorned in fuche forte,
Oather of *Chaucers*, that Poete foueraynge,
To aske their counsaylles I came all to shorte :
Lydgate in this gaue me no comferte ;
So tell I yowe, before yee doo ytt reade,
I cannot them rayse, so longe ágoe deade.

But this maye serue for my excusation ;
Not on fyne manchet eauery man to feede,
Breade but raunged seruethe to sustentation
And doethe the neadye suffycientlye steede.
So this (my poore labour) in tyme of neede
May serue in readynge to be certyfied,
That els myght (happlye) be euyll occupied.

Whiche Hyftory of *Joseph*, so passinge wurthe,
Wolde to God some other, of farre fyner witt,
Had take vppon hym to wryte and set furthe,
As mooste worthelye myght thearto seeme fitte !
But ofte wheare clarkes fuche thinge dothe pretermytt,
Foolys raschelye entermedlethe their office,
As I (my selfe yeelde) in this enterprife ;

In whiche to some I shall seeme tedious,
 And chalenged for the prolixitye ;
 [f. 3^b.] In wrytinge a godde thinge I am thus curyous
 To leaue not vnfayde that well faide may bee ;
 Moreouer, I vse heere this propertee,
 What thyng of *Joseph* to my handys chaunced
 His Hyfstorye thearwith I haue aduaunced.

In placys I touche after my grofenes
 The propertyes of the partyes pretence ;
 What els should I? mee seemethe playne nolesse,
 Of joye or weepinge to grace fo the sentence ;
 When the mateir treatethe of contynence
 I handle yt as cummethe in my mynde,
 And like fo a whoare in her whoarysche kynde.

I cannot call a jade a pawlferaye,
 I cannot call a knaue an honest man,
 But as the meere truthe happenethe alwaye
 So harpe I thearon eauer nowe and than ;
 Who can otherwife, let them that fo can !
 Flowres of Rhethoryke I gathred neuer one,
 As of a pybble to make a preacyous stone.

¶ Finis.

*The conduct of Potiphar's wife, towards her husband, is
thus described :*

[f. 48^b.]

“ She had a cause to cause hym relent
Weare he newe in so fell á rage ;
Her woorde was to hym á commaundement,
She breeke hym so at her firste maryage ;
A heckforde she was, of the Dyuyllis parage,
Stande she cowlde and kycke (at her pleasure),
Her malyce myfcheuous had no measure.”

Joseph's Management of Potiphar's Servants.

More with a woorde cowlde he of them gett
Then, in his roometh, myght some other tenne
Whiche cowlde bothe curse, blawle, [*sic*] fight and frett,
Whiche neadethe not emongest honest men ;
A dyscreeyt Offycer nowe and then
Knowethe á meanys howe to persuade
To wyne á knaue to an honest trade.

[f. 58^b.]

Knaues to be handeled too knappyshelye,
What (I praye yowe) dothe thearof ofte come
But thwartyng, hatred, and cankerde enuye,
To the áweye throwyng of no small some ?
An olde sayinge ys, “ A man of wyfedome
Withe gentle handelyng can bringe in frame
That by curryschnes no twentye can tame.”

Joseph withe his folke no fuche waies wolde take,
Withe gentylnes he had them at his wyll ;
Well was he that myght doo for hys sake,
Although theyr burtheys ofte greued full euyll ;

Their wagys he wolde not longe keepe yn byll,
 The deye of payment oanse beyng present
 They had their wages, witheout argument.

A poore man to labour, in heate or colde,
 Yn weat or drye, howe so the weather bee,
 Hauynge a wyef and a poore howseholde,
 Wythe chyl dren, perhappys, one, twoe, or thre,
 Suche to prolonge or defraude theyr duetee,
 A dyuylyfche propertee I maye yt call ;
 Yeat so are poore folke ofte dealte wythe all.

[f. 59.]

By no maner meanys wolde *Joseph* doo so ;
 Yf he had not monaye vnder hys lache,
 To some honest frende he wolde then go
 To haue (for the tyme) the Pooare to dyspache.
 Fye on all those that dothe clawe and scrache,
 Goodys to vpp hoorde all they maye come bye,
 Hynderynge the Pooare mucche fraudulentlye !

“ The maister ought trulye hys wagys to paye,
 The seruante (agayne) to doo his duetye,”
 So wolde *Joseph* to hys laborers faye ;
 Yf in his absence, as when he was bye,
 They dyd not theyr deauer dylygentlye,
 Woorse then Theaays he dyd them accownte,
 And more before *God* their daunger dothe admounte.

Yeat, lyke an earnest faithfull Offycer,
 Leste grosenes (of custome) myght doo hynderaunce,
 Specyallye wheare he sawe moste loyterer

Thear wolde he styll be puttynge yn remembraunce,
Prayfyng other for their contynuaunce
About theyr labour, of purpose to bryng
To mende theyr slouthe by oother prayfyng.

An other propertye *Joseph* dyd vse,
Whiche hys bufynes furdered greatlye,
He wolde (thorowe slothe) at notyme refuse
To faye, “ O Searys, wheare are my maynye ?
Gawe, let vs towardys oure bufynes hye ! ”
This woorde, “ Gawe we,” and goynge with them too,
Dyd six tymes more good then “ Goo yee ” shoulde doo.

*The Baker's, and a Fellow-Prisoner's Speech, in Prison, after
Joseph's Interpretations of his Dream :—*

“ Fetcche me some drynke, I praye the hartelye,
And also some meate, suche as wee shall haue ;
If I wyfte well I shoulde dye so shortelye,
I wolde of oure God á petytion craue,
To graunte ere I dyed to playe oanse the knaue ;
By God avowe that I dooe truste yn cheeif,
A mearye lyef yt is to bee á Theeif ! ”

Sayde one that fate theare next hym vnto,
“ Weare yt not for hangynge so weare yt indecade,
For yn that scyence I can as muche doo
As some other three for á great neade ;
Oh ! howe we tryumphe when we doo well speede !
Lorde, oather knyght, better cheare will not make
Then wee, when wee á goode bootvfe maye take !

“ The weather boyftorous withe wynde, fnowe, or rayne,
 Hayle, thunder, or lightnynge, or extreme frofte,
 Theis all cannott make vs oughtys to refrayne
 To feeke oure profyte to other mennys cofte ;
 Who cummethe ouer late, let hym kyffe the poſte ;
 Oh ! what yt is (yn oure roauynge) to fynde
 A bowchett, ſtuffed yn his naturall kynde !

“ If wee ſpeeде well, then fare wee of the beſte,
 Wee drynke ſweete wynes to comfote the bloodde,
 Wheare wee before tooke payne and euyll reſte
 Wee playe and bankett withe other mennys goode ;
 Wee laughe yt owte whyle theye chowe the cudde ;
 Whyle they ryde and feeke to gett yt agayne,
 Wee laugh them to ſcorne, to looſe and take payne.

[f. 93^b.]

“ Wheare choarles doethe mocker and hooarde all vppe,
 And cannot their goodys honeſtlye beſtowe,
 Wee make huffaye cheere betweene canne and cuppe ;
 What ſhoulde one dooe but playe the goode fellowe ?
 Hee that á colde ys, let hym the coale blowe !
 Lyttle preatye turls wee muſte mayntayne ;
 As wee dooe ſpeeade, ſo ryſethe their gayne.

“ Eauerye Arte his myſterye doethe enclude,
 Of that and this to furnyſche yn dwe frame ;
 Withe oure Facultee who ys oanſe endude
 Muſte endeauer to excell in the fame ;
 Whoe (emongefte vs) moſte craſte can attaine,
 As vynetyner to broache, other to inſtructe,
 Hee ſhall as pryncypall bee then inducte.

“ The Doctours of Phyfyke or Astronomie
The nature of thynges to searche and to knowe
Are not more studyous, I dare testyfie,
Then wee oure studye lykewyse bestowe
To compasse what weyes the thyng maye followe;
Dooare, wall, ne locke, moſte craftely wrought,
Cannot withestande the contryue of our thought.

“ Wee haue all Toolys that thearunto shall neede,
Bothe Sawe, Fyle, and Chyfell, moſte pure and fyne;
So can wee woorke, yf wee lyste to take heeade,
That all his this deye to morowe shalbe myne.
Wee, that are maysters cheyf of that Doctryne,
Clyentys abroade haue with geldynges to affyſte,
That can home ſpeede vs ere that wee bee myſte.

“ If wee be take, oure necke verſe we can,
Whearbye we reacon to faue the necke bone;
Hee that ſo cannot, ſome helpe muſte haue than
Too fee the Keeaper to ſcape the Pryſon;
If the woorſte fall, then ys but a knaue gone.
What Foole ys hee, that for one houres hongeynge
Wolde leaue the lyfe to oure arte belongeynge?”

Concluſion.

But for nowe this Booke ynoughe dothe ſuffice
For one volume, as much remaynynge,
The reafydewe of this treatyſe

Shall in another haue the ordaynynge,
 After heuynes folace contaynynge;
 For heere endynge his great aduersytee,
 The next shall treat of his felycyte.

*Heere endetke the tragedous trobles of the moſte
 Chaiſte Innocent, Joſeph.*

The History of Joseph.

PART II: *His Felicity.*

[MS. Royal Libr., Brit. Mus., 18 C. xiii.]

*Dedicated to Thomas, Duke of Norfolk, K.G.; with a
 Prologue againſt Idleneſs. In the Dedication Alexander
 Barclay is mentioned, in the following ſtanças:—*



VNTO whiche ende, O worthy famous Duke!
 A certayne wryter, Alexander Barkeley,
 In eloquent ſtyle, all voyde of rebuke,
 The booke of Mancyne in verſe did conueye,
 Of Englyſche meater holdynge the weye,
 Vnto the fower vertues cardynall,
 To light mannys lyef, a lanterne ſpecyall.

And to your noble Graundfyer Thomas,
 Duke, as yee are, of lyke tittle and ſtyle,
 He dyd yt commende, withe ornat preeface,

Yn forte the beste hee coulde caste or compyle,
Withe other warkes mo, to pastyme somewhyle,
Whiche noble Booke, as mentyon doethe leaue,
Moste noblye, (withe thanks) he can them receaue.

Takyng egressyon in his noble name,
Receaed they weare in acceptation
For their worthynes and noble fame
In profytinge oure Englyfche nation,
Sought and upp bought, in busye fashyon ;
But nowe, not so, no inquiryaunce for suche,
For idle playes are occupied to muche.

I confyderynge the veary truthe so,
And haue longe traveyled in lyke busynes,
Althoughe my style doethe farre aloof go
From Barkeleys, as the thyng selfe doethe expresse,
(Yeat not all voyde, to vertues encrease)
Was fully mynded in coarners myne to hyed,
As goode as abroade and not occupied ;

Callynge vnto mynde yeat better aduyfement,
Your noble father, Earle of Surreye,
Howe (in hys tyme) to bookes he was bent,
And also endytyng manye a vyrylaye
In acceptatyon moste highe at this daye,
Yowe, as of Bloode-condytion so by kynde,
In hoape thearof cleane altered my mynde.

II.

Version of Psalms.

[Royal Libr., Brit. Mus., 17 A. xxi.]

*To the most woorthie Prince Edwarde, Duke of Somerfet,
 Uncle vnto oure moste dredde Soueraigne Lorde Kinge
 Edwarde the VI., bee faouure in God, withe honour and
 peace in prosperous estate longe to contynue, so wischethe his
 humble oratour W. Forreste.*



QF tymes the wrappinge and vnfoldinge to vne
 Howe alterations commethe vnto passe,
 The olde laide downe, preferringe the nwe,
 For tyme nowe altrethe from tyme that ons was,
 Tyme hathe not cause to complayne, Alas!
 When thinges olde, inveterat and nought,
 Are unto better alteration brought.

To argument the meanyngē of my mynde,
 In tyme to fore what vilenes haue we herde,
 In songes and balades of veneryous kynde,
 Before goode thinges much rather then preferde ;
 As tyme that tyme fuche blyndenēs dyd regarde,
 So our tyme nowe tyme otherwise dothe spende,
 In godly myrthe mucche better to commende.

Insteade of balades difsonaunte and light,
Godly Pfalmes receaued are in place,
Conveyde in meatre of numbre and feete right
As vnto ryme apperteyneth the grace,
Sunge to the vvall, lute, treble or base,
Or oother instrument, pleasinge to the eare,
With whiche commutation ought each man to beare.

The first that so endeavored his payne
(As I haue herde, and perfectlye doe knowe)
Was Thomas Sterneholde, by Atropos slayne,
The pyked beste of all Pfalmysters rowe,
Whois steps dyuerse attemptethe to followe,
And dothe full well, woorthye of highe prayse;
God contynue them in their godlye wayse!

Excited thearbye (as the cockerell younge
After the olde to crowe as hee can),
The Pfalmes I haue heere entred emonge,
In followinge them my meatre to scan,
Thoughe lacke of knowledge my wittes dothe span
Fynelye to frame them, as best may content;
In doinge mye beste I ought not bee shent.

Whiche Pfalmes I haue collected together,
The names of whiche this proheme dothe enfue;
The numbre of fyftie I haue brought hither,
Meatred by crosse ryme, as dothe appeare true,
Bye eight and fyxe, whoe liste the same to vue;
Which foarced me ofte to adde and to detraye,
To no hynderaunce of the sence I dare saye.

If caſe I haue, (to my judgement vnknowne)
 I will not ſtande in deſenſe of the fame,
 But yeelde myſelf (by ignoraunce ouerthrowne)
 To better learned, ſo to auoyde blame,
 Rather then ſtyflye to ſtande to my ſhame ;
 To enuye anye I doe yt not mynde,
 But in their vertue to followe ſome kynde.

For certaynlye this dare I holde and ſaye,
 No better occupation can bee hadde
 Then in the ſaide Pſalmes to ſinge or to praye,
 Our man interyour to comforte and to gladde,
 Conſyderinge greefes that maketh the fame ofte ſadde,
 As burthen of ſyn that foreſte dothe moleſte,
 Remedye for which in Pſalmes is readye dreſte.

Oure carcafes alwayes to feede and franke,
 (As for the fame cheiflye to carpe and care,)
 It is to be compted but a mad pranke,
 Sithe that ſo ſone takethe from hens his forthefare ;
 The fame then to pleaſe and leaue the ſowle bare
 Theis Pſalmes forbyddethe, whoe lyſte taduerte,
 And ſalve preparethe before the ſoare ſmarte.

And, for the vſage of wryters alweye
 Is (as theye favour) to father their workes,
 As dyd John Lidgate to noble Duke Humfreye,
 So I (thoughe an ydyot, followinge clarkes)
 Suche wife encoraged with their ſaide ſparkes,
 To yowe, noble Duke, theis Pſalmes doe preſent,
 As vnto whome my harte of love is bent.

Where other your frinds with giftes temporall
This Newe Yearis tyde your Honour dothe falute,
Wifchinge yow healthe and quyetnes withall,
And to withftande all falfe enemies purfute,
I (befydes that) my present thus permute
With theis fewe Pfalmes, of spirituall fee,
Wifche to your Grace æternall felycytee.

As Sternholde highefte in framynge of Pfalmes
Vnto the Highefte can deftynate his doinges,
Bicawfe I cannot fo highe reache the palmes,
Unto meaner then dignyte of Kinges
(As vnto your Grace) I make my offeringes,
Befechinge the fame to take them in goode wurthe,
So fhall yee force me moe Pfalmes to fet furthe.

His version of Pfalm c. alone fhows fufficiently the
juftnefs of his self-depreciation :*—

“ O all yee earthelye creatures
In God (the Lorde) ioye yee
Serve hym before all oother cures
Withe all felycytee
Before His prefence come ye yn
With ioye and all gladnes,
Clenfinge your hârtes from deadlye fyn
His favour to purcheffe
Knowe yee the Lorde for He is God
He made vs fenfytyfe

* The version in the old English and Scottifh Pfalter is by Will. Kethé. [See Rev. N. Livingfton's "Scottifh Metrical Pfalter," fol. Glasgou, 1864, p. 28.]


So is His powre from owres far odd,
 Wee can geave nothings lyfe.
 We are the people and the sheepe
 Of His only pasture ;
 The weye into His gates streyte keepe
 With joye theare to manure
 Rendringe vnto that heavinlye Lorde
 The prayse of thankesgevinge
 In hymns that sweetlye dothe conchorde
 To so noble a Kinge.
 Prayse ye His name, for sweete is Hee,
 His mercye shall endure
 For eaver in eternytee,
 So is His highe pleasure.

III.

The Governancē of Princes.

[Royal Libr. Brit. Mus. 17 D. iii.]

*With dedication, by "Sir William Forreste preeiste," to
 Duke of Somerset, to whose victory in Scotland in 1547
 Forrest thus refers :—*

“S hathe not been herde, so passinge precife,
 Withe the losse of fivetic, or fewe moe
 certife,
 XV thousande for too confownde,
 Miraculowse it was : God was his grownde.”

Commends him as a true Protector and faithful uncle.

The book presented to him, that it may have his approval first before it be given to the King.

The Table of Contents contains thirty-seven chapters, but only twenty-four are found in the MS. There is a drawing representing the author as a young man in a gown, with abundant hair, not tonsured, presenting his book to the King on his throne.

Advise the King to found and endow schools and colleges. After dinner, to have music, or play at tables, chess, or cards, but at sedentary amusements only at night.

Advice about marriage :—

“ A kynge Godde forbeade too bee nue fanglede,
His wief texchaunge for his lustis dalyaunce,”

and therefore he must enquire beforehand “ if shee bee entanglede ;” not to marry when infants, but that they should at years of discretion make “ free election.”* It makes his “ backe iche ” to hear of a young girl marrying an old man for money, or a youngling “ an olde wiche.”

Regulation of foreign affairs and commerce.

On choice of nurfes for children ; but, notwithstanding, “ What longethe to the nurcerye women passeth mee.”

Education ; judges ; impartial administration of the laws ; officers ; against monopolies, regrating of grain, accumulation of wealth ; need of protection of the poor from encroachments of the rich. The King ought to punish all those who endeavour

“ At ale howse too fitt, at mack or at mall,
Tables, or dyce, or that cardis men call,
Or what oother game, owte of season dwe.” †

* The reference here to the case of Henry VIII. is very evident.

† Quoted in Strutt's *Sports and Pastimes*, 1801, p. 245.

“*Out of season*” is on working days. Children to be sent to school at four years old; none to be set to work under eight; the school to be free in every town; the curate to teach them to say, sing, and write, and to have a honest stipend. An overseer or controller to be appointed to punish all idle persons with the stocks or scourging, and to have £3 or £4 a year out of the town coffer, elected or re-elected yearly. The wool trade ought to be encouraged. Protest against the grasping avarice of the rich, and the raising of rents and amassing of lands; those who ask for the higher rent, and those who give it, and so turn out the old occupiers, shall alike go to the Devil. Rents ought to be kept as they were forty years before. The poor man does not dare to speake against one who has the farms and abbeys, and who will not give anything out of his “clampis,” or he will get “his hedde all to broken.”

[f. 60^b.] The poore man to toyle for two pense the daye,
 Some while thre haulfe pense, orels a penye,
 Hauynge wief, childrene, and howse rent to paye,
 Meate, clothe and fewell withe the same to bye,
 And mucche oother thinges that bee necessarye,
 Withe manye a hungry meale fusteynyng,
 Alas! makethe not this a doolefull compleynyng?

The worlde is changed from that it hathe beene,
 Not to the better but to the warffe farre;
 More for a penye wee haue before feene
 Then nowe for fowre pense, whoe liste to compare:
 This suethe the game called *Makinge or Marre*;

Unto the riche it makethe a great deale,
But mucche it marrethe to the Commune weale.

To reyse his rent, alas ! it neadethē not,
Or fyne texacte for teanure of the fame,
Fowrefolde dooble, it is a shrewde blot,
To the great hynderaunce of some mennys name.
I knowe this to bee true, els weare I to blame
To moooue this mateir in this present booke,
At whiche *Respublica* lookethe á crooke.

A rent to reyse from twentie to fiftie,
Of powndis (I meane) or shealingis whither,
Fynyng for the fame vnreasonablye
Sixe tymes the rent, adde this together,
Muste not the fame great dearthe bring hither ?
For, if the fermoure paye fowrefolde dooble rent,
He muste his ware neadys fell after that stent.

So for that oxe whiche hathe beene the like folde
For fortie shealingis, nowe taketh hee fyue pownde,
Yea, seaun is more, I haue herde it so tolde,
Hee cannot els lyue, so deare is his grownde ;
Sheepe, thoughe they neauer so plentie abownde,
Suche price they beare, whiche shame is to here tell,
That scace the pooare man can bye a morfell.

Twoe pense (in Beeif) hee cannot haue serued,
Other in Mutton, the price is so hye ;
Vndre a groate hee can haue none kerued,
So goethe hee (and his) to bedde hungrelye,
And rifethe agayne withe bellies emptie,

Whiche turnethe to tawnye their white Engliſch ſkyn,
Like to the ſwarthie colored Flawndrekyn.

Where they weare valiaunt, ſtronge, ſturdy and ſtowe,
To ſhoot, to wraſtle, to dooe anye mannys feate,
To matche all natyons dwellinge heere abowte,
As hitherto (manlye) they holde the chief feate,
If they bee pinched and weyned from meate,
I wiſſe, O Kynge, they (in penurye thus pende)
Shall not bee able thye Royalme to defende.

Owre Engliſche nature cannot lyue by rooatis,
By water, herbys, or fuche beggerye baggage,
That maye well ſerue for vile owtelandiſche cooatis :
Geeue Engliſche men meate after their olde vſage,
Beeif, mutton, veale, to cheare their courage,
And then I dare to this byll ſett my hande
They ſhall defende this owre noble Englande.

Labourers' wages ſhould be raiſed from $1\frac{1}{2}d.$ a day to $6d.$ in the ſhorteſt days, and $7d.$ and $8d.$ as the days get longer, working truly and diligently. Thouſands would get wed had they houſes "to coauer their hedde."

Description of kingly virtues. Thoſe who have been maimed in war ought to be provided for. Some one ought to be employed to go about amongſt the people and hear all that is ſaid againſt the king.

At the end of the table of contents is this note, but the promiſed narrations are not found in the book :—

"At thende of this warke ſhall enſue certaine narrations exemplifinge fundry of the maters of the aforeſaide tytles."

IV.

Life of the Blessed Virgin.

[Harl. MS. 1703.]



ORREST mentions in this poem that a lease had been granted by a College,

“ the name I put bye,
Of whiche the tyle went in our Ladys name,”

omitting the title of our Lady, consequently the lease was declared void and of no value, and the farm forfeited. In “this present yeare 1571” he saw a letter written from the “cheef partye,” now “farre higher” in office, in which he dated such a day after “thannuncyation,” disdaining to say “of oure Ladye.” For forty years together, from 1532, the Blessed Virgin has been blasphemed; *e. g.* a priest at an alehouse sitting on the alebench, said she was no better than his wife (rather, his concubine), and compared her to a saffron bag; as soon as our Lord left her womb, she ceased (like a bag emptied of its contents) to be any better than any other woman; but upon leaving the house he fell down dead. Second instance; a woman born in mean estate, raised to a high one, of dissolute life, who more than others made heresy

to arise and flourish in the land [Anne Boleyn?]; her time was shortened by "the chief," by divine sentence. Third instance; an acquaintance of the writer's, who had

"Syngular knowledge in musyk's scyence
So that his fame, syngularlye alone,
Over this Royalme in speycall pryce shone."

He had written many songs in praise of the Blessed Virgin, many of which remain, but no sin that he had committed grieved him so much as these. He died mad, after having been so for two years. Fourth instance; a woman at Manchester was in the habit of comparing the Blessed Virgin to a saffron bag; she died of the yellow jaundice. Fifth instance; a man the writer knew well, strong, athletic, hearty, who always reviled the Blessed Virgin, notably at a barber's when he once went to be shaved; he, when fifty years old, became decrepit, weak, dirty, and loathsome to behold. At Christmas, 1545, the writer was invited to go to a Knight's house of much estimation, where Misrule, in heresy, whoredom, swearing, and the like, went on all the year; there he did his best with song and organs to celebrate service in the chapel; but while singing an anthem one night there came in a gentleman, as they called him, and a ruffian, and ran into the choir, and kneeled down on the stones, and sang, "Ave Maria, gracy plena, Dominus drinke onys," and then got up and departed; the first was afterwards slain, and the other drowned. Many now think nothing of any authority that is not in Scripture:—

“ To fyne me thynke fuche curyofite ;
Bycawfe my name in Scripture not exprest,
Ergo, my name not Wyllyam Forreft.”

Account of the beginning of the Feast of the Conception in William the Conqueror's time, out of “owre olde pamphiles.”

Prayer to the Blessed Virgin and to God to help against Luther's heresy ; but the author prays also for “owre noble Quene here,” [Q. Eliz.], and continues :—

“ For one man, the Buffhoppe of Rome (I doe meane), [f. 76.]
Let not Chrystes Churche fuche myferye fusteyne
As to conculcat and ouerthrowe cleane,
Sithe yt their partyes rather to mayntayne
In eauery Royalme, as thus to ordayne,
As James and the rest had placys by name,
So in eache countreye a buffhoppe foueraigne
To haue and to doo in chardge of the fame.

Of me a member of Christys Churche fo,
Grounded on Faythe, Hoape and true Charyte,
Suche my defyer withe all Chryftyans mo
To see her florysche in peace and vnyte.”

At f. 85^b is the following interesting story relative to Alexander Barclay :—

One, on a daye, in companye
Chaunced to faye thus fodaynlye,
“ I yeafter daye was in daungere
Of necke breakinge in a mannere ;

My mare shee stumbled adowne right
 That I fell to the grounde then quight,
 But, thanks too God and oure Ladye,
 I caught (at all) noe harme therebye.”
 “Whye,” sayde there on then of the Garde,
 “The matter dyd yt goe so harde,
 That God’s helpe there might not assiste
 Although oure Ladyes had ben miste?
 Ye derogate much God’s glorye,
 For which yee maye bee right forye.
 In ignorance yee bredd all waye,
 Therefore yee wotte not what yee faye;
 Some punishment God sende ere longe,
 That yee may knowe what right, what wronge.”
 An other dyd replye forth waye,
 Called Alexander Barkeleye,
 Then sittinge there other amonge,
 And to the Cowrte dyd eke beelonge,
 Who was much fyne and eloquente,
 And could translate and eke convente.
 In Poetrye, other Scripture,
 Emonge vs yeat are well in ure
 His workes fundrye which I haue redde,
 And yeat doth live though hee bee dedde,
 Which certaynly so well are pende
 That none this deye can them amende.
 Which Alexander Barkleye than
 The matter take in hande hee can,
 And sayd, “No harme was in so sayinge,
 By good reason thus approouinge;—
 I doe remember three yeares past

Yee dwelt at Croydon, fure and faste,
 With such a man, I knewe you well,
 Wherfore I can the better tell.
 A longe lubber yee were in deede,
 Much slovenly yee ware youre weede,
 With coate of lethere, paltocke wyfe,
 Youre hose lyke so in sloven wisse
 Pachte upe unto the myddle legge,
 Youre shooes beedobbed with nayle and pegge,
 And ofte to London yee carryed coales,
 Youre hatte beefrett with fundrye hoales.
 Who shoulde haue fought fyve myles aboughte
 Coulede not haue founde a veryer loute.
 But for yee were bygge, longe and talle,
 Thankes bee to God now, first of all,
 And to Kinge Henrye speciallye,
 As the truthe by you doth now trye,
 Who of his grace hath you preferde
 To bee a Yoman of his Garde,
 And doo become youre wearinge well;
 But playnely, further forth to tell,
 If Kinge Henry, though poure farre odde,
 Had not putt to his helpe with God,
 It might bee sayde and allso sworne
 Yee hadde continued as beforne.
 Therefore in nāminge oure Ladye
 No harme, then nameinge Kinge Henrye.
 God without theyre assistance can
 Doo what Him lyst, who liste to scan,
 Yeat, by Saint Pawles authoritye,
 Godes helpers in some thinges wee bee.

The plowe man but hee styrre and fowe
 No corne or grayne is like to mowe,
 Yeat dare I faye in everye preafe
 God only geveth the encrease.”
 The Yoman of the Garde dyd yealde,
 As on ouercome in the feelde.
 Barkeleye was boulde to faye his mynde,
 For hee in Courte had manye freynde ;
 The matter then turned to ieste,
 They eate and dranke ; all was in reſte.

[1 Cor. iii. 7.]

At f. 100 is, “ A dyttye or fonet made by the Lorde
 Vaus in time of the noble Queene Marye, repreſentinge
 the Image of Deathe.”





NOTES.

“*And, to name, Arthur (certaynelye) had bee.*”—P. 39.



NOTWITHSTANDING the apparent certainty with which this is stated, our author appears to be in error in thus giving the name of Arthur to Henry's first child. He is called *Henry* by Sanders, with whom all other historians agree.

“*In Latyne, Frenche and Spaynysche also.*”—P. 44.

The Princess Mary's French teacher was Gilles Guez, Duwes, or Dewes, who printed his instruction-book under the title of *An introductione for to lerne to rede, to pronounce and to speke French trewly, compyled for the right high, excellent and most vertuous lady, the Lady Mary of Englande.* This, which went through three editions in England, was reprinted in 1852 in the great French *Collection des Documents inédits.* It contains various conversations supposed to have been held by the tutor and others with the Princess at various times, together with letters and verses, which tend to show the amiable temper of Mary and the friendly relations which she held towards those around her.

P. 47. The “*ymage*” here mentioned does not appear to have been set up as a wayside crucifix, but to have been in a wayside chapel. Stowe, in his *Survey of London*, when speaking of Goswell Street and the suburb without Aldersgate, says, “There is at the farthest north corner of this suburb a windmill, which was sometime by a tempest of wind overthrown, and in place thereof a chapel was built by Queen Katherine (first wife to Henry VIII), who named it the Mount of Calvary, because it was of Christ's Passion, and was in the end of Henry VIII pulled down, and a windmill newly set up as afore.” (Edit. 1842, p. 160.) The spot is still known as Mount Mill; it is in the parish of St. Luke.

P. 60. Sanders relates that reports were prevalent that Wolsey had poisoned himself, and an assertion to this effect was interpolated in the early editions of Cavendish's *Life of the Cardinal*. But here we have the testimony of one who was likely to be thoroughly well-informed in the matter, that the cause of death was an over-dose of medicine, which would easily give occasion to the story of poison. It is curious to find from the *State Papers* that Wolsey had in years past been in the habit of over-physicking himself. In a letter written in 1519, Sir T. More tells him that the King says Wolsey may thank him for his health, because by the King's counsel "ye leave the often taking of medicines that ye were wont to use." (Vol. iii. part 1. p. 154.)

P. 73. It is from Cardinal Pole that we learn that the original suggestor of the assertion of the Royal Supremacy, whose name Forrester so carefully suppresses, was Cromwell. Pole gives a report of Cromwell's address to the King which closely agrees in substance with that in the text. (*Apol. ad Car. v.*, pp. 118-22, 125-6, vol. i.; *Epistt. Poli*, 4^o. Brixia, 1744.)

P. 111. Mr. Froude refuses to believe on the authority of Cardinal Pole that Henry would not grant leave to Queen Katharine to see her daughter when on her death-bed, and does not think it possible that permission was asked. But Pole's (only too-probable) account is fully confirmed by our text, which represents the Queen as saying that it was forbidden, without reason assigned, that she, the dying mother, should take leave of her daughter. And we have been before told (at p. 85) that it was a dangerous thing for any one to convey letters on either side.

Pp. 155, 156. Little mention is made by historians of the conspiracy in which Henry Peckham, son of Sir Edmund Peckham, was involved. His confession, preserved in the State Paper office, under date of 9th December, 1556, states that its object was to send the Queen over the seas to her husband, and to raise Elizabeth to the throne; he was himself led to join in it by the solicitations of Christopher Aschton, who represented to him that the Queen was the "vnthankfullest mysteres on the earth, for sche hath gyuen thee but one hundred marks a year, and hath taken from the foer." The Earl of Westmoreland and Lord Williams were implicated, and Sir Henry Dudley was said to have engaged all the gentlemen in London that were soldiers. The only full account of the conspiracy is to be found in Mr. J. Bruce's *Verney Papers*, Camd. Soc. 1853, pp. 59-75.



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Apayde, satisfied, pleased, 101.
Applyaunt, united, attached, 35.
Attoanse, at once, 56.
Avowe, to, to vow, 171.
Avoyd, to, to quit, 92; to remove, 96.
Awaytours, attendants, 142.
Beddobbed, *beefrett*, ornamented all over, 189.
Bebote, to, to promise, 96.
Bequeaue, to, to bequeath, 104.

Blanked, paled, 95.
Blowsterously, *bloysterously*, boisterously, 109, 159.
Bonarly, pleasing, 27.
Boote, remedy, help, 57.
Bowchett, a budget, a travelling-bag, 172.
Brute, report, 30, 147.
Carpe, to, to talk, 178.
Certifse, certainly, 180.
Cheaue, obtain; "hee shoulde euyll to-cheaue," he should utterly obtain evil, 77.
Childred, children, 131.
Choarles, churls, 172.
Christianed, christened, 42.
Clampis, clutches, 182.
Clokedbye, obscurely, 130.
Coarsye, *coarsey*, *corsaye*, vexation, 33, 96, 152.
Cockerell, a young cock, 177.
Cocking, swaggering, boastful, 81.
Constellation, the ruling planet of one's life; "tooke in goode worth her constellation," 101.
Convent, to, to make to agree (said of a translation agreeing with the original), 188.
Couraged, took to heart, 15.
Crake, a boast, 159.
Culpate, to, to involve in evil, to make faulty, 3.

Cummen, come, 105.
Cure, to, to care, 102.
Cures, cares, 179.

Dare, daring, 129.
Dator, giver, 128.
Deaver, endeavour, 170.
Deceave, to, to disappoint, 166.
Decise, to, to decide, 147.
Decor, to, to decorate, 142.
Defend, to, to prohibit, 29.
Demore, to, to delay, 125.
Departed, bestowed, shared, 33.
Depured, cleaned, purified, 103.
Detray, to, to take away, 177.
Disceauerynge, *disseauerynge*, dissevering, 108, 125.
Dolued, buried, 102.
Doungegell, dunghill, 80.
Dyke, a pit, 154.
Dyspayreth, disappareth, 112.

Eduē, cast out, 110.
Ensenſing, instructing, advising, 50.
Evył, to, to report evil of, charge with evil, 45.
Exordis, beginnings, 25.

Feare, companion, 155.
Fecbe, performance, 16.
Fest, enfeoffed, 142.
Feualtie, fealty, 72, 149.
Flaterabundy, flattery, 50.
For, for fear of, 100.
Forne, former, 93.
Fortbefare, journey hence, death, 178.
Fortbink, to, to repent, 99, 102.
Forowe, furrow, 120.
Frank, to, to fatten, 178.
Fray, fear, 93, 157.
Furth, forward way, 78, 88.
Fyne, to, to finish, 101, 126.

Gawe, to, to go, 171.
Gear, business, 72; clothes, 97.
Gleek, a game at cards played by three persons, 28.
Gree, degree [or grief?], 98.
Grosenes, dulness, 168, 170.

Hable, able, 5, 43, 65, 89.
 "Hard face, macht to the," withstood openly, 75.
Heckford, a heifer, 169.
Hedelynge, *headelynge*, headlong, rashly, 139, 142.
Huffay, swagging, roistering, 172.

Illicitat, illicit, 29.
Illuſte, mocked, exposed to shame, 111.
Insaniat, mad, 155.
Iye, *iyen*, *iyene*, *iyes*, eye, eyes, 9, 36, 54, 62, 92, 110, 138, 145, 147.

Jape, jest, gibe, 110.
Jorld, jostled, 93.
Jumpe, joined, 69.

Keyſor, Kaiser, Emperor, 150.
Knappyſchelye, crossly, snappishly, 169.

Lache, charge, keeping, 170.
Layre, land, 37.
Lengre, longer, 141.
Leare, countenance, complexion, 155.
Leafues, leafowes, pastures, 120.
Let, hindrance, 56, hindered, 166.
Lippe, to, to leap, 156.
Lyn, to, to stop, delay, 63.

Mack, an undescribed game, 181.
Magre, maugre, in spite of, 78.
Making or marring, a game, 182. Prohibited by Stat. 2 and 3 Philip and Mary, (1555) cap. 9. No description of it is known.
Mall, a game, 181. Apparently not the game with ball and mallet, known subsequently under the same name, as here it is said to be played by men sitting in alehouses.
Manchet, the finest white bread, 167.
Manure, to, to remain, 180.
Maynye, a company of men, followers, 171.
Meane, meaning, 130.
Meeue, to, to move, 105, 159; [so also *preuee* for *prove*, 159.]

- Memoryall*, memory, remembrance, 49.
Mercyable, merciful, 106.
Mervoulsly, marvellously, 134.
Mo, moe, more, 4, 45, 51, &c.
Mocker, to, to heap up, 172.
Mowle, a fore. (*Promptorium Parvulorum*.) "All holy ceremonies conjuring the mowle," 81, *i. e.* all holy ceremonies regarded as mere charms, like the conjuring away of a fore or fetter. Dr. Blifs, supposing that the word *mowle* had some connection with the verb *to mow*, *i. e.* to grin or scoff at, said (*Brit. Bibl.* iv. 205), "I take the meaning of this line to be, All holy ceremonies were mocked at."
Neck-verse, the first verse of Ps. li. read by felons claiming benefit of clergy, 173.
Newes, novelties, 92.
Nibbed, cut up, pared away, 81.
Noforse, no matter, 58.
No naye, no naye, without contradiction, 105, 115, 154.
Oather, other, or, 86, 133.
Obumbreth, obscureth, 30.
Odd, unlike, different, 180, 189.
Omytted, lost, 41.
Osmundys, "a kind of iron" (*Halliwell's Glossary*, Wright's *Political Poems and Songs*, ii. 171), 77. Explained by Dr. Blifs (*Brit. Bibl.* iv. 202) as being the *osmunda regalis* or *flowering-fern*; which was not very likely to have been met with in the streets of Oxford, nor would have been a very serious missile even if it had struck the Friar's head.
Overfluted, exceeded, 132.
Overtewart, contrary, perverse, 85.
Paltock, a short cloak, 189.
Parage, parentage, kindred, 169.
Parte, partye, respect, instance, 139, 145.
Pigbi, pitched, placed, 47, 112.
Poysonly, poisonously, 134.
Prave, pravous, wicked, 120, 159.
Prease, gain, taking, [*or*, undertaking?], 190.
Probate, approved, 25, 26.
Prostern, to, to prostrate, 139, 140.
Pyned, pained, 57.
Quoyische, Quoyische, coyish, reserved, 10, 46.
Rape, injury, 110.
Rate, rank, condition, 120.
Raunged, sifted; "raunged bread," the second-best, 167.
Reaving, raving, 123.
Recure, to, to recover, 41; to receive, 63.
Recuse, to, to refuse, 153.
Regiment, rule, 156.
Religious, bound by monastic rule, conventual, 8, 29.
Remorde, to, to bite, to find fault, 152, 157.
Ren, to, to run, 158.
Rowte, riot, disturbance, 134.
Rowte, to, to riot, 71.
Sapyentis, wife men, 25.
Scace, scarce, 54, 58, 94.
Scacely, scarcely, 55.
Scrubbe, mean people, 152.
Sealy, simple, 57, 82.
Seaye, sea, 63, 135, 159.
Seelde, seelden, seeleden, seldom, 22, 38, 121, 145, 146.
Servyable, serviceable, 106.
Shent, blamed, or shamed, 177.
Shwe, to, to sue, 140.
"Sitteth the rate," 120. This appears to be a mistake in the MS. for *fitteth the rate*, *i. e.* as is fit for the rank.
Soare, height, loftiness, 72.
Soarted, ranked, placed, 108.
Some, price, value, 80.
Spytyllbowse, low, degraded, 81.
Steeare, to, to stir, to move, 155, 160, 166.
Steede, to, to supply, support, 167.

- Stent*, rate, value, 183.
Stool, a game, 28.
Stoore, to, to rise up, 46, 159; to raise up, to stir, 72, 95, 101, 130, 157.
Streeke, to, to strike, 143.
Sue, to, to follow, 49, 129, 182.
Suobbed, sobbed, 40.
Sute, kind, way, 25, 65, 147.

Tables, backgammon, 28.
Taches, *tatches*, *tatchesse*, tricks, 29, 53, 131.
Tengrave, to en-grave, *i.e.* to bury, 104.
Tenure, to enure, to accustom, 123.
 Many other verbs are contracted in this way in the infinitive.
Termyne, to, to determine, 34, 51.
Tick-tack, a species of backgammon, 28.
To-cheaue: see *cheaue*.
Tofore, before, 139.
Togeatber, together, 31, 66, 70, 71, 86.
Torte, wrong, 51.
Trade, training, 66, 161.
Traded, trained, 43, 150.

Trading, training, 9, 43, 125; sum, 133.
Trill, to, to flow, 102.
Trytelyng, rolling, 77.
Turls, trulls, strumpets, 172.

Unchlypsed, uneclypsed, 112.

Vaging, wandering, 67.
Vanyfched, made vain (Halliwell), or made to vanish, 80.
Voyd, to, to avoid, 27, 38; to remove from, 128 *bis*.
Vyrylaye, a short poem, 173.

Waded, went, 95.
Weeite, *weete*, to, to wit, to know, 46, 86, 99, 138.
Weetingly, wittingly, 76.
Wboe, Woh! stop! 118.
Whome, home, 31, 37, 53, 63.
Wry, to, to turn aside, 93.
Wurche, to, to work, 145.

Ydiot, a simple, unlearned person, 25, 178.
Ydolatryall, idolatrous, 47.
Yeeade, to, to go, 41.
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