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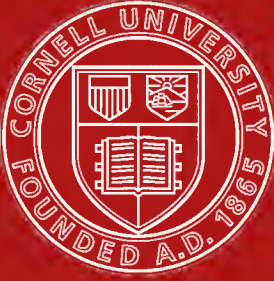
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THE HISTORY OF GRISILD
THE SECOND.



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.



LONDON:

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TO
THE PRESIDENT AND MEMBERS OF
The Roxburghe Club,
THE HISTORY OF GRISILD THE SECOND,

(RESTORED FROM THE MS. IN THE BODLEIAN LIBRARY,)

IS DEDICATED AND PRESENTED BY THEIR


OBEDIENT SERVANT,

J. B. HEATH.

66, Russell Square.



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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 "symple 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 Forrest 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 Prynceffe 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 (scarcely 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 cheefe."

"A newe broome sweeapeth 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 sceptrā 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 Grifilde 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 “ *Grifilida vulgata jam fabula* ” was one of the very few stories functioned as fit for perusal (Madden's *Privy Purse Expenses of P. Mary*, 1831, p. cxxiv.) It is curious that this story of Patient Grifild 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 Somerset, 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. 111. 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 Somerset, 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 verſified 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 Dhew 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*, versified 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 mentioned for Quene Mary, here folowethe to be sene the Pater Noster then sette forth in Englishe meter, compiled or rather corrupted by one W. Forrest.

* * * * *

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

Our father which in heauen doste sit
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 Glasse 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.





Gryfile the Seconde.

[P R O L O G U E.]

To the moste excellent 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, Pryncestte of Spaine, and Cicilie, Archeduchesse of Austria, Duchesse of Millayne, Burgundye, and Brabande, Countesse of Haspurge, Flaunders, & Tyrall, Your maiesties moste faithefull, lounge & obedyent Subiecte, William Forreste, wischeth all grace and fauour from God aboue, longe life (yn goode healtie) and prosperous reigne: withe (after this life) æternall felicitee.

¶ *The Prologe to the Queenis Maiesttee.*



S Nature hathe an inclnation
Unto the lyvely lounge 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 delitethe
the goode re-
porte of the
parent.*

Of Gryfilde

*To thende, he
feruyng God,
the childe may
doe the lyke.*

What more renoune to childe redounde maye,
Then as to reade or heeare, by recomptinge,
Howe his parentys in their lyuyng daye
Had heere God in highe reuerenginge,
His honour, feruice, 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 rejecte.

*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 answere thearfore withe trobled moode,
Except as parent fo fuethe the broode ;
Then, withe the like, for like mysgouernaunce,
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 infelicittee,
Semblable wise 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,
Perſectely knowne to hundreadys that yeat bee,
As moſte eſpecyall to youre maieſtee.

*Howe ought to
reioyce 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 ſtowtnes;
The ſathanyke Serpent, whoe had her in hate,
But neuer cowlde 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 myferable,
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
gratious, 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 godlynnes,
Thus muche to that ende ſeruyng the rather
For that in knowledge the fame wee gather.

*Her liſe may
be as rule
others lyues
in vertue
to directe.*

*While she was
set by, this
Royallme florished,
but not so after-
wardys.*

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

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

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

*This Royallme
plaged for
ſynnes accuſ-
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
lyſe.*

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 vouchefauethe, 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 maiestee
As to her onely, and deareste of all,
Not of purpose, or meere necessitee,
Her hereby vnto remembraunce to call,
And els (witheoute this) not so to bee fall,
But, as yee and the godlye dothe the fame,
So, oure posteritytee to heeare of her fame.

*This warke
(as to her chief-
est ierwell) di-
rected to our
Queenys
maiestie.*

Her I heere lyken to *Gryfilde* the goode,
As well I so maye, for her great patience ;
Consyderinge althingis withe her howe it stooode,
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-
amplyfyed.*

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

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

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

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

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

Of Gryfilde the Seconde.

*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
 Youre 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.

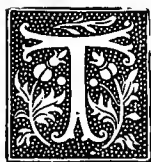




¶ The Table.

A table directinge to the cheif and principall poyntis of this Booke by ordre of Chapiters, as after ensuethe.

¶ Caput 1.



¶ **T**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 personage.

¶ Howe, tavoyde all insolent and light inwarde motions, she gaue herselfe much to contemplatife life.

¶ Howe (voydinge idlenes) she oftetyms wolde practice with the nedyll, and other handye businesfies, to ladies necessarye.

¶ Euery moarnynge, and at nyght, twoe howres (at the leaste) vpon her knees in her chambre or clofett occupynge herselfe in godlye prayer.

Of Gryfilde

- ¶ To riche and pooare she shewed alwaies benynge cheare, readye to dooe her deauer in all godlye affayes.
- ¶ She euermore endeauoringe the glorye of God, detest- ing (as deathe) all worldely praifes and vaine glorye.
- ¶ The vertuous vp tradinge of youthe attendinge vpon her, whois Cowrte was as it had beene religious.
- ¶ Howe nothinge she wanted of princely behauour, nurture, and suche, 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 despoufaile, within shorte space, withoute knowledge of her husbonde, she became wydowe, and of her lamentable heuynes and forowinges for hym.
- ¶ In her great heuynes for her husbonde (ymputinge herselfe moſte 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, mar- ryethe her to his other funne (*Walter*).
- ¶ The kinge shortelye dyethe; *Walter* is crowned Kinge and *Gryfilde* also Queene moſte honorablye.

- ¶ A prynce was borne betweene this noble *Walter* and *Gryfilde*, which not longe heere contynued lief.
- ¶ After muche forrowinge of *Gryfilde* for her childe, how she (moſte wyttelye) appeaced the ſame, not contraryinge Goddis ordynauce, 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 daughter, havynge to name *Marye*.

¶ *Caput 4.*

- ¶ Of *Gryfildis* upp tradinge her younge goodly princes, of her ſingular 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 florifcheinge, the riche mercyful, the pooare nurifched.
- ¶ Howe *Gryfilde* had alwaies before her iyes 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 ſecretlye ſhe wolde vyſite the pooare lyinge in childe bedde, and leave theare behynde her bothe ſheetys, lynnens, and other neceſſaryes, ſpecially monay for candyll, fyer and fuche other neadfull thyngys.

Of *Gryfilde*

- ¶ She was not quoyfiche, prowde or difdaynefull, but coulde bee contented (for Christis fake) to vifite the pooare.
- ¶ Oftetymes wolde ſhe riſe at myddnyght, and ſerve God in prayer, (as the Religious dyd), and devout contemplation.
- ¶ Though this goode *Gryfilde* weare lyvyng 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 Iſyllington.
- ¶ Howe, above all nātyons, ſhe loved an Engliſcheman, doinge for dyverſe of them manye fundrye benefyciall deadys, and ſhēe (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 *Griſilde* 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* ſought meanys to bee dyvorſed from *Griſilde*, 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 furyous.

- ¶ A shorte and breve complaynyng agaynste weake harted Counsellours, that shrynkethe to speake in the cawse of right, chalengeinge selfe wyllled pryccys that will woorke (in grave mateirs) withoute sage 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 contrariqus) to have no lyttle cause to lament.
- ¶ *Walter* fully determynethe to relinquische *Gryfilde* his wife, for whiche, as the grave forte weare pensife and forye, the light wittys weare joyous and gladde.
- ¶ Of the Cardynall *Wolsaye*, 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 syster 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 fettle 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 confyderinge howe all increase procedethe of God.
- ¶ Kingis and Great men, voyde of feare of God, kepinge concubynes, He ofte cuttethe of their posterytee,

Of Gryfilde

and fuche erecteth 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 fodayne clymbinge to have a muche fodayne fall.

¶ Caput 6.

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

¶ *Caput 7.*

- ¶ The cause originall of the Cardynal's erectinge his Colledge in *Oxforde*, then called *Frydiswife*.
- ¶ The tryfeling of the woorekemen and lacke of goode overseers was the vearye let of fynysching 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 bene readde the Seavyn lyberall Sciencies, and the cheifiste learned in Christiandome (if they myght have bene gote for monaye or meede) to have bene 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 dyvyllyfche doingis in *Oxforde*.

¶ *Caput 8.*

- ¶ *Walter* revertyng his progresse, the newe Merqueses accompayneth hym thorowe *Thame*, goode *Grifilde* commynge after, at which the goode people muterethe, 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 messengers revert from *Rome*, unspedde of the thinge they traveyled for.
- ¶ Howe theareupon *Walter* raged and frett againste the Busshoppe of *Rome*.
- ¶ Howe *Walter* was firste ensenfed (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, caused his case to bee disputed at *Oxforde*.
- ¶ *John Longelande* (Busshoppe of *Lincolne*) was cheef Commyffioner in the faide case.
- ¶ One fryer *Nicholas* (an alien) was cheef foliciter for the Kynge in this behaulfe.
- ¶ No indifferencye was used theare, for whoe that spake againste the Kingis partye weare redargued, disdayned, and mucche cruellye threatened.
- ¶ And contrarye wise, thois leanynge to the Kinges partye cheared, rewarded, and made of.
- ¶ At that busynes theare Falschod tryumphed, and Truthe quaked for feare, but neaver shranke his hed.
- ¶ An *Acte* that season was differred, bycause theise fyue Inceptour Doctors, *Marwdelaye*, *Mooreman*, *Holyman*, *Mortymer*, and *Cooke*, wolde (in nowise) agree to the dyvorfement, whiche fyue weare notable clarkes all.

- ¶ The *Acte*, 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 ropysse 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 ferved 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 Unyversiteis seale to thagrement of *Gryfildis* dyvorfinge.
- ¶ A Convocatio of certayne called by Bufshoppe *Longelande* (after longe tarryinge in vayne), whear they stale the Unyversyteeis seale to suche false instrment [*sic*] as thei had contrived.
- ¶ What forowe and lamentation (withe tearys) was made of manye goode Graduates and Studentes for stealyng the Unyversyteeis seale.
- ¶ Howe tenne to one of the Unyversytie of *Oxforde* stucke to the verytee on goode *Gryfildis* partye, if they myght have beene hearde.
- ¶ What calamyteis and myseryes ensued in this Royalme upon the goinge furthe of this dyvorfement, and specially upon usurpinge the Supreamacye.

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

¶ *Caput 10.*

¶ *Walter* preſented with the Unyverſyteeis ſeale, he made nowe no ſtoppe, but furered his purpoſe, hee had no maner á lett.

¶ *Walter* fendethe to *Griſilde* to rendre up her Crowne, whiche ſhee (utterlye) denyeth to dooe, with the ſuche witty and reaſonable anſweare that *Walter* was moſte fore offended thearewithall.

¶ *Griſilde* is heere avoyded the Cowrte to wheare as *Walter* pleaſethe to aſſigne her.

¶ The greateſt grēif to goode *Griſildis* hart was that ſhe myght have no comforte of her Dowghters company, 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 *Griſilde* was de pryved her regale eſtate, and there was geaven to name the ladye *Douagere*.

¶ What daungre enſueth to breache of faithe when pryncis dooe ſrey from their bownden promyſes.

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

¶ *Caput 12.*

¶ *Gryfilde* (after her depofition) was fent to *Bugden* (to a freendys place of hers) theare to fojourne.

¶ 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 forowes to her harte.

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

¶ Howe grevouſlye *Grefilde* tooke it that ſhe myght not ſo amplye departe to the pooare as ſhe was wonte to dooe; She refuſethe 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 curſſe or blame her myſfortune or myſentreatinge, lamentinge muche rather others daungers enſuyng then her owne.

¶ *Caput 13.*

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

theere; God theare vifitinge her withe fikenes, 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 faufe walkinge oute of this myſerable life, to bee adnoted of eache goode Chriſtian (when tyme ſhall come) to practice the like.
- ¶ *Firſte*, ſhe became moſte penytent in harte for whatſoeaver offense towardys God or the worlde ſhe had commytted.
- ¶ *Next*, ſhe fore lamented that eaver ſhe ſet delectation of mynde upon worldely thinge before her Lorde God.
- ¶ *Thyrdele*, 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 fynnes ought firſte 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 muche Chriſtian forte, of *Walter* (with muche 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 *Gryfylde* (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, munityed (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 troubles 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 *Gryfylde*, accordyng to her nobiltee, 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 mynysters) to wheare it sholde reste, muche parte expresse of the funerall obsequye.
- ¶ Of whos separation oute of this life all goode folke joyed, bycause she, lyvyng well, cowlde not afterwardys mysfary.
- ¶ Whoeso lyvethe at lustes lybertee after vitious sorte, his ende is to-bee dowbted, thearfore beste is in tyme to use vertue, for the deathe of the Goode in the sight of God is preacious.
- ¶ The portion or rewarde ordayned for the Evyll is Fyer and Sulphur everlastinglye deputed for them to boyle yn.
- ¶ *Gryfilde* for her heere abhorringe of synne and piteinge the pooare hathe nowe in heavyn everlastinge rewarde.
- ¶ God so provyded that though *Gryfilde* was heere depryved her Crowne, He rendred her another that eaver shall endure.

¶ *Caput 17.*

- ¶ The cheef mooarner in the funerals of this goode *Gryfildis* exequye was her moste tendre and lovyng Daughter *Marye*, to whome (in comparason for that behaulfe) all the other mooarners weare but countrefettes as in her lamentation for her faide mother and commendation of her to God dothe plentyouslye appeare.

¶ *Caput 18.*

- | ¶ A conferryng betweene the *Firste Gryfilde* and the

Seconde, the *Firſte Walter* and the *Seconde*, ſomuche provyng the *Seconde Gryfilde* of more authoritye as ſhe was a *Chriſtian*, the other an *Ethnyke*, ſhe a noble woman of byrthe and delycatlye brought upp, therefore 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 never 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 Inſydele, ſomuche his offence the leſſe if he had played the like parte; but *Walter* the *Seconde* a Chryſtyan, ſomuche a greate deale his fawte the greater.
- ¶ This comparafon, *Walter withe Walter* and *Gryfilde withe Gryfilde*, maye well ſerve for *Title* of this hiſtorye.
- ¶ Howe muche this Hiſtorye 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 authoritye.
- ¶ Sithe *Ethnykes* (of olde) their famous women put in

Of Gryfilde

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

- ¶ Thautor of this, wrytinge the same partely by knowledge and partelye by heearinge saye, if (therefore) 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* ſeade to the hie eſtate.

¶ *Caput 19.*

- ¶ *Gryfilde*, joyinge the heavynly felycitee (as wee fully truſte), dothe praye for us there is no myſdoubtys.
- ¶ A probation howe Saynctes (by God) dothe knowe our thoughts 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 our Englande late owte of the waye.

¶ *Caput 20.*

- ¶ Heere concludeth the Author howe in *Gryfilde* nobilytee and meekenes weare mett, though hee 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 poore, ſhe daylye was

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

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

¶ *Heere endethe the Table.*

¶ *An Oration confolatory 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 florifchinge 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 mucche parte tragedous,
as delectable 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,
 Mucche delytinge bothe to ladyes and
 lordis,

*Twoe cauſes
 why wryters
 endeauer their
 paynes.*

In whiche their ſtilles and pryncipall exordis
 Mucche 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 preafydentys)
 To wright and ſet furthe the godly talentis,
 For an exampler in ſome maner ſute,
 Oother of vertue to take thearby frute.

*The goode
 Queene
 Catharyne.*

*Her meekenes
speciallye sur-
mountynge.*

Whoe, for her passinge noble vertues,
Specially meekenes in aduerfyttee,
In all historyes of Gentyls or Jues,
As vnfaynedly seemethe vnto mee,
To her maye no iuste comparason bee ;
Wronged as shee was, meekely to fustayne
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 only the proprettee,
On whome we purpose oure mateir to bilde,
As to entreat by goode authorityte,
As probate witneffies hathe learned mee,
Concernynge her Countrey, to name speciall,
In *Spayne* shee had her firste oryginall.

*Her Fathers
name Ferdy-
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 shee had
aptenes 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 specially 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,
Gathering, as rule for her direction,
In holye Scriptures howe theare is alowde
All meekenes of God, refifting the prowde.

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

Of her perſonage deſcription to make,
She was right comely and chearful withe all;
In voyce, ſomewhat bigge ſowndinge ſhe ſpake;
In ſtature, but meane, and bonarly withe all;
Her colour ſanguyne, 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 heare 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 accuſtomyng 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
delyted 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 kneeis
in prayer.*

[f. 12^b.]

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

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

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

*She was pite-
ful and ful of
mercye vnto
the pooare.*

As she was cheerfull to creatures all,
So was she euermore muche pitefull ;
Her charitee to the pooare 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,
Vayne glory (as Deathe) detestinge alwaife.

*Her deeadys
orderynge to
Goddis special
praife, and not
to anye vayne
glorye.*

The youthe that to her weare affociat,
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
Courte was
as Religious,
for bryngynge
vpp of her
yowthe.*

[f. 13.]

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

*For her prynce-
ly behayoure,
bothe poore and
riche deſyred
her preſence.*

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

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

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

To whiche she had a specyall respecte,
 Afwel her outwardys whoale fashyonynge
 By euyl example on none to reflecte,
 As inwardely she abhorred fuche thinge,
 Muche prudently this wife consyderinge,
 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 shorte
tyme, so (in his tendre age) departinge this life, and of
her piteful lamentation for hym.

¶ *Caput 2.*

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



HIS princely lady, *Gryfilde*, (as wee name,)
 Withe her deere parentes abidinge in *Spaine*,
 Whois passinge worthynes was blowne by fame
 Vnto the noble cowntrey of *Brytayne*,
 Wheare 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 florischinge,
 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 bee this ladye, fayre *Gryfilidis*,
Withe pryncely vertues howe she did excell,
That towardys her his mynde occupied is,
Counfeling thearin withe Counfelours of his,
Whiche debated throughe sage aduifement
Founde it to bee thinge moſte expedient.

*Crownell tak-
inge for the
marriage of this
ladye Catha-
ryne.*

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

*Meffengers ſent
for entreatye
of the ſayde
marriage.*

[f. 14.]

This weyghtye mateir brought to concluſion,
Our *Britayne* ambaffadours whome did reuerte,
In whiche was wrought no maner colluſion,
But faitheful true meanynge on either parte ;
To whiche goode *Griſilde* graunted her whoale harte,
And ſhortely after, moſt worthelye, as ſhe ought,
Into *Brytayne* was honorablye brought,

*The marriage
concluded be-
tweene Prynce
Arthur and
the Ladye
Catharyne.*

Where the deſpouſaile was ſolemplye kepte,
Withe ſuche worthie tryumphe as did belonge ;
But the marryed togethers not ſlepte,
For the ſaide Prynce was but tendre and yonge,
Leſte to his growinge it myght doe muche wronge ;
Yeat, notwithstandinge that myght not bee had,
Either of oother weare paſſingelye glad.

*The deſpouſaile
ſolemply kept
withoute car-
nall cognytion.*

*Prynce Ar-
thur, within
shorte space
after his mar-
ryage, depar-
ted this life.*

But, well away! 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,
Mofte specially of faire *Gryfylidis*,
So soone her deareste in fuche 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 aboute oother all
Thus to forgoe, no lengre to abyde,
To my great greeif and hynderaunce not smmall!
O Lorde of heauyn! which pleasidste hym to call
Vnto Thy heauynly celestiaall prefence,
Bee Thou my ayde, my succour, and defense!

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

“ Thou wotifste I am come oute of farre countraye
Heere hoapinge (throughe Thee) in ioye to haue dwelte,
But nowe, fithe 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 vfe after like fashon.

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

“ Evyn nowe, O Lorde, if it myght so please Thee,
Then shoulde I no more of worldely greeif 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 ;
Sithe hither Thou pleaſidſte me thus to call,
Geue me not vpp to lyue myſerablye,
But, as I purpoſe to ſerue Thee trulye,
So fauorablye for mee Thou prouyde,
And in my neade to bee alwaies my Guyde.

*Of God ſhe
beſeache the
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
ſpeciall
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 ſayinge, ‘ Thoughe man proponethe,
God as Hee pleaſethe althingis diſpoſethe.’

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

“ Hoapinge fuche wiſe 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 coarſye,
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 prouyfiion fent
As I not worthie with the hym to remayne,
Or for some oother farre secreete entent
Whiche Hee alone in Hymfelfe dothe conteyne,
Whois counsellis occulte howe He can ordayne
Surmountethe mannys inueftigation,
So myghtie is His domynation.

*Why hym or
her God tak-
ethe is not for
man to defyne.*
[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 caufe compaffe or contryue;
Hee ordayneth for bothe the deadde and the lyue
All to the beste; wee ought no lesse to faye,
Oure willys to His will willyngely tobeye.

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

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

*Regum 2^o, 12
capite.*

“ Sometye for Father Hee plagethe the Chylde,
As *Davyths* childe yffued of *Berfabe*;
Sometye the Father for Chyldren wylde

*Regum primo,
1111 capite.*

As *Hely*; whoe liste the *Regums* goe see;
Sometye for the owne propre inyquytee,
But not so of my Love I dare well faye,
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.]

C[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 befeachinge 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-
nauce weare
but in wayne.
[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 worldely vanyteis mee to withedrawe,
And to endeauer Goddys looue and dwe awe.

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

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

This worlde
is of none aſ-
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 casting for the joyes intermynat
Withe all hartys earneste inclynation,
Meekely sufferinge heere trybulation
(Whatfoeauer God shall please to ordayne),
The heauynlye fruition for to attayne.”

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

[*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* muche 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 sayde ;
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
Royalme for
the saide
Prince.*

The heauye cheare bothe of Father and Mother
And of the whoale Royalme to longe weare to tell,
But, for myne entent is this and none other
Cheiflye tentreat of this noble Damoyfell,
The reste (for this feason) I wyll let dwell,
And ferdre wright howe, after heauynes,
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 lyueth but small tyme, and afterwardys a Princesse 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 reuolueth in his harte,
Confyderinge he maye not from his promysse starte.
Pryncys in their leaugis to bee fownde dole,
Is cawse (oftetymes) of muche hate and trouble.

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

For at that feason, befydis thother deadde,
 He had a foone whiche *Walter* had to name,
 That nowe was Prynce heere in his brothers steadde,
 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.

[f. 17^b.] Bycauſe the caſe was feelden ſeene in vre
 One brother to marrye withe the other's wife,
 To dooe that their dooingis myght take effecte ſure
 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 muche ſobre deliberation,
 Fownde (by goode learnynge) it myght well bee doone,
 So defynynge 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 *Buſhoppe* withe his whoale Counfell,
 Examynynge (trulye) the forefaide caſe,
 As thynge probable, lawful and well,
 They it ſo tryed in conuenient ſpace
 Conſyrmynge the ſame, remyttinge apace
 The meſſengers ſo in the mateir ſent,
 Their Kynge to proceeade 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 lyuyng) theare dyd hym furmowte (*fic*).

Ere longe tyme after, this faide *Salomon*
 By God was fent for to an other life ;
Walter (his foon) the Crowne tooke hym vpon,
 Crownynge alfo Queene goode *Grifilde* his wife,
 Betweene whiche twoe flowres, to ceaffe heere all strife,
 A Prynce theare fprang moſte beawtious to ſee
 And to name *Arthur* (certaynlye) had hee.

[f. 18.]

Of whome this whoale Royalme was paſſingly glad,
 Moſte highly 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 defyne
 But that it pleaſed God ſo to aſſigne.

Thoughe *Walter* (the Father) manfully and ſtowte,
 (Muche ſtryuyng againſte Nature ynwardelye)
 Aſmuche 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 heuynes.

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. 13^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 cheecare 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,
 Thoughe 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 foueraigne 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 defire,
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 heuier his tyme heere so shorte,
Somuche the more myste for State contynuyng,
Somuche the more for hym my forowyng,
Somuche for hym my contynuall mone ;
I was á mother, and nowe am none.”

[f. 19.]

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

Affectionat she was vnto all vertue,
Thoughe 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 otherwife God had thearin decreade.

Yeat wifelye (at laft) calling to remembraunce
 That Goddys fo workeinge ſhe ought not to refiſte,
 Shee tooke it as thinge of Goddys ordynaunce,
 And made as hee weare of her nowhit myſte ;
 Ferdre confyderinge in Hym to confiſte,
 As Hee her ſent that ſweetiſte 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*,
 Sendyng by *Gryfylde* 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 gentylman 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 glorie 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 faſhyon,
 To all this worldys greate admyration.

Yeat, undrestande yee, ere this pryncelye mayde
 Was brought (as is faide) to her highe estate,
 Neauer was Pryncestfe more soarer affayde
 In taistinge forowes of wondrefull rate,
 Ynowghe to haue geauen an vttre checke mate
 Eauyn 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 fuche wife of commendation)
 Ferdre of *Grifilde* heere make relation.

[f. 20.]

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

¶ *Caput 4.*



GRISILDE enioyng this virginal floure,
 And shee receauynge Puryfication,
 She had it nurifched in her owne bowre
 Till tyme was come of ablaſtation ;
 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 encreafed to knowledge more hye,
 So dyd goode *Gryfilde* for her still prouyde
 To haue her fostred as chicke by her fyde.

[f. 20^b.] Shee had to her sorted men well expert
 In Latyne, Frenche, and Spaynysche 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 answere 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 wife indude
Withe this moſte godly and towardys iffue,
Betweene whome afterwardys, heere to conlude,
Was neauer 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 mucche tranquyllytee,
Plentye of althyngis in computation
That ſerued (of neade) to mannys fuſtentation.

[f. 21.]

The honour of God duelye florifchinge,
His ſeruyce mayntayned eauerye wheare,
The riche the pooare right gladlye nurifchinge,
The greateſt (at ſtreſſe) biggeſt burdayne to beare,
To that was godlye each leanynge his eare ;
So decent ordre was not then ouer all,
But after it had a mucche ſodayne 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, ſayinge but the right ;
The loue of God was alwayes in her fight,
Before thyngeſ worldelye ynwardlye caſtynge
To pleaſe the Lorde that was eauerlaſtynge.

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 ferdre had ſhee
 In townys and villagies, neare wheare ſhe laye,
 She wolde (ſecreatlye) fende to goe ſee
 To knowe wheare needed her almes to conuaye ;
 Some ſhurtys, ſome ſmockes, ſome certaigne monaye,
 Or what thyng els was thought they dyd neede,
 As ſhe perceaued ſo ſholde they ſure ſpede.

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, beeaere, and brede,
 Candyll, and fuche thynges that myght doo them ſtede,
 Bothe ſheeates and lynyen leauynge theare behynde,
 Withe alſo monaye other needys 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 ;
 Thoughe heere agaynſte her Hee let the wynde ſtoore,
 It was the more to her ſowlys ſalvation,
 For heaun 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 fweete commendation.

All was her harte in holynesse pight,
Thoughe in this worlde yeat not of the fame,
In worldly 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 fashyons knwe
Can yeat recorde my sayinge 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 *Ilyngeton*;

Not to any ydolatryall entent
(As myferable 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 studiouselye 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 mucche agayne will faye,
 They loued her withe all that in them laye.

[f. 22^b.] When ſhee on Progreſſe in the fomers tyde
 Roade with her *Walter* themſelfes to folace,
 Wheare they did come the Countrey farre and wyde
 Wolde thycke aſſemble to beholde her face,
 Cryinge á mayne “ Chriſte faue her noble grace,”
 Withe ſecret tawlke her highelye commendynge
 Aſmucche as they wolde dooe *Walter* their Kyng.

Befydis all this, this moſte excellent *Queene*
 A ſyngular zeale had vnto learnynge,
 As bothe in *Oxforde* and *Cambrydge* was ſeene,
 In mayntaynyng lectures, and Scholars helpeinge,
 With manye a gyfte to the Churcheffe aydinge ;
 What thynge was needful 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 luyng,
 And ſhall neuer dye by all that I can,
 If thearto maye helpe my ſymple wrytynge,
 All to entyle paſſethe my cunnyng,
 But for ſomucche as to my knowledge came
 I haue, and ſhall, gladlye ſet furthe the ſame.

¶ *Howe Walter fought 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 nye twenty yeares space,
 The curfed Enemye, fower of dyscorde,
 Began to sue his accustomed trace,
 Goode *Gryfildis* estate for to difface,
 Moste wickedlye that anye can discuffe ;
 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,
 Ensenfinge 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 feparation.

[f. 23^b.] Theis twoe pryncyples broached in suche wife
Walter his Counfell counseled thear vpon,
 Whoe, perceauynge his earnest entreprife,
 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 piteous.

Halaffe! that Counfelours in any case
 Shoulde shrynke oughtis their headys to speake in the right!
 Halaffe! 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 Counfeling 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 forse) to bee compelled
But as true iustice appoyntethe the thyng,
Takyng fundation on this olde sayinge,
Twoe wyttis (or moe) to bee better then one ;
So they to termyne, and not one alone.

Whye are they choafe of the auntyent 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 shall fure rue their deade vngratius.

[f. 24.]

So nowe the Kyng withe 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 mooste ynwardelye fad.

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

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

[f. 24^b.] Thoughe light kyttifche wyttys lyfted to faye fo,
 Olde, prouydent, fobre, wife and dyscreete,
 They wyfte it fhoulde breede muche ymmynent woe
 If fo goode *Gryfylde* weare cafte vndre feete,
 Depryued her Crowne, whiche was farre vnmeete;
 The cafe feccreatly fo confyderynge,
 Bycaufe they coulde not remeady the thyng.

Thomas Wol-
sey Cardynall

At that felfe feafon in *Brytayne* there was
 A certayne great and myghtye *Cardynall*,
 Whoe was of Counfell to brynge this paffe,
 A wycked man, a vearye Belyall,
 Puffed withe pryde moſte paffinge ſpeciall,
 Whoe (certaynly) witheoute cauſe or ſkyl
 Towardys goode *Gryfylde* beare lytle goode wyl.

Hee counſeled (men faide) withe *Aſtronomyers*
 (Or what other ſecte I cannot well faye,
 Weare they *Sothefayers* or weare they *lyers*),
 Whyther he ſhoulde fall or floryſche alwaye;
 Whois anſweare was, he ſhoulde come to decaye
 By meanys (they fownde) of a certayne woman,
 But what ſhee ſhoulde bee they coulde not faye 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 thee
 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 pryncely 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 beeinge, as well it is knowne,
 He fundrye other mateirs dyd entreate,
 For greefys that towardys the Pope weare then growne
 By themperour, for vrgeant causes great,
 At whiche this *Cardynall* tooke a great heat,
 Yeat one speciall was to forefayde 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 frefche younge damoyfell, that cowlde trippe and go,
 To fynge and to daunce paffinge excellent,
 No tatches shee lacked of loues allurement ;
 She cowlde fpeake Frenche ornatly 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 prefence he cowlde suffre her scace,
 At his commaundement she daunce and finge muste,
 Only aboue 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 fettynge on á thyng,
 Beyinge 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 *Gryfilde* her sterylenes,
 Whiche she cowlde not helpe ; God fendeth all increafe.

And (peradventure) 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 posteritee He dothe it ofsmyte,
 And heyres erectethe pleasynge in His fight ;
 Though Kyngis to their 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 married 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 sensuall luste
Whiche withe younge ware hee neadys accomplishe
 muste.

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

[f. 26.]



¶ Of Walters sendinge to Rome for a divorfment but none myghte bee obteyned, he takinge his Progreffe (the mean while of his messengers returnynge) to Grafton; Of Gryfildys 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 Leyceftre Abbey.

¶ Caput 6.



HIS peece pickte oute and chofen for the noanfe Whearon *Walters* harte was earnestly fett, Messengers to *Rome* weare sent then attoanfe A Diuorment in all great haifte 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 schifmys taryfe by muche enormytee;
Whearfore hee wolde not in anye degree
In this vrgent mateir graunte his confent,
So myght bee obteyned no Dyuorment.

[f. 26^b.] *Walter*, fupposinge his purpose to haue sped,
The tyme of his messengers passage to Rome
To *Grafton* Maner his Progreffe 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 eftate as ſhe was wonte to go
 But oute of fauour, ſhe ſtandyng a reare,
 Ofte ſecreatlye ſheadyng manye a falte 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 approache near to his preſence;
 Hee coulde her not in anywiſe then brooke,
 Nor ſhe (as *Queene*) to woorke anye pretence,
 But, as an abiecte, ſtandinge in ſcilence,
 Geauyng attendaunce, withe harte fore pynd,
 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 wifedome frayltee thus ofte to blame,
 Howe eache true Chriſtyan it dothe behooue
 To fuffre troubles for Chriſtys deere looue.

Afmuche as ſhe myght ſhe kepte her ſelfe cloſe
 Within her chamber in oratyon,
 In whiche her deſyre and vtter purpoſe
 To God ſhe had in commendation,
 As to ordre to His contentation,
 Confirmyng her ſelfe withe all obeyſaunce
 To His pleaſure and dyuine 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 sped the woorfe (I dare faye) for her fake ;
 Whoe enuyethe the goode, God will hym requyte
 Withe fome mysfortune ; example I take
 [P. vii. 15.] At theis *Dawthes* 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 fcace faye I can)
 For to haue macht withe the ladye *Anne*.

His lorde (the *Cardynall*) as hee thearof knwe
 He raged withe hym outragyouflye,
 Proteſtinge he ſhoulde his entrepriſe 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 aduylſe is,
 Whoe anſwearde 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 moſte ſpitefullye ;
 So dyd alſo *Walter*, ye well maye eſpye,
 At the *Merqueſes* ſecret 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 rycheſſe,
 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.

[f. 28.]

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

In whiche journeyng by the wayes (doubtles)
 Hee tooke certayne pyllys, his stomake to purge,
 Replenysched withe greuous heauynes
 For this fodayne tempestyous furge,
 Ryfinge (as he thought) throughe the *Merqueses* grudge ;
 So that of necessitye 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 foarfed to yealde vpp the goste.

[*f. 28^b.*] Before he departed, right Christyanlye
 He sent for the Pryor and was confest,
 The Euchariste moste reuerentlye
 Receayng into his penytent brest,
 Askynge God mercye withe harte moste earnest
 For that (in his tyme) by will, deade and thought,
 Agaynste His goodnes he had eauer myfwrought.

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,
Sithe hee heere ended so penytentlye,
To whome (no doubt) God grauntethe His mercye.

What thoughe he lyued muche remyffyuelye,
Farre oute of the trade of his profeffion,
Yeat dyinge (as hee dyd) penytentlye,
His fowle (no doubtys) hathe heauyns ingreffion
By hauynge in harte vycis fuppreffion ;
For, thoughe mannys life bee neuer so 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 hense :
Yeat, hoapyng of age, let none woorke offense,
Myndyng 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 purpose, fo paffinge excellent,
His College in *Oxforde*, it may well bee ment,
Witheout (as it shewthe) 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 Doctor Cockes (Deane of the same) moſte dyuylliſche diſorderynge theare and of his alſo deſpoysinge [ſic] the ſaide Churche and other in Oxforde to the mayntaynaunce of his fylthy and vyle carnalyte.*

¶ *Caput 7.*



A tyme when this man in highe fauour ſtoode,
Walter withe hym tawlkyngē famylyarly,
 A certayne gentleman withe mucche ſobre
 moode
 (As then a ſuotor) 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 thyngē;

To whome the partye thus entred his ſute,
 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 acqyrynge, by ſtudyes pretence,
 Of lyterat knowledge for yeares twoe or thre,
 The habler after to ſerue his Maiftee.

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

[*f.* 29^b.]

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

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

Moſte cunnyng workemen theare weare prepared,
 Withe ſpedieft ordynance for eauerie thyng,
 Nothyng expedient was theare oughtis ſpared
 That to the purpoſe myght bee affiſtyng ;
 One thyng (chieflye) this was the hynderyng,
 The workefolke for lacke of goode ouerſeers
 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 ſeaun 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 ſemethe meete,
 For His ineſtymable beneuolence
 Shewde (of His grace) to her magnyficence ;

Oure noble *Queene Marye* it is that I meane,
 Whoe, as thee 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 ſaide the cauſe orygynall
 Howe *Frydiſwide* howſe a Studye became,
 By the great traueyle of the *Cardynall*,
 Whois fowle 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 enfue ;
 Withoute learnynge and dwe cyuulytee
 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 causes to God appertaynyng
 (Whiche Reason transcendethe) can faye and perfwade,
 Howe by true Faithe Man haue muste his aydinge,
 And not by Reason in althyngys to wade ;
 Learnynge inducethe the vearye true trade,
 To distrybution, as I note can,
 Of all that is due bothe to God and man.

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

Admyxted withe grace, I meane, as nolesse,
 [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 dyuyllische rate,
 Of Doctour Cox. As *Doctour Cockes*, withe á *Combe* thearto sett,
 Throughe fleschelye folye cawght in the Dyuyllis nett.

Whois noysome, curfed, and dyuyllische subuertinge,
 By hym, as in his vttermuste powre laye,
 Of godlye ordre, althyngis confydeyng,
 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 Mynyfters hee tooke to bee one ;
 But for hee wolde not to the Dyuyll 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 falcyfide)
 That whoe (of Preeiftes) 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 conuersation,
 That wherefo 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 Doctor,
 This was á man worthie of preamynence,
 This was á Christian true Professor,
 This was á man of right intelligence ;
 The Dyuyll hee was! I faye my conscience,
 He was (I faye) an erraunt curfed Thecif ;
 His actys declare, yee neade no ferdre preeif.

[f. 32.] Hee robbed the Church of *Frydyfwis* (I faye)
 Of Chalyces, Croffes, Candyltickes withe all,
 Of fyluer and gylte, bothe preacious and gaye,
 Withe Coapis of tyffue and many a riche Pall,
 Dedycat to God aboue 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 dysguyfed yn ruffyan rate.

Hee fet them all cleane oute of discyplyne,
 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, so weare the more forte.

So I wifche not *Frydyfwife* 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 signes I doo see ;
 I wifche their furtheraunce the moſte that maye bee.

¶ Walter *fynyschyng* his Progresse, *passinge thorowe* 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 *Supremacye* ouer the churche of Englande. [f. 32^b.]

Cap. 8.



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

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

From thense wheare hee came, *faste* iumpe by his fyde,
 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*,
 Where 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 saye, mutteringe as they stooode still,
 "Christe faue goode *Gryfilde* to His blessed will."

[f. 33.] "O Lorde!" (they faide, 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 comferte 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 wife 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 bruyngge, what eauer it bee ;
 Straunge is this sight 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 saide) “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 wrongefull,
Whie so longe tyme contynued haue they?
His Father (of witt and wisedome not dull)
What myght, and myght not, before did purveye.
Prospered togethers they hathe many á daye,
And wee in wealthe and muche tranquyllytee;
This is noughtys els but Mannys fragylytee.

[f. 33^b.]

“This is noughtys 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.

“Where is become sage Discretion as nowe,
In fuche noble Pearys that ought to frequent?
Where 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 *Dawyths* trespace, opprest withe pestylence,
 Thousandys of his abode the affliction :
 Synne, fore of Kyngis, stoorth the Goddys malediction.

[f. 34.] “ But fithe his affection is nowe so sett,
 And the mateir so earnestlye begoone,
 Wee (poore Subjectes) maye it in nowife let,
 But feele it wee shall, by althynges bee doone ;
 Rasche recheles lust his race will neadys roone,
 Like cowlte vnbryded, reason depryued,
 Throughe shame (in fyne) moste straungelye disguysed.”

Suche, of the rude and pooare Comynaltee,
 Was (secreatlye) their tawlke and whisperinge,
 Whoe vnto *Gryfylde* beare loue and feualtie
 Withe all that in their pooare hartys was lyinge ;
 And ferdre, they had this careful sayinge,
 “ Halas ! if *Walter* goode *Gryfylde* 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 wynne ;
 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 Royalme (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 heere 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 malençolye hee ynwardelye bent,
 And was (throughe malice) moſte earnestlye bent
 Agaynſte the Buſshope for sayinge hym naye,
 Ragynge as lyon depnyed his praye.

At whiche felfe seafon one certayne ſtoode by,
 Whois name (thoughe I herde) I will not expresse,
 Whoe faide to *Walter*, muche coragyouſlye,
 “ 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 lyſte, whoe dare youe witheſtande ?

“ Yee, takynge on youe the Supreamacye
 As headde of the Churche ouer all Brytayne
 And other youre Domynyons spelyallye,
 Yee maye (at pleasure) then althinges ordayne,
 So foreauer more *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 preef,
 It was condescended after his mynde,
 None durste fay naye but Deathe hee liste to fynde.



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

Cap. 9.



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

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

Thither was sent as cheef Commyssioner
 The *Bushoppe 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 cheef Defendaunte in the forefaide case,
 Whoe fownde hym selfe macht euynto the harde face.

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

That tyme an Acte theare ſhoulde haue gone forwarde,*
 Wheare 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 cheeif freendys weare preſentlye theare,
Mawdelaſe, Mooreman, Holyman alſo,
Mortimer, Cooke, withe other T wo e 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 frendſhippe they made) obteyned the grace
 Of *Bufshoppe Langlande* the Acte to take place.

* "Note that an Act was ſolemnized 8 Apr. 1530, being the ſame day that the Uniuerſity inſtrument for the diuorce 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 hangyng in suspenſe,
 Witheoute hauynge Thunyuerteis feale
 As to confyrme *Walters* foresaide pretence,
 For whiche the Bufshoppe 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* where hee by nyghtes laye
 Wear Roapes faste nayled, with the Gallowes drawne by,
 To this entent, as a man myght well saye
 "If wee so myght, fuche weare thye Destynye."
 His seruantes ofte handeled accordynglye,
 As, one (indeade) makynge water at a wall
 A stone (right heauye) on hym one let fall.

[f. 36.]

Women (that feason) in *Oxforde* weare busye,
 Their hartes weare goode, it appeared nolesse;
 As *Fryer Nicholas* chaunced to come by,
 "Halas!" (saide some) "that we myght this knaue dresse,
 For his vnthankfull daylye busynes
 Againste oure deere Queene, good *Gryflidis*;
 Hee shoulde euyl to cheaue, he sholde not sure 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 Kyng,
 Whoe fret at the harte, as vexed withe sprytes,
 That *Gryfyldys* 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 foresaide 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 *Busshoppe Langelande* dyd thus then prouyde,
 A Conuocation of certayne to call,
 And gotte the Seale as confented of all.

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

“ But notwithstandinge, confyderinge as thus,
 Thowe weare withe powre and myght ouerlayde,
 Thowe thearfore remaynyſte innocius,
 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 desertes their dooynges requyte.

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

In this mateir is to bee adnoted
What euyl counsell withe Prynccys maye induce,
For, consequentye, this Royalme was sorted,
As water breakyng euer hedde or sluice :
All goode ordres weare cleane set oute of vse,
Suche calamyteis ensuyng theare vpon,
To this Royalmys neare subuerfion.

[f. 37.]

Then florished Flattery tryumphantlye,
Then Falschod beare rule, and Truthe set 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 difcommende
 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 glorious perpetuall Virgyn *Marye*
 No better esteamed then an other woman ;
 Eache doungegell as goode as the Sanctuarye ;
 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 blasfe.

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 fierlye 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 suche 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 molestynge,
But hundredfolde more endaungeringe the fowle ;
At Fastynge and Prayinge was made but iestynge,
The vile Ignoraunte the Clarke to controwle,
All holye cerymonyes coniuringe the Mowle,
Eache cockynge Cobler and spittyllhowse Proctor
In learnynge taken so goode as the Doctor.

In tokne yeat more of Infidelytee,
Downe went the Croffes in eauerye countraye,
Goddys seruauntes vsed withe muche crudelytee,
Dysmembred (like beastes) in thopen highe waye,
Their inwardys pluckte oute and hartis wheare they laye,
In fuche (moste greuous) 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 euyll ;
Theye nybbed Christes 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 *Griflidis.*

¶ *Walter sendethe to Gryfilde to resigne vp her Crowne, whiche she neuer wolde graunte ; Of her wondrefull and wyttye answere ; 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 with the Thunyuersiteis Seale,
Seemyng to hym all had condescended,
The mearyer that daye he made his ful meale,
Nowe had hee althynges as hee pretended.

Forwardys hee went, hee was not defended,
The goode sealye *Gryfilde* for to put downe,
And in her steade his nwe mynyon to crowne.

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

Shee saide, to hym she was true wedded Wife,
All Christendome ouer can wytne the fame,
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 refignation,
Howeeauer hee becare her his indignation.

Ferder then so, she merueyled greatlye
They lyuynge so longe in loue and vnytee,
And was withe her pleased, as dyd fignyfie,
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 accuse ;
She was towardys hym knytt withe all stedfastnes,
Withowte (in that kynde) anye maner bruse,
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 owtewarde trauels ;—
But God for hym had freendelye prepared
As in his affayres neuer oughtys squared,
By myfadventure, 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 successe God hym assignethe,
 But is withe myfcheeifes manye intricat ;
 So hathe not (throughe her) happened hym euyl fate,
 But tryumphautly, in pryncelye degree,
 Florifchinge in wealthe and felycitee.

[f. 39^b.] Concernynge the sterylnes layde vnto her,
 It was witheout reason, discretion or skyll ;
 She had, and moe myght, thorowe due order,
 Haue borne and brought furthe, to anfwere theartyll ;
 But luste at lykyng his luste dyd fulfill :
 (Meanyng, hee elfwheare disperfed his feede,
 Whearfore God wolde not more feade to proceede.)

So made she anfwere, this noble woman,
 At sendynge to her her Crowne to resigne,
 Withe muche moe reasons then I rehearse can,
 For she was lyghtened withe grace dyuine ;
 But by no maner meanys she wolde inclyne
 Her Crowne to surrentre for weale or woe,
 Thoughe *Walter* neuer maligned her fo.

Whiche anfwere, as *Walter* dyd vndrestande,
 Hee tooke the mateir muche furyouslye ;
 As one that had all the lawe in his hande,
 Hee wolde her ordre as cause hee sawe whye ;
 Commaunde then did hee, in his fell furye,
 Oute of his Cowrte theare she sholde be conueyde
 To wheare he assigned, theare to bee stejde.

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 ſhorthe ;
 One myght not an other (in care) comforte ;
 The *Mothers* harte ſomuche it dyd not byte,
 But (trulye) the *Dughters* 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 certainly my mynde beareth me 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 ſundrye 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* togethers 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 fame)
 To lyue togethers 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 Domy nation
 Commyxte (in this forte) withe trybulation !

“ Whye was I joyned to fuche 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 ;
 Where reſtethe the ſawte 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 feason, as Pryncestfe foueraigne,
 At *Ludlowe* kepte howseholde 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 heuynlye 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 tafflicte 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 hée ſure will reiecte,
 Aswell the Doughter as ſo the Mother.
 O God! ſende helpe, the better the ſoner!
 Or, in Thye fight if it bee ſo decreed,
 Welcome thye will! I am right well agreed.

“ Welcome what wayes ſoeauer Thowe liſte aſſigne!
 Befeachinge Thy magnyficent 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 maydyns 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 solycitude
 He wolde bee seene all to frame vprightlye,
 And all vnrightlye he wrought to conclude ;
 So was hee blynded in his fantazye,
 Hee was selfe mynded muche meruelouslye,
 So that on what thinge his mynde was onfe 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 ſignyfication of the ſame ; Why Gryfilde withſtoode her Reſignation, whoe was geauen to name Lady Douager ; howe Pryncys, faylinge their Faithe, geauethe occaſyon to other to dooe the like, for whiche this Royalme hathe benee (and is) moſte greuouſly afflicted.*

Caput. 11.



DERCEAUYNGE as *Walter* did perfectly well
 Thanſweare of *Gryfilde* concernynge her
 Crowne,
 No worthynes had benee her to compell,
 Whiche, weyinge and ponderinge, made hym to frowne,
 Yeat neadys (withe ſpeede) he wolde haue her put downe,
 Althoughe witheoute reaſon, ſkyl or offense ;
 Shee was not hable to make reſiftence.

Immedyatlye then enfuyng all this
 A Cowrte he aſſigned at *Dunſtaple*,
 To whiche was ſummoned goode *Gryfilidis*
 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 poynte to haue his purpoſe.

[f. 42.] Theare at that Cowrte was toffinge and turnynge,
 To fmall goode effeete wheare right ys compelled,
 For durynge the tyme of the Judgis fоиurnynge
 At goode *Gryfilde* they greuouflye fwelled ;
 What fo herfelfe or her Proctours telled,
 It was witheoute all eftymation,
 The mateir had earfte determynation.

The mateir was earfte decifed as thus,
Anne Bullayne Gryfildys place to fupplye,
 And *Gryfilde* to *Walter* repudius
 Bycaufe fhe was not pleafinge to his iye ;
 What fhoude 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 fhe was not pleafinge ;
 So was the other in place elected,
 Bycaufe to this worlde fhe was contentinge :
 [St. John, xv. 19.] The worlde louethe his, by Chriftys owne tellinge,
 And his enemyes hathe in illufion,
 As heere nowe prouethe the conclufion.

This worlde is bothe blynde and phantaficall,
 Fycle and falfe in all his practycinges,
 Inconftante, muche praue, and perylous withe all,
 Of whiche to bee ware wee haue great warenaynges,
 Hee fo deceauethe by fundrye compafinges ;
 Whois notoryous reprehensible ftate
 To certayne entent wee fhall dyuulgat.

The Worlde is the People, it is no leafinge,
The greater parte, by innumerable forte,
Geauen to peruerse and wrongeful 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 *World* of the People so,
Bycause 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 *Gryffilde* trulye,
In worldelye pleasures shee had no delyte,
Aboue, the heaynlye Mansion on hye,
Was firmlye 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 saye) from her dwe parte?
Not seene the like, in fuche nobilitee,
So highe, to descende to lower degree,
Onlye by furmysed inuasion;
No small thearfore her greefes occasion.

[f. 43.] Whye shee withestoode or made resistence,
 And was not willinge her state to forgoe,
 Consyderinge 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)
 Consydered, 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* famyliar to muche,
 Also Heresye, of myscheif the roote,
 Newes to induce that dyd the quycke tuche,
 In forte (as to faye) moste 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 moste lothe her Estate to auoyde,
 Consyderinge as howe parties weare leanyng
 This Royallme thearbye to bee forelye anoyde,
 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 merciful Matrone manfullye stoode,
Rather then womanlye to shrynke for fraye,
Olye of entent to dooe this Royalme goode,
That from her olde dwe began to chaunge moode,
As to chaunge honour, renoune 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 theare.

Depofed shee was as seemed to the worlde,
But shee exalted in fauour of the Highest;
Of longe the wicked moste weywardely jorlde
Tyll whome they mynded to *Walter* was nyghest;
O wicked worlde! thoue wrongefullye wryest,
So contrariouflye 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) to obserue shoulde see,
What, in that case, of right then judge maye wee?

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

So weddelocke not fhynethe as I wolde wifche;
 God graunte fome meanys of reformation!
 To muche Adultery dothe fill florifche,
 As thearin cheeif their delectation,
 Witheoute feare of Goddys indignation;
 I meane no fmall Byrdys of the fymple forte,
 As prefidentes fhewthe, dothe Rumor reporte.

For whiche, and other abomynations,
 This noble *Brytayne* hathe beene plagued fore
 Withe fundrye and manye trybulations,
 I thynke no Royalme in Chriften dome more.
 Oure purpofe otherwife tendinge, thearfore,
 Thearto accordeinge, profequute we fhall,
 Till iufte occafion 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 unkyndenes* towardys her.

Caput 12.



HIS godly *Gryfilde* depryued her place,
To change of cheere not sole of her alone,
(Whoe had cheif cause, confydering 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 ;
Leaste to her comforte, there was shee lengest steyde.

Place had shee none of her owne to reforte,
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 sliche rate)
Was commaunded to á place called *Bugdayne*.
In *Huntingedone* sheere 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
Exchaunge good *Gryfilde* and dooe but the right.

Vndre his handys her greeifes they grewe muche,
 Whiche all to expresse shoulde feeme tedyous ;
 Partely at *Oxforde* it was her chaunce fuche,
 Partely at *Dunstaple*, 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 cheifye the best, I all men behote,
 For then weare her trobles brought to an ende :
 I will not faye they dyd her thither sende
 For any coarfey vnto her stomake,
 As some (peraduenture) wolde it fo take,

But theare she was for á certayne season,
 Where 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 affigned 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 fame 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 forfe) 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,
 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 ſupplye ?
 It mouethe mee my life haulfe to ſuſpecte,
 Whither they are ſent the fame to infecte ?

[f. 45^b.]

“ 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.”
 Wherewithe, to certayne (withe many a falte teare)
 She gaue in rewarde of her wearynge geare.

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

[f. 46.] Her fourgyng forowes (certaynlye), I faye,
 So daylye encrease by muche 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 relecif,
 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 vfed and holden in thrall.

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

“ Hee cannot suffre mee neare his presence,
Hee liste not to sende 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 feene but rare,
To caste mee off, his true despoufed wife,
And seemeth as soarye to hecare of my life.

“ I deeme euyl counsell dothe leade hym in this ;
God sende hym better ! I can nomore saye ;
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 waiste wynde ;
To God I appeale, That fittethe moste hye ;
Hee is the Judge that judgethe rightuouflye,
The wronged to meede of mercye tascende,
And the offendre throughhe grace to amende.

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

Of Gryfilde

“ Small deale mee mouethe my Deposition,
 Whiche nothyng hindreth to my saluation ;
 But wheare the fawte is I wische contrition,
 For ferdre fallynge in flagellation
 Engendred by Goddys great indignation,
 Thorowe makynge light of His holy lawes,
 Setteled in synne, defendinge theyr cawes ;

[f. 47.] “ In whiche I wische amendement right gladlye,
 And not reuengeaunce that God shoulde oughtes take,
 But, thorowe His grace, demurely and fadlye
 For fleschelye folye his conscyence to quake,
 Throughe mouinge thearof his synne to forsake ;
 This is of all my cheef petytion,
 To voyde the wayes to fowle perdition.

“ For thoughe false Frayletee foolischelye voltethe
 Into the feate of vyle Carnalytee,
 And so agaynste mee the dooare hee boltethe
 Witheoute all right and dwe vrbanytee,
 I, not fetteled in suche kynde of prauytee,
 Befeeche to all my malefactours
 In heauyn withe mee to bee contractours,

“ Theare in vnytee, withe one harte and mynde,
 Æternally to geeue laudation
 To the Redeemer of all mankynde
 For oure heauynlye coadunation,
 Notwithestandinge this worldys variation,
 Oure reconcyement wrought by dyuyn 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 dissipation
 Of thynges infurginge to Englandys vndoinge,
 Then in her cause the wrongfull mysfusinge.

¶ Gryfilde *remoued from Bugden-to Cowemolton, wheare,* [f. 47^b.]
*visited with the 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.



AFTER 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 with certaine sicknes,
 Wheare thorowe greatly abated her cheare,
 And more and more genderinge 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 wiſhed to bee diſſolued,
 Of heauynlye ioyes to bee affured,
 Whiche, after this forte, ſhe ofte reuolued,
 That, thoughe 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,
 Sauſlye and ſurelye witheoute impedymēt,
 (Thorowe hoape in Hym that dearlye her bought,)
 Shee firſte became á perfectē penytent,
 Callinge to mynde her life muche negligent,
 In whatſoeauer her conſcyence cowlde mooue
 Tochyngē offeñſe ágayñſte God abooue.

Then to the worlde ſhe dyd her conuerte,
 Her practycinges heere callynge vnto mynde,
 Forthinkinge muche, withe á forowful 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 befought,
 Withe tearys oute tryllynge of pure contrition,
 Grauyngē His Paſſion deepe in her thought
 For her cheif garde againſte perdition,
 Beſeachinge thearby to haue remiſſion
 Of her offeñſes venyall and deadlye,
 Onlye and cheiſlye for His great mercye ;

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

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

[f. 48^b.]

Then this goode *Gryſilde* to make althinges ſure
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 ſuche 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 wife began,
 “ Farewell, deere Huſbonde, to whome I was heere knytt
 In lawefull ſpouſayle, as God ordayne can,
 By His holye Churche, 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, impedymēt is none ;
 Nowe, that thy true wife is parted thee fro,
 Thow mayſte bee free from fornycation ;
 God wyll of thy ſynne 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 fowle healthe moſte cheifly make ſhall ;
 This is my wiſche before my funerall,
 Lynkte vnto thee by true Chriſtian looue
 Whiche neuer (but Deathe) ſhall any remooue.

“ My fowle vnto God I only bequeaue,
 My bodye wheare thowe ſhalte pleaſe to aſſigne ;
 About 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,
 Though other fauour I boote not to craue.

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

“ Befeachinge 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 fake I moue to thee heere yn,
 But for shee is moſte neareſt of thy kyn.

[f. 49^b.]

“ Sithe God hath ſent her to lyue in this life
 And is of towardyſnes 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 fake 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 deere 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 fundry 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 tryinge this worldys false duplycitee.

And, certaynly, for certayne tyme after
 He was muche 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 euyll fee youe faufe defended !


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

Thus takynge her leaue moſte Chryſtianylye,
 In loue and charytee withe eauery man,
 Yeat abydinge in perfecte memorye
 An other Adieu ſhee after began,
 Afwell 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 praẽctice
 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, emongeft other all,
 Take leaue of *Mary* my Doughter ſpeciall.

“ O *Mary* mayden, by lyneall defcent
 Spronge of the fresche and sweete Rose rubycounte,
 In florifchinge yeares, when hee was content
 Withe the Pomegarnet on stawlke to bee fownde,
 Till serpentyne shakynge loafed the grounde,
 Dyfceauerynge vs muche myferablye,
 Where thorowe thowe art in heaunes drounde,
Yeat Jesu thee saue of His great mercye !

[f. 51.] “ Of the haue I had greate comforte and joye
 Hoapinge the fruyte of thy posterytee,
 Whiche Frayletee hathe wrought wrongely to annoye,
 By meanys of flyckeringe Carnalytee,
 Seeamyng as fugered suauytee,
 Mengeled withe poyson, and liste not espye,
 Greatlye makynge to thy calamytee;
Yeat Jesu saue 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 compasinges fetchinge abowte,
 Of thee (my dearest) I stande in great dowbte,
 Thoughe Childe for Parent ought not myfcarye :
 So is Inyquytee nowe wexed stowte ;
Yeat Jesu saue thee of His great mercye !

“ Thowe, that waste goaten in sacred weddelock,
 Art foarted nowe as illegitymat,
 To the great sclaunder 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 sclaundersers God dothe excommunycat,
Who saue and keepe thee of His great mercye !

“ Howe eauer contrary this worlde dothe frame,
His bloysterous blastes behouethe to susteyne ;
Heauynly rewarde ensuethe the fame,
Who so for Truthes sake refusethe no payne,
Whiche Truthe in fyne no Falschod may stayne ;
With patience thearfore, O Doughter *Mary*,
Arme thee alwayes, and Christe thy souereigne
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 assigne thee, to rife 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 lykewife 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 fhalt heere great goodnes purchase;
 Afwell of the pooare as the riche be fayne,
 Specially tenderinge their neadful cafe;
 Euermore mercy withe pytee embrace,
 So fhalt thoue laye vpp thy treafure on hye,
 And fhalt abounde withe Goddys fpeciall 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 falfe fragilitee,
 Vfe faftyng and prayinge for beft remeadye;
 So fhalt thoue trulye withe all facylitee
Purcheffe of God His fauour and mercye.

[f. 52.]

“ So fhalt thoue bee in His fpeciall fauour;
 So fhalt thoue of man the daungers efcape;
 So fhalt thoue purcheffe heauyn for thy labour;
 So fhall the Higheft in thy behaulfe fhape,
 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 fee thee withe corporall iyene,
 Yeat owte of my harte thoue art not educte;

As mee (thy Mother) bee thoue not illuſte,
God it forbeade! I pray Hym hartelye!
After His pleaſure His grace thee conſucte,
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 myſcary!
Farewell, of forſe I neadys muſte forgoe thee!
Farewell in Hym that is bothe One and Three!
Farewell, from feeinge thee withe mortall iye!
Farewell, nowe flowinge in virgynytee!
Jefu 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 ſickely Mother,
That oute of this worlde is ready to goe,
It is prohybite, to my mortall woe;
Thoughe no diſcretion declarethe cauſe whie,
Indignation thee keepethe mee froe;
Yeat Jefu ſaue thee of His great mercye!

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

[f. 52^b.]

Of Grysilde

“ The God of *Abraham* His blessinge geeue thee !
 The God of *Isahac* graunte thee the same !
 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 lyuyng to frame,
Who saue and keepe thee of His great mercy !

“ And as olde *Abraham* dyd *Isahac* bleffe,
 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 bleffe 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 acqyite,
 Of all false enemyes to voyde the despyte,
 To pleasure of God moſte ſpeciallye,
 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 pangſ dothe compell,
 The daye dyſpayrethe, faſte drawethe vnto nyght,

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

[A word
 erased.]

“ To Whome I beseache 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 beleeue
 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 departynge this life ; Her troubles
 heere ended, euerlastinge rest ensued. Wheare awe of
 God is not, what mysferyes ensuethe. An Elucidation
 vpon this texte, In Domo Patris mei Mansiones multæ
 sunt, approuynge, whoe seruethe highbelye (as did this
 Gryfilde) is of God highbelye 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 dyuyne dome,
 Leste in departinge the same myght haue
 wronge,

After shee had in sicknes traueylde longe,
 Shee humblye befought, withe hartys compunccion,
 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 fuperation,
 She of her fpirite gaued expiration.

So weare her troubles heere brought to an ende,
 After of fundrye the expectation,
 Vnto that purpose whiche longe did attende,
 Though, 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 heaunly Kynge brought abowte,
 Whiche neuer faylethe all those Hym seruyng,
 That well ys to serue 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 faide,
 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 seene neglected,
 Where wycked also dothe predomynat,
 Where throughe false *Cypde* the Royalme is infected,
 Where meanys may none his folly mytigate,
 Where the Holye men dothe contamynat,
 Where libertee frayle is not refrayned,
 There is the Countrey muche to bee wayled ;

There needys muste reigne Goddys indignation ;
 Where that so dothe, this sequele muste ensue,
 Of His meere Grace clean depryuation ;
 Depryued thearof, adieu all vertue,
 In obduracye for to contynue,
 So followeing our owne fragilytee,
 As thoughe for synne no punysshment sholde bee.

Suche daungerous tyme was certaynlye seene
 By alterations, as is áforesayde,
 In the later dayes of this noble *Queene*,
 Whereby 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 lyuyng 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 feruyce in this life mundayne,
 As freendys by muche freendely falutation
 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 fowle 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 heaynly Lorde ;
 To that He bought her shee was thearfore restorde,

And fet in place (as well wee maye suppose)
 Of heaynly blyffe, moste gloriously shynynge,
 For Christe in His Fathers howse dothe disclose
 To bee Manfions manye, of His deuyfinge,
 Accordinge to heere the partyes merytinge ;
 Then maye be saide, the glorious in life
 Of glorious place to haue prerogatif.

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

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

Of *John the Baptiſte* maye alſo be thought,
 For that Chriſte (Hym ſelfe) hym praized ſo highlye,
 Thearto aecordynge in place to bee brought ;
 None higher then hee of humayne progenye,
 Excepte (beforeſaide) 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 Euangelifte, a pure *Virgyn*,
 That Chriſte permytted to ſleepe on His breſte,
 Whiche, neuer corrupted withe fleſchely ſynne,
 Muſte neadys in heauyn haue highe entereste ;
 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 pedus
Dominici Cena
recubuit.

[Rev. xiv. 4.]

Holy Saincte *Parwle* that, paſſinge other all,
 Labored in preachynge of Chryſtes goſpell,
 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,
 Enduryng for Chryste most greuouse torment,
 Eauyn tyll the Tortours themselfes lifte bydde, Whoe!
 Shall other (in joye) so passyngelye go
 That quyetye endethe, thoughe Chrystyanlye?
 No; theare is certayne indyfferencye.

The *Theeif* that henge on Chrystys right syde,
 Whiche moste his lyfe tyme myferablye ledde,
 Whome Chryste (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 fatysfye :
 Aboute the celestiall Beatytude
 Theare is no maner of controuerfye,
 But peace abydyng perpetuallye,
 Withe fuche charytable establifchment
 That but perfecte vnytee dothe theare frequent.

Theare the Highest withe Meanest 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 euyne 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 flackeft, that after noone came,
But withe the earlieft ; her life fhewethe the fame.

[*f.* 56.]

[St. Matt. xx.]

For euyne from the tyme ſhe had discretion
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 vndrestandyng 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 luyng as she dyd (holely) cowlde not but haue goode endinge, thoughe not so of the prauē forte; Her Corone heere taken from her, an euerlastinge was restored.

¶ Cap. 16.

[f. 56. b.]



A *Walter* had perfecte vndrestandyng
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 conuenyent forte.

Ferdre, his wyll was her buryall to bee
 In the See Church of *Peterborowe*;
 After whois pleafure 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 beene feene.

Theare weare in ordre the Offycers sett,
 As in thobsequye of Pryncelye 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 moſte 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 curiouslye,
Was theare vpp sett as feelde hathe earste bee seene ;
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 obfeque
Was the Busshoppe mentioned before,
Assisted by^r twoe, withe all dyligencye,
Of the same 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.

[f. 57.]

In tyme of whiche, the Herawtes theare present,
At eauery Pfalme and Lesson ended,
From the faide 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 sounde of whiche they perfectlye did knowe
Who firste, whoe seconde, and who laste to bee ;
Whiche fight, thoughe pyteful it was to see,
Yeat the ordre was muche honorable,
Farre passyng texpresse then I am hable.

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

[f. 57^b.] And in that faide churche, 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 exchange 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,
 Notwithstandynge 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 disjunction
 All goode folke joyed, in Goddys so ordynaunce ;
 For dyng heere in true compunccion
 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 fuche the fauegarde I haue in myſtruſte ;
For Synne accuſtomyng, Experyence dothe tell,
In fyne of the fame wyll haue á great ſmell.

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

Of fynners not fo, 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, wifelye adnoted,
Geauethe occaſion fynne to bee lothed.

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

Though heere her Córóne was her de pryued,
 The other shoulde neauer 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,
 Receauynge her fowle to His heauynlye blyffe,
 Whois grace dyrecte 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 Gryfylidis, ſhe beyng (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 áforeſaide 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 fhee gettes,
 Her cheeakes all withe tearys fhe ruthefully wettes,
 Kneelynge á downe in contemplation,
 Lamentynge her Mother vndre this fashion :—

“ O heaynly Father and Kynge celestiall,
 Lorde of all Lordys, Thy tyle ys fo,
 To Whome fpecyall obeysaunce dothe fall,
 Thy ordynaunce dyuyné 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 pleafite to haue her to go,
Thowe graunte her, (Lorde), Thy heaynly fruition !

[f. 59.]

“ Her to commaunde to demore or departe
 Thy office it is, none may Thee refifte,
 Her Thowe heere madifte by Thy dyuyné arte,
 And woldifte to tarrye fo longe as Thowe lifte,
 Tyll nowe her life threde Thowe lifte to vntwifte
 (As in all fiefche for mannys punytion)
 Whoe (naturally) of mee is fore myfte,
Yeat graunte her, (Lorde), Thy heaynly fruition !

“ From tyme fhe was firfte in wombe conceaued
 Vnto the daye of her dyffeauerynge,
 Of her the tradynge Thowe neauer leaued,
 But wafte her Guyde, her lyfe aye orderynge,

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

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

“ And nowe Thowe pleasste her trobles 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 credyte 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 praife and magnyfie,
 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 cummeth of Goddys prouyſion,
I can but wiſche her ſowlyſ 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,

Withe what els enemyes woorkethe me annoyaunce
 By falsē and fathanyke fedytion,
 The heaynly Kyngē to shewe His puyfaunce,
And thee to graunte His heaynly fruytion.

[f. 60^b.] “ What is of this life the pōmpous estate
 But (as to faye) á burdayne ponderous,
 Witht [*sic*] sundrye chargys that dothe onerat
 Of streyte accompte to Chrifte moste glorious,
 Excepte true bearynge, whiche is meruelous,
 Only graunted throughe Goddys prouyson ;
 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 feruethe my imagynation ;
 So godly was thy dysposition,
 All vyce thowe puttidste 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 fuche to receaue in His heaynlye 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,
Befeacheinge 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 otherwife entende,
To haue (for eauer) of His fruytion.”

Suche was this Maydyns meditation
For her deare 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 wyinne the fruyte of His fruytion.

[f. 61.]

The Mother departed this mundayne life,
The Doughter remaynyng, 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 abjecte, ſhee lyued in muche deriſion ;
So leaue I her, all voyde of hartys welfare,
But only in hoape of Goddys fruytion.



¶ *A conferrynge 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 fayde *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 bafe) auouched to knytt,
 Whoe shewed her tatchesse of instabylitee
 When from her feloweshippe he neadys wolde flytt,
 Her childred hee made as buried in pytte ;
 Relynquifchinge her, hee tooke her ágayne,
 And in this all whoale hee dyd hym but fayne.

This alter *Walter*, not joyned in bafe,
 But in all honour machte with his equall,
 Relynquifchinge her, hee had not the grace
 Her as to fett in her pristynat stall,
 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 aduersfitee 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 moste lawfullye ;
 So was betweene them great dyfferencye ;
 The Firste muche kynde, thoughe he diffymuled,
 Thother vnkynde, as maye bee lykened.

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 authorytee,
 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 fith that Ethnykes accustomed (of olde)
 The famous actys of their noble women
 In sorte of Historyes to haue enrolde,
 As Historyographys sawe 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 fayde as my knowledge leadethe,
 And as of oother I haue bene instructed;
 If any heere after that this same 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 compryfyng,
 But farre loather opynyon wronge to growe,
 When I am gone, by this my faide wrytynge ;
 Rather I had myffe forme of endytinge
 (As to faye, meeaters true obferuation)
 Then to leaue this in varyation.

Theare are that muche more can faye in this
 Bycawfe muche more they fawe in praçtice,
 Whiche withe this ladye *Gryfylidis*
 Weare conuerfante and dyd her feruyce,
 But to my purpose this dothe fuffice,
 Withe fomewhat ferdre comprobation
 That wrongefull was her feperation.

The tradynge totall of this compryfement
 Perfwadethe of wrongis to *Gryfylidis*,
 Approued by fequele 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 iffue 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 so haue fet in estymation
 That wrongefull weare in His heauynly fight ;
 But, beeinge rightfull, by His dyuyn myght,
 Hathe *Gryfildys* feade in honor exalted,
 Thoughe earfte (as bafe) yt farre á lowe halted.

At whois pryncelye Inthronization
 (Muche meruoufly by God brought abowte)
 The Heauynlye Spyrtyes made Jubilation
 As my confcyence perfwadethe owte of dowbte,
 For that His enemyes withe her beare no rowte,
 Falso Herefyarkes, poyfonlye harted,
 That earfte 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 celeftyall Hierarchies fo
 Of oure conuerſion reioyced fuche wiſe,
 So thowfande thowfande 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 ſeaye bankes
Into the Carybdis of feendelye phalankes,
Withe them to gnaſche in deſperation
For oure from God falſe feperation.

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,
Thoughte 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 neeade not to dowbte, thoughe some (of wronge opynyon) holdethe 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-
nyng 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 grose,
Seduced by Sathan, the Prynce of darkenes,
For Sayntes in glorye dothe wrongelye depose
Theye 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 synners behoue.

In Earthe, wee haue knowledge, by holye *Jeamys*,
 Howe muche dothe profyete the prayre of the Iuste ;
 Then, they nowe regnyng aboute the funne 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 profyete 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 atwayes the accuſtomed feate,
 His ſeruauntys 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 hathe 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 innocious are
 Whiche needed 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 vengeance,
 In *Judas* harte entred, and wrought theare the waye
 His Maister (*Christe Iesus*) to fell and betraye ?

[Tobit xiii.
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 suche fayde faschyon,
 So oure goode Angels eache godlye entent
 Of vs fulfilled to God dothe present.

Not that but suche wayes He dothe them els weete,
 (To Whois dyuyne iyes althynges are áperte),
 But thorowe Charytee, that is so fweete,
 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 moſte earnestlye well.

All whiche (their knowledge) in God they fee ytt,
 As wee in the glasse whoe ſtandethe behynde vs,
 Thoughe the comparafon 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, fithe holye Churchè, heere mylytante nowe,
 Receauethe and teachethe their prayers to preuayle,
 What shoulde wee otherwise then so allowe
 If wee withe *Peter* in his shippe will sayle ?
 Whoe holdethe by her, hys holde cannot fayle :
 Then holde I, this *Grifildis* prayer to profite,
 As Cytizyns of God throughe heuynly meryte.

For, owte of the waye as wee weare late streyed,
 I fymelye beleeeue throughe prayer made abooue
 Of Saynctes withe immortalytee arayed,
 (That so brennethe in charytee and looue,
 As, to my feemyng, senfyblye 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 ynfynye,
 In Whome consistethe all whoale oure delyte,
 Vouchesaufe Thyne Earys to oure prayers inclyne,
 Profterned to fore Thy maiestee dyuïne !

[f. 66.]

“ On Englande, that fometyne (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 Hereſyſes 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 mynyſtery
 Vnto Thy majeſtee, in owre humbleſte forte,
 That fometyne 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 endeſſe joyes brought :
 To ceaſſe their malyce let moue in Thy thought
 At oure contemplation, O dreade Soueraygne!
 To praife of Thy name to florifche ágayne.

“ Remembre howe hundredys remainynge theare yeete
 (Thoughe but an handfull to the reaſydue)
 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 fowlde the ſreyed (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 feruauntes the wicked are bolde,
And hathe (of malyce) moste vyolentlye
Destroyed and troadde downe Thy sanctuare.

[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 Royalme so despoyle,
And Thowe Cheef Lorde of Royaltee and Soyle.

“ Remembre, Thy name hathe floryfched theare longe ;
Their feruyng 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,
Oratyon 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* garnyfched withe *Grayne*,
 And *Commodityeis* paffyng to compare ;
 Suche noble Prouynce from Thee doo not spare.

“ What if they hathe runne headelynge áwhile
 For fynne, whiche Thowe hafte vnponyfched lefte,
 Doo not foreauer Thyne Englande exile,
 And fuffre Thyfelfe to bee thearof berefte ;
 Agayne (as Thowe owghtifte) bee Thowe thearin fefte,
 For Thy great mercy, whiche none can dyfcuffe,
 And for the Bloodesheadyng of Thy Sunne *Jefus*.”

Emongys whiche heaunlye Supplicatours,
 The glorious Queene of that highe regyon,
 Withe ornat white virgynall awaytours,
 In numbere manye, and fundry á legion,
 In humbleft wife that any maye thynke on,
 For Englandys honoure and Christian eftate
 The Syttyng in Throne fhee dyd fupplicate ;

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 mynyftrynge feruyce 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) desyreft to wynde
The synner to grace, then perishe 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 faye
Oure godlye *Gryfilde* 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 beere lyuyng; her highe Linage myxte withe Meekenes, her Pytee to the pooare, her Deuotion to God, her Sufferaunce in aduerfite, 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 mixte 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. 68.]
*Her lowly conſyderinge
 whereof 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 seene Pryncestfe as *Grifylde* was
Her Prynccelye iyen on the Pooare to conuerte,
Whiche was vnto her as myrrour or glasse
Her orygynall to note in that parte,
As ofte reuoluynge in her inwarde harte
Howe God myght have fetten fuche in Estate
And shee (as they) to haue beene of like rate.

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

Seeleden is seene 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 comforte) dothe greatly aduayle ;
Her meekenes (in that parte) to the Pooare adept
Christe, as to Hym selfe, Hee dothe it accept.

*her wistynge
the Pooare and
helpyng the
same.*

Seeleden is seene Pryncestfe to fyt vppon kneeis
To God (withe the lowest) her selfe to commende ;
This humble woorkewoman as one of Christe Beeis
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 Church.

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

Seelde is seene 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 withestande temptations manyfolde,
And nowe in the Booke of Life is enrolde.

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

*her meekelye
sufferynge in
aduersytee.*

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

*her his majes-
tie humelynge
wythe the
meanest.*

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

*The Holy
Gohoste was
whoale her
ayder,
through
whome her
fame shall
neauer dye.*

Theis seeldome feene fightes in cheifly the moste
In *Gryfild* weare feene florische 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 ;
Thoughe heere Oblyuyon maye yt abraze,
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 lykewife 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 gesse,
 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 soeauer 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 pleafure Hys.

[f. 69^b.]
*Sunt Iusti at-
 que Sapientes,
 et opera eorum
 in conspectu
 Dei ; et tamen
 nescit homo
 utrum 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 judgeing 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 praife 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,
 onlye 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 Wyllyam Forrest, Preeiste,
 propria manu.*





[f. 70. blank.]

¶ To the Queenys Majestie.

[f. 71.]

¶ *An Oration consolatorye*

To Marye oure Queene, moſte worthy of fame,
That longe hath traueyled in panges ſorye,
Nowe to quyet her ſelfe in Goddys name,

¶ Wyllyam Forreſte.



GMONGES muche inwarde profounde
perpendinges,
So ferre as feruethe wyttys perſpicytee,
Twoe I adnote, before all other thynges,
To whome behouethe ſingular ſouer-
aigntee,

*Twoe are to bee
obeyed aboue
all thyngys.*

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

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

*God oure Cre-
ator moſte eſpe-
cyallye.*

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

Thother art thoue, O soueraigne Pryncestte!
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,
dwe only unto
God:
Honor, dulia,
to men in their
degreis.

To yowe (I faye) dothe dygnelye appertayne
Moste loyall duetyes for subiectes tensue;
To *God* (the heauynlye myghty fouerayne)
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 Mynyftre.

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

Hee Lorde, Thowe Subjecte; fith knowne fo is Hee,
Hee thearfore, as Lorde aboue other all
Moste passyng, highly magnyfyed 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 magnyficent 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 Herefyes wronge, dampnable and nought,
To bee in Christyan estate agayne brought.

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

To bee created in forte heere humayne,
Withe dowaryes indued agreeinge to the same,
Of lyneamentes and wytt soueraigne,
Withe what els maye anye worthely name,
Concernyng 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 lackyng
Faithe, 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 worthy whome Deathe made hense flytt,
And to incurre eauerlastyng perdytion
For faylinge of true Christyan relygion?

Nowghtes
profiteth all
wisedome, longe
lief, highe
honor, withe
what els maye
bee, lackyng
Christyan
Religion.

*Howe late
this Royalme
by Scysmys
and Hereasies
was greathye
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 thowfandys 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,
sende refor-
mation in this
Royalme.*

So heere contynuyng, by too longe space,
Above (as I adnote) twentye yearys full,
Tyll God, of His meere and specyall grace,
For the Goodys fake 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 corsayes hathe streyned thy harte.

But bee assured in thy heuynlye 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 fuche wyll ferdre attempte
As had the other, God them not exempte !

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

*Tanquam
aurum in
fornace pro-
bavit electos
Dominus.*
[Wisd. iii. 6.]

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

Vnto whiche purpose I thynke vpon well
Of godlye *Joseph* the great perturbatione,
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.

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

Hee was by Bretherne, cursed and enuyous,
Maligned, afflicted, vncharytable,
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 means 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
Josephs Testa-
ment.*

[f. 73^b.]

Whearwithe that Innocent helde hym pleased,
 His cause commendynge to God æuerlastynge,
 Fyndynge hymselfe wondreslye 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 áwaye,
 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 set in honour, as noman the lyke.

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

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

Hys worthynes yeat the worlde doth recowmpte,
 Afwell the Heathen as Christyans true;
 For seruyng Hym, the Highest (that dothe furmounte)
 Such singular wise can *Joseph* indwe;
 And, as Hee *Joseph*, so saye I vnto yowe,
 O *Josepha*, sister vnto the fame,
 For hym refemblyng 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 receauydeſte thy Crowne.

[f. 74.]

For what cawſe was *Joſeph* maligned ſo
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 litigious ;
Thoughe 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 aſſent bee,
Thy fowle in his forte withe vice to vyolat ?
Suche on their owne headys dothe exagitat
Goddys indignation and ſcourge 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
Duddeley.
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 worthy 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 sayinge) happye is the broode
 In whiche nother theeif nor vnthrifte dothe spryng:
 Alas that on thee shoulde happen fuche thyng!

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

[xviii. 20.] But the father (*Ezechiel* dothe faye)
 Shall not susteyne the trespassse of the childe;
 Thy wicked dooynges shall harme hym nowaye,
 Hys fame shall florische, thoughe thowe bee exile.
 Why weare thowe peruerse, why weare thowe so wilde,
 Leacherous (some faithe) befydys 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.

Ceaſſe fuche (I ſaye) as ſo yeat dothe praſtice,
Ceaſſe from ſo ſtoorynge Goddys indignation,
Ceaſſe from youre dyuyllifche cankered malice,
Ceaſſe from Conſpiracyes execration,
Ceaſſe from fowle Herefyes incantation ;
For, withoute ceaſſinge 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 entrepriſe ?
Shee heere to reigne God is wyllynge theartoo,
And yee to the contrarye daylye deuife.
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 :—
Curſed bee that Religyon, I ſaye,
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 greuouſlye 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 euident prooffe,
 And other by yowe if yee not deſiſte:
 Clyme not ſo highe, vpp to the howſe rooffe,
 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 ſytt in ſtate moſte paſſynge ſoueraygne,
 Aboute all *ladyes* as *Joſephe* dyd of *men*,
 For that, as *Joſeph*s, thy life in forte dothe ren.

So blowsteroulye neuer hurlethe the wynde,
Noather the falte feayes to rage and to rore,
But after great stormys cawlme weather wee fynde ;
Mennys malice all fpett, 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 louynge 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 floore or meeue.

And ferdre is to bee noted this thyng,
Of thy noble Counfelours the truthe to faye,
Neuer 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 comferte ;
So longe as the Nobles to thee dothe leane,
No passinge bee had to the Prauous forte,
But them to hamper or hawltter vpp shorte,
Nomore of them make, fithe 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 worthy 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,
 Chryſtyan obedyence in dwe forte to reigne,
 That Charytee maye aboue 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 countrey
Reioycethe the hartes of whoale your subiectes true ;
In ioye maye yee ioye, I hartelye praye,
Yearys longe and manye so to contynue,
Issuyng betweene yowe suche worthye issue,
This Royalme to keepe from defolation,
As best maye serue Goddys contentation,

And thowe theareof, ere God for the henfe fende,
To see the perfecte Education,
After thy trade, that it maye after bende
When thowe shalte change this habytation,
In forte as thowe takiste imytation
After goode *Gryfilde*, thy holye Matrone :—
So graunte the Lorde, that highest 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 chaisste, 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 faufe
- vnseene,

Off grounde inculte, ymployed to no
good vse,

Of thynges florischinge, pleasaunte,
fresche and greene,

Shut vppe, as the solytarye Recluse,
Knowledge foueraygne thignoraunt to induce,
Monumentys fuche in couert to retaynge,
To what any one breedethe ytt any gayne ?

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

[f. 2^b.] This for inductyon as thus I doo move ;
 Wryters their warkes that leadethe vnto vertue
 To keepe to them felues dothe not so behoue,
 For then but them felues 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 yeearis,
 Suche as it myght profyte thearof deceauyng,
 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,
 Though 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 sayde let this warke lye bye ;

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

For none so eavyn in fuche weighty matter
Can hym behaue to trade his penne aright
But thearagaynste may rise 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 soaner then amende.

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

But this maye serue for my excusation ;
Not on fyne manchete eavery 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 readyng to be certyfied,
That els myght (happlye) be euill occupied.

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

In whiche to some I shall feeme tedyous,
 And chalenged for the prolixyte ;
 [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 Hystorye thearwith I haue aduaunced.

In placys I touche after my grosenes
 The propertyes of the partyes pretence ;
 What els should I? mee seemethe playne nolesse,
 Of joye or weepinge to grace so the sentence ;
 When the mateir treatethe of contynence
 I handle yt as cummethe in my mynde,
 And like so 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 otherwise, let them that so 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 caste to cause hym relent
Weare he neauer 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 dyscreetyt Offycer nowe and then
Knowethe á meanys howe to persuade
To wyne á knaue to an honest trade.

[f. 53^b.]

Knaues to be handeled too knappyschelye,
What (I praye yowe) dothe thearof ofte come
But thwartynge, hatred, and cankerde enuye,
To the áweye throwynge of no small some ?
An olde sayinge ys, “ A man of wysedome
Withe gentle handelynge can bringe in frame
That by curryfchnes 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 fake,
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, witehout 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 chyldren, perhappys, one, twoe, or thre,
 Suche to proulonge or defraude theyr duetee,
 A dyuyllysche 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 muche fraudulentlye !

“ The maister ought trulye hys wagys to paye,
 The seruante (agayne) to doo his duetye,”
 So wolde *Joseph* to hys laborers saye ;
 Yf in his absence, as when he was bye,
 They dyd not theyr deauer dylygentlye,
 Woorse then Theaues 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 moeste loyterer

Thear wolde he styll be puttynge yn remembraunce,
Prayfyng other for their contynuaunce
About theyr labour, of purpose to brynge
To mende theyr flouthe by oother prayfyng.

An other propertye *Joseph* dyd vse,
Whiche hys busynes furdered greatlye,
He wolde (thorowe flothe) at notyme refuse
To saye, “ O Searys, wheare are my maynye ?
Gawe, let vs towardys oure busynes hye ! ”
This woorde, “ Gawe we, ” and goyng with them too,
Dyd fix 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 :—*

“ Fetche me some drynke, I praye the hartelye,
And also some meate, fuche 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 oanfe 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 hangyng so weare yt indecade,
For yn that scyence I can as muche doo
As some other three for á great neede ;
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 boystorous withe wynde, fnowe, or rayne,
 Hayle, thunder, or lightnyng, or extreme froste,
 Theis all cannott make vs oughtys to refrayne
 To seeke oure profyte to other mennys coste ;
 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 speede well, then fare wee of the beste,
 Wee drynke sweete wynes to comforte 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 seeke to gett yt agayne,
 Wee laugh them to scorne, to loofe 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 ryfethe their gayne.

“ Eauerye Arte his mysterye doethe enclude,
 Of that and this to furnysche yn dwe frame ;
 Withe oure Facultee who ys oanfe endude
 Muste endeauer to excell in the fame ;
 Whoe (emongeste vs) moste crafte can attaine,
 As vynetyner to broache, other to instructe,
 Hee shall as pryncypall bee then inducte.

“ The Doctours of Phyfyke or Astronomye
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 withſtande the contryue of our thought.

“ Wee haue all Toolys that thearunto ſhall neede,
Bothe Sawe, Fyle, and Chyſell, moſte pure and fyne;
So can wee woorke, yf wee lyſte to take heede,
That all his this deye to morowe ſhalbe myne.
Wee, that are mayſters cheyf of that Doctryne,
Clyentys abroad haue with geldynges to aſſyſte,
That can home ſpeede vs ere that wee bee myſte.

“ If wee be take, oure necke verſe we can,
Whearbye we reaon to faue the necke bone;
Hee that ſo cannot, ſome helpe muſte haue than
Too fee the Keeper 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

[f. 97^b.]

Shall in another haue the ordaynyng,
 After heauynes folace contaynyng;
 For heere endyng his great aduerfytee,
 The next shall treat of his felycyte.

*Heere endetbe 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 holdyng 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 tytyle and ſtyle,
 He dyd yt commende, withe ornat preface,

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,
Receaued 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 inquyraunce for fuche,
For idle playes are occupied to muche.

I confyderynge the veary truthe so,
And haue longe traveyled in lyke busynes,
Althoughe my stile 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 Somerſet,
Uncle vnto oure moſte dredde Soueraigne Lorde Kinge
Edwarde the VI., bee fauoure in God, wthe honour and
peace in proſperous eſtate longe to contynue, ſo wiſchethe his
humble oratour W. Forreſte.*



QF tymes the wrappinge and vnfoldinge to vue
Howe alterations commethe vnto paſſe,
The olde laide downe, preferringe the nwe,
For tyme nowe alrethe 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 meanyng 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 ſuche blyndenes dyd regarde,
So our tyme nowe tyme otherwiſe dothe ſpende,
In godlye myrthe muche better to commende.

Insteade of balades diffonaunte and light,
Godly Psalmes receaued are in place,
Conveyde in meatre of numbre and feete right
As vnto ryme apperteyneth the grace,
Sunge to the vyall, lute, treble or base,
Or oother instrument, pleasinge to the eare,
With whiche commutation ought each man to beare.

The first that so endeuored his payne
(As I haue herde, and perfectlye doe knowe)
Was Thomas Sterneholde, by Atropos slayne,
The pyked beste of all Psalmysters rowe,
Whois stepps 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 Psalmes 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 Psalmes I haue collected together,
The names of whiche this proheme dothe ensue ;
The numbre of fyftie I haue brought hither,
Meatred by crosse ryme, as dothe appeare true,
Bye eight and syxe, whoe liste the same to vue ;
Which foarced me ofte to adde and to detraye,
To no hynderaunce of the sense I dare saye.

If case I haue, (to my judgement vnknowne)
 I will not stande in defense 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 faye,
 No better occupation can bee hadde
 Then in the faide Pfalmes to singe or to praye,
 Our man interyour to comferte and to gladde,
 Confyderinge greefes that maketh the fame ofte sadde,
 As burthen of syn that foreste dothe moleste,
 Remedye for which in Pfalmes is readye dreste.

Oure carcafes alweyes 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 fowle bare
 Theis Pfalmes forbyddethe, whoe lyste taduerte,
 And salve preparethe before the foare 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 wise encoraged with their faide sparkes,
 To yowe, noble Duke, theis Pfalmes doe present,
 As vnto whome my harte of love is bent.

Wheare other your frinds with giftes temporall
This Newe Yearis tyde your Honour dothe salute,
Wifchinge yow healthe and quyetnes withall,
And to withftande all falfe enemyes 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
juftnes of his felf-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 hartes 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. Kethe. [See Rev. N. Livingfton's "Scottifh Metrical Pfalter," fol. Glasgow, 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 thankefgevinge
 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 pleafure.

III.

The Governancē of Princes.

[Royal Libr. Brit. Mus. 17 D. iii.]

*With dedication, by “ Sir William Forreste preeiste,” to
 Duke of Somersset, to whose victory in Scotland in 1547
 Forrest thus refers :—*

“  S hathe not been herde, so passinge precise,
 Withe the losse of fivetie, 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 texchange 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 nurses 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 seasion 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 $\text{£}3$ or $\text{£}4$ 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 necessārye,
 Withe manye a hungry meale fusteynynge,
 Alas! makethe not this a doolefull compleynyng?

The worlde is chaunged from that it hathe beene,
 Not to the bettre but to the warffe farre;
 More for a penye wee haue before seene
 Then nowe for fowre pense, whoe liste to compare:
 This sуетhe the game called *Makinge or Marre*;

Unto the riche it makethe a great deale,
But muche it marrethe to the Commune weale.

To reyse his rent, alas ! it needethe 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 mooue this mateir in this present booke,
At whiche *Respublica* lookethe á crooke.

A rent tō reyse from twentie to fiftie,
Of powndis (I meane) or shealingis whither,
Fynnyng 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 sell after that stent.

So for that oxe whiche hathe beene the like folde
For fortie shealingis, nowe taketh hee fyue pownde,
Yea, feauyn is more, I haue herde it so tolde,
Hee cannot els lyue, so deere is his grownde ;
Sheepe, thoughe they neauer so plentie abownde,
Suche price they beare, whiche shame is to here tell,
That fface the pooare man can bye a morfell.

Twø pensē (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 Englifch fkyne,
Like to the fwarthie colored Flawndrekyn.

Where they weare valiaunt, ftronger, fturdy and ftowte,
To fhoot, to wraffle, 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 wiffe, O Kyng, they (in penurye thus pende)
Shall not bee able thye Royalme to defende.

Owre Englifche nature cannot lyue by rooatis,
By water, herbys, or fuche beggerye baggage,
That maye well ferue for vile owtelandifche cooatis :
Geeue Englifche men meate after their olde vfrage,
Beeif, mutton, veale, to cheare their courage,
And then I dare to this byll fett my hande
They fhall defende this owre noble Englande.

Labourers' wages fhould be raifed from $1\frac{1}{2}d.$ a day to $6d.$ in the fhorteft days, and $7d.$ and $8d.$ as the days get longer, working truly and diligently. Thoufands would get wed had they houfes "to coauer their hedde."

Description of kingly virtues. Thofe who have been maimed in war ought to be provided for. Some one ought to be employed to go about amongft the people and hear all that is faid againft the king.

At the end of the table of contents is this note, but the promifed narrations are not found in the book :—

"At thende of this warke fhall enfue certaine narrations exemplifinge fundry of the maters of the aforefaide 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 tytle 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 ale-bench, 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 mufyk's scyence
So that his fame, fyngularlye alone,
Over this Royalme in fpecyall 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 Forrest.”

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 herefy ; 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 floryfche 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 sodaynlye,
“ 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 saye ;
 Some punyishment God sende ere longe,
 That yee may knowe what right, what wronge."
 An other dyd replye forth waye,
 Called Alexander Barkeleye,
 Then fittinge 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, sure and faste,
 With such a man, I knewe you well,
 Wherefore I can the better tell.
 A longe lubber yee were in deede,
 Much slovenly yee ware youre weede,
 With coate of lethere, paltocke wyse,
 Your hofe lyke so in sloven wisse
 Pachte upe unto the myddle legge,
 Your shoos beedobbed with nayle and pegge,
 And ofte to London yee carryed coales,
 Your 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 allfo sworne
 Yee hadde continued as beforne.
 Therefore in namage oure Ladye
 No harme, then namage 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.

[1 Cor. iii. 9.]

[1 Cor. iii. 7.]

The plowe man but hee styrre and fowe
 No corne or grayne is like to mowe,
 Yeat dare I faye in everye preafe
 God onlye 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.

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."





The Dict. of Nat. Biography, but Catherine of Aragon, says that ^{her} first child was christened Henry; he lived only a few weeks (July 1. 1511 - Feb. 22. 1511). Forster seems to have confounded this child with Arthur, older brother of Henry VIII + 1502. It was to this Arthur that Catherine was first married. Don't mistake it for one who lived 20 years later.

“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 introductorie 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 Forrest 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°. 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 hathe gyuen thee but one hundred marks a year, and hathe 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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- BANYSCHE**D, banished, 153.
Ablatation, weaning, 43.
Abrace, to, to rub out, to efface, 146.
Accended, kindled, 155.
Accloyd, clogged, overloaded, 92.
Adept, acquired, 145.
Adnote, to, to notice, 3, 35, 96, 123, 149.
Advayle, to, to avail, 145, 151.
Aduue, to, to see, notice, 160.
Affayde, affected, 43.
Alleaued, allowed; five wives "alleaued" to Henry after Q. Katherine, 133.
Alowe, a lowe, below, 134, 150, 154.
Alowde, approved, 46.
Alter, other, 131.
Amate, dismayed, 95.
Amyddys, amidst, 121.
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.
- Beedobbed*, *beefrett*, ornamented all over, 189.
Bebote, to, to promise, 96.
Bequeaue, to, to bequeath, 104.
- Blanked*, paled, 95.
Blowsteroufly, *bloysteroufly*, boisteroufly, 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.
Certise, certainly, 180.
*Cheau*e, obtain; "hee shoulde euyl to-cheau," he should utterly obtain evil, 77.
Childred, children, 131.
Choarles, churls, 172.
Chriftianed, christened, 42.
Clampis, clutches, 182.
Clokedlye, obscurely, 130.
Coarfye, *coarfey*, *corfaye*, vexation, 33, 96, 152.
Cockerell, a young cock, 177.
Cocking, swaggering, boastful, 81.
Confellation, 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 boat, 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.
Decife, to, to decide, 147.
Decor, to, to decorate, 142.
Defend, to, to prohibit, 29.
Demore, to, to delay, 125.
Departed, bestowed, shared, 33.
Depured, cleansed, purified, 103.
Detray, to, to take away, 177.
Disceauerynge, *disseauerynge*, dissevering, 108, 125.
Dolued, buried, 102.
Doungegell, dunghill, 80.
Dyke, a pit, 154.
Dyspayreth, disappearerth, 112.
- Eduſt*, cast out, 110.
Enſenſing, instructing, advising, 50.
Evyl, 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, fwaggering, roistering, 172.
- Illicitat*, illicit, 29.
Illuſte, mocked, exposed to shame, 111.
Infaniat, 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*, Kaifer, Emperor, 150.
Knappyschelye, crossly, snappishly, 169.
- Lache*, charge, keeping, 170.
Layre, land, 37.
Lengre, longer, 141.
Leare, countenance, complexion, 155.
Leafwes, leafwoves, 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 *preue* 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.
Nonaye, no naye, without contradiction, 105, 115, 154.
- Oatber, othber*, 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.
Overtbwart, contrary, perverse, 85.
- Paltock*, a short cloak, 189.
Parage, parentage, kindred, 169.
Parte, partye, respect, instance, 139, 145.
Pight, 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, referred, 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.
Spytlyllbowse, 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-cheau: see *cheau*.
Tofore, before, 139.
Togeaiber, 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.
- Unclypsed*, unclipped, 112.
- Vaging*, wandering, 67.
Vanyshed, 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.
- Weete, weete*, to, to wit, to know, 46, 86, 99, 138.
Weetingly, wittingly, 76.
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Wry, to, to turn aside, 93.
Wurche, to, to work, 145.
- Ydiot*, a simple, unlearned person, 25, 178.
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 of the city, and used as a prison, 15,
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 preserved in the Church of St. Mary
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