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*The dramatic writings
of John Bale, Bishop of Ossory*

John Bale, John Stephen Farmer

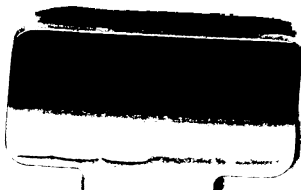
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Early English Dramatists

**THE DRAMATIC
WRITINGS OF
JOHN BALE . .
BISHOP OF OSSORY**



John Bale, Bishop of Ossory

Early English Dramatists

The
Dramatic Writings of
JOHN BALE
BISHOP OF OSSORY

COMPRISING

The Three Laws of Nature, Moses and Christ—The Chief Promises of God unto Man—John Baptist's Preaching in the Wilderness—The Temptation of Our Lord—John, King of England—A Note on The Tragedy of David and Absalom (attributed)—Note-Book and Word-List

EDITED BY

JOHN S. FARMER

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CONTENTS

	PAGE
A COMEDY CONCERNING THREE LAWS, OF NATURE, MOSES, AND CHRIST	I
A TRAGEDY OR INTERLUDE MANIFESTING THE CHIEF PROMISES OF GOD UNTO MAN	83
A COMEDY OR INTERLUDE OF JOHN BAPTIST'S PREACHING IN THE WILDERNESS	127
A COMEDY OR INTERLUDE CONCERNING THE TEMPTA- TION OF OUR LORD	151
A TRAGEDY OF JOHN, KING OF ENGLAND	171
DAVID AND ABSOLOM (NOTE)	295
NOTE-BOOK AND WORD-LIST	297

[JOHN
KING OF ENGLAND

(De Joanne Anglorum rege)

BY JOHN BALE
BISHOP OF OSSORY]

[The Players' Names:

KING JOHN

ENGLAND, A WIDOW } BY ONE PLAYER
CLERGY }

SEDITION, THE VICE } BY ONE PLAYER
CIVIL ORDER }
STEPHEN LANGTON }
COMMONALTY }

NOBILITY } BY ONE PLAYER
CARDINAL PANDULPHUS }
PRIVATE WEALTH }

DISSIMULATION } BY ONE PLAYER
RAYMUNDUS }
SIMON OF SWINSETT }

USURPED POWER } BY ONE PLAYER
THE POPE }

INTERPRETER

TREASON

VERITY

IMPERIAL MAJESTY]



KING JOHN

[*It is probable that the commencement of the play has been lost.*]

King John. To declare the powers, and their
force to enlarge, [dance;
The Scripture of God doth flow in most abun-
And of sophisters, the cautels to discharge,
Both Peter and Paul maketh plenteous utter-
ance. [allegiance
How that all people should show their true
To their lawful king, Christ Jesu doth consent;
Which to the high powers was ever obedient.
To show what I am, I think it convenient:
John, King of England, the chronicles doth me
call.

My grandfather was an emperor excellent;
My father a king by succession lineal;
A king my brother, like as to him did fall—
Richard Cœur de Lion they called him in
France, [chance.
Which had over enemies most fortunate
By the will of God and His high ordinance,
In Ireland and Wales, in Anjou and Normandy,
In England also, I have had the governance,
I have worn the crown and wrought victori-
ously;

And now do purpose, by practice and by study,
To reform the laws and set men in good order;
That true justice may be had in every border.

England vidua. Then I trust your grace
will weigh a poor widow's cause,

Ungodly used, as ye shall know in short clause.

K. John. Yea, that I will swear, if it be
true and just.

Eng. Like as it beareth truth, so let it
be discussed.

K. John. Then, gentle widow! tell me what
the matter is.

— *Eng.* Alas! your clergy hath done very sore
amiss

In misusing me against all right and justice;
And, for my more grief thereto, they other en-
tice.

K. John. Whom do they entice for to do
thee injury? [crisy,

Eng. Such as hath entered by false hypo-
Much worse fruits having than hath the thorns
unpleasant;

✓ For they are the trees that God did never plant;
And, as Christ doth say, blind leaders of the
blind.

K. John. Tell me whom thou meanest, to
satisfy my mind.

Eng. Such lubbers as hath disguised heads
in their hoods,
Which in idleness do live by other men's
goods— [shape;

Monks, canons, and nuns, in divers colour and
Both white, black, and pied: God send their
increase ill hap!

K. John. Let me know thy name or I go
further with thee.

Eng. England, sir! England my name is;
ye may trust me!

K. John. I marvel right sore how thou
comest changed thus.

[*Enter Sedit.*]

Sedit. What, you two alone? I will tell
tales, by Jesus!

And say that I see you fall here to bitchery.

K. John. Avoid, lewd person! for thy words
are ungodly.

Sedit. I cry you mercy, sir! pray you be
not angry. [merry.]

By my faith and truth! I came hither to be

K. John. Thou canst with thy mirth in no
wise discontent me, [honesty.]

So that thou powder it with wisdom and

Sedit. I am no spicer; by the mass! ye may
believe me. [honesty.]

K. John. I speak of no spice, but of civil

Sedit. Ye spake of powder, by the Holy
Trinity!

K. John. Not as thou takest it, of a gross
capacity; [plain:]

But as Saint Paul meaneth unto the Colossians
So season your speech that it be without dis-
dain.

Now, England, to thee; go thou forth with
thy tale,

And show the cause why thou lookest so wan
and pale.

Eng. I told you before the fault was in
the clergy

That I, a widow, appear to you so barely.

Sedit. Ye are a wily wat, and wander here
full warely. [understand!]

K. John. Why in the clergy? do me to

Eng. For they take from me my cattle,
house and land,
My woods and pastures, with other commodi-
ties—

Like as Christ did say to the wicked Pharisees :
Poor widows' houses ye gross up by long
prayers— [players.

In side-coats wandering like most disguised
Sedit. They are well at ease that hath such
soothsayers.

K. John. They are thy childern, thou ought-
est to say them good.

Eng. Nay, bastards they are ; unnatural, by
the rood !

Since their beginning they were never good
to me.

The wild boar of Rome—God let him never
to the !—

Like pigs they follow in fantasies, dreams and
lies ;

And ever are fed with his vile ceremonies.

Sedit. Nay, sometime they eat both flauns
and pigeon pies.

K. John. By the boar of Rome, I trow, thou
meanest the Pope ?

Eng. I mean none other but him ; God give
him a rope !

K. John. And why dost thou thus compare
him to a swine ?

Eng. For that he and his to such beastliness
incline.

They forsake God's word, which is most pure
and clean,

And unto the laws of sinful men they lean ;
Like as the vile swine the most vile meats de-
sire,

And hath great pleasure to wallow themselves in
mire,

So hath this wild boar with his church uni-
versal;

His sow, with her pigs and monsters bestial,
Delight in men's draff and covetous lucre all;
Yea, *aper de silva* the prophet did him call.

Sedit. Hold your peace, ye whore! or else,
by mass! I trow

I shall cause the Pope to curse thee as black
as a crow.

K. John. What art thou, fellow! that seem
so bragging bold?

Sedit. I am Sedition, that with the Pope
will hold

So long as I have a hole within my breech.

Eng. Command this fellow to avoid, I you
beseech;

For doubtless he hath done me great injury.

K. John. Avoid, lewd fellow! or thou shalt
rue it truly.

Sedit. I will not away for that same wedred
witch;

She shall rather kiss whereas it doth not itch.

Quodcunque ligaveris, I trow, will play such a
part,

That I shall abide in England, maugre your
heart.

Tush! the Pope ableth me to subdue both king
and kaiser.

K. John. Of that, thou and I will common
more at leisure. [thing

Eng. Truly, of the devil they are that do any
To the subduing of any Christian king; [ing :
For, be he good or bad, he is of God's appoint-
The good for the good; the bad is for ill doing.

BALE

N

K. John. Of that we shall talk hereafter :
say forth thy mind now,
And show me how thou art thus become a
widow.

Eng. These vile popish swine hath clean
exiled my husband.

K. John. Who is thy husband? tell me,
good, gentle England.

Eng. Forsooth ! God himself, the spouse of
every sort
That seek Him in faith to the soul's health
and comfort.

Sedit. He is scant honest that so many
wives will have.

K. John. I say, hold your peace ; and stand
aside like a knave !

Is God exiled out of this region? tell me !

Eng. Yea, that He is, sir ! it is the much
more pity.

K. John. How cometh it to pass that He
is thus abused?

Eng. Ye know He abideth not where His
word is refused ;
For God is His word, like as Saint John doth
tell

In the beginning of his most blessed gospel.
The Pope's pigs may not abide this word to
be heard,

Nor known of people, or had in any regard :
Their eyes are so sore they may not abide the
light,

And that bread so hard their gall'd gums may
it not bite. [ance,

I, knowing your grace to have here the govern-
By the gift of God, do knowledge my allegi-
ance,

Desiring your grace to weigh such injuries
 As I daily suffer by these same subtle spies,
 And let me have right, as ye are a rightful king
 Appointed of God to have such matter in doing.
 For God willeth you to help the poor widow's
 cause, [clause :

As He, by Esaye, protesteth in this same
Querite iudicium, subvenite oppresso,
Judicate pupillo, defendite viduam :

Seek right to poor, to the weak and fat[h]erless ;
 Defend the widow when she is in distress.

Sedit. I tell ye, the woman is in great
 heaviness.

⌈ *K. John.* I may not in no wise leave thy
 right undiscussed ;

For God hath set me, by His appointment just,
 To further thy cause, to maintain thy right ;
 And, therefore, I will support thee day and
 night :

So long as my simple life shall here endure
 I will see thee have no wrong, be fast and sure
 I will, first of all, call my nobility— [gree ;
 Dukes, earls, and lords—each one in their de-
 Next them the clergy, or fathers spiritual—
 Archbishops, bishops, abbots, and priors all ;
 Then the great judges and lawyers every one,
 So openi[n]g to them thy cause and pitiful
 moan, [understand :

By the means whereof I shall their minds
 If they help thee not, myself will take it in
 hand,

⌈ And set such a way as shall be to thy comfort.

Eng. Then, for an answer, I will shortly
 again resort.

K. John. Do, England, hardly ! and thou
 shalt have remedy.

Eng. God reward your grace, I beseech
Him heartily,
And send you long days to govern this realm
in peace!

K. John. Gramercy, England! and send
thee plenteous increase!

Go out England, and dress for Clergy.

Sedit. Of babbling matters, I trow, it is
time to cease.

K. John. Why dost thou call them babbling
matters? tell me!

Sedit. For they are not worth the shaking
of a pear-tree

When the pears are gone: they are but dibble-
dabble—

I marvel ye can abide such bibble-babble.

K. John. Thou seemest to be a man of
simple discretion.

Sedit. Alas, that ye are not a priest to
hear confession!

K. John. Why for confession? let me know
thy fantasy.

Sedit. Because that ye are a man so full
of mercy;

Namely, to women that weep with a heavy
heart

When they in the church hath let but a little

K. John. I perceive well now thou speakest
all this in mockage,

Because I take part with England's rightful
heritage.

Say thou what thou wilt, her matters shall not

Sedit. It is joy of him that women so can
cherish.

K. John. God hath me ordained, in this
same princely estate,

For that I should help such as be desolate.

Sedit. It is as great pity to see a woman
As it is to see a silly dodman creep; [weep
Or, as ye would say, a silly goose go barefoot.

K. John. Thou seemest, by thy words, to
have no more wit than a coot.

I marvel thou art to England so unnatural,
Being her own child: thou art worse than a
beast brutal.

Sedit. I am not her child; I defy her, by
the mass! [headless.

I her son? quoth he! I had rather she were
Though I sometime be in England for my
pastance, [France;

Yet was I neither born here, in Spain, nor in
But under the Pope, in the holy city of Rome;
And there will I dwell unto the day of doom.

K. John. But what is thy name? tell me yet
once again! [plain:

Sedit. As I said afore; I am Sediton
In every religion and monkish sect I reign,
Having you princes in scorn, hate, and disdain.

K. John. I pray thee, good friend! tell me
what is thy fashion.

Sedit. Search! and ye shall find in every
congregation [sure,
That long to the Pope; for, they are to me full
And will be so long as they last and endure.

K. John. If thou be a cloisterer, tell of
what order thou art.

Sedit. In every estate of the clergy I play
a part.

Sometime I can be a monk in a long side cowl;
Sometime I can be a nun, and look like an
owl;

Sometime a canon in a surplice fair and white;

A chapterhouse monk sometime I appear in sight.

I am our Sir John, sometime, with a new shaven crown;

Sometime the parson, and sweep the streets with a side gown;

Sometime the bishop with a mitre and a cope;

A grey friar sometime with cut shoes and a rope;

Sometime I can play the white monk, sometime the friar,

The purgatory priest, and every man's wife desire.

This company hath provided for me mortmain, For that I might ever among their sort remain.

Yea, to go farther, sometime I am a cardinal;

Yea, sometime a pope; and then am I lord over all,

Both in heaven and earth and also in purgatory,

And do wear three crowns when I am in my glory.

K. John. But what dost thou here in England? tell me shortly!

Sedit. I hold up the Pope, as in other places many;

For his ambassador I am continually—

In Sycell, in Naples, in Venice and Italy;

In Pole, Spruse, and Berne, in Denmark and Lombardy;

In Aragon, in Spain, in France, and in Germany; [else—

In England, in Scotland, and in other regions

For his holy cause I maintain traitors and rebels,

That no prince can have his people's obedience

hand to under's hand

Except it doth stand with the Pope's pre-eminence. ✓

K. John. Get thee hence, thou knave, and most presumptuous wretch!

Or, as I am true king, thou shalt an halter stretch.

We will thou know it, our power is of God;
And, therefore, we will so execute the rod
That no lewd priest shall be able to maintain
I see now they be at too much liberty: [thee.
We will short their horns, if God send time and space.

Sedit. Then I, in England, am like to have no place?

K. John. No, that thou art not; and, therefore, avoid apace!

Sedit. By the holy mass! I must laugh to hear your grace.

Ye suppose and think that ye could me subdue:
Ye shall never find your supposition true,
Though ye were as strong as Hector and Diomedes;

Or as valiant as ever was Achilles.

Ye are well content that bishops continue still?

K. John. We are so, indeed, if they their duty fulfil.

Sedit. Nay then, good enough! your authority and power

Shall pass as they will; they have sauce both sweet and sour.

K. John. What meanest thou by that? show me thy intent this hour.

Sedit. They are God's vicars, they can both save and loose.

K. John. Ah! thy meaning is that they may a prince depose.

— *Sedit.* By the rood! they may; and that will appear by you.

— *K. John.* By the help of God we shall see to that well enou'!

Sedit. Nay, ye cannot, though ye had Argus eyes—

In abbeys they have so many subtle spies;
For once in the year they have secret visitations,

And if any prince reform their ungodly fashions,

Then two of the monks must forth to Rome,
by and by,

With secret letters to avenge their injury.

For a thousand pound they shrink not in such matter;

And yet, for the time, the prince to his face they flatter.

I am evermore their guide and their advocate.

K. John. Then with the bishops and monks thou art check mate?

Sedit. I dwell among them and am one of their sort.

K. John. For thy sake they shall of me have but small comfort.

Look! where I find thee, that place will I put down.

Sedit. What if ye do chance to find me in every town

Whereas is founded any sect monastical?

K. John. I pray God I sink if I destroy them not all!

Sedit. Well, if ye so do, yet know I where to dwell.

K. John. Thou art not skoymose thy fantasy for to tell.

Sedit. Guess! at a venture ye may chance
the mark to hit.

K. John. Thy falsehood to show, no man
than thyself more fit.

Sedit. Marry! in confession underneath
Benedicite.

K. John. Nay, tell it again, that I may
understand thee.

Sedit. I say I can dwell, when all other
places fail me,

In ear-confession underneath *Benedicite*;

And, when I am there, the priest may not
betray me.

K. John. Why will ear-confession such a
secret traitor be?

Sedit. When all other fail, he is so sure
as steel.

Offend Holy Church, and I warrant ye shall it
feel;

For, by confession, the Holy Father knoweth
Throughout all Christendom what to his
Holiness groweth.

K. John. Oh, where is Nobility, that he
might know this falsehood?

Sedit. Nay, he is become a maintainer of
our godhead.

I know that he will do Holy Church no wrong;
For I am his ghostly father and teacher
among.

He believeth nothing but as Holy Church doth
tell.

K. John. Why, giveth he no credence to
Christ's holy gospel?

Sedit. No, sir, by the mass! but he calleth
them heretics [matics;

That preach the gospel, and seditious schis-

He 'tach them, vex them, from prison to
prison he turn them;

He inditeth them, judge them; and, in con-
clusion, he burn them.

K. John. We rue to hear this of our
nobility. [tuality?

But in this behalf what sayst of the spiri-
Sedit. Of this I am sure to them to be no
stranger,

And specially when their honour is in danger.

K. John. We trust our lawyers have no
such wicked minds.

Sedit. Yes, they many times are my most
secret friends.

With faithful preachers they can play leger-
demain, [slain.

And with false colours procure them to be

K. John. I perceive this world is full of
iniquity.

As God would have it here cometh Nobility.

Sedit. Doth he so indeed? by our Lord!
then will I hence.

K. John. Thou saidest thou wouldst dwell
where he keepeth residence.

Sedit. Yea, but first of all I must change
mine apparel

Unto a bishop, to maintain with my quarrel;
To a monk or priest, or to some holy friar.

I should never else accomplish my desire.

K. John. Why art thou going? nay,
brother, thou shalt not hence.

Sedit. I would not be seen as I am for
forty pence.

When I am religious I will return again.

K. John. Thou shalt tarry here, or I must
put thee to pain.

15. 10. 10. 10. 10. 10.

Sedit. I have a great mind to be a lecherous man :

A vengeance take it ! I would say, a religious man.

I will go and come so fast as ever I can.

K. John. Tush ! dally not with me. I say thou shalt abide.

Sedit. Ween you to hold me that I shall not slip aside ?

K. John. Make no more prating, for I say thou shalt abide.

Sedit. Stop, not my passage ! I must over sea at the next tide.

K. John. I will ordain so, I trow, thou shalt not over. [sage at Dover.

Sedit. Tush, tush ! I am sure of ready pas-

K. John. The devil go with him ! the unthrifty knave is gone.

Here go out Sedition and dress for Civil Order.

[*Enter Nobility.*]

Nobility. Trouble not yourself with no such dissolute person ;

For ye know, full well, very little honesty

Is got at their hands in every commonalty.

K. John. This is but dalliance : ye do not speak as ye think.

Nob. By my troth I do, or else I would I should sink !

K. John. Then must I marvel at you, of all men living.

Nob. Why marvel at me ? tell me your very meaning. [familiarity

K. John. For no man living is in more With that wicked wretch, if it be true that he told me. [love, intimate !

Nob. What wretch speak ye of ? for Jesus'

Out
I
start

Enter

Clergy

King John

K. John. Of that presumptuous wretch that was with me here of late,
Whom you willed not to vex myself withal.

Nob. I know him not, I, by the way that my soul to shall!

K. John. Make it not so strange, for ye know him well enou'.

Nob. Believe me if ye will! I know him not, I assure you.

K. John. Were ye never yet acquainted with Sedition?

Nob. Since I was a child, both him and his condition

I ever hated for his iniquity.

K. John. A clear token that is of true nobility:

But I pray to God we find it not otherwise.
It was never well since the clergy wrought by practice,

And left the scripture for men's imaginations,
Dividing themselves in so many congregations
Of monks, canons and friars, of divers colours
and fashions. [Enter Clergy.

The Clergy. I do trust your grace will be as loving now

As your predecessors have been to us before you.

K. John. I will sure weigh my love with your behaviours;

Like as ye deserve, so will I bear you favours.
Clergy, mark it well! I have more to you to say

Than, as the saying is, the priest did speak a Sunday,

Clergy. Ye will do us no wrong, I hope, nor injury.

HERE

K. John. No, I will do you right in seeing
you do your duty.

We know the cautels of your subtle company.

Clergy. If ye do us wrong we shall seek
remedy.

K. John. Yea, that is the cast of all your
company.

When kings correct you for your acts most
ungodly,

To the Pope, sitting in the chair of pestilence,
Ye run to remain in your concupiscence.

Thus set ye at nought all princely pre-emin-
Subduing the order of due obedience. [ence;

But, within a while, I shall so abate your
pride [nor ride;

That, to your Pope, ye shall neither run
But ye shall be glad to seek to me, your prince,

For all such matters as shall be within this
province,

Like as God willeth you by His scripture evi-
dent.

Nob. To the church, I trust, ye will be
obedient. [or no.

K. John! No matter to you whether I be so

Nob. Yes, marry! is it; for I am sworn
thereunto.

I took a great oath when I was dubbed a
knight

Ever to defend the Holy Church's right.

Clergy. Yea, and in her quarrel ye ought
unto death to fight.

K. John. Like bats, in the dark ye always
take your flight,

Flittering in fancies, and ever abhor the light.

I rue it in heart that you, Nobility,

Should thus bind yourself to the great captivity

Of bloody Babylon, the ground and mother of
whoredom—

The Romish Church I mean—more vile than
ever was Sodom;

And, to say the truth, a meet spouse for the
fiend.

Clergy. Your grace is far gone : God send
you a better mind !

K. John. Hold your peace ! I say ; ye are
a little too fat :

In a while, I hope, ye shall be leaner somewhat.

[*Civil Order enters.*]

We shall look to you and to Civil Order also :
Ye walk not so secret but we know whereabout
ye go.

Civil Order. Why, your grace hath no cause
with me to be displeas'd.

K. John. All things considered, we have
small cause to be pleas'd.

C. Order. I beseech your grace to grant
me a word or two.

K. John. Speak on your pleasure, and your
whole mind also. [things in order,

C. Order. Ye know very well, to set all
I have much ado, and many things pass fro
me [border—

For your commonwealth ; and that in every
For offices, for lands, for law and for liberty ;
And for transgressors I appoint the penalty ;
That cities and towns may stand in quietous
peace,

That all theft and murder, with other vice, may
cease.

If I have chanced, for want of circumspection,
To pass the limits of right and equity,
I submit myself unto your grace's correction,

Desiring pardon of your benignity.

I wot I may fall through my fragility;

Therefore, I pray you, tell me what the matter
is,

And amends shall be whereas I have done
amiss.

K. John. Against amendment no reasonable
man can be. [charity.]

Nob. That sentence riseth out of an high

K. John. Now that ye are here assembled
all together, [sider]

Amongst other things ye shall first of all con-
That my displeasure reboun[d]eth on to you all.

Clergy. To you none of us is prejudicial.

K. John. I shall prove it; yes! how have ye
used England? [understand.]

Nob. But as it becometh us, so far as I

K. John. Yes! the poor woman complaineth
here grievously, [injury.]

And not without a cause, for she hath great
I must see to it—there is no remedy—

For it is a charge given me from God al-
mighty— [you?]

How say ye, Clergy, appeareth it not so to

Clergy. If it liketh your grace, all we know
that well enou'. [I am sure.]

K. John. Then you, Nobility, will affirm it,

Nob. Yea, that I will, sir! so long as my
life endure.

K. John. And you, Civil Order, I think will
grant the same?

C. Order. Undoubted, sir! yea! else were
it to me great shame.

K. John. Then, for England's cause, I will
be somewhat plain.

It is you, Clergy, that hath her in disdain;

✓ | With your Latin hours, sermons, and poppetly
plays :

In her, more and more, God's holy word de- [cays ;
And, them to maintain, unreasonable is the
spoil

Of her lands, her goods, and of her poor chil-
ders' toil.

Reckon first your tithes, your devotions, and
your offerings,

Mortuaries, pardons, bequests, and other
things ; [purgatory ;

Besides that ye catch for hallowed bells and
For jewels, for relics, confession, and courts of
bawdry ;

For legacies, trentals, with scalacely masses,
Whereby ye have made the people very asses.

And, over all this, ye have brought in a rabble
Of Latin mummers, and sects deceivable,
Even to devour her and eat her up at once.

Clergy. You would have no church, I ween,
by these sacred bones !

K. John. Yes, I would have a church, not
of disguised shavelings,

But of faithful hearts and charitable doings ;
For when Christ's church was in her highest
glory

She knew neither these sects nor their hypo-
crisy.

Clergy. Yes, I will prove it by David sub-
stantially :

Astitit Regina a dextris tuis in vestitu

Deaurato, circumdata varietate—

A queen, saith David, on thy right hand, Lord,
I see ;

Apparelled with gold, and compassed with
diversity.

K. John. What is your meaning by that same scripture? tell me!

Clergy. This queen is the church, which through all Christian regions

7

Is beautiful, decked with many holy religions—
Monks, canons, and friars, most excellent
divines;

As Grandmontensers and other Benedictines,
Premonstratensians, Bernards, and Gilbertines,
Jacobites, Minors, White Carmes, and Augustines,

Sanbenets, Cluniacs, with holy Carthusians,
Hermits and Anchors, with most mighty
Rhodians;

Crucifers, Lucifers, Bridgets, Ambrosians,
Stellifers, Ensifers, with Purgatorians,
Sophians, Indians and Camaldulensers,
Clarines and Columbines, Templars, New
Ninevites,

Rufianes, Tertians, Lorettes and Lazarites,
Hungaries, Teutonics, Hospitalers, Hono-
frines,

Basils and Bonhams, Solanons and Celestines,
Paulines, Jeronimites, and Monks of J'osa-
phat's Valley,

[Alley,

Fulgines, Flamines, with Brethern of the Black
Donates and Dimisines, with Canons of Saint
Mark,

[bark—

Vestals and Monials—a world to hear them
Abbots and doctors, with bishops and car-
dinals,

[falls.

Archdeacons and priests, as to their fortune

↓

C. Order Methinketh your first text stand-
eth nothing with your reason;

For, in David's time, were no such sects of
religion.

BALE

o

K. John. David meaneth virtues by the
 same diversity,
 As, in the said psalm, it is evident to see,
 And not monkish sects; but, it is ever your
 cast, [wrast.
 For your advancement, the scriptures for to
Clergy. Of our Holy Father, in this, I take
 my ground, [pound.
 Which hath authority the Scriptures to ex-
K. John. Nay, he presumeth the Scriptures
 to confound.

Neither thou nor the Pope shall do poor
 England wrong,
 I being governor and king her people among :
 While you, for lucre, set forth your popish laws
 Yourselves to advance, ye would make us
 pick straws.

Nay, hypocrites, nay ! we will not be scorned so
 Of a sort of knaves; we shall look you other-
 wise too.

Nob. Sir ! your spirits are moved, I per-
 ceive, by your language.

K. John. I wonder that you, for such vain
 popish baggage,
 Can suffer England to be impoverished
 And made a beggar : you are very ill advised.

Nob. I marvel greatly that ye say thus to
 me.

K. John. For doubtless ye do not as be-
 cometh Nobility. [give
 Ye spare neither lands nor goods, but all ye
 To these cormorants : it would any good man
 grieve
 To see your madness, as I would God should
 save me. [perpetuity

Nob. Sir ! I suppose it good to build a

For me and my friends, to be prayed for evermore.

K. John. Tush ! it is madness all to despair
in God so sore, [sufficient.

And to think Christ's death to be un-
Nob. Sir ! that I have done was of a good
intent.

K. John. The intent is nought which hath
no sure ground. [confound.

Clergy. If you continue, ye will Holy Church

K. John. Nay, no Holy Church, nor faith-
ful congregation, [tion.

But an heap of adders of Antichrist's genera-

C. Order. It pitteth me much that ye are
to them so hard.

K. John. It pityeth me more that ye them
so much regard. [stition,

They destroy men's souls with damnable super-
And decay all realms by maintenance of sedi-
tion—

Ye would wonder to know what proof I have
of this.

Nob. Well, amendment shall be where any-
thing is amiss ;

For, undoubted, God doth open such things to
princes [vinces ;

As to none other men in the Christian pro-
And, therefore, we will not, in this, with your
grace contend.

C. Order. No, but with God's grace we
shall our misdeeds amend.

Clergy. For all such forfeits as your princely
majesty, [me,

For your own person or realm, can prove by
I submit myself to you, both body and goods.

Kneel. ←

K. John. We pity you now, considering
your repentant moods,
And our gracious pardon we grant you upon
amendment. [excellent !

Clergy. God preserve your grace and majesty

K. John. Arise, Clergy, arise ! and ever be
obedient ;

And, as God commandeth you, take us for
your governor.

Clergy. By the grace of God the Pope shall
be my ruler.

K. John. What say ye, Clergy, who is your
governor ?

Clergy. Ha ! did I stumble ? I said my
prince is my ruler.

K. John. I pray to our Lord this obedience
may endure.

Clergy. I will not break it, ye may be fast
and sure.

K. John. Then, come hither, all three : ye
shall know more of my mind.

Clergy. Our king to obey, the Scripture
doth us bind.

K. John. Ye shall first be sworn, to God
and to the crown

To be true and just in every city and town ;
And this to perform set hand and kiss the
book.

C. Order. With the wife of Lot we will not
backward look, [grace.

Nor turn from our oath, but ever obey your

K. John. Then will I give you your charges
here in place,

And accept you all to be of our high council.

Clergy, Nob., and C. Order. To be faithful,
then, ye us more straitly compel.

↓ *K. John.* For the love of God, look to the state of England!

Let none enemy hold her in miserable bond;
See you defend her as it becometh Nobility;
See you instruct her according to your degree;
Furnish her you with a civil honesty:
Thus shall she flourish in honour and great plenty.

With godly wisdom your matters so convey
That the commonalty the powers may obey;
And ever beware of that false thief, Sedition,
Which poisoneth all realms and bring them to perdition.

↳ *Nob.* Sir! for such wretches we will be so circumspect

That neither their falsehood nor guile shall us infect.

Clergy. I warrant you, sir, no! and that shall well appear.

C. Order. We will so provide, if any of them come here [to flee.

To disturb the realm, they shall be full glad

K. John. Well, your promise includeth no small difficulty;

But, I put the case that this false thief, Sedition, [Religion—

Should come to you three, and call himself Might he not under the pretence of holiness

Cause you to consent to much ungodliness?

Nob. He shall never be able to do it, verily!

K. John. God grant ye be not deceived by hypocrisy. [walk

I say no more, I: in sheep's apparel some And seem religious that deceivably can talk.

Beware of such hypocrites as the kingdom of heaven from man

Do hide for advantage, for they deceive now
and then. [duty.

Well, I leave you here : each man consider his
Nob. With God's leave, no fault shall be
in this company.

K. John. Come, Civil Order ! ye shall go
hence with me.

C. Order. At your commandment ! I will
gladly wait upon ye.

*Here King John and Civil Order go
out, and Civil Order dress him for
Sedition.*

Nob. Methink the king is a man of a won-
derful wit.

Clergy. Nay, say that he is of a vengeable
crafty wit ;

Then shall ye be sure the truth of the thing
to hit. [rail?

Heard ye not how he of the Holy Church did
His extreme threatenings shall little him avail :
I will work such ways that he shall of his pur-
pose fail.

Nob. It is meet a prince to say somewhat
for his pleasure.

Clergy. Yea, but it is too much to rail so
without measure.

Nob. Well, let every man speak like as he
hath a cause.

Clergy. Why, do ye say so ? it is time for
me, then, to pause. [noble a prince

Nob. This will I say, sir ! that he is so
As this day reigneth in any Christian province.

Clergy. Marry ! it appeareth well by that
he won in France.

Nob. Well, he lost not there so much, by
martial chance,

But he gat much more in Scotland, Ireland,
and Wales.

Clergy. Yea, God speed us well ! Christmas
songs are merry tales. [full evident.

Nob. Ye disdain such matter, as ye know,
Are not both Ireland and Wales to him
obedient? [session;

Yes, he holdeth them both in peaceable pos-
And, because I will not from your tale make
digression, [force,

For his land in France he giveth but little
Having to England all his love and remorse ;
And Anjou he gave to Arthur, his nevy, in
change.

Clergy. Our changes are such that an abbey
turneth to a grange :

We are so handled we have scarce either horse
or male. [tale.

He that doth hate me the worse will tell my

Nob. It is your fashion such kings to dis-
commend

As your abuses reform or reprehend. [defame

You priests are the cause that chronicles doth
So many princes and men of notable name ;

For you take upon you to write them evermore ;
And, therefore, King John is like to rue it
sore [clergy.

When ye write his time, for vexing of the

Clergy. I marvel ye take his part so
earnestly.

Nob. It becometh Nobility his prince's
fame to preserve.

Clergy. If he continue, we are like in a
while to starve—

He demandeth of us the tenth part of our
living.

Nob. I think it is then for some necessary thing.

Clergy. Marry! to recover that he hath lost in France;

As Normandy dukedom, and his land beyond Orleans. [sary?

Nob. And think ye not that a matter neces-

Clergy. No, sir! by my troth! he taking it of the clergy.

Nob. Ye could be content that he should take it of us?

Clergy. Yea, so that he would spare the clergy, by sweet Jesus!

This taking of us might soon grow to a custom,
And then Holy Church might so be brought to thralldom, [free,

Which hath been ever from temporal princes
As touching tribute or other captivity.

Nob. He that defendeth you ought to have part of your goods.

Clergy. He hath the prayers of all them that hath hoods.

Nob. Why, is that enough to help him in his war? [debar.

Clergy. The Church he may not of liberty

Nob. Did not Christ Himself pay tribute unto Cæsar?

If He paid tribute, so ought His holy vicar.

Clergy. To hear ye reason so indiscreetly I wonder! [under,

Ye must consider that Christ, that time, was

But his vicar, now, is above the princes all;

Therefore, beware ye do not to heresy fall.

Ye ought to believe as Holy Church doth teach you,

And not to reason in such high matters now.

Nob. I am unlearned: my wits are soon confounded.

Clergy. Then leave such matters to men more deeply grounded.

Nob. But how will ye do for the oath that ye have take?

Clergy. The keys of the Church can all such matters off-shake.

Nob. What call ye those keys? I pray you heartily tell me!

Clergy. Our Holy Father's power, and his high authority.

Nob. Well, I can no more say; ye are too well learned for me.

My business is such that here now I must leave ye.

Clergy. I must hence also so fast as ever may be.

To sue unto Rome for the Church's liberty.

Go out Nobility and Clergy.

Here Sedition cometh in.

Sedit. Have in once again! in spite of all my enemies! [panies;

For they cannot drive me from all men's command
And though it were so that all men would forsake me,

Yet doubt I it not but some good women would take me.

I look for fellows that here should make some sport:

I marvel it is so long ere they hither resort.

By the mass! I ween the knaves are in the briars;

Or else they are fallen into some order of friars.

Nay! shall I guess right? they are gone into the stews;

I hold ye my neck, anon we shall hear news.

[A voice heard] saying the Litany.

List, for God's passion! I trow here cometh
some hogherd [heard.

Calling for his pigs. Such a noise I never
Here come Dissimulation singing of the
Litany.

Dissim. (sing.). Sancte Dominice, ora pro nobis!

Sedit. (sing.). Sancte pyld monache, I beshrow vobis!

Dissim. (sing.). Sancte Francisse, ora pro nobis!

Sedit. Hear ye not? Cock's soul! what meaneth this hypocrite knave?

Dissim. *Pater noster*, I pray God bring him soon to his grave,

Qui es in celis, with a vengeable *sanctificetur*,
Or else Holy Church shall never thrive, by
Saint Peter!

Sedit. Tell me, good fellow! makest thou this prayer for me?

Dissim. Ye are as fierce as though ye had broke your nose at the buttery.

I meddle not with thee, but here to good saints
I pray

Against such enemies as will Holy Church
decay. *Here sing this.*

→ *A Johanne Rege iniquo, libera nos, domine.*

Sedit. Leave, I say! or, by mass! I will make you groan.

Dissim. If thou be gentle, I pray thee, let me alone;

For, within a while, my devotion will be gone.

Sedit. And wherefore dost thou pray here so bitterly,

Mumbling thy paternoster and chanting the litany?

Dissim. For that Holy Church might save her patrimony,

And to have of King John a triumphant victory.

Sedit. And why of King John? doth he vex you so sore?

Dissim. Both churches and abbeys he oppresseth more and more, [tell.

And take of the clergy—it is unreasonable to

Sedit. Out with the Pope's bulls then, and curse him down to hell!

Dissim. Tush, man! we have done so, but all will not help:

He regardeth no more the Pope than he doth a whelp.

Sedit. Well, let him alone; for that will I give him a skelp—

But what art thou called of thine own monkish nation? [simulation.

Dissim. Keep it in counsel, Dane Davy Dis-

Sedit. What, Dissimulation! Cock's soul! mine old acquaintance!

Par me faye, mon amy, Je [suis] tote ad voutre plesaunce.

Dissim. Gramercies, good friend! with all my very heart:

I trust we shall talk more freely or we depart.

Sedit. Why, villain whoreson! knowest not thy cousin Sedition?

Dissim. I have ever loved both thee and thy condition.

Sedit. Thou must needs, I trow, for we come of two brethern:

If thou remember, our fathers were one man's children—

Thou comest of Falsehood, and I of Privy
Treason.

Dissim. Then Infidelity our grandfather is,
by reason.

Sedit. Marry! that is true; and his be-
ginner Antichrist,

The great Pope of Rome, or first vain popish
priest.

Dissim. Now welcome, cousin! by the way
that my soul shall to.

Sedit. Gramercy, cousin! by the holy bishop
Benno!

Thou keepest thy old wont; thou art still an
abbey man.

Dissim. To hold all things up I play my
part now and than.

Sedit. Why, what manner of office hast
thou within the abbey?

Dissim. Of all religions I keep the church-
door key.

Sedit. Then, of a likelihood, thou art their
general porter?

Dissim. Nay, of monks and canons I am
the subtle sorter. [silence:

← While some talk with Besse, the residue keep
Though we play the knaves we must show a
good pretence. [froiter;

Wheresoever some eat, a certain keep the
Wheresoever some sleep, some must needs
keep the dorter.

Didst thou never know the manner of our
senys?

Sedit. I was never with them acquainted,
by Saint Denys!

Dissim. Then never knewest thou the
knavery of our menys—

If I should tell all, I could say more than that.

Sedit. Now of good fellowship, I beseech thee, show me what. [by me.

Dissim. The profitable lucre cometh ever in

Sedit. But, by what mean? tell me, I heartily pray thee!

Dissim. To win the people, I appoint each man his place—

Some to sing Latin, and some to duck at grace; [cross;

Some to go mumming, and some to bear the

Some to stoop downward as the[ir] heads were stopped with moss; [mass;

Some read the Epistle and Gospel at high

Some sing at the lectern with long ears like an ass; [fathers treads,

The pavement of the church the ancient

Some time with a portasse, sometime with a pair of beads; [tion,

And this exceedingly draw'th people to devo-

Specially when they do see so good religion.

Then have we images of Saint Spirit and Saint Saviour—

Much is the seeking of them to get their favour :

Young women barefoot, and old men seek them breechless. [express.

The miracles wrought there I can, in no wise,

We lack neither gold nor silver, girdles nor rings, [ings.

Candles nor tapers, nor other custom'd offer-

Though I seem a sheep, I can play the subtle fox : [box.]

I can make Latin to bring this gear to the

Tush! Latin is alone to bring such matter to pass : [compass;

There is no English that can such sleights

And, therefore, we will no service to be sung,
 Gospel nor 'Pistle, but all in Latin tongue.
 Of our subtle drifts many more points are
 behind;

If I told you all we should never have an end.

Sedit. In nomine Patris, of all that ever I
 heard [buzzard!

Thou art alone yet of such a dreaming

Dissim. Nay, dost thou not see how I in
 my colours jet?

To blind the people I have yet a farther fet.

This is for Bernard, and this is for Benet,

This is for Gilbard, and this is for Jhenet:

For Francis this is, and this is for Dominic,

For Austin and Elen, and this is for Saint
 Patrick.

We have many rules, but never one we keep:

When we sing full loud our hearts be fast
 asleep. [blue;

We resemble saints in grey, white, black, and

Yet unto princes not one of our number true:

And that shall King John prove shortly, by
 the rood!

Sedit. But, in the meantime, yourselves get
 little good.

Your abbeyes go down, I hear say, everywhere.

Dissim. Yea, friend Sedition, but thou must
 see to that gear.

Sedit. Then must I have help, by sweet
 Saint Benet's cup!

Dissim. Thou shalt have a child of mine
 own bringing up.

Sedit. Of thy bringing up? Cock's soul!
 what knave is that?

Dissim. Marry! Private Wealth; now have
 I told thee what.

Each vice sets out his territory
carefully, and his
abilities.

King John

207

I made him a monk and a perfect cloisterer,
And in the abbey he began first cellarer;
Then prior, then abbot of a thousand pound
land—no worse;

Now he is a bishop and rideth with a hundred
horse;

And, as I hear say, he is like to be a cardinal.

Sedit. Is he so, indeed? by the mass! then
have at all!

Dissim. Nay, first Private Wealth shall
bring in Usurped Power

With his authority, and then the game is o'er.

Sedit. Tush! Usurped Power doth favour
me of all men;

For, in his troubles, I ease his heart now and
then.

When princes rebel against his authority,

I make their commons against them for to be.
Twenty thousand men are but a morning break-
fast

To be slain for him, he taking his repast.

Dissim. Thou hast, I perceive, a very subtle
cast.

Sedit. I am for the Pope, as for the ship
the mast.

Dissim. Then help, Sedition! I may still in
England be:

King John hath threatened that I shall over sea.

Sedit. Well, if thou wilt of me have remedy
this o'er,

Go seek Private Wealth and also Usurped

Dissim. I can bring but one, by Mary,
Jesus' mother!

Sedit. Bring thou in the one, and let him
bring in the other.

Here come in Usurped Power and

Private Wealth, singing one after another.

Usurped Power sing this. Super flumina Babylonis suspendimus organa nostra.

Private Wealth sing this. Quomodo cantabimus canticum bonum in terra aliena?

Sedit. By the mass! methink they are singing of *placebo!*

Dissim. Peace! for with my spectables *vadam et videbo!*

Cock's soul! it is they: at the last I have smelled them out.

Here go and bring them.

Sedit. Thou mayest be a sow, if thou hast so good a snout—

Sirs, mark well this gear! for, now, it beginneth to work. [Wealth;

False Dissimulation doth bring in Private And Usurped Power, which is more fierce than a Turk,

Cometh in by him to decay all spiritual health; Than I by them both, as clear experience tell'th. [subdue,

We four, by our crafts, King John will so That for three hundred years all England shall it rue.

Dissim. Of the clergy, friends! report like as ye see; [me.

That their Private Wealth cometh ever in by

Sedit. But, by whom comest thou? by the mass! even by the devil; [people's evil.

For the ground thou art of the Christian

Dissim. And what are you, sir? I pray you say good by me.

Sedit. By my troth! I come by thee and thy affinity.

Dissim. Fetch thou in thy fellow, so fast as ever thou can.

P. Wealth. I trow, thou shalt see me now play the pretty man.

Of me, Private Wealth, came first Usurped Power :

Ye may perceive it, in pageant here, this hour.

Sedit. Now welcome, fellows, by all these bones and nails !

Us. Power. Among companions good fellowship never fails.

Sedit. Nay, Usurped Power ! thou must go back again ;

For I must also put thee to a little pain.

Us. Power. Why, fellow Sedition ! what wilt thou have me do ?

Sedit. To bear me on thy back, and bring me in also,

That it may be said that, first, Dissimulation Brought in Private Wealth to every Christian nation !

And that Private Wealth brought in Usurped And he Sedition, in city, town, and tower : That some man may know the fetch of all our sort.

Us. Power. Come on thy ways, then, that thou mayest make thee fort.

Dissim. Nay, Usurped Power, we shall bear him all three,

Thyself, he and I, if ye will be ruled by me— For there is none of us but in him hath a stroke.

P. Wealth. The whoreson knave weigheth and it were a crooked oak.

Here they shall bear him in, and Sedition saith—

BALE

P

Sedit. Yea, thus it should be; marry! now
I am aloft—

I will beshite you all if ye set me not down
soft.

In my opinion, by sweet Saint Antony!

Here is now gathered a full honest company.

Here is neither Austin, Ambrose, Jerome, nor
Gregory; [merry.

But here is a sort of companions much more
They of the Church, then, were four holy
doctors; [proctors.

We of the Church, now, are the four general

Here is, first of all, good father Dissimulation,
The first beginner of this same congregation;

Here is Private Wealth, which hath the Church
infect [sect;

With all abusions, and brought it to a sinful

Here is Usurped Power, that all kings doth
subdue [true;

With such authority as is neither good nor

And I, last of all, am even sance pere Sedit.

Us. Power. Under heaven is not a more
knave in condition.

Whereas thou dost come, that commonwealth
cannot thrive:

By Our Lord! I marvel that thou art yet alive.

P. Wealth. Where herbs are plucked up
the weeds many times remain. [plain.

Dissim. No man can utter an evidence more

Sedit. Yea, ye think so, you? now God's
blessing break your head!

I can do but laugh to hear you, by this bread!

I am so merry that we are met, by Saint John!

I feel not the ground that I do go upon—

For the love of God let us have some merry
song.

Us. Power. Begin thyself then, and we shall leap in among. *Here sing.*

Sedit. I would ever dwell here to have such merry sport.

P. Wealth. Thou mayst have it, man! if thou wilt hither resort;

For the Holy Father is as good a fellow as we.

Dissim. The Holy Father! why, pray thee which is he?

P. Wealth. Usurped Power here; which, though he apparent be

In this apparel, yet hath he authority

Both in heaven and earth, in purgatory and in hell.

Us. Power. Mark well his sayings! for a true tale he doth tell.

Sedit. What, Usurped Power? Cock's soul! ye are our Pope?

Where is your three crowns, your cross keys, and your cope?

What meaneth this matter? methink ye walk astray.

Us. Power. Thou knowest I must have some dalliance and play;

For I am a man, like as another is; [kiss.

Sometime I must hunt, sometime I must Alison

I am bold of you; I take ye for no strangers;

We are as spiritual, I doubt in you no dangers.

Dissim. I ought to consider your Holy Fatherhood: [good.

From my first infancy ye have been to me so

For God's sake! witsave to give me your

blessing here—

A pena et culpa—that I may stand this day clear.

Kneel.

P 2

Sedit. From making cuckolds? marry!
that were no merry cheer.

Dissim. *A pena et culpa*: I trow thou canst
not hear.

Sedit. Yea, with a cuckold's wife ye have
drunk double beer.

Dissim. I pray thee, Sedition, my patience
no more stere—

A pena et culpa I desire to be clear, [fear.
And then all the devils of hell I would not

Us. Power. But tell me one thing: dost
thou not preach the Gospel?

Dissim. No, I promise you, I defy it to the
devil of hell.

Us. Power. If I knew thou didst, thou
shouldst have none absolution.

Dissim. If I do, abjure me or put me to
execution.

P. Wealth. I dare say he breaketh no popish
constitution.

Us. Power. Such men are worthy to have
our contribution—

I assoil thee here, behind and also before:
Now art thou as clear as that day thou wert
born.

Rise, Dissimulation! and stand up like a bold
knight: [light.

Doubt not of my power, though my apparel be

Sedit. A man, by the mass! cannot know
you from a knave; [save.

Ye look so like him, as I would God should me

P. Wealth. Thou art very lewd our father
so to deprave. [have.

Though he, for his pleasure, such light apparel

It is now summer, and the heat is without
measure,

And among us he may go light at his own
pleasure.

Fellow Seditation! though thou dost mock and
scoff,

We have other matters than this to be com-
moned of.

Friend Dissimulation! why dost thou not thy
massage,

And show, out of England, the cause of thy
far passage?

Tush! blemish not, whoreson! for I shall ever
assist thee.

Sedit. The knave is white-livered, by the
Holy Trinity!

Us. Power. Why so, Private Wealth, what
is the matter? tell me!

P. Wealth. Dissimulation is a messenger
for the clergy:

I must speak for him, there is no remedy.

The clergy of England, which is your special
friend, [mind,

And of a long time hath borne you very good
Filling your coffers with many a thousand

pound, [ground.

If ye set not to hand, he is like to fall to the
I do promise you truly, his heart is in his hose:
King John so useth him that he reckoneth all
to lose.

Us. Power. Tell, Dissimulation, why art
thou so ashamed

To show thy message? thou art much to be
blamed.

Let me see those writings: tush, man! I pray
thee come near.

Dissim. Your Horrible Holiness putt' th me
in wonderful fear.

Us. Power. Tush! let me see them, I pray thee heartily!

< *Here Dissimulation shall deliver the writings to Usurped Power.*

I perceive it well, thou wilt lose no ceremony.

Sedit. Yet is he no less than a false knave, verily! [holy.

I would thou hadst kissed his arse, for that is *P. Wealth.* How dost thou prove me that his arse is holy now?

~~↗~~ *Sedit.* For it hath an hole, even fit for the nose of you!

P. Wealth. Your part is not else but for to play the knave,

And so ye must still continue to your grave.

Us. Power. I say, leave your gauds, and attend to me this hour—

The bishops writeth here to me, Usurped Power,

Desiring assistance of mine authority

To save and support the Church's liberty.

They report King John, to them, to be very hard,

And to have the Church in no price nor regard.

In his parliament he demandeth of the clergy, For his wars, the tent[h] of the Church's patrimony.

P. Wealth. Ye will not consent to that, I trow, by Saint Mary!

Sedit. No! draw to you still; but let none from you carry!

Us. Power. Ye know it is clean against our holy decrees

That princes should thus contemn our liberties. He taketh upon him to reform the tithes and offerings,

And intermeddleth with other spiritual things.

P. Wealth. Ye must sequester him, or else that will mar all.

Us. Power. Nay! besides all this, before judges temporal,
He conventeth clerks of causes criminal.

P. Wealth. If ye see not to that, the Church will have a fall.

Sedit. By the mass! then priests are like to have a pang;
For treason, murder and theft, they are like to hang. [treason

By cock's soul! then I am like to walk for If I be taken—look to it, therefore, in season!

P. Wealth. Marry! God forbid that ever your holy anointed
For treason or theft should be hanged, racked or jointed;

Like the rascal sort of the profane laity.

Us. Power. Nay, I shall otherwise look to it, ye may trust me!
Before himself, also, the bishops he doth convent,

To the derogation of their dignity excellent;
And will suffer none to the Court of Rome to appeal.

Dissim. No, he contemneth your authority and seal; [king;
And saith, in his land, he will be lord and No priest so hardy to enterprise anything.

For the which, of late, with him were at variance [fiance—

Four of the bishops, and, in manner, at de-William of London, and Eustace Bishop of Ely, [truly.

Walter of Winchester, and Giles of Hertford,

By your authority they have him excommunicate.

Us. Power. Then have they done well; for he is a reprobate:

To that I admit he is always contrary.

I made this fellow here the Archbishop of Canterbury,

And he will agree thereto in no condition.

P. Wealth. Then, hath he knowledge that his name is Seditio?

Dissim. Doubtless he hath so; and that drowneth his opinion.

Us. Power. Why do ye not say his name is Steven Langton?

Dissim. Tush! we have done so; but that helpeth not the matter:

The Bishop of Norwich for that cause doth him flatter.

Us. Power. Stick thou to it fast, we have once admitted thee.

Sedit. I will not one jot from my admission flee:

The best of them all shall know that I am Nay! in such matters let men beware of me.

Us. Power. The monks of Canterbury did more, at my request,

Than they would at his, concerning that election.

They chase Seditio, as it is now manifest, In spite of his heart: then he, for their rebellion,

Exiled them all, and took their whole possession

Into his own hands, them sending over sea Their livings to seek in extreme poverty.

This custom also he hath, as it is told me:

When prelates depart—yea, bishop, abbot,
or curate—

He entereth their lands without my liberty,
Taking the profits till the next be consecrate,
Institute, stalled, induct, or enthronisate;
And of the pied monks he intendeth to take a
dime—

All will be marred if I look not to it in time.

Dissim. It is taken, sir! the sum is un-
reasonable—

A nine thousand mark—to live they are not
able :

His suggestion was to subdue the Irish men.

P. Wealth. Yea, that same people doth
ease the Church, now and then—

For that enterprise they would be looked
upon.

Us. Power. They get no money, but they
shall have clean remission;

For those Irish men are ever good to the
Church :

When kings disobey it, then they begin to
worsh.

P. Wealth. And all that they do is for in-
dulgence and pardon.

Sedit. By the mass! and that is not worth
a rotten warden.

Us. Power. What care we for that? to them
it is venison.

P. Wealth. Then let them have it, a God's
dear benison!

Us. Power. Now, how shall we do for this
same wicked king? 7

Sedit. Suspend him, and curse him, both >
with your word and writing.

If that will not help, then interdict his land

—less things will be when
Usurped Power is back in power
218 as page

King John

With extreme cruelty; and if that will not
stand, [wrong—
Cause other princes to revenge the Church's
It will profit you to set them a-work among.
For clean remission, one king will subdue
another;

Yea, the child sometime will slay both father
and mother.

Us. Power. This counsel is good: I will
now follow it plain.

Tarry thou still here till we return again.

*Here go out Usurped Power and Private
Wealth and Sedition: Usurped Power
shall dress for the Pope: Private
Wealth for a Cardinal; and Sedition
for a Monk. The Cardinal shall bring
in the cross, and Steven Langton the
book, bell, and candle.*

Dissim. This Usurped Power, which now
is gone from hence,

For the Holy Church will make such ordinance,
That all men shall be under his obedience;

Yea, kings will be glad to give him their alle-
giance; [disturbance.

And then shall we priests live here without
As God's own vicar, anon, ye shall see him sit,
His flock to advance by his most politic wit.

He shall make prelates, both bishop and car-
dinal,

Doctors and prebends with furred hoods and
side gowns.

He will also create the orders monastical—

Monks, canons, and friars with grey coats and
shaven crowns;

And build them places to corrupt cities and
towns.

The dead saints shall show both visions and
miracles;

With images and relics he shall work sterracles.
He will make matins, hours, mass, and even-
song,

To drown the Scriptures, for doubt of heresy;
He will send pardons to save men's souls
among,

Latin devotions with the holy rosary. [mony;
He will appoint fastings, and pluck down matri-
Holy water and bread shall drive away the
devil; [evil.

Blessings with black beads will help in every
King John of England, because he hath re-
belled [stable,

Against Holy Church, using it worse than a
To give up his crown shall shortly be com-
pelled;

And the Albigenes, like heretics detestable,
Shall be brent because against our father they
babble.

Through Dominic's preaching an eighteen
thousand are slain,

To teach them how they shall Holy Church
d disdain. [council

All this to perform he will cause a general
Of all Christendom, to the Church of Latern-
ense.

His intent shall be for to suppress the Gospel,
Yet will he glose it with a very good pre-
tence—

To subdue the Turks by a Christian violence.]

Under this colour he shall ground there many
things, [doings.

Which will, at the last, be Christian men's un-
The Pope's power shall be above the powers all,

Pope comes on Curses John
with Bell Book and Candle
King John

And ear-confession a matter necessary;
Ceremonies will be the rites ecclesiastical.
He shall set up there both pardons and purgatory.

The Gospel preaching will be an heresy.
By this provision, and by such other kinds,
We shall be full sure always to have our minds.

[Enter Usurp. Power as the Pope, Priv.
Wealth as a Cardinal, Sedition as a Monk.]

The Pope. Ah! ye are a blab; I perceive
ye will tell all:

I left ye not here to be so liberal.

Dissim. *Mea culpa, mea culpa, gravissima
mea culpa!*

Give me your blessing, *pro Deo et sancta
Maria!*

Kneel and knock on the breast.

Pope. Thou hast my blessing. Arise now,
and stand aside!

Dissim. My skin is so thick, it will not
through glide.

Pope. Let us go about our other matters
now.

Say this all three. We wait here upon the
great holiness of you.

Pope. Forasmuch as King John doth Holy
Church so handle,

Here I do curse him with cross, book, bell,
and candle. [his face,

Like as this same rood turneth now from me
So God I require to sequester him of His grace.

As this book doth spear by my work manual,
I will God to close up from him his benefits all.

As this burning flame goeth from this candle
in sight,

I will God to put him from His eternal light. 7
 I take him from Christ, and, after the sound of
 this bell, [of hell.

Both body and soul I give him to the devil
 I take from him baptism, with the other sacra-
 ments

And suffrages of the Church, both Ember days
 and Lents. [fession,

Here I take from him both penance and con-
 Mass of the Five Wounds, with censuring and
 procession. [bread,

Here I take from him holy water and holy
 And never will them to stand him in any stead.

This thing to publish I constitute you three,
 Giving you my power and my full authority. 1

Say this all three. With the grace of God
 we shall perform it than.

Pope. Then get you forward, so fast as
 ever ye can,

Upon a bon voyage : yet let us sing merrily.

Sedit. Then begin the song, and we shall
 follow gladly.

Here they shall sing.

Pope. To colour this thing thou shalt be
 called Pandulphus ;

Thou, Steven Langton, thy name shall be Ray-
 mundus. [suspend

First thou, Pandulphus ! shall openly him
 With book, bell, and candle : if he will not
 so amend, [spear.

Interdict his land, and the churches all up-
P. Wealth. I have my message ; to do it
 I will not fear.

Here go out and dress for Nobility.

Pope. And thou, Steven Langton ! command
 the bishops all,

So many to curse as are to him beneficial—
Dukes, earls, and lords—whereby they may
forsake him.

Sedit. Sir, I will do it, and that, I trow,
shall shake him.

Pope. Raymundus! go thou forth to the
Christian princes all:

Bid them, in my name, that they upon him fall,
Both with fire and sword, that the Church may
him conquer.

Dissim. Your pleasure I will no longer time
defer.

Pope. Say this to them also: Pope Inno-
cent the Third

Remission of sins to so many men hath
granted

As will do their best to slay him, if they may.

Dissim. Sir! it shall be done without any
longer delay.

Pope. In the mean season I shall such
gear advance

As will be to us a perpetual furtherance.

First ear-confession, then pardons, then pur-
gatory; [imagery;

Saints-worshipping then, then seeking of

Then Latin service, with the ceremonies many,
Whereby our bishops and abbots shall get
money.

I will make a law to burn all heretics;

And kings to depose when they are schismatics.

I will also raise up the four begging orders

That they may preach lies, in all the Christian
borders.

For this and other, I will call a General Council
To ratify them, in like strength, with the
Gospel.

Till that Duke Josue, which was our late King
 Henry, [honey.
 Clearly brought us into the land of milk and

As a strong David, at the voice of verity,
 Great Golie, the Pope, he strake down with
 his sling ;

Restoring again to a Christian liberty
 His land and people, like a most victorious
 king ; [bring,

To her first beauty intending the Church to
 From ceremonies dead to the living word of
 the Lord—

This the second act will plenteously record.

FINIT ACTUS PRIMUS. [INCIPIT ACTUS
 SECUNDUS.]

*Here the Pope go out, and Sedition and
 Nobility come in and say:—*

Nob. It pitieth my heart to see the con-
 troversy

That nowadays reigneth between the king and
 the clergy.

All Canterbury monks are now the realm exiled ;
 The priests and bishops continually reviled ;
 The Cist'ian monks are in such perplexity
 That, out of England, they reckon all to flee—
 I lament the chance, as I would God should me
 save !

Sedit. It is graciously said ; God's blessing
 might ye have ! [descend

Blessed is that man that will grant or con-
 To help religion, or Holy Church defend.

Nob. For their maintenance I have given
 lands full fair ;

I have disherited many a lawful heir.

Sedit. Well, it is your own good : God shall reward you for it ;

And in heaven, full high, for such good works shall ye sit.

Nob. Your habit showeth ye to be a man of religion.

Sedit. I am no worse, sir ! my name is Good Perfection.

Nob. I am the more glad to be acquainted with ye.

Sedit. Ye show yourself here like a nobleman, as ye be.

I perceive right well your name is Nobility.

Nob. Your servant and umfrey ! of truth, father ! I am he.

Sedit. From Innocent, the Pope, I am come from Rome, even now :

A thousand times, I ween, he commendeth him unto you,

And sent you clean remission to take the Church's part.

Nob. I thank his Holiness ; I shall do it with all my heart.

If ye would take pains for hearing my confession

I would, out of hand, receive this clean remission.

Sedit. Marry ! with all my heart I will be full glad to do it.

Nob. Put on your stole then, and I pray you in God's name sit.

Here sit down, and Nobility shall say Benedicite.

Nob. *Benedicite !*

BALE

Q

Sedit. *D[o]m[i]n[us]: In nomine Domini
Pape, amen!*

Say forth your mind in God's name.

Nob. I have sinned against God; I 'knowledge myself to blame—

In the seven deadly sins I have offended sore :
God's ten commandments I have broken ever-
more :

My five bodily wits I have ungodly kept :
The works of charity, in manner, I have out-
slept.

Sedit. I trust ye believe as Holy Church
doth teach ye ;

And from the new learning ye are willing for
to flee.

Nob. From the new learning? Marry, God
of heaven save me !

I never loved it of a child, so mote I thee.

Sedit. Ye can say your creed, and your
Latin Ave Mary?

Nob. Yea, and dirge also, with seven
psalms and litany.

Sedit. Do ye not believe in purgatory and
holy bread?

Nob. Yes, and that good prayers shall
stand my soul in stead.

Sedit. Well then, good enough ! I warrant
my soul for your.

Nob. Then execute on me the Holy Father's
power.

Sedit. Nay, while I have you here, under-
neath *benedicite*,

In the Pope's behalf I must move other things
to ye.

Nob. In the name of God, say here what
ye will to me.

Nobility is on the side of the Pope's
right against King

Sedit. Ye know that King John is a very wicked man;

And, to Holy Church, a continual adversary.
The Pope willeth you to do the best ye can
To his subduing for his cruel tyranny;
And, for that purpose, this privilege graciously
Of clean remission he hath sent you this time,
Clean to release you of all your sin and crime.

Nob. It is clean against the nature of Nobility

To subdue his King without God's authority;
For his princely estate and power is of God.
I would gladly do it, but I fear His rightful rod.

Sedit. God's holy vicar gave me his whole authority—

Lo! it is here, man; believe it! I beseech thee, [tion.

Or else thou wilt fall in danger of damna-

Nob. Then I submit me to the Church's reformation.

Sedit. I assoil thee here from the King's obedience,

By the authority of the Pope's magnificence.

*Auctoritate Roma in pontificis ego absolvo te
From all possessions given to the spirituality,
In nomine Domini Pape, amen!*

Keep all things secret, I pray you heartily.

Go out Nobility.

Nob. Yes, that I will, sir, and come again hither shortly.

Here enter Clergy and Civil Order together, and Sedition shall go up and down a pretty while.

Clergy. Is not your fatherhood Archbishop of Canterbury?

Sedit. I am Steven Langton. Why make ye here inquiry?

[*Clergy and Civil Order*] kneel and say both.

Ye are right welcome to this same region truly.

Sedit. Stand up, I pray you: I trow, thou art the Clergy. [Civil Order.

Clergy. I am the same, sir! and this is

Sedit. If a man might axe you, what make you in this border?

Clergy. I heard tell yesterday ye were come into the land: [stand.

I thought for to see you, some news to under-

Sedit. In faith! thou art welcome: is Civil Order thy friend?

Clergy. He is a good man, and beareth the Church good mind.

C. Order. Right sorry I am of the great controversy [remedy.

Between him and the king, if I might it

Sedit. Well, Civil Order, for thy good will, gramercy!

That matter will be of another fashion shortly.

First, to begin with, we shall interdict the land.

C. Order. Marry! God forbid we should be in such bond.

But who shall do it, I pray you heartily?

Sedit. Pandulphus and I: we have it in our legacy— [day;

He went to the king for that cause yester-

And I will follow so fast as ever I may.

Lo! here is the bull of mine authority.

Clergy. I pray God to save the Pope's holy majesty.

Sedit. Sit down on your knees, and ye shall have absolution

⌈ *A pena et culpa*, with a thousand days of pardon.

Here is first a bone of the blessed Trinity, *foot*
A dram of the turd of sweet Saint Barnaby.

Here is a feather of good Saint Michael's wing,
A tooth of Saint Twyde, a piece of David's harp string,

The good blood of Hales, and our blessed Lady's milk; [silk.]

A louse of Saint Francis in this same crimson
A scab of Saint Job, a nail of Adam's toe,
A maggot of Moses, with a fart of Saint Fandigo.

Here is a fig-leaf and a grape of Noe's vineyard,

A bead of Saint Blythe, with the bracelet of a bearward.

The devil that was hatched in Master John Shorn's boot,

That the tree of Jesse did pluck up by the root.

Here is the latchet of sweet Saint Thomas' shoe,

A rib of Saint Rabart, with the huckle bone of a Jew;

Here is a joint of Darvel Gathiron,

⌋ Besides other bones and relics many one.

In nomine Domini Pape, amen!

Arise now, like men, and stand upon your feet,
For here ye have caught an holy and a blessed heat.

Ye are now as clean as that day ye were born,
And like to have increase of childern, cattle and corn.

C. *Order.* Childern? he can have none, for he is not of that load.

Sedit. Tush ! though he hath none at home,
he may have some abroad.

Now, Clergy, my friend ! this must thou do for
the Pope,

And for Holy Church : thou must men's con-
science grope ;

And, as thou feelest them, so cause them for
to work :

✓ | Let them show King John no more favour than
a Turk ;

Everywhere stir them to make an insurrection.

Clergy. All that shall I do ; and, to provoke
them more,

This interdiction I will lament very sore

In all my preachings, and say, through his oc-
casion,

All we are under the danger of damnation.

And this will move people to help to put him
down ; [crown.

Or else compel him to give up sceptre and
Yea, and that will make those kings that shall
succeed

Of the Holy Church to stand evermore in dread.

And, besides all this, the church doors I will
upseal, [peal ;

And close up the bells that they ring never a
I will spear up the chalice, chrismatory, cross,
and all, [burial ;

That mass they shall have none, baptism nor
And this, I know well, will make the people
mad. [never had—

Sedit. Marry ! that it will ; such sauce he
And what wilt thou do for Holy Church, Civil
Order ?

C. Order. For the clergy's sake I will, in
every border,

Provoke the great men to take the common's
part.

With cauteles of the law I will so tickle their
heart [upon;

They shall think all good that they shall pass
And so shall we come to our full intent anon :
For if the Church thrive, then do we lawyers
thrive;

And if they decay our wealth is not alive.
Therefore, we must help your state, masters !
to uphold;

Or else our profits will catch a winter cold.
I never knew lawyer which had any crafty
learning

That ever escaped you without a plenteous
living;

Therefore, we may not leave Holy Church's
quarrel,

But ever help it, for their fall is our parel.

Sedit. God's blessing have ye! this gear
then will work, I trust.

C. Order. Or else some of us are like to lie
in the dust.

Sedit. Let us all avoid! by the mass! the
king cometh here.

Clergy. I would hide myself for a time, if
I wist where.

C. Order. Go we hence apace, for I have
spied a corner.

Here go out all, and King John cometh >
in.

K. John. For none other cause God hath
kings constitute,

And given them the sword, but for to correct
all vice.

I have attempted this thing to execute

↓ Upon transgressors, according unto justice;
And because I will not be partial in mine
office

For theft and murder, to persons spiritual,
I have against me the priests and the bishops
all.

A like displeasure in my father's time did fall,
Forty years ago, for punishment of a clerk:
No counsel might them to reformation call,
In their opinion they were so sturdy and stark,
But against their prince to the Pope they did
so bark,

That here, in England, in every city and town
Excommunications as thunderbolts came down.
For this their captain had a ster-apared crown,
And died upon it without the king's consent.
Then interdictions were sent from the Pope's
renown,

Which never left him till he was penitent,
And fully agreed unto the Pope's appointment,
In England to stand with the Church's liberty;
And suffer the priests to Rome for appeals to
flee.

They bound him also to help Jerusalem city
With two hundred men the space of a year,
and more;

And three year after to maintain battle free
Against the Saracens, which vexed the
Spaniards sore.

Since my father's time I have borne them
grudge, therefore,
Considering the pride and the captious dis-
dain

That they have to kings which ought over them
to reign.

-> *Private Wealth come in like a cardinal.*

Cardinal comes to see
King to restore monks
and their lands

King John

233

God save you, sir King, in your princely
majesty!

K. John. Friend, ye be welcome! what is
your pleasure with me?

P. Wealth. From the Holy Father, Pope In-
nocent the Third,

As a messenger I am to you directed;

To reform the peace between Holy Church and
you;

And, in his behalf, I advertise you here, now,
Of the Church's goods to make full restitution,
And to accept also the Pope's hely constitu-
tion [bury];

For Steven Langton, Archbishop of Canter-
And so admit him to his state and primacy:
The monks exiled ye shall restore again
To their places and lands, and nothing of
theirs retain.

Our Holy Father's mind is that ye shall again
restore

All that ye have ravished from Holy Church,
with the more.

K. John. I reckon your Father will never be
so hard, [gard.

But he will my cause, as well as theirs, re-
I have done nothing but that I may do well;

And, as for their tax, I have for me the Gospel.

P. Wealth. Tush! Gospel or no, ye must
make a recompense.

K. John. Your Father is sharp, and very
quick in sentence, [so;

If he weigheth the word of God no more than
But, I shall tell you in this what I shall do.

I am well content to receive the monks again
Upon amendment; but, as for Steven Langton,

plain,

7

< He shall not come here; for I know his disposition—

He is much inclined to sturdiness and sedition.

There shall no man rule in the land where I am king [living.

Without my consent, for no man's pleasure

Nevertheless, yet, upon a new behaviour,

At the Pope's request hereafter I may him favour,

And grant him to have some other benefice.

P. Wealth. By this, I perceive, ye bear him grudge and malice.

Well, this will I say, because ye are so blunt,
A prelate to discharge, Holy Church was never wont;

| But her custom is to minister punishment
To kings and princes being disobedient.

K. John. Avaunt, peevish priest! what, dost thou threaten me?

I defy the worst both of thy Pope and thee!

The power of princes is given from God above;

And, as saith Solomon, their hearts the Lord doth move. [judgment;

God speaketh in their lips when they give

The laws that they make are by the Lord's appointment.

Christ willed not his the princes to correct,

But to their precepts rather to be subject.

The office of you is not to bear the sword,

But to give counsel according to God's word.

He never taught his to wear neither sword nor sallett, [wallet;

But to preach abroad without staff, scrip, or

Yet are ye become such mighty lords, this hour,

That ye are able to subdue all princes' power.

I cannot perceive but ye are become Bel's
priests,

Living by idols; yea, the very Antichrists!

P. Wealth. Ye have said your mind; now
will I say mine also. [do

Here I curse you for the wrongs that ye have
Unto Holy Church, with cross, book, bell,
and candle;

And, besides all this, I must you otherwise
handle.

Of contumacy the Pope hath you convict:

From this day forward your land stand inter-
dict. }

The Bishop of Norwich and the Bishop of
Winchester

Hath full authority to spread it in England here.

The Bishop of Salisbury and the Bishop of
Rochester

Shall execute it in Scotland everywhere.

The Bishop of Llandaff, Saint Asaph, and
Saint Davy, [openly.

In Wales and in Ireland shall publish it.
Throughout all Christendom the bishops shall
suspend

All such as to you any maintenance pretend;

And I curse all them that give to you their
heart— [part:

Dukes, earls, and lords—so many as take your

And I assoil your people from your obedience;

That they shall owe you neither fewte nor re-
verence. [fight

By the Pope's authority I charge them you to

As with a tyrant against Holy Church's right;

And, by the Pope's authority, I give them ab-
solution

A pena et culpa, and also clean remission.

Sedition extra locum. Alarum! Alarum!
tro ro ro ro ro! tro ro ro ro ro! tro ro ro
ro ro!

Thump, thump, thump! down, down, down! to
go, to go, to go!

K. John. What a noise is this that without
the door is made?

P. Wealth. Such enemies are up as will
your realm invade.

K. John. Ye could do no more and ye came
from the devil of hell

Than ye go about here to work by your wicked
counsel.

Is this the charity of that ye call the Church?
God grant Christian men not after your ways
to worch!

I set not by your curses the shaking of a rod;
For, I know they are of the devil, and not of
God. [manded,

Your curses we have that we never yet de-
But we cannot have that God hath you com-
manded.

P. Wealth. What ye mean by that I would
ye should openly tell.

K. John. Why, know ye it not? the preach-
ing of the Gospel.

Take to ye your trash, your ringing,
sin[g]i[n]g, piping,
So that we may have the Scriptures opening—
But that we cannot have, it standeth not with
your advantage.

P. Wealth. Ah! now I tell you, for this
heretical language

I think neither you, nor any of yours, I wis—
We will so provide—shall wear the crown after
this.

→ *Go out and dress for Nobility.*

K. John. It become not thee, God's secret works to deem—

Get thee hence! or else we shall teach thee to blaspheme.

Oh, Lord! how wicked is that same generation That never will come to a godly reformation.

The priests report me to be a wicked tyrant Because I correct their acts and life unpleasant.

Of thy prince, saith God, thou shalt report none ill,

But thyself apply his pleasure to fulfil. [shame, The birds of the air shall speak to their great

As saith Ecclesiastes, that will a prince defame. The powers are of God, I wot Paul hath such

sentence— [ance.

He that resist them, against God maketh resist-Mary and Joseph, at Cŷryn's appointment,

In the description to Cæsar were obedient.

Christ did pay tribute for Himself and Peter too, [also.

For a law prescribing the same unto priests To profane princes he obeyed unto death;

So did John Baptist so long as he had breath.

Peter, John, and Paul, with the other apostles all, [Enter Civil Order.]

Did never withstand the powers imperial.

Priests are so wicked they will obey no power, But seek to subdue their princes day and hour,

As they would do me; but I shall make them smart

If that Nobility and Law will take my part.

C. Order. Doubtless we cannot till ye be reconciled

Unto Holy Church, for ye are a man defiled.

K. John. How am I defiled? tell me, good gentle mate! [excommunicate.

C. Order. By the Pope's high power ye are —

K. John. By the word of God, I pray thee,
what power hath he?

C. Order. I spake not with him; and,
therefore, I cannot tell ye.

K. John. With whom spake ye not? let
me know your intent.

C. Order. Marry! not with God since the
latter week of Lent.

K. John. Oh merciful God! what an un-
wise clause is this [*Enter Clergy.*]

Of him that should see that nothing were amiss.
That sentence or curse that Scripture doth not
direct,

In my opinion, shall be of none effect.

Clergy. Is that your belief? Marry! God
save me from you!

K. John. Prove it by Scripture, and then
will I it allow—

But this know I well: when Balaam gave the
curse

Upon God's people they were never a whit the

Clergy. I pass not on the Scripture; that
is enou' for me

Which the Holy Father approveth by his au-

K. John. Now, alas, alas! what wretched
people ye are;

And how ignorant your own words doth de-
clare.

Woe is that people which hath so wicked

Clergy. Nay! woe is that people that hath
so cruel rulers! [*Enter Nobility.*]

Our Holy Father, I trow, could do no less,
Considering the facts of your outrageousness.

Nob. Come away, for shame! and make
no more ado:

Ye are in great danger for commoning with him

He is accursed; I marvel ye do not weigh it.

Clergy. I hear by his words that he will not obey it.

Nob. Whether he will or no, I will not with him talk

Till he be assoiled. Come on, my friends! will ye walk? [Nobility,

K. John. Oh, this is no token of true To flee from your king in his extremity!

Nob. I shall desire you, as now, to pardon me:

I had much rather do against God, verily!
Than to Holy Church to do any injury.

K. John. What blindness is this? On this people, Lord, have mercy!

Ye speak of defiling, but ye are corrupted all
With pestilent doctrine, or leaven pharisaical.
Good and faithful Susan said that it was much better

To fall in danger of men than do the gretter,
As to leave God's law, which is His word most pure.

Clergy. Ye have nothing, you, to allege to us but Scripture— [sure.

Ye shall fare the worse for that, ye may be

K. John. What should I allege else, thou wicked Pharisee? [agree.

To your false learning no faithful man will
Doth not the Lord say, *nunc reges intelligite*:
The kings of the earth that worldly causes judge—

Seek to the Scripture, let that be your refuge?

C. Order. Have ye nothing else but this? then God be with ye!

K. John. One question more, yet; ere ye depart from me

I will first demand of you, Nobility!

Why leave ye your prince and cleave to the Pope so sore?

Nob. For I took an oath to defend the Church evermore.

K. John. Clergy! I am sure then your quarrel is not small. [astical.

Clergy. I am professed to the rights ecclesi-

K. John. And you, Civil Order, oweth her some office of duty?

— *C. Order.* I am her feed man: who should defend her but I?

K. John. Of all three parties it is spoken reasonably:

Ye may not obey because of the oath ye made;
Your strong profession maketh you of that same trade; [do—

Your fee provoketh you to do as these men
Great things to cause men from God to the devil to go!

Your oath is grounded first upon foolishness;
And your profession upon much peevishness;
Your fee, last of all, riseth out of covetousness—

And these are the causes of your rebelliousness!

Clergy. Come, Civil Order! let us depart from hence.

K. John. Then are ye at a point for your obedience?

C. Order. We will in no wise be partakers of your ill.

Here go out Clergy and dress for England, and Civil Order for Commonalty.

K. John. As ye have been ever, so ye will continue still—

Though they be gone, tarry you with me
awhile : [vile.

The presence of a prince to you should never be

Nob. Sir, nothing grieveth me but your
excommunication. [imagination.

K. John. That is but a fantasy in your
The Lord refuse not such as hath His great
curse,

But call them to grace, and favour them never
the worse.

Saint Paul willeth you, when ye are among
such sort,

Not to abhor them, but give them words of
comfort. [king,

Why should ye then flee from me your lawful
For pleasure of such as ought to do no such
thing?

The Church's abusions, as holy Saint Paul
do say, [away—

By the prince's power ought for to be taken
He bareth not the sword without a cause (saith
he). [free;

In this neither bishop nor spiritual man is
Offending the law they are under the powers
all.

Nob. How will ye prove me that the
fathers spiritual

Were under the princes ever continually?

K. John. By the acts of kings I will prove
it by and by.

David and Solomon the priests did constitute,
Commanding the offices that they should exe-
cute.

J'osaphat, the king, the ministers did appoint;
So did King Ezekias whom God himself did
anoint.

BALE

R

Divers of the princes, for the priests, did make
decrees;

Like as it is plain in the first of Maccabees.

Our priests are risen, through liberty of kings,
By riches to pride and other unlawful doings;
And that is the cause that they so oft disobey.

Nob. Good Lord, what a craft have you
these things to convey!

K. John. Now, alas, that the false pretence
of superstition

Should cause you to be a maintainer of Sedi-
tion!

Some thinketh nobility in nature to consist,
Or in parentage; their thought is but a mist;
Where habundance is of virtue, faith, and
grace,

With knowledge of the Lord, nobility is there
in place; [things

And not whereas is the wilful contempt of
Pertaining to God in the obedience of kings.
Beware ye sink not with Dathan and Abiron
For disobeying the power and dominion.

Nob. Nay, bid me be aware I do not sink
with you here:

Being accursed, of troth! ye put me in fear.

K. John. Why, are ye gone hence and will
ye no longer tarry?

Nob. Nowhere as you are in place, by
sweet Saint Mary!

*Here Nobility go out and dress for the
Cardinal. Here enter England and
Commonalty.*

K. John. Blessed Lord of Heaven! what is
the wretchedness

Of this wicked world? An evil of all evils,
doubtless!

Perceive ye not here how the clergy hath re-
ject
Their true allegiance, to maintain the popish
sect?

See ye not how light the lawyers set the power,
When God commandeth them to obey each day
and hour?

Nobility also, which ought his prince to assist,
Is vanished away, as it we[re] a winter mist.

All they are from me: I am now left alone,
And, Got wot! know not to whom to make
my moan. [Commonalty,

Oh, yet would I fain know the mind of my
Whether he will go with them or abide with me.]

Eng. He is here at hand, a simple creature
as may be.

K. John. Come hither, my friend! stand
near! is thyself he?

[*Enter Commonalty.*]

Commonalty. If it like your grace, I am
your poor Commonalty. 7

K. John. Thou art poor enough; if that be
good, God help thee!

Methink thou art blind—tell me, friend! canst
thou not see?

Eng. He is blind indeed; it is the more
ruth and pity.

K. John. How comest thou so blind? I pray
thee, good fellow, tell me!

Com. For want of knowledge in Christ's
lively verity.

Eng. This spiritual blindness bringeth men
out of the way, [obey.

And cause them oftentimes their kings to dis-

K. John. How sayst thou, Commonalty?
wilt not thou take my part?

Com. To that I could be contented with all
my heart;

But, alas! in me are two great impediments.

K. John. I pray thee show me what are
those impediments.

Com. The first is blindness; whereby, I
might take with the Pope

Sooner than with you; for, alas! I can but
grope; [guides.

And ye know full well there are many naughty

The next is poverty; which cleave so hard to
my sides,

And punish me so sore, that my power is little
or none.

K. John. In God's name tell me how cometh
thy substance gone!

✓ *Com.* By priests, canons, and monks, which
do but fill their belly [gatory.

With my sweat and labour for their popish pur-

Eng. Your grace promised me that I should
have remedy

In that same matter when I was last here,
truly!

K. John. Doubtless I did so; but, alas! it
will not be—

In heart I lament this great infelicity.

Eng. Let me have my spouse and my lands
at liberty,

And I promise you my son here, your Com-
monalty,

I will make able to do ye dutiful service.

K. John. I would I were able to do to thee
that office;

But, alas! I am not; for why? my Nobility,
My Lawyers, and Clergy hath cowardly forsake
me;

And now, last of all, to my most anguish of
mind,
My Commonalty here I find both poor and
blind.

Eng. Rest upon this, sir! for my governor
ye shall be

So long as ye live: God hath so appointed me. ↴
His outward blindness is but a signification
Of blindness in soul, for lack of information
In the word of God; which is the original
ground [found.
Of disobedience, which all realms doth con-
fess. If your grace would cause God's word to be
taught sincerely,
And subdue those priests that will not preach
it truly,
The people should know to their prince their
lawful duty;

But, if ye permit continuance of hypocrisy
In monks, canons, and priests, and ministers
of the clergy, [traitory.
Your realm shall never be without much -|

K. John. All that I perceive; and, there-
fore, I keep out friars
Lest they should bring thee much farther into
the briars. [region:
They have made labour to inhabit this same
They shall, for my time, not enter into do-
minion.

We have too many of such vain louts already—
I beshrew their hearts! they have made you two
full needy.

Here enter Pandulphus, the Cardinal, >
and saith:

Pand. What, Commonalty, is this the
covenant keeping?

Thou toldest me thou wouldst take him no more
for thy king.

Com. *Peccavi, mea culpa!* I submit me to
your holiness.

Pand. Get thee hence then shortly! and go
about thy business— [Clergy,

Wait on thy captains, Nobility and the
With Civil Order, and the other company.

Blow out your trumpets and set forth man-
fully: [apply,

The French King Philippe, by sea, doth hither
With the power of France, to subdue this
heretic.

K. John. I defy both him and thee, lewd
schismatic!

Why wilt thou forsake thy prince or thy prince
leave thee?

Com. I must needs obey when Holy Church
commandeth me.

Go out Commonalty.

Eng. If thou leave thy king, take me never
for thy mother.

Pand. Tush! care not thou for that; I shall
provide thee another—

It were fitter for you to be in another place.

Eng. It shall become me to wait upon his
grace,

And do him service whereas he is resident;
For I was given him of the Lord omnipotent.

Pand. Thou mayst not abide here; for why?
we have him cursed.

Eng. I beshrew your hearts! so have ye me
unpursed.

If he be accursed, then are we a meet couple,
For I am interdict: no salve that sore can
supple.

Pand. I say, get thee hence! and make me
no more prating.

Eng. I will not away from mine own lawful
king,

Appointed of God, till death shall us depart.

Pand. Will ye not, indeed? well then, ye are
like to smart.

Eng. I smart already through your most
subtle practice;

And am clean undone by your false mer-
chandise,

Your pardons, your bulls, your purgatory pick-
purse,

Your Lent fasts, your shrifts, that I pray God
give you his curse!

Pand. Thou shalt smart better or we have
done with thee;

For we have, this hour, great navies upon the
sea,

In every quarter, with this Loller here to fight,
And to conquer him for the Holy Church's
right. [Scots,

We have, on the north, Alexander, the King of
With an army of men that for their towns cast
lots.

On the south side we have the French king
with his power, [Tower.

Which will slay and burn till he come to London
In the west parts we have King Alfonso with
the Spaniards,

With ships full of gunpowder now coming
hither towards;

And on the east side we have Esterlings,
Danes, and Norways,

With such power landing as can be resisted
no ways.

K. John. All that is not true that you have here expressed. [confessed.]

Pand. By the mass! so true as I have now

K. John. And what do ye mean by such an hurly-burly?

Pand. For the Church's right to subdue ye ma[n]fully.

Sedit. To all that will fight I proclaim a jubilee

Of clean remission, this tyrant here to slee;
 Destroy his people, burn up both city and town,
 That the Pope of Rome may have his sceptre
 and crown! [bold!]

In the Church's cause to die, this day, be
 Your souls shall to heaven ere your flesh and
 bones be cold.

K. John. Most merciful God! as my trust
 is in thee,

So comfort me now in this extremity!
 As thou helpe[d]st David in his most heaviness,
 So help me this hour, of thy grace, mercy, and
 goodness!

Pand. This outward remorse, that ye show
 here evident

Is a great likelihood and token of amendment.
 How say ye, King John? can ye find now in
 your heart

To obey Holy Church and give over your
 froward part?

K. John. Were it so possible to hold these
 enemies back, [shipwrack!]

That my sweet England perish not in this

Pand. Possible, quoth he! yea, they should
 go back indeed,

And their great armies to some other quarters
 lead;

Or else they have not so many good blessings
now,

But as many cursings they shall have, I make
God avow !

I promise you, sir ! ye shall have special favour
If ye will submit yourself to Holy Church here.

K. John. I trust then ye will grant some
deliberation

To have an answer of this your protestation.

Sedit. Tush ! give up the crown, and make
no more ado !

K. John. Your spiritual charity will be
better to me than so—

The crown of a realm is a matter of great
weight ;

In giving it up we may not be too slaight.

Sedit. I say, give it up ! let us have no
more ado !

Pand. Yea, and in our wars we will no
farther go.

K. John. Ye will give me leave to talk first
with my Clergy ?

Sedit. With them ye need not : they are at
a point already.

K. John. Then with my lawyers, to hear
what they will tell ?

Sedit. Ye shall ever have them as the Clergy
give them counsel.

K. John. Then will I common with my
Nobility.

Sedit. We have him so juggled he will not
to you agree.

K. John. Yet shall I be content to do as he
counsel me.

Pand. Then be not too long from hence, I
will advise ye. [*Exit with England.*]

Sedit. Is not this a sport? by the mass! it
 is, I trow!
 What wealth and pleasure will now to our
 kingdom grow!
 England is our own, which is the most plea-
 sant ground
 In all the round world: now may we realms
 confound.
 Our Holy Father may now live at his pleasure,
 And have habundaunce of wenches, wines,
 and treasure.
 He is now able to keep down Christ and His
 Gospel,
 True faith to exile, and all virtues to expel.
 Now shall we ruffle it in velvets, gold, and
 silk;
 With shaven crowns, side-gowns, and rochets
 white as milk. [cantate,
 By the mass, Pandulphus! now may we sing
 And crow *confitebor* with a joyful *jubilate*.
 Hold me! or else for laughing I must burst.
Pand. Hold thy peace, whoreson!—I ween
 thou art accursed—
 Keep a sad countenance: a very vengeance
 take thee!
Sedit. I cannot do it, by the mass! and
 thou shouldst hang me.
 If Solon were here, I reckon that he would
 laugh
 Which never laughed yet; yea, like a whelp he
 would waugh.
 Ha, ha, ha! laugh, quoth he? yea, laugh and
 laugh again: [plain.
 We had never cause to laugh more free, I am
Pand. I pray thee, no more! for here come
 the king again.

Ye are at a point whereto ye intend to stand.

[Enter K. John and England: see Note-Book.]

Sedit. Yea, hardly, sir, give up the crown of England.

K. John [to England]. If I should not grant, here would be a wonderful spoil;

Everywhere the enemies would ruffle and turmoil; [heart.

The loss of [the] people sticketh most unto my *Eng.* Do as ye think best; each way is to my smart.

Pand. [to K. John]. Ye are at a point whereto ye intend to stand?

K. John. I have cast in my mind the great displeasures of war;

The dangers, the losses, the decays both near and far; [buildings,

The burning of towns, the throwing down of Destruction of corn and cattle, with other things; [blood,

Defiling of maids, and shedding of Christian With such like outrages, neither honest, true, nor good— [this hour

These things considered, I am compelled To resign up here both crown and regal power. |

Eng. For the love of God yet take some better advisement!

Sedit. Hold your tongue, ye whore! or, by the mass! ye shall repent.

Down on your marybones, and make no more ado! [never so!

Eng. If ye love me, sir, for God's sake do

K. John. O England, England! show now thyself a mother;

Thy people will else be slain here without number.

As God shall judge me, I do not this of
cowardness,
But of compassion in this extreme heaviness.
Shall my people shed their blood in such
habundance? [ance.

Nay! I shall rather give up my whole govern-
Sedit. Come off apace then, and make an
end of it shortly!

Eng. The most pitiful chance that hath
been hitherto, surely!

K. John. Here I submit me to Pope Inno-
cent the Third,

Desiring mercy of his Holy Fatherhood.

Pand. Give up the crown then, it shall be
the better for ye:

He will unto you the more favourable be.

*Here the King deliver the crown to the
Cardinal.*

K. John. To him I resign here the scéptre
and the crown [nown,
Of England and Ireland, with the power and re-
And put me wholly to his merciful ordinance.

Pand. I may say this day the Church hath
a full great chance:

This five days I will keep this crown in mine
own hand, [Ireland.

In the Pope's behalf, upseizing England and
In the mean season ye shall make an obligation
For you and your heirs in this signification:
To receive your crown of the Pope for ever-
more [therefore,

In manner of fe[off]-farm; and, for a token
Ye shall every year pay him a thousand mark
With the Peter Pence, and not against it bark.
Ye shall also give to the Bishop of Canterbury
A three thousand mark for his great injury.

To the Church, besides, for the great scath
ye have done,

Forty thousand mark ye shall deliver soon.

K. John. Sir! the tax that I had of the
whole realm of England

Amounted to no more but unto thirty
thousand—

Why should I then pay so much unto the clergy?

Pand. Ye shall give it them: there is no
remedy.

K. John. Shall they pay no tribute if the
realm stand in rerage?

Pand. Sir! they shall pay none: we will
have no such bondage.

K. John. The Pope had at once three
hundred thousand mark.

Pand. What is that to you? ah, still ye
will be stark!

Ye shall pay it, sir: there is no remedy!

K. John. It shall be performed as ye will
have it, truly.

Eng. So noble a realm to stand tributary,
alas,

To the devil's vicar! such fortune never was!

Sedit. Out with this harlot! Cock's soul!
she hath let a fart.

Eng. Like a wretch, thou liest! Thy report
is like as thou art.

Pand. Ye shall suffer the monks and canons
to make re-entry

Into their abbeys, and to dwell there peaceably;

Ye shall see also to my great labour and
charge: [at large.

For other things else we shall common more

K. John. Sir! in every point I shall fulfil
your pleasure.

Pand. Then ply it apace, and let us have the treasure!

[*The MS. from this point is wholly in Bale's handwriting.*]

Eng. [See Note-Book, s.v. "King John, Var. Readings."]

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offended.

Sedit. And I am full glad ye are so well amended. [child,

Unto Holy Church ye are now an obedient
Where ye were afore with heresy much de-
filed.

Eng. Sir! yonder is a clerk which is con-
demned for treason.

The shrives would fain know what to do with
him this season.

K. John. Come hither, fellow! What, me-
think thou art a priest. [*Enter Treason.*]

Treason. He hath offer guessed that of the
truth have missed!

K. John. A priest and a traitor? how may
that well agree?

Treas. Yes, yes, well enough! underneath
benedicite.

Myself hath played it; and, therefore, I know
it the better:

Among crafty coiners there hath not been
a greater.

K. John. Tell some of thy feats; thou mayst
the better escape.

Sedit. Hem! not too bold yet: for a mouse
the cat will gape.

↓ *Treas.* Twenty thousand traitor[s] I have
made in my time [prime.
Under *benedicite*, between high mass and
I have made Nobility to be obedient
To the Church of Rome, which most kings
may repent.

I have so conveyed that neither priest nor
lawyer
Will obey God's word, nor yet the Gospel
favour. [tions;

In the place of Christ I have set up supersti-
For preachings, ceremonies; for God's word,
men's traditions.

Come to the temple and there Christ hath no
place; [face!

└ Moses and the pagans doth utterly him de-
Eng. Mark well, sir! tell what we have
of Moses.

Treas. All your ceremonies, your copes, and
your censers, doubtless;
Your fires, your waters, your oils, your altars,
your ashes,
Your candlesticks, your cruets, your salt, with
such like trashes—

Ye lack but the blood of a goat, or else a calf.

Eng. Let us hear somewhat also in the
pagans' behalf.

Treas. Of the pagans ye have your gilded
images all,
In your necessities upon them for to call;
With crouchings, with kissings, and setting up
of lights, [their nights;
Bearing them in procession, and fastings upon
Some for the toothache, some for the pestilence
and pox; [box.
With images of wax to bring money to the

Eng. What have they of Christ in the Church? I pray thee, tell!

Treas. Marry! nothing at all but the epistle and the gospel, [know!

And that is in Latin that no man should it
Sedit. Peace, naughty whoreson, peace!
thou playest the knave, I trow.

K. John. Hast thou known such ways, and sought no reformation?

[*Treas.*] It is the living of my whole congregation.

If superstitions and ceremonies from us fall,
Farewell monk and canon, priest, friar, bishop,
and all!

My conveyance is such that we have both money and ware.

Sedit. Our occupation thou wilt mar; God give thee care!

Eng. Very few of ye will Peter's office take.

Treas. Yes, the more part of us our Master hath forsake.

Eng. I mean for preaching—I pray God thou be cursed!

Treas. No, no! with Judas we love well to be pursed: [made;

We sell our Maker so soon as we have Him
And, as for preaching, we meddle not with that trade

Lest Annas, Caiaphas, and the lawyers should us blame;

Calling us to reckoning for preaching in that name.

K. John. But tell to me, person! why wert thou cast in prison?

[*Treas.*] For no great matter; but a little petty treason:

King John

257

For conjuring, calking, and coining of new groats; [motes.]

For clipping of nobles, with such like pretty *Eng.* This is high treason, and hath been evermore. ✓

K. John. It is such treason as he shall sure hang for.

Treas. I have holy orders: by the mass! I defy your worst.

Ye cannot touch me but ye must be accurst.

K. John. We will not touch thee; the halter shall do it alone—

Curse the rope, therefore, when thou beginnest to groan.

Treas. And set ye no more by the holy order of priesthood?

Ye will prove yourself an heretic, by the rood!

K. John. Come hither, England! and hear what I say to thee.

Eng. I am all ready to do as ye command me.

K. John. For so much as he hath falsified our coin,

As he is worthy, let him with an halter join:

Thou shalt hang no priest, nor yet none honest man; [can.]

But a traitor, a thief, and one that little good

Pand. What, yet against the Church? get me book, bell, and candle! ✓

As I am true priest, I shall ye yet better handle! [fingers,

Ye neither regard his crown nor anointed
The office of a priest, nor the grace that therein lingers. ✓

Sedit. Sir, patient yourself! and all thing shall be well.

BALE

s

Fie, man ! to the Church that ye should be still
a rebel !

Eng. I account him no priest that work
such heinous treason. [reason !

Sedit. It is a world to hear a foolish woman

Pand. After this manner ye used Peter
Pomfret : [phet.

A good simple man, and, as they say, a pro-

K. John. Sir, I did prove him a very super-
stitious wretch,

And blasphemous liar ; therefore, did the law
him upstretch.

He prophesied first I should reign but fourteen
years, [bears ;

Making the people to believe he could bind

And I have reigned a seventeen years, and
more.

And anon after he grudged at me very sore,
And said I should be exiled out of my realm
Before the Ascension, which was turned to a
fantastical dream,

Saying he would hang if his prophecy were not
true :

Thus his own decay his foolishness did brew.

Pand. Ye should not hang him which is a
friend to the Church.

K. John. Alack ! that ye should count them
‘friends of the Church

That against all truth so hypocritically lurch—
An ill Church is it that hath such friends,
indeed !

Eng. Of Master Morris such another fable
we read,

That in Morgan’s field the soul of a knight
made verses,

Appearing unto him, and this one he rehearses :

Destruat hoc regnum Rex regum duplici plaga,
Which is true, as God spake with the Ape
at Praga. [pain

The souls departed from this heavy mortal
To the hands of God returneth never again—
A marvellous thing that ye thus delight in lies!

Sedit. This quean doth not else but mock
the blessed stories :

That Peter angered ye when he called ye a
devil incarnate.

K. John. He is now full sure no more so
uncomely to prate—

Well, as for this man, because that he is a
priest

I give him to ye : do with him what ye list !

Pand. In the Pope's behalf I will somewhat
take upon me—

Here I deliver him to the Church's liberty,
In spite of your heart : make of it what ye list !

K. John. I am pleased, I say, because he is
priest.

Pand. Whether ye be or no, it shall not
greatly force—

Let me see those cheanes : go thy way and
have remorse.

Treas. God save your lordships ! I trust I
shall amend,

And do no more so ; or else, sir, God defend !

Sedit. I shall make thee, I trow, to keep
thy benefice.

By the Mary mass ! the knave will never be
wise.

Eng. Like lord, like chaplain ; neither
barrel better herring.

Sedit. Still she must trattle : that tongue is
always stirring—

A word or two, sir, I must tell you in your ear.

Pand. Of some advantage I would very gladly hear. [interdiction

Sedit. Release not England of the general Till the king hath granted the dowry and the pension [lion :

Of Julyane, the wife of King Richard Cœur-de-
Ye know very well she beareth the Church good
mind.

Tush! we must have all, man! that she shall
leave behind :

As the saying is, he findeth that surely bind.
It were but folly such loose ends for to lose :
The land and the money will make well for our
purpose.

Tush! lay yokes upon him, more than he is
able to bear ;

Of Holy Church so he will stand ever in fear ;
Such a shrew as he it is good to keep under
awe.

Eng. Woe is that person which is under-
neath your law !

Ye may see, good people! what these same
merchants are :

Their secret knaveries their open facts declare.

Sedit. Hold thy peace, callet! God give
thee sorrow and care !

Pand. Ere I release you of the interdiction
here,

In the which your realm continued hath this
seven year,

Ye shall make Julyane, your sister-in-law, this
band : [Ireland.

To give her the third part of England and of
K. John. All the world knoweth, sir! I owe
her no such duty.

Pand. Ye shall give it to her; there is no
remedy— [cept?
Will ye still withstand our Holy Father's pre-
Sedit. In pain of damnation his command-
ment must be kept.

K. John. Oh, ye undo me, considering my
great payments! [debatements.

Eng. Sir, discomfort not! for God hath sent
Your merciful Maker hath showed upon ye His
power, [hour—
From this heavy yoke delivering you this
The woman is dead: such news are hither
brought.

K. John. For me a sinner this miracle hath
God wrought.
In most high perils He ever me preserved;
And in this danger He hath not from me
swerved.

In genua procumbens Deum adorat, dicens:
As David saith: Lord! Thou dost not leave
Thy servant [covenant.
That will trust in Thee, and in Thy blessed
Sedit. A vengeance take it! by the mass! it
is unhappy

She is dead so soon. Now is it past remedy:
So must we lose all now that she is clearly
gone. [alone!

If that prey had been ours, oh, it had been
The chance being such, by my troth! even let
it go: [cebo—

No groat, no paternoster; no penny, no *pla-*
The devil go with it, seeing it will be no better!

Eng. Their minds are all set upon the filthy
lucre.

Pand. Then here I release you of your inter-
dictions all,

And straitly command you, upon dangers
 that may fall, [tion,
 No more to meddle with the Church's reforma-
 Nor hold men from Rome when they make ap-
 pellation—

By God and by all the contents of this book.

✓ | *K. John.* Against Holy Church I will no
 more speak nor look.

Sedit. Go, open the church doors, and let
 the bells be rung; [be sung.
 And throughout the realm see that *Te Deum*
 Prick up your candles before Saint Loy and
 Saint Legard :

Let Saint Antony's hog be had in some regard.
 If your ale be sour, and your bread mould,
 certain

Now will they wax sweet, for the Pope hath
 blessed ye again.

Eng. Then within a while I trust ye will
 preach the Gospel.

Sedit. That shall I tell thee, keep thou it
 in secret counsel :

It shall neither come in church nor yet in
 chancel.

Pand. Go your ways apace, and see my
 pleasure be done !

K. John. As ye have commanded, all shall
 be performed soon.

[*Exeunt K. John and Eng.*]

Pand. By the mass ! I laugh to see this
 clean conveyance : [dance.

He is now full glad, as our pipe goeth, to
 By cock's soul ! he is now become a good
 parish clerk.

Sedit. Ha, ha ! wily whoreson ! dost that
 so busily mark ?

I hope, in a while, we will make him so to rave
That he shall become, unto us, a common
slave;

And shall do nothing but as we bid him do.
If we bid him slay, I trow he will do so;
If we bid him burn such as believe in Christ,
He shall not say nay to the bidding of a priest.
But yet, it is hard to trust what he will be;
He is so crabbed: by the Holy Trinity!
To save all things up, I hold best we make him
more sure,

And give him a sauce that he no longer endure.
Now that I remember we shall not leave him
thus.

Pand. Why, what shall we do to him else?
in the name of Jesus!

Sedit. Marry! fetch in Louis, King
Philippe's son, of France,
To fall upon him with his men and ordnance;
With wildfire, gunpowder, and such like merry
tricks;
To drive him to hold and search him in the
quicks:

I will not leave him till I bring him to his end.

Pand. Well, farewell, Sedition, do as shall
lie in thy [mind!] [Exit.]

Sedit. I marvel greatly where Dissimulation
is.

Dissim. I will come anon, if thou tarry
till I piss. [Enter Dissimulation.]

Sedit. I beshrew your heart! where have
ye been so long?

Dissim. In the garden, man! the herbs and
weeds among;

And there have I got the poison of toad:
I hope in a while to work some feat abroad.

Sedit. I was wont sometime of thy privy council to be :

Am I nowadays become a stranger to thee?

Dissim. I will tell thee all, underneath *benedicite*,

What I mind to do, in case thou wilt assoil me.

Sedit. Thou shalt be assoiled by the most Holy Father's authority.

Dissim. Shall I so indeed? by the mass! then now have at thee!

Benedicite!

Sedit. *In nomine Papæ, amen!*

Dissim. Sir, this is my mind: I will give King John this poison, [foison; So making him sure that he shall never have And this must thou say to colour with the thing:

That a penny loaf he would have brought to a shilling.

Sedit. Nay, that is such a lie as easily will be felt.

Dissim. Tush, man! among fools it never will be outsmelt.

Though it be a foul lie, set upon it a good face; [place.

And that will cause men believe it in every

Sedit. I am sure, then, thou wilt give it him in a drink.

Dissim. Marry! that I will, and the one half with him swink,

To encourage him to drink the bottom off.

Sedit. If thou drink the half, thou shalt find it no scoff: [plashes.

Of terrible death thou wilt stacker in the

Dissim. Tush! though I die, man, there will rise more of my ashes!

I am sure the monks will pray for me so bitterly,
That I shall not come in hell, nor in purgatory.
In the Pope's kitchen the scullions shall not
brawl

Nor fight for my grease. If the priests would
for me yawl, [mass,
And grunt a good pace *placebo* with requiem
Without much tarriance I should to Paradise
pass,

Where I might be sure to make good cheer and
be merry, [gatory.

For I cannot away with that whoreson pur-
Sedit. To keep thee from thence thou shalt
have five monks singing

In Swinsett Abbey, so long as the world is
during: [Simon,

They will daily pray for the soul of father
A Cist'ian monk which poisoned King John.

Dissim. When the world is done, what
help shall I have than? [thou can.

Sedit. Then shift for thyself so well as ever

Dissim. Cock's soul! he cometh here.

Assoil me that I were gone then.

Sedit. *Ego absolvo te in nomine Papæ,
amen!*

[*Exeunt. Enter K. John and England.*]

K. John. No prince in the world in such
captivity

As I am this hour, and all for righteousness.
Against me I have both the lords and com-
monalty, [madness,

Bishops and lawyers; which, in their cruel
Hath brought in hither the French King's
eldest son Louis.

The chance unto me is not so dolorous,

But my life, this day, is much more tedious ;
 More of compassion for shedding of Christian
 blood [lately
 Than anything else. My sceptre I gave up
To the Pope of Rome, which hath no title good
Of jurisdiction ; but of usurpation only :
 And now to Thee, Lord ! I would resign up
 gladly *Flectit genua*
 Both my crown and life ; for Thine own right
 it is, [bliss.
 If it would please Thee to take my soul to Thy
Eng. Sir ! discomfort ye not ! in the honour
 of Christ Jesu [virtue.
 God will never fail you, intending not else but
K. John. The anguish of spirit so pangeth
 me everywhere
 That, incessantly, I thirst till I be there.
Eng. Sir ! be of good cheer, for the Pope
 hath sent a legate,
 Whose name is Gualo, your foes to excommuni-
 cate ;
 Not only Louis, which hath won Rochester,
 Windsor and London, Reading and Win-
 chester ;
 But so many else as against ye have rebelled,
 He hath suspended and openly accursed.
K. John. They are all false knaves ; all men
 of them, beware !
 They never left me till they had me in their
 snare. [me,
 Now have they Otto, the emperor, so well as
 And the French king, Philippe, under their
 captivity. [hands :
 All Christian princes they will have in their
 The Pope and his priests are poisoners of all
 lands.

All Christian people, beware of traitorous priests!

For, of truth, they are the pernicious Anti-christs.

Eng. This same Gualo, sir! in your cause doth stoutly bark.

K. John. They are all nought, England! so many as wear that mark.

From this habitation, sweet Lord! deliver me,
And preserve this realm of Thy benignity!

[*Dissimulation from without.*]

Dissim. Wassail! wassail! out of the milk-pail,

Wassail! wassail! as white as my nail;
Wassail! wassail! in snow, frost, and hail;
Wassail! wassail! with partridge and rail;
Wassail! wassail! that much doth avail;
Wassail! wassail! that never will fail.

K. John. Who is that, England? I pray thee step forth and see.

Eng. He doth seem afar some religious man to be. [*Enter Dissimulation.*]

Dissim. Now Jesus preserve your worthy and excellent grace!

For, doubtless, there is a very angelic face.
Now forsooth, and God! I would think myself in heaven

If I might remain with you but years eleven—
I would covet here none other felicity.

K. John. A loving person thou mayest seem for to be. [see.]

Dissim. I am as gentle a worm as ever ye

K. John. But what is thy name, good friend? I pray thee, tell me!

Dissim. Simon of Swinsett my very name is, perdee!

I am taken of men for Monastical Devotion ;
 And here have I brought you a marvellous good
 potion,
 For I heard ye say that ye were very dry.

K. John. Indeed, I would gladly drink. I
 pray thee, come nigh !

Dissim. The days of your life never felt ye
 such a cup,
 So good and so wholesome, if ye would drink
 it up : [pocras—

It passeth malmsey, capric, tyre, or hip—
 By my faith ! I think a better drink never was.

K. John. Begin, gentle monk ! I pray thee,
 drink half to me !

Dissim. If ye drank all up, it were the better
 for ye ;
 It would slake your thirst and also quicken
 your brain :

A better drink is not in Portugal nor Spain ;
 Therefore, sup it off, and make an end of it,
 quickly !

K. John. Nay, thou shalt drink half : there
 is no remedy.

Dissim. Good luck to ye, then ! have at it,
 by and bye !

Half will I consume if there be no remedy.

K. John. God saint thee, good monk, with
 all my very heart !

Dissim. I have brought ye half ; convey me
 that for your part. [He goes aside.]

Where art thou, Sedition ? by the mass ! I die,
 I die !

Help now at a pinch ! Alas, man ! come away
 shortly.

Sedit. Come hither, apace ! and get thee to
 the farmery ;

I have provided for thee, by sweet Saint Paul !
Five monks that shall sing continually for thy
soul,

That, I warrant thee, thou shalt not come in
hell. [holy bell;

Dissim. To send me to heaven go ring the
And sing for my soul a mass of Scala Cœli,
That I may climb up aloft with Enoch and
Heli—

I do not doubt it but I shall be a saint.

Provide a gilder mine image for to paint;

I die for the Church with Thomas of Canter-
bury— [merry.

Ye shall fast my vigil, and upon my day be
No doubt but I shall do miracles in a while;
And, therefore, let me be shrined in the north
aisle.

Sedit. To thee, then, will offer both cripple,
halt, and blind,
Madmen and mesels, with such as are woe
behind.

Exeunt.

K. John. My body me vexeth : I doubt much
of a timpany. [cowardly.

Eng. Now, alas, alas ! your grace is betrayed

K. John. Where became the monk that was
here with me lately ?

Eng. He is poisoned, sir, and lieth a-dying
surely !

K. John. It cannot be so, for he was here
even now.

Eng. Doubtless, sir, it is so true as I have
told you !

A false Judas kiss he hath given and is gone.
The halt, sore, and lame this pitiful case will
moan :

Never prince was there that made, to poor
 people's use[s], [houses,
 So many masendewes, hospitals, and spital
 As your grace hath done, yet since the world
 began.

K. John. Of priests, and of monks, I am
 counted a wicked man
 For that I never built church nor monastery;
 But my pleasure was to help such as were
 needy.

Eng. The more grace was yours; for, at
 the day of judgment,
 Christ will reward thẽm which hath done His
 commandment.

There is no promise for voluntary works,
 No more than there is for sacrifice of the Turks.

K. John. Doubtless, I do feel much grievance
 in my body.

Eng. As the Lord well knoweth, for that
 I am full sorry.

K. John. There is no malice to the malice
 of the clergy : [have mercy !
 Well, the Lord God of heaven on me and them
 For doing justice they have ever hated me.
 They caused my land to be excommunicate;
 And me to resign both crown and princely
 dignity,

From my obedience assoiling every estate;
 And now, last of all, they have me intoxicate.
 I perceive right well their malice hath none
 end : [amend.

I desire not else but that they may soon
 I have sore hungered and thirsted [for]
 righteousness [pointed;

For the office' sake that God hath me ap-
 But now I perceive that sin and wickedness

In this wretched world, like as Christ prophesied,

Have the overhand : in me it is verified.

Pray for me, good people ! I beseech you heartily ; [mercy.

That the Lord above on my poor soul have Farewell, noblemen ! with the clergy spiritual ; Farewell, men of law ! with the whole commonalty.

Your disobedience I do forgive you all,

And desire God to pardon your iniquity.

Farewell, sweet England ! now, last of all, to thee !

I am right sorry I could do for thee no more. Farewell, once again, yea, farewell for evermore !

Eng. With the leave of God I will not leave ye thus ; [us ;

But still be with ye till He do take you from And then will I keep your body for a memorial.

K. John. Then ply it, England ! and provide for my burial.

A widow's office it is to bury the dead.

Eng. Alas, sweet master ! ye weigh so heavy as lead. 7

Oh, horrible case ! that ever so noble a king Should thus be destroyed, and lost for righteous doing,

By a cruel sort of disguised blood-suppers ; Unmerciful murderers, all drunk in the blood of martyrs ! [madness,

Report what they will, in their most furious Of this noble king much was the godliness.]

Exeunt.

[*Enter Verity, Nobility, Clergy, and Civil Order.*]

Verity. I assure ye, friends, let men write
what they will,

✓ | King John was a man both valiant and godly.
What though Polydorus reporteth him very ill
At the suggestions of the malicious clergy?
Think you a Roman with the Romans cannot
lie?

Yes! therefore, Leland, out of thy slumber
awake,

And witness a truth for thine own country's
sake! [make :

For his valiantness many excellent writers
As Sigbertus, Vincentius, and also Nauclerus;
Giraldus and Matthew Paris with his noble
virtues take; [Boethius.

Yea, Paulus Phrigo, John Major, and Hector
Nothing is allowed in his life, of Polydorus;

Which discommendeth his punishments for
traitory; [clergy.

Advancing very sore high treason in the
Of his godliness thus much report will I :

Gracious provision for sore, sick, halt, and
lame

He made in his time; he made both in town
and city,

Granting great liberties for maintenance of
the same, [name.

By markets and fairs in places of notable
Great monuments are in Ipswich, Dunwich, and

Bury, [mercy.

Which noteth him to be a man of notable
The city of London, through his mere grant and
premye, [shrive;

Was first privileged to have both mayor and
Where, before his time, it had but bailiffs only;

In his days the bridge the citizens did contrive.

Though he now be dead, his noble acts are
alive; [religion,

His zeal is declared, as touching Christ's
In that he exiled the Jews out of this region.

Nob. Whom speak ye of, sir? I beseech ye,
heartily.

Verity. I talk of King John, of late your
prince most worthy.

Nob. Sir, he was a man of a very wicked
sort.

Verity. Ye are much to blame your prince
so to report.

How can ye presume to be called Nobility,

Defaming a prince in your malignity?

Ecclesiastes saith: If thou with an hateful heart

Misnamest a king, thou playest such a wicked
part

As birds of air to God will represent,

To thy great peril and exceeding punishment.

Saint Jerome saith also, that he is of no re-
nown, [crown.

But a vile traitor, that rebelleth against the

Clergy. He speaketh not against the
crown, but the man, perdee!

Verity. Oh! where is the spirit which ought
to reign in thee?

The crown of itself, without the man, is
nothing. [understanding.

Learn of the Scriptures to have better

The heart of a king is in the hands of the Lord;

And He directeth it, wise Solomon to record—

They are abominable that use him wickedly.

Clergy. He was never good to us, the
sanctified clergy.

Verity. Will ye know the cause, before this
worshipful company?

BALE

T

Your conversation and lives are very ungodly.
 King Solomon saith : Who hath a pure mind,
 Therein delighting, shall have a king to friend.
 On this word *cleros*, which signifieth a lot—
 Or a sorting out into a most godly knot—
 Ye do take your name; for that ye are the
 Lord's

Select; of His word to be the special records.
 As of Saint Mathias we have a singular men-
 tion,

That they chose him out anon after Christ's
 ascension. [*clerus*,

Thus do ye reckon : but, I fear ye come of
 A very noiful worm, as Aristotle showeth us;
 By whom are destroyed the honeycombs of
 bees—

For, poor widows ye rob, as did the Pharisees.

C. Order. I promise you, it is uncharitably
 spoken.

Verity. Truth engendereth hate : ye show
 thereof a token.

Ye are such a man as ought everywhere to see
 A godly order ; but ye loose each commonalty.

Plato thought always that no higher love could
 be

Than a man to pain himself for his own country.
 David, for their sake, the proud Philistine
 slew :

Ehud made Eglon his wickedness to rue.

Esdras, from Persia, for his own country's
 sake,

Came to Jerusalem, their strongholds up to
 make.

But you, like wretches, cast over both country
 and king : [doing.

All manhood shameth to see your unnatural

Ye wicked rulers ! God doth abhor ye all ;
As Mantuan reporteth, in his Eclogues pas-
toral :

Ye feed not the sheep, but ever ye pill the
flock ;
And clip them so nigh that scarcely ye leave
one lock.

Your judgments are such that ye call to God
in vain

So long as ye have your princes in disdain.
Chrysostom reporteth that nobility of friends
Avaieth nothing, except ye have godly minds.
What profiteth it you to be called spiritual
Whilst you, for lucre, from all good virtues
fall ?

What praise is it to you to be called Civility
If you from obedience and godly order flee ?
Anneus Seneca hath this most provable sen-
tence :

The gentle, free heart goeth never from
C. Order. Sir ! my brethern and I would
gladly know your name.

Verity. I am Veritas, that come hither, you
to blame

For casting away of [y]our most lawful king :
Both God and the world detesteth your damn-
able doing.

How have ye used King John here now, of
late ?

I shame to rehearse the corruptions' of your
Ye were never well till ye him cruelly slain ;
And now, being dead, ye have him still in
disdain.

Ye have raised up of him most shameless lies ;
Both by your reports, and by your written
stories.

He that slew Saul, through fierceness violent,
Was slain soon after at David's just command-
ment;

For because that Saul was anointed of the
Lord—

The Second of Kings of this beareth plenteous
record—

He was, in those days, esteemed worthy to die
On a 'nointed King that laid hands violently.
Ye are not ashamed to find five priests to sing
For that same traitor that slew your natural
king.

A traitorous knave ye can set up for a saint,
And a righteous king like an odious tyrant
paint.

[spitefully,
I could show the place where you, most
Put out your torches upon his phys'nomy.

In your glass windows ye whip your natural
kings—

As I said afore, I abhor to show your doings :
The Turks, I dare say, are a thousand times
better than you.

Nob. For God's love, no more ! Alas ! ye
have said enough.

Clergy. All the world doth know that we have
done sore amiss.

C. Order. Forgive it us, so that we never
hear more of this.

Verity. But are ye sorry for this ungodly
work ?

Nob. I pray to God else I be damned, like
a Turk.

Verity. And make true promise ye will
never more do so ?

Clergy. Sir ! never more shall I from true
obedience go.

Verity. What say you, brother? I must have also your sentence.

C. Order. I will ever give to my prince due reverence.

Verity. Well then, I doubt not but the Lord will condescend

To forgive you all, so that ye mind to amend.
Adieu to ye all! for now I must be gone.

[*Enter Imperial Majesty.*]

Imperial Majesty. Abide, *Verity!* ye shall not depart so soon—

Have ye done all things as we commanded you?

Verity. Yea, most gracious prince! I concluded the whole, even now.

Imp. Maj. And how do they like the customs they have used

With our predecessors, whom they have so abused,

Specially King John? think they they have done well?

Verity. They repent that ever they followed seditious counsel; [faults.

And have made promise they will amend all

Imp. Maj. And forsake the Pope with all his cruel assaults?

Verity [*to Nobility, Clergy, and Civil Order*].

Why do ye not bow to Imperial Majesty? Kneel, and ask pardon for your great enormity!

Nob. Most godly governor! we ask your gracious pardon, [Sedition.

Promising nevermore to maintain false

Clergy. Neither Private Wealth, nor yet Usurped Power

Shall cause me disobey my prince, from this same hour.

False Dissimulation shall never me beguile;

Where I shall meet him I will ever him revile.

Imp. Maj. I perceive, Verity! ye have done well your part,

Reforming these men: gramercies, with all my heart!

I pray you take pains to call our Commonalty To true obedience, as ye are God's Verity.

Verity. I will do it, sir! yet shall I have much ado

With your popish prelates; they will hunt me to and fro.

Imp. Maj. So long as I live they shall do you no wrong.

Verity. Then will I go preach God's word your commons among— [remit.

But, first, I desire you their stubborn facts to

Imp. Maj. I forgive you all, and pardon your froward wit.

Omnes una. The heavenly Governor reward your goodness for it!

Verity. For God's sake obey, like as doth you befall;

For, in his own realm, a king is judge over all By God's appointment; and none may him judge again

But the Lord Himself: in this the Scripture is plain.

He that condemneth a king, condemneth God, without doubt; [about.

He that harmeth a king, to harm God goeth

He that a prince resisteth, doth damn God's ordinance;

And resisteth God in withdrawing his affiance.

All subjects offending are under the king's judgment:

A king is reserved to the Lord omnipotent.

He is a minister immediate under God,
 Of His righteousness to execute the rod.
 I charge you, therefore, as God hath charge[d]
 me,

To give to your king his due supremacy;
 And exile the Pope this realm for evermore.

Omnes una. We shall gladly do according
 to your lore.

Verity. Your grace is content I show your
 people the same?

Imp. Maj. Yea, gentle Verity! show them
 their duty, in God's name!

To confirm the tale that Verity had now,
 The Second of Kings is evident to you:
 The young man, that brought the crown and
 bracelet

Of Saul to David, saying that he had him
 slain, [forfeit,
 David commanded, as though he had done the
 Straightway to be slain: God's spirit did him
 constrain

To show what it is a king's blood to distain.
 So did he those two that in the field him met,
 And unto him brought the head of Is[h]bos[h]et.
 Consider that Christ was under the obedience
 Of worldly princes, so long as He was here;
 And always used them with a lowly reverence;
 Paying them tribute, all his true servants to
 stère

To obey them, love them, and have them in
 reverent fear.

Damnation it is to him that an order break
 Appointed of God, like as the Apostle spake.
 No man is exempt from this, God's ordinance—
 Bishop, monk, canon, priest, cardinal, nor
 Pope:

All they, by God's law, to kings owe their allegiance.

This will be well known in this same realm, I hope.

Of Verity's words the sincere meaning I grope :

He saith that a king is of God immediately ;
Then shall never Pope rule more in this monarchy.

Clergy. If it be your pleasure we will exile him clean,
That he, in this realm, shall nevermore be seen ;
And your grace shall be the supreme head of the Church—

To bring this to pass ye shall see how we will wurch.

Imp. Maj. Here is a nice tale ! he saith :
if it be my pleasure
He will do this act to the Pope's most high displeasure. [person,
As who saith : I would, for pleasure of my
And not for God's truth, have such an enterprise done.

Full wisely conveyed ! the crow will not change her hue—

It is marvel to me and ever ye be true.
I will the authority of God's holy word to do it,

And it not to arise of your vain, slipper wit :
That Scripture doth not is but a light fantasy.

Clergy. Both Daniel and Paul calleth him God's adversary ;
And, therefore, ye ought, as a devil, him to expel.

Imp. Maj. Knew ye this afore, and would it never tell ?

Ye should repent it had we not now forgiven
ye.

Nobility ! what say you? Will ye to this agree?

Nob. I can no less, sir ! for he is worse
than the Turk,

Which none other ways but by tyranny doth
work.

This bloody butcher, with his pernicious bait,
Oppress Christian princes by fraud, craft, and
deceit,

Till he compel them to kiss his pestilent feet,
Like a leviathan sitting in Moses' seat.

I think we can do unto God no sacrifice

That is more accept, nor more agreeing to
justice,

Than to slay that beast and slaughterman of
the devil,

That Babylon boar, which hath done so much
evil. [Nobility,

Imp. Maj. It is a clear sign of a true
To the Word of God when your conscience doth
agree; [sanguis

For, as Christ did say to Peter: *Caro et
Non revelavit tibi, sed Pater meus celestis:*

Ye have not this gift of carnal generation,
Nor of noble blood, but by God's own demon-
stration—

Of you, Civil Order, one sentence would I hear. 7

C. Order. I rue it that ever any heart I
did him bear. [pit;

I think he hath sprung out of the bottomless
And, in men's conscience, in the stead of God
doth sit;

Blowing forth a swarm of grasshoppers and
flies— [flies.

Monks, friars, and priests—that all truth putre-

Of the Christian faith, play now the true defender!

Exile this monster and ravenous devourer!
With his venom worms, his adders, whelps,
and snakes,

His cuculled vermin that unto all mischief wakes.

Imp. Maj. Then, in this purpose, ye are all of one mind?

Clergy. We detest the Pope, and abhor him to the fiend.

Imp. Maj. And ye are well content to disobey his pride?

Nob. Yea, and his lousy laws and decrees to set aside.

Imp. Maj. Then must ye be sworn to take me for your head.

C. Order. We will obey you, as our governor, in God's stead.

Imp. Maj. Now that ye are sworn unto me, your principal,

I charge ye to regard the word of God over all;
And, in that, alone to rule, to speak and to judge,

As ye will have me your succour and refuge.

Clergy. If ye will make sure, ye must exile
Sedition,

False Dissimulation, with all vain superstition;
And put Private Wealth out of the monasteries;

Then, Usurped Power may go a-birding for

Imp. Maj. Take you it in hand, and do your true diligence:

Each man for his part; ye shall want no assist-

Clergy. I promise you here to exile Usurped Power,

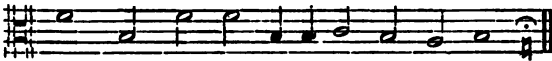
And your supremacy to defend each day and hour.

Nob. I promise also out of the monasteries To put Private Wealth, and detect his mysteries.

C. Order. False Dissimulation I will hang up in Smithfield,
With such superstition as your people hath beguiled.

Imp. Maj. Then I trust we are at a very good conclusion— [fusion.
Virtue to have place, and vice to have con-
Take Verity with ye for every act ye do;
So shall ye be sure not out of the way to go.

Sedition intrat.



Peep! I see ye! I am glad I have spied ye!

Nob. There is Sedition: stand you aside awhile;

Ye shall see how we shall catch him by a wile.

Sedit. No noise among ye? where is the merry cheer

That was wont to be, with quaffing of double beer? [have;

The world is not yet as some men would it I have been abroad, and I think I have played the knave.]

C. Order. Thou canst do none other, except thou change thy wunt.

Sedit. What mischief ail ye that ye are to me so blunt? [Perfection.
I have seen the day ye have favoured me,

Clergy. Thyself is not he, thou art of another complexion— [John,

✓ Sir! this is the thief that first subdued King Vexing other princes that since have ruled this region; [knave, And now he doth prate he hath played the That the world is not yet as some men would it have—

It would be known, sir! what he hath done of late.

┌ *Imp. Maj.* What is thy name, friend? to us here intimate!

Sedit. A sanct'ary! a sanct'ary! for God's dear passion, a sanct'ary!

Is there none will hold me? and I have made so many!

Imp. Maj. Tell me what thy name is! Thou playest the knave, I trow!

Sedit. I am windless, good man! I have much pain to blow.

Imp. Maj. I say, tell thy name, or the rack shall thee constrain!

Sedit. Holy Perfection my godmother called me, plain!

Nob. It is Sedition; God give him a very mischief!

C. Order. Under heaven is not a more detestable thief.

Sedit. By the mass, ye lie! I see well ye do not know me.

Imp. Maj. Ah, brother! art thou come? I am right glad we have thee.

Sedit. By body, blood, bones, and soul! I am not he!

└ *Clergy.* If swearing might help he would do we[ll] enough.

Imp. Maj. He 'scape not our hands so lightly, I warrant you!

Clergy. This is that thief, sir! that all Christendom hath troubled;

And the Pope of Rome against all kings maintained. ✓

Nob. Now that ye have him, no more! but hang him up!

C. Order. If ye so be content, it shall be done ere I sup.

Imp. Maj. Lo! the Clergy accuseth thee;
Nobility condemneth thee;

And the Law will hang thee. What sayst now to me?

Sedit. I would I were now at Rome at the Sign of the Cup;

For heaviness is dry. Alas! must I needs climb up?

Pardon my life, and I shall tell ye all;

Both that is past, and that will hereafter fall.

Imp. Maj. Arise! I pardon thee, so that thou tell the truth.

Sedit. I will tell to you such treason as ensueth— [confession.

Yet a ghostly father ought not to bewray

Imp. Maj. No confession is but ought to discover treason.

Sedit. I think it may keep all thing, save heresy.

Imp. Maj. It may hold no treason, I tell thee verily! [by.

And, therefore, tell the whole matter by and Thou saidst now of late that thou hadst played the knave,

And that the world was not as some men would it have.

Sedit. I could play Pasquil, but I fear to have rebuke.

Imp. Maj. For uttering the truth, fear neither bishop nor duke!

Sedit. Ye gave injunctions that God's word might be taught;

But who observe them? full many a time have I laugh

To see the conveyance that prelates and priests can find.

Imp. Maj. And why do they bear God's word no better mind?

Sedit. For, if that were known, then would the people regard

No head but their prince: with the Church then were it hard;

Then should I lack help to maintain their estate, As I attempted, in the North, but now of late;

And since that same time in other places, beside,

Till my setters-on were of their purpose wide.

A vengeance take it! it was never well with me

Since the coming hither of that same Verity!

Yet do the bishops for my sake vex him among.

Imp. Maj. Do they so indeed? well! they shall not do so long.

Sedit. In your parliament, command you what ye will,

The Pope's ceremonies shall drown the Gospel still.

Some of the bishops at your injunctions sleep;
Some laugh, and go by; and some can play
bo-peep. [heretics

Some of them do nought but search for
Whilst their priests abroad do play the schismatics.

Tell me! in London, how many their oaths
discharge

Of the curates there? yet is it much worse
at large.

If your true subjects impugn their treacheries,
They can fetch them in, man! for Sacrament-
aries,

Or Anabaptists: thus find they subtle shift
To prop up their kingdom: such is their wily
drift.

Get they false witnesses, they force not of
whence they be—

Be they of Newgate, or be they of the Mar-
shalsea. [book;

Peradventure, a thousand are in one bishop's
And, against a day, are ready to the hook.

Imp. Maj. Are those matters true that thou
hast spoken here?

Sedit. What can, in the world, more evi-
dent witness bear?

First of all, consider the prelates do not preach;
But persecute those that the holy Scriptures
teach:

And, mark me this well! they never punish
for popery,

But the Gospel-readers they handle very
coarsely; [iron,

For, on them, they lay by hundred pounds of
And will suffer none with them once for to
common.

Sit they never so long, nothing by them
cometh forth [worth.

To the truth's furtherance that anything is
In some bishops' house ye shall not find a
Testament;

But each man ready to devour the innocent.

We linger a time, and look but for a day
To set up the Pope, if the Gospel would decay.

Clergy. Of that he hath told hisself is the
very ground.

Imp. Maj. Art thou of counsel in this that
thou hast spoken?

Sedit. Yea, and in more than that, if all
secrets might be broken :

For the Pope I make so much as ever I may
do.

Imp. Maj. I pray thee, heartily, tell me
why thou dost so?

Sedit. For I perceive well the Pope is a
jolly fellow,

A trim fellow, a rich fellow; yea, and merry
fellow.

Imp. Maj. A jolly fellow! how dost thou
prove the Pope?

Sedit. For he hath crosskeys with a triple
crown and a cope,

Trim as a trencher, having his shoes of gold;
Rich in his royalty, and angelic to behold.

Imp. Maj. How dost thou prove him to be
a fellow mirry?

Sedit. He hath pipes and bells, with Kyrie!
kyrie! kyrie!

Of him ye may buy both salt, cream, oil, and
wax;

And, after High Mass, ye may learn to bear
the pax.

Imp. Maj. Yea! and nothing hear of the
'pistle and the gospel?

Sedit. No, sir, by the mass! he will give
no such counsel.

Imp. Maj. When thou art abroad, where
dost thou lodging take?

Sedit. Among such people as God did never make :

Not only cuckolds, but such as follow the Pope's laws
In disguised coats, with bald crowns like jack daws.

Imp. Maj. Then everywhere thou art the Pope's altogether.

Sedit. Ye had proved it ere this if I had not chanced hither.

I sought to have served you like as I did King John,

But that Verity stopped me—the devil him poison !

Nob. He is worthy to die and there were men no more.

C. Order. Hang up the vile knave, and keep him no longer in store !

Imp. Maj. Draw him to Tyburn : let him be hanged and quartered !

Sedit. Why, of late days, ye said I should not be so martyred—

Where is the pardon that ye did promise me ?

Imp. Maj. For doing more harm thou shalt soon pardoned be.

Have him forth, Civil Order ! and hang him till he be dead ;

And, on London Bridge, look ye bestow his

C. Order. I shall see it done and return to you again.

Sedit. I beshrew your heart for taking so much pain !

Some man tell the Pope, I beseech ye, with all my heart :

How I am ordered for taking the Church's That 'I may be put in the holy litany

BALE

U

With Thomas Becket, for I think I am as
worthy. [already.

Pray to me with candles, for I am a saint
O blessed Saint Patrick! I see thee, I, verily!
[Exit.]

Imp. Maj. I see by this wretch there hath
been much fault in ye:

Show yourselves hereafter more sober and wise
to be! [treason,

King John ye subdued, for that he punished
Rape, theft and murder, in the holy spirituality:
But Thomas Becket ye exalted without reason,
Because that he died for the Church's wanton
liberty,

That the priests might do all kinds of iniquity,
And be unpunished. Mark now the judgment
Of your idle brains; and, for God's love, re-
pent! [of my rudeness.

Nob. As God shall judge me I repent me
Clergy. I am ashamed of my most vain fool-
ishness. [tion

Nob. I consider now that God hath for Sedi-
Sent punishments great: examples we have in
Brute,

In Catiline, in Cassius, and fair Absalom;
Whom, of their purpose, God always destitute;
And terrible plagues on them did execute
For their rebellion. And, therefore, I will be-
ware [snare.

Lest His great vengeance trap me in suchlike
Clergy. I ponder also that, since the time of
Adam,

The Lord evermore the governors preserved:
Examples we find in Noe and in Abraham,
In Moses and David, from whom God never
swerved.

I will, therefore, obey lest He be with me
displeased. [shield

Homerus doth say that God putteth forth His
The prince to defend when he is in the field.

C. Order. This also I mark: when the
priests had governance

Over the Hebrews, the sects did first arise:
As Pharisees, Sadducees, and Esse[n]es, which
wrought much grievance

Among the people by their most devilish prac-
tice;

Till destructions the princes did devise,
To the quietness of their faithful commons all,
As your grace hath done with the sects
papistical.

Imp. Maj. That point hath, in time, fallen
in your memories.

The Anabaptists, a sect new risen of late,
The Scriptures poisoneth with their subtle al-
legories,

The heads to subdue after a seditious rate—
The city of Münster was lost through their
debate.

They have here begun their pestilent seeds to
sow;

But, we trust in God to increase they shall
not grow.

Clergy. God forbid they should! for they
might do much harm.

C. Order. We shall cut them short if they
do hither swarm.

Imp. Maj. The administration of a prince's
governance

Is the gift of God, and His high ordinance;
Whom, with all your power, you three ought
to support

In the laws of God, to all his people's comfort.
First you, the Clergy, in preaching of God's
word;

Then you, Nobility, defending with the sword;
You, Civil Order, in executing justice.

Thus, I trust, we shall seclude all manner of
vice;

And, after we have established our kingdom
In peace of the Lord and in His godly freedom,
We will confirm it with wholesome laws and
decrees,

To the full suppressing of Antichrist's vanities.

Hic omnes rex osculatur.

Farewell to ye all! first to you, Nobility!

Then to you, Clergy! then to you, Civility!

And above all things remember our injunction!

Omnes una. By the help of God each one
shall do his function!

[*Exit Imp. Majesty.*]

Nob. By this example ye may see, with
your eyes, [used.

How Antichrist's whelps have noble princes
Again, ye may see how they, with prodigious
lies, [cused:

And crafts uncomely, their mischiefs have ex-
Both nature, manhood, and grace they have
abused,

Defiling the law and blinding Nobility—

No Christian region from their abusions free.

Clergy. Mark well the damnable bestowing
of their masses, [king!

With their foundations for poisoning of their
Their confession-drifts all other traitory
passes:

A saint the[y] can make of the most knave this
day living,

Helping their market; and, to promote the
thing,

He shall do miracles; but he that blemish their
glory

Shall be sent to hell without any remedy!

C. Order. Here was to be seen what riseth
of Sedition;

And how he doth take his maintenance and
ground

Of idle persons, brought up in superstition;
Whose daily practice is always to confound
Such as mindeth virtue and to them will not
be bound.

Expedient it is to know their pestilent ways,
Considering they were so busy now of late
days.

Nob. England hath a Queen, thanks to the
Lord above!

Which may be a light to other princes all,
For the godly ways whom she doth daily move
To her liege people, through God's word
special.

She is that angel, as Saint John doth him call,
That with the Lord's seal doth mark out His
true servants,

Printing in their hearts His holy words and
covenants.

Clergy. In Daniel's spirit she hath subdued
the papists,

With all the offspring of Antichrist's genera-
tion;

And now, of late days, the sect of Anabaptists
She seeketh to suppress for their pestiferous
fashion.

She vanquisheth also the great abomination
Of superstitions, witchcrafts, and idolatry,

Restoring God's honour to His first force and beauty.

C. Order. Pray unto the Lord that her grace may continue

The days of Nestor, to our souls' consolation;
And that her offspring may live also to subdue
The great Antichrist, with his whole generation,

In Helias' spirit to the comfort of this nation:
Also to preserve her most honourable Council,
To the praise of God and glory of the Gospel!

PRETIUM XX^s.

THUS ENDETH THE TWO PLAYS OF KING JOHN.



DAVID AND ABSOLOM

[This tragedy in five acts, sometimes attributed to Bishop Bale, is, however, so doubtful an attribution that it is excluded from this volume to appear in one of the "Extra volumes" of fragments and miscellanies occasionally issued by the E.E.D.S. "David and Absalom" is extant in manuscript only—Brit. Mus. Stowe MS. 957. The Stowe collection of manuscripts was sold by Sotheby's privately to Lord Ashburnham half a century ago; and at his lordship's death again sold privately to the British Museum.]

A NOTE-BOOK AND WORD-LIST

INCLUDING

CONTEMPORARY REFERENCES, BIBLIOGRAPHY,
VARIORUM READINGS, NOTES, &c., together
with a GLOSSARY OF WORDS AND PHRASES
now Archaic or Obsolete; the whole
arranged in ONE ALPHABET IN DICTIONARY
FORM

A FORE-WORD TO NOTE-BOOK AND WORD-LIST

Reference from text to Note-Book is copious, and as complete as may be; so also, conversely, from Note-Book to text. The following pages may, with almost absolute certainty, be consulted on any point that may occur in the course of reading; but more especially as regards

*Biographical and other Notes,
Contemporary References to Author and Plays,
Bibliography,
Variorum Readings,
Words and Phrases now Obsolete or Archaic.*

The scheme of reference from Note-Book to text assumes the division, in the mind's eye, of each page into four horizontal sections; which, beginning at the top, are indicated in the Note-Book by the letters a, b, c, d following the page figure. In practice this will be found easy, and an enormous help to the eye over the usual reference to page alone in "fixing" the "catchword." Thus 126a = the first quarter of page 126; 40c = the third quarter of page 40; and so forth.

Abbreviations.

- N.M.C. The Three Laws, of Nature, Moses, and Christ.
G.P. The Chief Promises of God unto Man.
J.B. John Baptist's Preaching in the Wilderness.
T.L. The Temptation of our Lord.
K.J. King John.*

[NOTE.—It has not been thought necessary to repeat, save in exceptional cases, information which appears in the Note-Books attached to other volumes of this series. Especially may those of Heywood, Udall, Anon. Plays, and Lost Tudor Plays be consulted.]



NOTE-BOOK AND WORD-LIST
TO THE
DRAMATIC WRITINGS OF
JOHN BALE, viz. :

The Three Laws of Nature, Moses, and Christ—The Chief Promises of God unto Man—John Baptist's Preaching in the Wilderness—The Temptation of Our Lord—John, King of England

ACCUMBER, "wilt not the rest *accumber*" (G.P. 99d), destroy; see Heywood, *Works*, I., 59a.

ALBIGÈNES (K.J. 219b and c), *i.e.* Albigenses: Bale here refers to common matters of history and tradition, particularly to the crusade proclaimed against them by Pope Innocent III., 1207, and which continued until 1229. Large numbers were put to the sword, many were burned alive, and nameless atrocities perpetrated on men, women, and children alike.

ALEXANDER, the King of Scots (K.J. 247c), Alexander II., who began to reign in 1214.

ALFONSO, King (K.J. 247d), Alphonso IX. (1188–1214), of the Kingdom of Leon.

AMBROSIAIANS (K.J. 193b), reciters or followers of the Ambrosian liturgy, one of four recognised by the Roman Church, the others being the Roman or Gregorian, the Gallican, and the Spanish. St. Ambrose is also supposed to have introduced chanting; he died 397; see Religions.

ANABAPTISTS (K.J. 287a; 291c), these mentions help to fix the probable date of *King John* (q.v.). The sect arose about 1521 ("a sect new risen of late," 291c), and Munster was seized by them in 1534 ("the city of Munster was lost through their debate," 291c), being retaken in the following year. They were known in England before 1549 ("they have begun here their pestilent seeds to sow," 291c).

ANCHORS (K.J. 193b), see Religions.

APPETE, "honour to *appete*" (T.L. 37b), strive after, crave for, covet: Fr. *appeter*.

AUGUSTINES (K.J. 193b), see Religions.

AUSTIN (K.J. 206b), St. Augustine, the founder of the order of the same name. Established in England soon after the Conquest, they remained powerful until suppressed in 1536.

BAGGAGE, "shall this *baggage* put by the Word of God" (T.L. 63d), generic for trash, encumbrances, a good-for-nothing (male or female). Here = the rites and accessories of Catholic ritual and practice. "This popyshe *baggage* of dumme ceremonies."—Olde, *Eras. Par. Eph.*, Prol. Ciiij.

BALE, JOHN (Bishop of Ossory)—"bilious Bale," as he was called by his polemical opponents and enemies, on account of his acerbity of speech—was an Eastern counties man of humble birth, born at Cove, near Dunwich, in Suffolk, on November 21st, 1495. He was the son of Henry and Margaret Bale, whose far from affluent circumstances probably led to his being sent to the Carmelite convent at Norwich to be educated. Thence he proceeded to Jesus College, Cambridge, still remaining, as he himself declares, "in the most profound Ignorance of all the true Learning, and greatest Blindness of Mind, without any *Tutor or Patron*, till the Word of God began to appear in its proper Lustre, and the churches were brought back to the pure Fountains of all Divinity." Then, "by the Means of the most Noble the LORD WENTWORTH," he was "induced to leave the monstrous *Corruption of Popery*, and to embrace the Purity of the Gospel." Soon after, "so that I might never more serve so execrable a beast [*i.e.* the papal church], I "took to wife the faithful Dorothy," in

obedience to that divine command, 'Let him that cannot contain, marry.'" Indeed, his enemies averred that his conversion was influenced thereby. At all events, the change in his religious views roused considerable hostility to the man and subjected him to much persecution. What his fate would have been had he not found a powerful friend in the person of Thomas, Lord Cromwell, it is difficult to say. Cromwell was probably attracted to him by his moralities; recognising in him a man who could strike hard in setting forth the new learning and attacking the old faith. The present volume is full of evidence of the vigour of this trait of his character. He was unscrupulous in attack, and violent to a degree in his language. Naturally, he made enemies, who were not slow in such turbulent times to take any and every advantage which presented itself to do him injury. So bitter a writer against the Church of Rome was he that he succeeded in drawing all writers upon that side of the question, almost without exception, upon himself in most bitter invective whenever they mention him; and his books are particularly prohibited in the *Index Expurgatoria* published in folio at Madrid in 1667. The broad facts of his career as narrated in the *Dictionary of National Biography* (q.v.) reveal a strenuous "fighting" career until, at the age of sixty-four, on his return to England after his third exile, he confessed himself "an old and worn-out man." Bale's first charge was the living of Thorndean, in Suffolk, and even at this early date he was summoned before the Archbishop of York (1534) to answer for a sermon, preached at Doncaster, denouncing Romish usages. When Cromwell fell, Bale had too many enemies to remain in England unless protected by powerful influence, and he therefore, with his wife and family, fled to Germany in 1540, remaining there eight years, being engaged in controversial writing. On the accession of Edward VI. (1547), he was recalled to England, being advanced to the living of Bishopstoke, in Hampshire, and in 1551 was further promoted to the vicarage of Swaffham, in Norfolk. He does not, however, seem to have taken up his residence there. Bale relates that in 1552, while still at Bishopstoke, he was almost on the point of death, when, hearing that the king was in pro-

gress to Southampton, only five miles away, he went to pay his respects to him. "I toke my horse," says he, "about 10 of the clocke, for very weaknesse scant able to sytt him, and so came thydre. Betwixt two and three of the clocke, the same day, I drew towards the place where as his majestie was, and stode in the open strete ryght against the gallerye. Anon, my frinde Johan Fylpot, a gentylman, and one of hys previe chambre, called unto him two more of hys companyons, which in moving their heades towards me, shewed me most frendely countenaunces. By one of these three the kynge havynge informacion that I was there in the strete, he marvelled thereof, for so much as it had bene tolde hym a lytle afore that I was bothe dead and buried. With that hys grace came to the wyndowe, and earnestly behelde me a poore weake creature, as though he had upon me so symple a subject an earnest regard, or rather a very fatherly care." This visit to the king occasioned his immediate appointment to the bishopric of Ossory, which was settled the next day, as he declared afterwards, "*against my will, of the king's own mere motion only, without suit of friends, meed, labour, expenses, or any other sinister means else.*" On the 2d February, 1553, he was consecrated at Dublin, and underwent such persecution from the Popish party in Ireland that barely six months elapsed before he was compelled to leave his diocese, and conceal himself in Dublin. Escaping in a small trading vessel, he was taken prisoner by a Dutch man-of-war, who rifled him of money, apparel, and effects. Driven by stress of weather into St. Ives in Cornwall, he was arrested for high treason, but soon discharged. In Dover Roads he was again put in danger by a false accusation. On arrival in Holland, he was kept prisoner three weeks, but obtained his liberty on payment of a fine of £300. From Holland he retired to Basle in Switzerland, during the remainder of Queen Mary's reign. On the accession of Queen Elizabeth, in 1558, he returned to England; but being disgusted with the treatment he met with in Ireland, he went there no more. He was promoted on the 15th of January, 1560, to a prebend in the Cathedral Church of Canterbury, and died in that city in [or before] November, 1563, in the sixty-eighth

year of his age. Bale was a most voluminous writer in English and Latin, in prose and verse. His dramatic productions were some twenty-two in number, taking his own list as the authority; only those included in the present volume are extant. He was an equally prolific writer on controversial and ecclesiastical matters: many of the latter have been reprinted by the Parker Society. As for his dramatic productions, most of them seem to have been produced in his younger days soon after his conversion, and to have been the chief medium of his attack upon the Catholic position and his defence of the reformed teachings. Something of his method may be learnt from his own words: "What a do I had that Daye with the Prebendaryes and Prestes about wearinge the Cope, Croser, and Myter in Procession, it were to muche to write," says he. "I toke Christes Testament in my Hande, and went to the Market Crosse (in Kilkenny), the people in great Nombre folowinge. There toke I the XIII. Chap. of S. Paule to the Romanes, declaringe to them breuely what the Autoritie was of the worldly Powers and Magistrates, what Reuerence and Obedience were due to the same. In the meane Tyme, had the Prelates goten II. disgyssed Prestes, one to beare the Mytar afore me, and an other the Croser, makinge III. Procession Pageauntes of one. The yonge men, in the Forenone, played a *Tragedye of Gods Promyses in the olde Lawe*, at the Market Crosse, with Organe, Plainges, and Songes very aptely. In the Afternone agayne they played a *Commedie of Sanct Johan Baptistes Preachinges, of Christes Baptisyng, and of his Temptacion in the Wildernesse*, to the small Contentacion of the Prestes and other Papistes there." It is a curious point that several of Bale's plays were written in the year 1538, soon after Henry VIII. may be said to have finally and irrevocably broken with Rome. But the King's views, being in the main swayed by domestic and political reasons, and not by religious conviction, made the residence in England of such an uncompromising and outspoken partisan as was Bale somewhat a matter of risk to him, though others, Udall for example, managed to steer clear of harm's way by a less violent attitude. I do not, and cannot, pretend in this outline sketch to enter further into

Bale's ideas, aspirations, methods or influence: the story is too long a one to find room for the telling, and too important and interesting to bear much condensing. But, for the sake of future reference, it may not be out of place, or altogether devoid of service, to indicate a few of the sources from which the student may obtain a critical if varying estimate of the man and his work. For this, and the rest, too, the plays now first collected will speak with no uncertain voice. Bale thus enumerates others of his dramas, mainly founded on Scripture history, notably on the life of Christ:—*Of Christ when He was Twelve Years Old*, one comedy—*Of His Baptism and Temptation*, two comedies—*Of Lazarus raised from the Dead*, one comedy—*Of the Council of the Bishops*, one comedy—*Of Simon the Leper*, one comedy—*Of the Lord's Supper and Washing the Feet*, one comedy—*Of the Passion of Christ*, two comedies—*Of the Sepulture and Resurrection*, two comedies. Others non-scriptural were *Upon Both Marriages of the King*—*The Treacheries of the Papists*—*Against the Adulterators of God's Word*—*Of the Impostures of Thomas à Becket*—*Of the Corruptions of Divine Laws*—*The Image of Love*. These seventeen, two of which only are extant, and are given, together with three others, in the present volume, make up twenty of the twenty-two plays which Bale himself speaks of having written: the attribution to him of *David and Absalom* (page 295) would appear, however, to be beside the mark. [The reader is further referred to the *Dictionary of National Biography*, s.v. Bale—to a curious manuscript note prefixed to the British Museum copy of *The Three Laws* (C. 34a, 12)—to Herford's *Literary Relations of England and Germany in the 16th Century* (see Index, s.v. Bale)—to Snell's *Age of Transition*, I., 17-21—to Schroerer's Introduction to *The Three Laws* (Halle, 1882)—to Hazlitt's *Dodsley*, Vol. I.—&c., &c.]

BASILS (K.J. 193c), see Religions.

BEGGING ORDERS (K.J. 222d), monastic orders, which, by their rule, were forbidden to acquire landed property in any manner whatsoever, but were compelled to subsist on alms, in many instances in their early history, and in some cases even now, in some coun-

tries under the Roman obedience, actually gathered by begging. They at first consisted of the Carmelites, the Dominicans, and the Franciscans. In the latter half of the century the Augustinians became a mendicant order, and the Servites were recognised by Pope Innocent VIII., in 1487, as a fifth mendicant order. Hallam notes that these new preachers at first were received with approbation by the laity, whose religious zeal depends a great deal upon their opinion of the sincerity and disinterestedness of their pastors. It is noticeable that the supineness and corruption which they imputed to the secular clergy came, in time, to be imputed to them also.

BELL, "a bell to hang upon your hog" (N.M.C. 64b).

St. Antony was the patron saint of swineherds: see *Slang and its Analogues*, s.v. Antony-pig and Tantony.

BENEDICTINES (K.J. 193a), see Religions.

BENEDICTUS (N.M.C. 79b to 82a), the name of a portion of the Mass Service in the Church of Rome beginning "Benedictus qui venit," following the Sanctus. In the English Church the hymn of Zacharias (Luke i. 68) is used as a canticle in the Morning Service. The arrangement adopted by Bale is curious. He has taken the first two or three words, and the last two or three words, in each verse of the Latin version, and wedged his own matter in between. One or two obvious misprints have been put right.

BENET (K.J. 206b), see Religions.

BENNO, BISHOP (K.J. 204b). Benno (or Bennon) was, according to the table in the "Viès des Saints" of the Petits Bollandistes, Bishop of Misne (or Meissen), in Bavaria, with a feast day on the 16th June. He took sides with Pope Gregory VII. in his dispute with the Emperor Henry, and was in consequence banished. Later he preached to the Slavs inhabiting the banks of the Elbe, and converted thousands of them.

BERNARD (K.J. 193b, 206b), St. Bernard of Clairvaux and the founder of many monasteries: see Religions.

BESS, see *Anon Pl.*, 2 Ser. (E.E.D.S.), s.v. Bessie.

BISHOPS, "four of the bishops" (K.J. 215d), a reference to the act of three bishops (not four) in publishing the interdict in 1208. The three mentioned in the *D.N.B.*

are London, Ely, and Worcester (not Winchester). Eustace of Ely is the only one of whom there is a notice in the *D.N.B.*

BLACK ALLEY, BRETHERN OF THE (K.J. 193c), see Religions.

BLAIN, "boil, blotch or *blain*" (N.M.C. 9a), a boil: the word survives in *chilblain*. "Itches, *blains*, Sow all th' Athenian bosoms, and the crop Be general leprosy!"—Shakspeare, *Timon* (1609), iv., 1.

BLOOD-SUPPERS (K.J. 223c), blood-suckers.

BONHAMS (K.J. 193c), see Religions.

BOROWS, "In *borows* and in bowers" (N.M.C. 37a), ? castles, or towns.

BOSTON, OUR LADY OF (N.M.C. 63c), see other volumes of this series.

BRIBE, "*bribe* no man's good" (N.M.C. 82c), plunder, pillage, rob, steal. "Ther is no thief withoute a lowke That helpeth hym to wasten and to sowke Of that he *brybe* kan, or borwe may."—Chaucer, *Cant. Tales* (1383), 4.417.

BRIDGETS (K.J. 193b), see Religions.

BROOM, "Broom, broom, broom," &c. (N.M.C. 10c), Infidelity here sings snatches only of a song which was obviously very much older than the record of an entry in the Stationers' Registers, by which William Griffith was licensed in 1563-4 to print a ballad entitled "Buy, Broomes, buye." See Wilson's *Works* (E.E.D.S.), s.v. "The Three Ladies of London."

BURY, "when we went to *Bury*" (N.M.C. 30a), Bury St. Edmunds: see other volumes of this series.

CAMALDULENSERS (K.J. 193b), see Religions.

CANTERBURY, "all *Canterbury* monks are now the realm exiled" (K.J. 224c). When the Pope consecrated Stephen Langton Archbishop of Canterbury, John, on finding the monks meant to adhere to him, ordered an armed force to turn them out of their home, and seize their property.

CARM, "and old nun and a *Carm*" (N.M.C. 29b), Carmelite: The order established itself in England

about 1240, and ultimately had forty houses in this country. Also called the White Friars and the Order of St. Mary of Mount Carmel.

CARTHUSIANS (K.J. 193*b*), see Religions.

CAUTELS, "through *cautels* and delays (N.M.C. 41*d*)—" *cautels* of the law" (K.J. 231*a*), tricks, stratagems, devices: see other volumes of this series.

CELESTINES (K.J. 193*c*), see Religions.

CHA (N.M.C. 16*d*), the dialect—there is little enough in this or others of Bale's plays—is that conventional to early dramas.

CHEANES (K.J. 259*c*), apparently a variant of "chains."

CHICKOCK, see Hickock.

CIST'IAN (K.J. 224*d*), Cistercian: see Religions.

CLARINES (K.J. 193*c*), see Religions.

CLOIN, "I can so *cloin* and clatter" (N.M.C. 18*a*), *i.e.* *cloy*=to share booty, either by force or agreement: hence Cloyner. "They are sure to be *clyd* in the night by the angler, or hooker, or such like pilferers that liue upon the spoyle of other poore people."—Rowlands, *Martin Mark-all* (1610), p. 8 (H. Club's Repr., 1874). "I met a Dell, I viewed her well, She was banship to my watch; So she and I did stall and *cloy*, Whatever we could catch."—Head and Kirkman, *Canting Song*, in *English Rogue* (1622).

CLUNIACS (K.J. 193*b*), see Religions.

COKE (N.M.C. 12*b* and *c*), fool: the play on words—Sir Huddypeak, cuckoldry, coke-old (*i.e.* old fool with an eye on cuckold)—reminds one of the modern jest of "horse-chesnut" and "chestnut-horse."

COLUMBINES (K.J. 193*c*), see Religions.

COMMISED, "Ham *commised*" (G.P. 97*d*), committed.

COMPLINE, "yesternight at *compline*" (N.M.C. 29*a*), the last part of the daily office in the Roman Church, said immediately after vespers, and sometimes as a public service.

COTH, "such a cumbrous *coth*" (N.M.C. 16*d*). Halliwell has *coth*=disease.

CRUCIFERS (K.J. 193*b*), see Religions.

CULLY, "my gel'ver and my *cully*" (N.M.C. 19a), an old endearment: still generic and serviceable. Primarily *cully*=(1) a man, companion, honest or otherwise; and (2) a fop, lady's man, &c.; hence (3) darling, sweetheart; but in truth context alone can guide to the exact shade of meaning. This is an earlier example of *cully* in any sense by a century and a quarter than is given in the *Oxford Dictionary*, or in my own *Slang and its Analogues*! These early plays are replete with quotations and matter that will come in very serviceably for the supplementary volume to the great Oxford undertaking.

CURE, "left to man's *cure*" (N.M.C. 13d), care: cf. "*cure* of souls."

DANE (N.M.C. 49d), the meaning of the passage is clear enough, and needs no further comment here. But a curious and interesting sidelight is obtained in a contemporary writer who ventured on the ice of "popular etymology" and came to grief like many a later imitator. It seems, too, almost impossible to doubt that Bale had the self-same passage in mind when writing *The Three Laws*. "These Danys before were so proud, that they kept the husbandmen lyke vyleyns; . . . the husbandmen called them Lorde Dane, which word now we use in obprobrye callynge hym that we rebuke Lurdayn."—Rastell, *Pastyme* (1529), 131 (1811). This chance-shot derivation, says Dr. Murray, influenced Lurden (*O.E.D. q.v.*) in many later examples. There is likewise probably a play on *Dane* and *Dan* (Lat.=Lord, sir), a common title for a cleric.

DARVELL GATHIRON (K.J. 229c), "an huge great image," to which miraculous powers were imputed, brought out of Wales, and burnt in 1538, with a priest of the name of Forest. *Vide* Hall's and Stow's *Chronicles*, and Sir H. Ellis's *Letters on English History*, 1st Series, ii., 8a.

DAVID AND ABSOLOM. A note will be found on page 295.

DECKED, "The fellow is *well decked* . . . *well necked* . . . *knavebald* and *piepecked*" (N.M.C. 23a), i.e. for the purpose in view is well ordered or equipped in suitable array or disguise; is (?) bold as a knave,

or (?) bald because old in knavery; *piepicked* should be *pie-pecked* (generic abuse: see *O.E.D.* s.v. Pie 5).

DEPURING, "*depuring* these laws" (N.M.C. 74b), purifying. "As golde in fire is fyned by assay, And at the teest silver is *depured*."—*MS. Ashmole*, 39, f. 46.

DIEU-VOUS-GARDE (N.M.C. 53c), a salutation, "God save you!" Still in use in Scots Masonic lodges as a salute. "A beck as good as a *dieu-gard*."—Heywood, *Works* (E.E.D.S.), II., 29d.

DIMISINES (K.J. 193c), see Religions.

DOMINIC (K.J. 206b), see Religions.

DONATES (K.J. 193c), see Religions.

DORTER, "keep the *dorter*" (K.J. 204d), a dormitory: in this instance collective for the sleeping apartments of a monastery.

DRINK, "ye shall *drink* . . . ere I go" (N.M.C. 35d), generic for to taste, to suffer: here=be beaten. The usage is old (see Cotgrave). *Drink* was formerly used to express many things besides the imbibing of liquor; hence "to *drink* (=to smoke) tobacco"; "to *drink* (=experience) the wrath of God"; "to *drink* (=breathe) the air": see Udal, *Works* (E.E.D.S.), 125, s.v. Drink. "Ye shall *drink* of the whip."—*Jacob and Esau*, Anon. Plays, 2 Ser. (E.E.D.S.), 78d.

ELEN (K.J. 206b), see Religions.

ENGLAND, "for three hundred years all *England* shall it rue" (K.J. 208c), actually the period between King John's submission to, and Henry VII.'s successful repudiation of, Papal authority was rather severe; but the round figures naturally served Bale.

ENPRENT, "*Enprent* their declaration of my sweet promises" (N.M.C. 74d), impress, imprint. "That had been *enprinted* by a mystical derke colour of speaking."—Udal, *Luke* iii.

ENSIFERS (K.J. 193b), see Religions.

ESTERLINGS (K.J. 247d), generic for the invaders from the east: Bale is not, however, always innocent of anachronisms.

EUSTACE . . . OF ELY, see Bishops.

EXTERNE, "outward and *externe*" (J.B. 134*b*), external : see Nares.

FACSIMILE TITLE-PAGES, &c. Portrait of John Bale (frontispiece); Title-page of "The Laws of Nature, Moses, and Christ" (page 1); Title-page of "The Temptation of Our Lord" (page 151).

FALL, "to the faith of my first promise *fall*" (N.M.C. 7*d*)—"no man to the truth can [*fall*]" (G.P. 85*b*), arrive at, come to, "tumble."

FERIES, "on Sundays and other *feries*" (N.M.C. 29*d*), holidays. "I gan remembre of hyze *ferye*, That callid is the Circumcisioun."—Lydgate, *MS. Soc. Antiq.* 134, f. 20.

FLAMINES (K.J. 193*c*), see Religions.

FLAUNS, "*flauns* and pigeon pies" (K.J. 176*c*), Halliwell says "a custard, generally made in raised paste. The term is common in ancient receipts, and a kind of pancake was also so called."

FOISON, "he shall have no *foison*" (N.M.C. 16*b*)—"never have *foison*" (K.J. 264*b*), ? chance, opportunity, plan, contrivance. "The paiens were so ferd, thei myght haf no *foyson*."—Robert de Brunne, p. 17.

FOLT, "a napkin *folt*" (N.M.C. 20*a*), folded.

FORT, "made the *fort*" (N.M.C. 28*d*). I suspect that *fort* is a misprint for *sort*, the sense thus being "made one of the company: in present text *thee* should then read *the*."

FRANCIS (K.J. 206*b*), see Religions.

FRIENDS, "please thy *friends* both" (N.M.C. 82*c*), parents: cf. modern legal survival, "next friend." "She is promised by her *friends* unto a gentleman."—Shakspeare, *Two Gentlemen of Verona* (1595), iii. 1.

FROITER, "keep the *froiter*" (K.J. 204*d*), i.e. *frater*, a refectory. "Freres in his *fraytour* shul fynden a keye."—P. *Plowman*, 6,253.

FULIGINES (K.J. 193*c*), see Religions.

GAITURE, "by your stature . . . your ancient *gaiture* . . . such a *rature*" (N.M.C. 11*d*), *gaiture* and *rature* are nonce words to supply the rhymes (needed for the Skeltonical measure) with "Nature" and "stature"—

probably from *gait* (=mien, appearance, carriage) and rate (=estimation, valuation, rating).

GATHIRON, see Darvell Gathiron.

GEL'VER, "My *muskin* and my *mully*, My *gel'ver* and my *cully*" (N.M.C. 19a), like "bully" in the previous line, which is common enough, these are likewise terms of endearment; *muskin*=mousekin, and *mully* is probably a variant of "mullin" or "mulling," influenced by the exigency of the rhyme with *cully* (q.v.). *Gel'ver*=gillyflower: see Nares, s.v. *Gelofer* and *Gillofer*. "He calleth me his whytyng, His mullyng and his mytyng."—Skelton, *Elin. Rummung*, 224.

GILBARD (K.J. 206b), see Religions.

GILBERTINES (K.J. 193b), see Religions.

GILES OF HERTFORD, see Bishops.

GOD'S PROMISES (OR THE CHIEF PROMISES OF GOD UNTO MAN). The text will be found on pages 83-125. It is taken from the only known copy of the first impression, now in the British Museum (C. 34, c. 2), the title-page of which is mutilated. From the date, "Anno Domini MDXXXVIII.," only words and parts of words are left, viz., the *ord* of "word," the *w* of "which," and the words "of God." The rest has been supplied. This copy formed part of what is known as the Garrick Collection, and probably it came to the great eighteenth century actor from the Harley Library through Robert Dodsley, who included the interlude in the first (1744) edition of the collection of old English plays known by his name, with the following note: "This antient piece I found in the Harleian Collection of Old Plays, consisting of between 600 and 700, which are now in my possession." Another impression appeared in 1577, by which time so entirely forgotten had the 1538 edition become that the later edition was earmarked "now fyrst imprynted." The title-page of this edition, according to Hazlitt and Greg, runs as follows:—"A Tragedye or enterlude manifesting the chefe promyses of God vnto man by all ages in the olde lawe, from the fall of Adam to the incarnacyon of the lorde Jesus Christ. Compyled by John Bale. An. Do. 1538, and now fyrst imprynted 1577. [List of Characters:]

John Charlwood for Stephen Peele. 1577. [4to. B.L. 16 leaves]." A copy is recorded as having passed through the Steevens, Roxburghe, and Jolley sales, but it is not now traceable. Query: Did it pass into one of the Royal libraries? In the Museum copy of the 1538 edition there is this manuscript note: "At the sale of the late George Steevens Esquire's Books, May 1800—No. 1221. 'Bale (John). Tragedie, or Enterlude, manyfesting the chiefe promises of God vnto Man, compyled An. Do. 1538. b. l. 4^{to}. Now first impr. at Lond. by John Charlewoode, 1577,' was sold to Mr. Nicol, the King's bookseller, for twelve pounds fifteen shillings." In more modern days *God's Promises* has been included in all editions of *Dodsley's Old Plays* (1744, 1780, 1825, and 1876). The present text has been collated anew for me with the B.M. copy. Bale, in his "*Vocacyon to the Bishoprick of Ossory*," informs us that his *Comedy of John the Baptist*, and his *Tragedy of God's Promises*, were acted by the youths upon a Sunday, at the Market-cross of Kilkenny: see Bale. *Variorum Readings, Corrigenda, Latin Quotations, &c.*—[Interlocutors . . .], these, as indicated, are not in the original—"Without whose knowledge no man to the truth c[an fall]" (85b), a restoration of Hazlitt's who wrote (*Dodsley*, I., 285), "the old copy from which this dramatic piece was first reprinted by *Dodsley*, and subsequently by *Mr. Reed*, having been damaged, and a part of the leaf lost, it was not possible to ascertain exactly the last word of this line: it was therefore supplied by conjecture, and not very happily: the line has till now [*i.e.* till Hazlitt's text] stood—'Without whose knowledge no man to the truth can come.' But the form of the stanza, and the rhyme in the next line, shows decidedly that this is wrong." The emendation is undoubtedly justified. Bale himself, in *The Three Laws*, ante 7d, uses an almost identical phrase, "to the faith of my first promise fall." See Fall—"what he forbode: that man" (85c), in original, *forbode*. That "no trifling sport" (85d), orig. defective "stomach cheer" (85d), original defective—"his first chapter write" (86a), so in original: Hazlitt has *writes*—"Without separation . . . countenance" (86d to 87a), the letters and words commencing these ten lines, which are given

in italic, as follows, are torn off in the original: *Without, True, Since, Joined with, All things were, In heaven, Without his, That was, Each has*—" *Hic præceps . . . resurgit* " (87d), " Here Adam falls prone to the ground and after the fourth verse gets up again ": stage direction—" *Tunc sonora voce . . . cantare* " (92b), " Then, in a loud voice, sunk upon his knees, he begins the Antiphon ' *O Sapientia,*' which, he having in the meantime gone out, is taken up by the chorus with the organ." " Or to the same air it may be possible to sing it thus in English ": stage direction—" that on earth do stir " (93b), in original *stere*—" *Magna tunc voce . . . eodem tono* " (97b), " Then, falling on his knees, with a loud voice he begins the Antiphon ' *O oriens splendor,*' &c., which the chorus and organ take up as above. Or in English to the same tune ": stage direction—" *Tunc alta voce canit Antiphonam . . . hoc modo* " (102c), " Then with a loud voice he sings the Antiphon ' *O rex gentium,*' the chorus and the organ taking it up, as at first. Or in English in this manner ": stage direction—" *Clara tunc voce . . . canat* " (107d), " Then in a clear voice he begins the Antiphon ' *O Emmanuel,*' which the chorus (as at first) take up with the organ. Or let him sing in English ": stage direction—" *fluentem lac et mel* " (108b), " flowing with milk and honey "—" *Canora voce tunc . . . Anglicè* " (112c), " Then he begins the Antiphon ' *O Adonai*' in a tuneful voice, which, as at first, the chorus takes up with the organ. Or in English ": stage direction—" a law in Mount Sinai " (112d), original *Syna*—" *Concinna tunc voce . . . hoc modo canat* " (117c), " Then in a pleasing voice he begins the Antiphon ' *O radix Jesse,*' which is taken up by the chorus and organ. Or in English let him sing in this manner ": stage direction—" *Hic extendens Dominus manum, labia Joannis digito tanget, ac ori imponet auream linguam* " (120d), " Here the Lord, stretching forth his hand, touches John's lips with his finger, and implants in his mouth the golden tongue " (tongue, of course, for speech): stage direction—" *Super quem . . . sancto* " (121c), " Upon whom thou shalt see the spirit descending and remaining upon him, he it is who baptizes with the Holy Spirit "—" *Resona tunc . . . sermone sic* "

- (123c), "Then in a strong voice he begins the Antiphon 'O Clavis David,' which is taken up, as at first, by the chorus and organ. Or, in the English speech thus": stage direction—"after that *came* . . . the very *lamb*" (124b), in original *cam, lam*.
- GOMOR (sometimes GOMORRE) (N.M.C. *passim*), so in original.
- GOP, "Gop, with a vengeance" (N.M.C. 35b), Go up!
- GRANDMONTENSERS (K.J. 193a), see Religions.
- GRESINGS, "here are *gresings* made" (T.L. 161a), flight of steps.
- HALES, "the blood of *Hales*" (N.M.C. 30a), see Heywood's *Works* (E.E.D.S.), I., 239c, s.v. Hales: also other volumes of this series.
- HERBOUR, "*herbour*, food, and apparel" (J.B. 134c), lodging.
- HERMITS (K.J. 193b), see Religions.
- HICKOCK—CHICKOCK—PICKOCK (N.M.C. 20b and c), as in original, substituting "y" for "i," the rhyme having obviously influenced the word-formations. *Hickock*=hiccough (Florio, p. 501), whence *chickock* (?) and *pickock*; the latter is probably meant for *peacock*, used as a comic or sarcastic endearment.
- HISSELF (N.M.C. 60b), see also 65d.
- HOLD, "*hold* no man's wife" (N.M.C. 82c), in the senses now mainly archaic or legal—"use," "possess": cf. "to have and to hold" (*Sol. of Mat.*); N.M.C. 8a (=take); *Queen Hester* (*Anon. Pl.*, 2 S.), 274d.
- HONOFRINES (K.J. 193c), see Religions.
- HORRIBLE, "In his first chapter this *horrible* sentence is" (N.M.C. 62b) used in its old sense of "fearful," rather than in its modern signification.
- HOSPITALLERS (K.J. 193c), see Religions.
- HUNGARIES (K.J. 193c), see Religions.

ICH, see Cha.

ILLUDED, "illuded by false hypocrisy" (N.M.C. 27c), deceived, mocked, imposed upon. "[He] falsed oft his blowes, t' *illude* him with such bait."—Spenser, *Fairy Queen* (1590), II. v. 9.

INDIANS (K.J. 193b), see Religions.

INFECT, "with viciousness *infect*" (N.M.C. 3d), infected.

INGHAM TRINITY (N.M.C. 34c, 63c), see "Lost" Tudor Plays (E.E.D.S.) s.v. Macro Plays.

JACOBITES (K.J. 193b), see Religions.

JERONIMITES (K.J. 193c), see Religions.

JHENET (K.J. 206b), see Religions.

JOHN BAPTIST'S PREACHING IN THE WILDERNESS. The text will be found on pp. 127-150. No copy of the original edition, which, says Hazlitt, was a black-letter quarto of nine leaves, is now traceable; and the present text is taken from the reprint in the Harleian Miscellanies, Vol. I., ed. Park. Little is known about the play beyond this, that it was one of those which Bale himself informs us in his "*Vocacyon to the Bishopricks of Ossory*" was acted by the youths upon a Sunday at the Market Cross of Kilkenny: see Bale. The notes *infra* distinguished by "(H)" are marginal readings in the Harleian reprint. *Corrigenda, Latin Quotations, Notes, &c.*—"The Kingdom of Christ will now begin to spring" (129b), "Our King being ready to shake off the Popish superstition" (H)—"the preaching of his New Testament" (129b), "in opposition to the traditions of the Church of Rome" (H)—"given to *novelties*" (129d), "traditions" (H)—"heavenly *verities*" (129d), "preached by the reformers" (H)—"*Ad Deum convertitur turba vulgaris, et peccata sic confitetur*" (133d), "The common people is (are) turned to God, and thus confesses (confess) its (their) sins"—"*Hunc tunc baptisat Joannes flectentem genua*" (134a), "John then baptizes him, on bended knees": stage

direction—" *Eo exeunte, Publicanus coram Deo peccatum agnoscit* " (134d), " He going out [that is, *Turba vulgaris*], the Publican confesses his sin before God "—" *Illum tunc baptizat Joannes incurvantem genua* " (135a), " John then baptizes him, on bended knees " [*Flectentem* (134a) and *incurvantem* have practically the same meaning here]: stage direction—" *Eo decedente, Miles sua confitetur scelera* " (135d), " He going out [i.e. the Publican], the soldier confesses his evil deeds "—" *Illum tunc baptizat Joannes in genua procumbentem* " (136b), " John then baptizes him, resting on his knees ": stage direction—" *Eo locum deserente, intrant Pharisæus ac Sadducæus. Interim Joannes Baptista alloquitur populum* " (137a), " He [i.e. the soldier] having left the place, the Pharisee and Sadducee come in. In the meanwhile John addresses the people ": stage direction—" *Invicem alloquuntur* " (137d), " They speak by turns " [i.e., The Pharisee and Sadducee]—" *new learning* " (137d): " This is the term given to the Reformer's preaching the gospel by the priests of the Church of Rome " (H)—" *Et vertens se ad Joannem, dolose illum alloquitur* " (138a), " And turning himself to John, he addresses him craftily "—" *De Christi baptismo* " (139b), " Concerning the baptism of Christ " (this is printed as if it were the name of one of the speakers, which it clearly is not)—" *Hic protensis manibus baptismo illum prohibet* " (144d), " Here, with hands extended, he [i.e. John] prohibits him from baptism ": stage direction—" *Hic Joannem sublevat Jesus, ac eius baptismo se submittit* " (146c), " Here Jesus raises up John, and submits himself to his baptism ": stage direction—it seems to be assumed that John was kneeling—" *In terram procumbens Jesus tunc dicit, Deo gratias* " (146c), " Jesus, prostrating himself to the ground, then says, Thanks to God! ": stage direction—" *Descendit tunc super Christum spiritus sanctus in columbæ specie, et vox patris de cælo audietur hoc modo* " (147a), " Then the holy spirit, in the guise of a dove, descends upon Christ, and from heaven the voice of the Father may be heard in this fashion "—" *Tunc cælum inspiciens Joannes, incurvat genua* " (147c), " Then John, gazing up into heaven, bends his knees ": stage direction—" *Et expansis ad cælum manibus, canit*

Joannes " (148a), " And John, with his hands spread up towards heaven, sings " : stage direction.

JOHN, KING OF ENGLAND. The text (pp. 171-294) is taken from John Payne Collier's version printed by the Camden Society in 1838, since which time it has been reprinted by Prof. Manly in his *Specimens of the pre-Shakespearean Drama*, vol. i., he, like myself, having had to depend on the Camden Society's text. The author's original manuscript is in the library of his Grace the Duke of Devonshire, and though permission to collate would, I believe, as in other cases, have been readily granted, yet the circumstances of time and place were not favourable except at the price of very long delay. I hope later on to collate the present text with the manuscript, and to communicate the result in some way to the subscribers of the E.E.D.S. I am also, for the same reason, equally dependent on Mr. Collier's account of the state and condition of the manuscript. It is best to give his own words :—" About half of it, including all the later portion, is in the handwriting of John Bale, Bishop of Ossory, and the rest is throughout carefully corrected by him, with various passages of greater or of less length inserted, which, after the copy had been made by the scribe he employed, he thought it right to add, to render the production more complete. The name of Bale nowhere occurs; but there can be no doubt of his authorship, not only from a comparison with existing autographs, but from the fact, that in his *Scriptorum Illustrium majoris Brytanniæ, &c., Summarium*, p. 702, he enumerates *De Joanne Anglorum rege* as one of his twenty-two dramatic works in idiomate materno. The copy of the *Summarium, &c.*, in the British Museum, which belonged to Bale, has many notes in the same handwriting as the MS. from which the ensuing impression has been taken. The drama is divided into two parts or plays, and in this respect it accords with the description given by Bale, in the work above cited, of his *De Joanne Anglorum rege*. It has only recently been recovered from among some old papers, probably once belonging to the Corporation of Ipswich, and its existence was not known when I published *The History of English Dramatic Poetry, &c.*, in 1831. From private hands it was transferred

to the matchless dramatic collection of the Duke of Devonshire. Bale was a native of Suffolk; but in what way his *Kynge Johan* came into the possession of the municipal body of Ipswich it would be vain to inquire: possibly it was written for it; and we may reasonably conjecture that it was performed by the guilds or trades of the town, in the same manner as the guilds or trades of Chester, Coventry, York, and other places, at an earlier as well as at a later period, were in the habit of lending their assistance in the representation of Scriptural Dramas. Bale especially points out [272c and d] the charitable foundations which King John had established in some of the large towns of Suffolk, 'Great monymentes are in Yppeswych, Donwych, Berye, Which noteth hym to be a man of notable mercye.' At the end of the manuscript we meet with these words, 'Thus endeth the ij playes of Kynge Johan;' but it is not possible now to ascertain precisely where the first play ended and the second began. There is [see *Var. Read.* infra 251a and 254a] a defect in the manuscript, the probability being that one of the additions made by Bale, and intended by him to separate the two parts of the drama, has been irrecoverably lost. In the original manuscript the names of the different characters are inserted at length, but the spelling of them is often merely arbitrary. . . . In the portion of the play copied for Bale, in another handwriting, but corrected by him, England is usually spelt "Ynglond," but in that portion of the play which he penned himself, it is spelt "England." . . . In the same way Bale's scribe usually spelt Civil Order with an S., and Bale himself with a C. No list of the characters is given at the commencement or conclusion of the performance. The *date* of *King John* is uncertain: it was probably written before the death of King Henry VIII., as "Imperial Majesty" is seemingly intended to typify that monarch (see 277-292), and the allusion contained in the line, "Of the Christian faith, play now the true defender" (282a), would place it between 1534-47, during which period the Reformation was, roughly speaking, begun and completed as far as Henry VIII. was concerned, the title "Fidei Defensor" having been conferred by Leo X. on Henry in 1521 for the tract against

Luther on behalf of the Church of Rome, then held *Domicilium fidei Catholicæ*. As Collier points out, the introduction of the name of Darvell Ganthiron (229c) establishes the fact that the line was written after 1538. Taking this allusion in conjunction with the influence (so clearly established by Herford in his *Literary Relations of England and Germany in the 16th Century*, pp. 135-8) traceable in *King John* of Lyndsay's *Satire of the Three Estates* (1535-9), and Kuchmayer's *Pammachius* (1538), and the fact that Bale's dramatic activity commenced or was spurred to activity in 1538 (no less than four of his dramas bear this date) we may fairly, I think, take this year as the upward limit. The downward limit would not be far off. *King John* would probably be written while Bale's mentality was soaked and fever-hot with *Pammachius*, which he translated. As *King John* was obviously intended to promote the Reformation, as Bale fled in 1540 to Germany having previously held the living of Thorndean in Suffolk, and having regard to the Eastern counties' connection of the play—for these reasons I venture to submit that the date may approximately be fixed as between 1538 and 1540, say in 1539. Of course, as is usual in early plays, there are allusions which seem to make for a much later date, but also, equally as a matter of course, these may well be regarded as later interpolations. For example, it is clear that at one representation Queen Elizabeth was on the throne (293b), but on the whole the topical allusions throughout the drama tend to confirm the dates suggested. The reference to John Leland, the antiquary, who died in 1552, is probably an interpolation, as most likely was the reference to the Queen. At another point (293d) we have, "And now, of late days, the sect of Anabaptists"; also (291b), "the Anabaptists, a sect now risen of late"; "the City of Munster was lost (291c) through their debate"—all these point to a period prior to Bale's flight: had he been resident in Germany at the time he would have known the rise of "the pestilent sect" dated from 1521, whereas in England it was quite correct in 1535-40 to describe them as "new risen of late." They began to be "known" about that time in this country, several Anabaptists

being executed for heresy and rebellion. From start in Saxony in 1521 down to their act of regicide in England in 1649, they ever proved themselves true followers of "the Church militant" in the most literal sense of the phrase. The design of purpose of the play being to further or consolidate the Reformation somehow—honestly or unscrupulously, but anyhow—the unsuccessful contest of King John with the Papacy would readily suggest itself to a man of Bale's acumen and temperament. What is not so clear is the motive or incentive that Bale had for "whitewashing" King John and writing him up as against the Church. However, the result was a powerful, if not the most forcible, indictment possible of the Roman position—a violent and unrelenting piece of polemics in an age when hard-hitting was the order of a day that indeed furthered English liberty—but a cause which, in its inception, in its progress and in its final victory was characterised by the grossest partisanship and bigotry. Herford thinks *King John* the most original of Bale's works, and as Collier long ago pointed out Bale struck out a line hitherto unknown. "He took some of the leading and popular events of the reign of King John, his disputes with the Pope, the suffering of his kingdom under the interdict, his subsequent submission to Rome, and his imputed death by poison from the hands of a monk of Swinstead Abbey, and applied them to the circumstances of the country in the latter part of the reign of Henry VIII." He continues: "This early application of historical events of itself is a singular circumstance, but it is the more remarkable when we recollect that we have no drama in our language of that date, in which personages connected with, and engaged in, our public affairs are introduced. In *Kynge Johan* we have not only the monarch himself . . . but Pope Innocent, Cardinal Pandulphus, Stephen Langton, Simon of Swynsett (or Swinstead), and a monk called Raymundus; besides abstract impersonations, such as England, who is stated to be a widow, Imperial Majesty [i.e., Henry VIII.], who is supposed to take the reins of government after the death of King John, Nobility, Clergy, Civil Order, Treason, Verity, and Sedition, who may be said to be the Vice or Jester of the piece. . . ."

Variorum Readings, Latin Quotations, Corrigenda, Amendments, Suggestions, &c. [It is probable, &c.] (173*b*), Collier when printing the play for the Camden Society made a similar suggestion and pointed out that Bale in his *Script. Illustr. M. Brytan. Summ.* gave the following as the Latin translation of the commencement of his English play, *De Joanne Anglorum rege: Quum Deus æterno beneficio*. It seems to require some introduction besides the speech of King John, before the entrance of England—"Thou oughtest to say *them* good" (176*b*), in original *then*, but I note that Manly queries it and suggests *them*: I did not see the latter text until my own was printed—"monsters bestial" (177*a*), Collier prints *monstros*—"aper de silva" (177*a*), "the boar out of the wood": Vulgate, Psalm lxxix., 14; Auth. Vers., Psalm lxxx., 13—"Quodcunque ligaveris" (177*c*), "whatsoever thou shalt bind": in the Vulgate and Authorised Version a quotation from Matthew xvi., 19—"Querite iudicium . . . defendite viduam" (179*a*), "seek judgment, relieve the oppressed, judge the fatherless, plead for the widow": Isaiah i. 17, both Vulgate and A.V.—"Seek right to the poor, to the weak, and fatherless" (179*b*), so in original: Collier suggested as an alternative reading, "Seke ryght to procure to the weake and faterlesse." Still, as he also observes, "Bale was so exact in his corrections of the scribe whom he employed, that he inserted the letter *a* in the word 'weake'"—"in ear-confession underneath *Benedicite*" (185*a*), here and elsewhere Bale seems to imply the seal of secrecy; but that, of course, comes under the general rule applying to confession. Before a penitent begins his confession he asks the priest for a blessing, the priest replying, *Benedicite*!—"He *inditeth* them" (186*a*), Collier has *indygth*—"my displeasure *reboun[d]eth* on to you all" (191*b*), Collier prints *rebonyth*; Kittredge suggests *redounyth*, but Manly says "*rebonyth* is possible": it is more; it is correct, being an old form of *reboundeth*—"Astitit, Regina a dextris tuis in vestitu Deaurato, circumdata varietate" (192*d*), "At thy right hand stood the Queen in a vesture of gold, wrought about with divers colours": see Vulgate, Psalm xlv. 10; English (Prayer Book) version, Psalm xlv. 10—"decked with

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many holy religions" (193a), Collier prints *dectyd*—"See you instruct her" (197a), Collier prints *instrutte*, Manly *instructe*—"He that doth hate me" (199c), Nobility's speech in the manuscript begins at this line instead of at the next: it seems, however, only right to give it to Clergy, in which I follow Collier, Manly contenting himself with drawing attention to the amended reading—"Sancte Dominice . . . ora pro nobis" (202a and b), "Holy Dominicans, pray for us"; "Holy bald-pated monk, I beshrew you"; "Holy Franciscans, pray for us"; *pyld*=pilled=bald, shaven—"Pater noster" (202b), "Our Father"; "Qui es in celis" (202b), "Who art in heaven"—"sanctificetur" (202b), "hallowed be"—"A Johanne Rege . . . domine" (202d), "From wicked King John deliver us, O Lord!"—"Par me faye" (203c), so in original save that [suis] is omitted. The correct reading is, of course, "Par ma foi, mon ami, je suis tout à votre plaisance," "By my faith, my friend, I am quite at your service"—"a certain keep the froiter" (204d), Manly suggests *freyter*—"Super flumina . . . nostra" (208a), "By the waters of Babylon we hanged up our harps": see Vulgate, Psalm cxxxvi. 1, 2; Auth. Version, Psalm cxxxvii.—"Quomodo cantabimus canticum bonum in terra aliena?" (208a), "How shall we sing a good song in a strange land?": see Vulgate, Psalm cxxxvi. 4; Authorised Version, Psalm cxxxvii. 4. In original it is "canticum Domini," "the Lord's song"; "Bonum" is here substituted for "Domini"—"placebo" (208a), the name commonly given in the Latin rite to Vespers in the Office for the Dead, from the first word of the first antiphon, *Placebo Domino in regione vivorum*—"vadam et videbo" (208b), "I will go and see": see Vulgate, Genesis xlv. 28—"now I am aloft" (210a), in original *thu art*: Collier suggested the present reading; Kittredge would give the line to Dissimulation, but it should be observed that he is one of the hearers: Collier says the error is in Bale's handwriting—"A pena et culpa" (211d), "from penalty and fault": *pena* should be *pœna*—"He shall make prelates . . . how they shall Holy Church disdain" (218d to 219c), this is an insertion in Bale's handwriting (see *ante*) either to perfect the lines, or,

as Collier suggests, to give more time to the characters who were to change their dresses—" *Mea culpa . . . gravissima mea culpa* " (220b), " My fault, my fault, my most grievous fault "—" *pro Deo et sancta Maria* " (220b), " for God and holy Mary "—" *THE INTERPRETER* " . . . " *FINIT ACTUS PRIMUS* " (223a to 224b), the Interpreter's speech is Bale's second long insertion [see *ante*], and it is divided into stanzas. *Finit Actus Primus* is also in his handwriting; but how he meant to divide and subdivide the two plays can merely be matter of conjecture (Collier)—" *Sedition and Nobility come in* " (224c), in original Dissimulation, but *Sedition* is obviously meant: see *Sedition's* line commencing, " It is graciously said " (224d)—" The priests and bishops continually " (224c), Collier prints *contymeally*—" *In nomine . . . amen!* " (226a), " In the name of our Lord the Pope, amen! "—" *Auctoritate . . . te* " (227c), " By Roman authority in matters pontifical I absolve thee ": I suspect " *pontificis* " (as in original) should be " *pontificiis* "—" neither *fewte* nor reverence " (235d), Collier has *sewte*—" now I tell you " (236d), Collier has *jell*—" at *Cyryn's* appointment " (237b), Collier has *Cyryus*—" Good and faithful Susan " (239b), Collier has *God to*: Kittredge also made amendment to *and*—" As to leave God's law " (239c), Collier printed *love*: Manly has *leve*: the amendment is obvious—" Ye have nothing, you, to allege " (239c), so in Collier (*you*), but the line is unpunctuated save at the end. Manly reads *thow[gh]*: my own punctuation makes the sense without alteration of text—" *Nunc, reges, intelligite* " (239d), Collier has *intellege*. " Be wise now [therefore] O ye Kings ": see Vulgate and Authorised Version, Psalm ii. 10—" whereas is the wilful contempt of things " (242c), Kittredge suggests reading *in*—" as it *w[re]* a winter mist " (243b), corrected by Collier—" *And God wot* " (243b), Collier prints or misprints *Knd*—" Thou art poor enough; if that be good, God help thee! " (243c), Collier has " poor enough, if that be good God, " &c. Manly reads " *poore inowgh; yf that be, good God,* " &c., and in a note Kittredge suggests reading " *yf that be thow, God help the.* " My own interpretation scans without tampering with the text—" is this the covenant keeping " (245d), Collier prints

connaunt, which Manly corrects to *counaunt*—" *Pec-cavi, mea culpa* " (246a), " I have sinned, my fault " —" *Pand.* Thou mayst not abide here " (246d) . . . " *Pand.* I say get thee hence " (247a) . . . " *Pand.* Will ye not " (247a), in Collier, and no doubt in MS. these are to " C," which obviously = Cardinal: Manly joins in the amended attribution—" *subdue ye maf[n]fully* " (248a), corrected by Collier—" All that is not true . . . your flesh and bones be cold " (248a and b), another of Bale's insertions. The Entrance of Sedition is not marked—" *Pand.* Possible, quoth he (248d) . . . ye are at a point whereto ye intend to stand " (251a) to "[*The MS. from this point,*" &c. (254a), Collier at this last point says: "*The MS. is wholly in Bale's handwriting. It may be conjectured that the Second Part of the Play began at or near this place. Bale has made letters of reference, A, B, and C, to his additions, and yet no corresponding letters are found in the body of the work, excepting for A, which is inserted above. What stands against B, runs as follows.*"] Collier did not state where " A " began; Manly says, " it is certain that the inserted passage begins " with Pandulphus's speech (248d), " Possible quoth he, &c.": it ended, so Collier says, at " let us have treasure " (254a) An alternative suggestion (Manly) is that " A " began with " *K. John.* I trust then, &c." (249a). As regards the insertion marked " B," I differ both from Collier, who places it after my note on 254a; and also from Manly, who inserts it after the line commencing " *Pand.* I pray thee, no more " (250d), noting, however, a repetition of the line, " *Pand.* Ye are at a point," &c. (251a and b). Now I take " B " "*(K. John [to England]. If I should not grant . . . ye intend to stand* " (251a and b) to be more properly placed as I have given it. What occurs is this: Pandulphus, to make sure that he and Sedition are at one as to the minimum of submission to be demanded of the King, who is approaching (250d), says pointedly, " Ye are at a point whereto ye intend to stand " (251a), and Sedition replies (elliptically perhaps) that the crown of England must be surrendered (251a). King John enters, evidently with England (251a), with whom he is speaking, but whose entrance is unmarked. " B " is addressed to England

and falls naturally and consistently into the position I have assigned it, whereas it seems quite out of place where inserted by Collier and not quite to the point where given by Manly, who, moreover, has to omit a line which he considered redundant. Then the King, having ceased speaking, and in the meanwhile having come forward, is asked by Pandulphus, in the very words he has just used to Seditio, whether his mind is made up: "Are ye" (251b), to my view a striking dramatic touch: see next note—"Cantate" (250b), "Sing ye!"—"Confitebor" (250c), "I will confess"—"Jubilate" (250c), "O be joyful"—"offended. Sedit. And I am full glad" (254b), Collier's note is: "The following stands against the letter C; and henceforward the subject is regularly continued." Manly remarks: "It seems likely that Bale cancelled the original ending of the play and replaced it with these lines, which, perhaps, should also replace [all after 'Desiring mercy of his Holy Fatherhood' (252b) to 'offended,' as above] thus: Dyssyring mercy of that I have offended, &c. Collier does not state whether this line comes at the end of a leaf of the MS. or not."—" [Treas.]. It is the living" (256b), supplied by Collier: so also (256d) " [Treas.]. For no great"—"Destruat hoc regnum Rex regum duplici plaga" (259a), "The King of Kings will destroy this kingdom with a duplicate plague": I cannot trace the original—"In genua procumbens Deum adorat, dicens" (261c), a stage direction: "Falling upon his knees, he worships God, saying"—"as shall lie in thy [mind]" (263c), a blot has obliterated the line ending: the rhyme word in original is *yende*, and Collier suggested *intend* (=intent). *Mind*, however, is possible; and—as Manly has pointed out—more than likely. He shows that "*yende—mind*" is paralleled with "*behynde—ende*," "*fynde—mynde*," "*fyndes—myndes*"—"Though it be a foul lie" (264c), Collier says that "Bale has written 'great' above the word *foule*, without erasing the latter, and apparently leaving it to the choice of the speaker which word he would use. This is by no means: singular instance in the course of the drama."—"Ego adsolvo te in nomine Papæ, Amen" (265c), "I absolve thee in the name of the Pope, Amen."—"Flectit genua" (266a), "He bends his knee": stage

direction—" *Who is that, England?* " (267c), Collier misprints *England*—" He made in his time; *he made both in town and city* " (272c), Manly omits the second *he made* and puts a comma after *time*—" *Caro et . . . celestis* " (281c) "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven": see Vulgate and Authorised Version, Matthew xvi. 17—" Of the Christian faith, play now the true defender " (282a) refers to the assumption of the title of "Defensor of the Faith" by Henry VIII. when he wrote his letter in answer to Luther—Musical notation (283b), this is strange, and I do not quite understand it. Probably the clef should have

been on the next line above . Nor is the meaning of  at all clear—" Peep, I see ye " (283c),

Manly omits the music—" he would do *we[ll]* enough " (284d), corrected by Collier, *we[le]*—" in the North, but now of late " (286c), seemingly a reference to the insurrection of 1536: see *Date of the Play*, ante—" *ye shall not find a Testament* " (287d), in MS. *shall not* is repeated by mistake (Collier—" *Hic omnes rex osculatur* " (292b), "Here the King kisses them all": a stage direction—" A saint *the[y]* can make " (292d), corrected by Collier—" The great Antichrist . . . the comfort of this nation " (294a), a "reference to the old Miracle Play of 'The Advent of Antichrist' in the Chester Series of Pageants, where Helias, assisted by Enock, overcomes and confounds Antichrist " (Collier—" *Pretium xx^s* " (294b), Collier remarks that the words "Pretium xx^s" are not in Bale's handwriting, although of about the same date: they may mean that the MS. was sold for 20s. or possibly that 20s. was the price charged by the owner of the MS. for lending it for the purpose of being played. The former, from the largeness of the sum, appears to be the more probable conjecture, as 20s. in the early part of the reign of Elizabeth would be equal to about £6 of our present money.

JOHN THESSECELIUS, see Thessecelius.

JOSIAS, or JOSUE (N.M.C. 78b; K.J. 224a), in two separate plays Bale speaks of King Henry VIII. as

the counterpart of Joshua—"your late Josias, and valiant King Henry"; "Duke Josue, which was our late King Henry"—which is curious; for Bale had little indeed to thank the King for, personally. Perhaps, however, the term was generic: no matter what the "trimming" character of "bluff King Hal," he was, without question, a leader who "served" the purpose of his time; who achieved what his predecessors would have desired, and did desire; what an increasing majority of his people were looking for—hence the otherwise puritanical toleration of his shortcomings—the "mills of the gods" do not always "grind" in orthodox channels! As a sidelight on the term, Bishop Burnet may be quoted. Speaking of Edward VI. (*Hist. Ref.*, Book ii. an. 1553), he says: "Some called him their *Josias*, others Edward the Saint."

JULY, POPE (N.M.C. 23*d*), this incident, as indeed many others related by Bale in his interludes as well as in his polemical writings, seems to rest on terribly hearsay evidence. Bale seems to have been as unscrupulous in his choice of "facts" to support his arguments as in his selection of words in which to convey them. Ranke, in his work on the Popes in the 16th and 17th centuries, speaks of Julius II. as "a noble soul, full of lofty plans for the glory and weal of Italy." No mention of any such incident is made either by Ranke or by Dumesnil in his *Histoire de Jules II.* (Paris, 1873). The story is, therefore, probably one of Bale's numerous libels. Bale's own account, as given in his *Pageant of the Popes*, is as follows:—"JULIUS II. Of this Julius it is written in a certain commentary of the maisters of Paris against the Lutherans, that he did most villainously commit that which is not to be spoken of with two noble young gentlemen who were put to a certain cardinal called Robert Navitensis, to be brought up, by Lady Ann, Queen of France. The like thing is reported of him by another writer."

JULYANE, "*Julyane*, the wife of King Richard, Cœur-de-lion" (K.J. 260*a*)—"Julyane, your sister-in-law [to John]" (K.J. 260*d*), this is a puzzle. I cannot find any trace of this story, nor can I learn that Beren-

garia, the historical wife of the lion-hearted Crusader, was ever known as *Julyane*.

KENT, "the *rood of Kent*" (N.M.C. 19c), *rood*=cross, crucifix: see Heywood, *Works* (E.E.D.S.) 1., 260d, s.v. Rood; *Anon. Plays*, 1 Ser. (E.E.D.S.), 271d, s.v. Rood; also other volumes of this series.

KEST, "*kest* once in a leprosy" (N.M.C. 35a), an obsolete form of *cast*: see *Leprosy*.

KING JOHN, see John, King of England.

KNIGHTS, "we set four *knights* to keep him down in his grave" (N.M.C. 59a), soldiers: see *Anon. Plays*, 2 Ser. (E.E.D.S.), s.v. Knight.

LADY OF GRACE (OUR), (N.M.C. 30a), see *Anon. Pl.*, 1 Ser. (E.E.D.S.), 271d, s.v. Rood.

LAMPS, "For *lamps* and for bots" (N.M.C. 20b), "a fleshy growth on the gums of horses preventing mastication: properly *lampass*" (see Halliwell).

LANGTON, STEVEN (K.J. 216b, &c.), the nomination of this prelate to the vacant see of Canterbury, and the refusal of King John to recognise him, was the immediate, though not the only cause of the quarrel with the papacy, which led to England being put for seven years under an interdict, and which was only removed by the submission of the king: see King John.

LATERNENSE, THE CHURCH OF (K.J. 219c), *i.e.*, the Lateran, a church in Rome formerly a palace of the Roman family of the Laterani. Constantine gave it to the bishops of Rome by whom it was used as a residence till 1377, when they removed to the Vatican. Eleven councils have been held there.

LAZARITES (K.J. 193c), see Religions.

LEPROSY, "thrown in a *leprosy*" (N.M.C. 27a; 35a; G.P. 117a)=leprosy: frequently in figurative use.

LIMITATION, "to gather my *limitation*" (N.M.C. 63c), a transferred sense=the alms or contributions to be gathered by a friar licensed to beg within a certain limit: see other volumes of this series. This especial sense is not in the *O.E.D.*

LIVISH, "a *livish* building" (N.M.C. 49b), = living: see *O.E.D.*

LORETTES (K.J. 193c), see Religions.

LUCIFERS (K.J. 193b), see Religions.

LURCH, "It become not thee, the Romish Pope so to *lurch*" (N.M.C. 57a), abuse, decry, run down. The nearest senses in the *O.E.D.* = to cheat, steal, discomfit, and all the quotations are of later date. As the history of the word and its derivatives is confessedly obscure, it is well to record any instances of early use.

MALE, "either horse or *male*" (K.J. 199b), *i.e.*, mail (Fr. *malle*) = pack, travelling-bag, baggage: now Scots and American.

MASENDEWES (K.J. 270a), *i.e.*, *maisondieus* = hospitals. Collier says, "it seems to be the first time it was employed as an English word," but the *O.E.D.* carries the usage back to the middle of the 14th century.

MENYS, see Senys.

MINORS (K.J. 193b), see Religions.

MONIALS (K.J. 193d), see Religions.

MONKS OF J'OSAPHAT'S VALLEY (K.J. 193c), see Religions.

MORRIS, MASTER (K.J. 258d), ? is this a reference to Sir Christopher Morris (1490-1544), who was Master of the Ordnance from about 1530 to 1544. He was also engaged in diplomatic work, and occasionally as Inspector of Mines on behalf of the King.

MOSES' YARD (N.M.C. 20a), *i.e.*, Moses' Rod: *cf.* modern drapers' "yard-stick"; yard = rod, and not necessarily a stick of a yard length in measure.

MULLY, see Gel'ver.

MUNSTER, see Anabaptists.

MUSKIN, see Gel'ver.

MUSTARD QUERN (N.M.C. 18d), mustard mill: usually worked by hand. "Having therefore ground eight bushels of good malt upon our *querne*, where the toll is saved, she addeth unto it halfe a bushell of wheat meale."—Harrison, *Description of England*, p. 169.

MUTTON, "wilt thou fall to *mutton*" (N.M.C. 19b), generic for women, lechery. See *Slang and its Analogues*.

NEW LEARNING (N.M.C. 51c), the doctrines of the Reformation. "Ye sayed that it was plaine, that this *new lernyng* (as ye call it) was not the trowth. . . . Ye call the Scripture the *new Lerninge*; which I am sure is eldre than any lerninge, that ye wöte to be the old."—Latimer (c. 1530), in Strype, *Eccl. Mem.*, 1., ii. 119. "Master is o' th' *new learning*."—*Misogonus*, Anon. Pl., 2 Ser. (E.E.D.S.), 204b.

NEW NINEVITES (K.J. 193c), see Religions.

NORWAYS, "Danes and *Norways*" (K.J. 247d), ? Norwegians.

NUN, "by the holy *nun*" (N.M.C. 38c), the nun of Kent, Elizabeth Barton, who in 1534 was executed for high treason: for a long and circumstantial account of the affair see Burnet's *Hist. of the Reformation*, an. 1534 (Gibbins, 1903, pp. 64-8).

OPPROBRY, "devoid of all *opprobry*" (N.M.C. 3d), infamy, shame, disgrace, reproach. "In like manner Anne, the wife of Helcana . . . prayed God that He would take away from her the *opprobry* and shame, and give her children."—Becon, *Pathw. Prayer* (1542), *Works* (Parker Soc.), 132.

OTTO (K.J. 266d), Bale probably meant Otho the Fourth, Emperor of Germany, 1208-15.

OUGHT, "which ever *ought* me hate" (N.M.C. 46c), oweth: cf. "*oweth*" = *ought*. "He *oweth* to be magnified" (*Mankind* in, "*Lost*" *Tudor Plays* [E.E.D.S.], 3b).

OVER, "and *over* all for want of wives to me doth fall" (N.M.C. 21d), everywhere: see also 27a.

OVERKOMEN (K.J. 168c), a late example of the Old English form of the word.

PAREL, "been in *parel*" (N.M.C. 23c), peril: see "quarrel," five lines lower down.

PAULINES (K.J. 193c), see Religions.

PENITENCER (N.M.C. 53*d*), in the Mediæval Church, a priest appointed to hear penance, assign penance, and give absolution in extraordinary cases (*O.E.D.*). "A Frere Prechoure cleped Raymund. He was Penytancere undir the Pope."—Capgrave, *Chron.* (1460), 151 (Rolls).

PERSEVER (N.M.C. 8*c*), an old form of *persevere*: note the rhyme with "ever."

PICKOCK, see Hickock.

PIECE (N.M.C. 53*d*), whore, strumpet: also generic for a person, male or female, but the meaning here is quite clear: compare the next line with *St. John the Evangelist* ("Lost" *Tudor Plays*, E.E.D.S.), 361*d*.

PILCH, "have at your *pilch*" (N.M.C. 32*b*), properly a coat made of skins dressed with the hair on: here =leathern jerkin, or coarse woollen outer garment.

PLAW, "whiles his great cauldron *plaw*" (N.M.C. 17*a*), boils.

POLE (K.J. 182*d*), Poland.

POPE LEO . . . POPE INNOCENT (N.M.C. 64*b*),—"some-time a Pope and then am I lord over all" (K.J. 182*b*), possibly in the *Three Laws* only a "string" of names with no special reference. Clement VII. was on the Papal throne at the time of writing, and the nearest of the names mentioned of occupants of the chair of St. Peter to the same period are, in the order of date, Leo X. (1513), Pius III. (1503), Innocent VIII. (1484), John XXIII. (1410), Boniface IX. (1389), with others between each one named. As regards Sedition's insistence on the supreme pretensions of the Papacy—indeed the fact is emphasised throughout *King John*—Aspin, in his *Lives of the Popes*, says it was in the 11th century that the power of the pontiff of Rome seems to have reached its utmost height. Gregory VII. assumed the exclusive title of Pope, which till then had been common to other bishops; and his successors carried their pretensions so far as to hold themselves out as lords of the universe, arbiters of the fate of empires, and supreme rulers of the kings and princes of the earth. In this character they proceeded to dispose of kingdoms, and to loose subjects from their allegiance, as is remarkably instanced in the history of John, King

of England. At length they affirmed the whole earth to be their property, as well where Christianity had been propagated, as where it had not; and therefore, on the discovery of the East and West Indies and America, Alexander VI., in 1493, granted to the Portuguese a right to all the countries lying to the eastward, and to the Spaniards all those westward of Cape Non, in Africa, which they might respectively be able to conquer. They finally pretended to be lords of the future world also; and by licences, pardons, dispensations, and indulgences, which they sold to the best bidders, to have a power of restraining, and in some instances of subverting, even the Divine justice itself.

PORTASSE (K.J. 205*b*), breviary.

PREMONSTRATIENSIS (K.J. 193*b*), see Religions.

PREVENT, "Whose . . . coming John Baptist will *pre-vent*" (J.B. 129*b*), Fr. *prevenir*=to go before.

PREYS, "no unlawful *preys*" (J.B. 136*c*), booty, gains, profits.

PROMISES OF GOD UNTO MAN (THE CHIEF), see GOD'S PROMISES.

PSALTER, "Our Blessed Lady's *psalter*" (N.M.C. 19*c*), see *Anon. Pl. 2 Ser. (E.E.D.S.), 444a*.

PULLERY, "sle all *pullery*" (N.M.C. 18*c*), poultry; cf. A.N. *pullaile*; also *pullain* and *pullen*.

PURGATORIANS (K.J. 193*b*), see Religions.

PURSE, "at her *purse* or *arse*" (N.M.C. 53*d*), female *pudendum*: see Beaumont and Fletcher, *Little French Lawyer*, v. 3.

QUIVERNESS, "the *quiverness* of body" (N.M.C. 47*b*), activity. "The goale is not attained by the *quyvernes* of the person, nor successe of battell by prowesse."—J. Bell, *Haddon's Answ. Osor.* (1581), 142.

RANK, "more *rank* . . . than ants" (N.M.C. 23*d*), numerous.

RATURE, see Gaiture.

RAYMUNDUS (K.J. 221*c*). may or may not have been a real personality.

RELICS, see Trinity.

RELIGIONS, "many holy religions" (K.J. 193a), the word is here used in its early and primary sense of a state of life bound by monastic vows; whence, especially in the Roman communion, religion=one who is a member of a religious order. The list is a curious one, and though Bale in this particular instance was hardly likely to have allowed himself the delicate sarcasm of enumerating "ghost"-orders, yet some of them are very obscure, and are altogether unknown to the present day authorities on monasticism, lay and clerical, to whom I have submitted them. I take them in the order in which they occur in the text. *Grandmontensers* (in original *Grandy Montensers*)=a following of St. Stephen Grandmont, a gentleman of Auvergne, and usually called *Grand montines* or *Grammontians*. Tanner says they were established in Limousin in France about 1076 and came to England in the reign of Henry I. (1100-1135). The rules enjoined poverty and obedience; abstinence from animal food, which was not allowed even to the sick; as also silence, and forbade conversation with females. The lay brethren were to manage the secular affairs of the monastery while their clerical associates devoted themselves exclusively to spiritual contemplation. The reputation of the order remained high during the eleventh and twelfth centuries. Ultimately, however, variance arose between the clerical and lay brethren, and the rigour of the rules was modified, both courses tending to lower the reputation of the order in the Christian world. The order established themselves at Abberbury, in Shropshire, at Cressewell, in Herefordshire, and at Grosmont or Eskdale, in Yorkshire. Also called *Boni Homines* (see Bonhams *infra*)—*Benedictines* (see any ordinary book of reference)—*Premonstratensians* (or *Primostratensers* as in original), an order of regular canons founded by St. Norbert in 1119: commonly called in England *White Canons*. *Premontré* (=foreshown) was the name given to the site of the first house of the order in a valley near Laon because believed to be divinely appointed for the purpose: also called *Norbertines*. The rule was that of St. Austin, and their founder imposed upon his subjects perpetual fasting and entire

abstinence from meat. Despite, or possibly because of, the severity of the life, the order flourished greatly, and at one time, according to Hélyot, there were more than a thousand abbeys. At the dissolution in England there were thirty-five houses of the order in this country, of which two were nunneries and two cells—*Bernards* (or *Bernardines* or *White Monks*), a strict order of Cistercian monks established by St. Bernard of Clairvaux about 1115—*Gilbertines*, an order of canons and nuns established at Sempringham, Lincolnshire, by Gilbert of that place, 1131-1148. The monks observed the rule of St. Augustine; the nuns that of St. Benedict. At the dissolution there were 25 houses of the order in England and Wales—*Jacobites* (or *Jacobins*), a French order of preaching friars, so-called because their first convent was the hospital of the pilgrims of St. James (Jacobus) at Paris: also called *Dominicans—Minors* (or *Friars Minors*), the name chosen by St. Francis for his order—*White Carmes*, *Carmelites* or *White Friars*, who claim their descent from Elijah: see *Haydn—Augustines*, the most ancient of the orders: very popular in England and known as *Black Friars*: see ordinary reference books—*Sanbenets* (or *Benetts*), the third of the minor orders in the Roman Church, corresponding to what is now called "exorcist" (*Prompt. Parv.*, p. 30, note 4)—*Cluniacs*, the congregation of Cluny, a branch of the Benedictine order: the abbey was founded about 910, and English foundations of Cluniac monks were instituted soon after—*Hermits*, in original *Heremytes*—*Anchors*, i.e., *Anchorites*—*Rhodians*, the Knights Hospitallers who seized the island in 1310 and maintained it for two centuries against the Turks: when conquered they retired to Malta (1522) and again defended it against the Turks, who were ultimately compelled to abandon their projects—*Crucifers*, ? cross-bearers—*Lucifers*, properly a sect founded by Lucifer, bishop of Cagliari, in the fifth century, who separated from the Church because it was too lenient towards Corians who repented of their heresy. But probably Bale simply meant "light-bearers"—*Bridgets*, in original *Brigettis*=*Bridgetines*, an order founded about 1344 by St. Bridget of Sweden. They had one great house in England, Sion Convent, near Brentford, which

after suppression by Henry VIII. was restored by Queen Mary, to suffer final extinction under Queen Elizabeth—*Ambrosians*, adherents of the Ambrosian liturgy. The Romish Church recognise four liturgies—the Roman or Gregorian, the Ambrosian, the Gallican, and the Spanish or Mosarabic. St. Ambrose died 397, and it is hardly questionable that he introduced chanting about 386. In 602 Gregory the Great added tones to the Ambrosian chant: see Grove's *Dict. of Music*, &c., &c.—*Stellifers*, ? star-bearers—*Ensifers*, ? sword-bearers—*Purgatorians*, ? the retailers of indulgences and pardons; or perhaps believers in the doctrine of purgatory, which was defined by the Councils of Florence (1438-9) and Trent—*Sophians*, ? an Eastern order dedicated to St. Sophia; the Church since the Turkish Conquest in 1453 has been used as an imperial mosque—*Indians*, ?—*Camaldulsensers* (usually *Camaldules* or *Camaldolites*), the order of Camaldoli founded by St. Romuald near Florence in 1012—*Clarines*, according to Tanner, a sisterhood called *Minoreesses*, founded in Italy by St. Clare and St. Francis d'Assisi about 1212. The order settled in England in the Minorities, Aldgate, about 1293—*Columbines*, ?—*Templars*, a military order founded early in the 12th century by Baldwin II., King of Jerusalem, to protect pilgrims. In 1307 they were charged with impiety and impurity, and dissolved. In England Edward II. (1310), at the request of the Pope, imprisoned all the Templars in the kingdom and their property was given to the Hospitallers—*Ninevites*, ?—*Rufianes*, ?—*Tertians* (or *Tertiaries*), instituted by St. Francis in 1221 as a Third Order, intermediate between the world and the cloister. They had to undergo a year's novitiate and to take a simple vow to observe the rule. Many of these persons, in course of time, wished to live in community, and so congregations of the Third Order arose—true Franciscans with a rule of their own, distinct from that of the Friars Minors and that of the Poor Clares. Pope Benedict XIII., in the Bull *Paterna sedis*, speaks of the Third Order "as a true and proper order, uniting in one seculars scattered all over the world and regulars living in community; distinguished from all confraternities as having its own rule, approved by the Holy See, novitiate, profession, and a habit of determinate form and material"

(in the case of persons living in the world consisting of a brown scapular worn under the ordinary dress). The Dominicans have a Third Order, instituted by St. Dominic (1170-1221), but in what year is uncertain; the Augustinians established one at the beginning of the fifteenth, and Minims at the beginning of the sixteenth century, and their example has been followed by the Servites, the Carmelites, and the Trappists—*Lorettes*, ?—*Lasarites* (or *Lasarists*), a name usually applied to the Congregation of the Priests of the Mission, founded by St. Vincent de Paul in 1625, but Bale could not have meant this order unless the seventeenth century congregation was the successor to a much more ancient rule—*Hungaries*, ?—*Teutonic* (or Teutonic Knights), an order of the sword founded about 1191 to succour the sick and wounded before Acre in the crusade commanded by Guy of Lusignan. Returning to Germany, they carried on a crusade from 1237 for 53 years having for its purpose the Christianising of the natives of East Prussia—*Hospitallers*, the same as *Rhodians* supra—*Honofrines*, ?—*Basils* (or *Basilians*), an order founded by St. Basil, who died in 379: they never penetrated into France or England—*Bonhams* (i.e., *Boni Homines* or *Bons Hommes*), several orders were so called: see *Grandmontensers*, supra—*Solanons*, .?—*Celestines* (or *Celestinians*), an order founded by the hermit Peter of Monne, afterwards Pope Celestine V., in 1254. Their first convent was at Morone, in the Apennines of Abruzzo. The order was a reform of that of St. Bernard. It became a very rich order both in France and Italy. In 1776-8 it was suppressed by Pope Pius VI.—*Paulines* (or *Paulicians*), the origin of this name is uncertain. According to Gibbon, because setting a high value on the teachings of St. Paul: flourished in the seventh century. Bale, however, was probably referring to a religious order nearer to his day: in 1310 the congregation of the Crutched Friars were so called; and Skelton (*Image Ypocrisie*) speaks of *Paulines*, *Antonines*, *Bernardines*, *Celestines*, &c. (Works, 1843, II., 441)—*Jeronimites* (or *Hieronymites*, or Hermits of St. Jerome), four congregations were so called: an order of hermits, constituting properly a branch of the Franciscans, founded in Italy in the fourteenth cen-

tury by St. Thomas of Sienna, and confirmed by Pope Gregory XI. in 1374. Called also Brethren of the Common Lot, Brethren of Goodwill, and Gregorians—*Monks of J'osaphat's Valley*, ?—*Fuligines*, ? an order of Black Monks—*Flamines*, ?, but, of course, no reference to the *Flamines* of Roman history—*Brethren of the Black Alley*, ?—*Donates* (or *Donatists*), originally an ancient strict sect (313–8), but as they became extinct in the seventh century it is hard to see why Bale includes them except to swell his list—*Dimisines*, ?—*Canons of St. Mark*, ? St. Mark of Venice—*Vestals*, i.e., a nun or religieuse—*Monials*, ? [The chief authorities for the foregoing are *A Catholic Dictionary*, by Addis and Arnold, 1884; Mosheim's *Church History*; *Encyclopædic Dictionary*; Haydn's *Dictionary of Dates*, &c.]

RHODIANS (K.J. 193b), see Religions.

RISE-AGAIN (G.P. 86a), an uncommon form that appears to deserve noting.

ROBSON'S PART (N.M.C. 32c), I cannot trace the allusion, though the meaning is tolerably clear—"discretion the better part of valour."

ROYNISH, "they never are so roynish" (N.M.C. 14b), mean, base: see Halliwell.

RUFIANES (K.J. 193c), see Religions.

ST. ANTONY, "a true proctor of the house of Saint Antony" (N.M.C. 64a): see *Slang and its Analogues* and other volumes of this series.

ST. BENET'S CUP (K.J. 206d), I do not quite see the connection, but the allusion appears to be to the fact that when St. Benedic (the founder of the Benedictines) first joined a monastic order at Dijon he was made cellarer. He was, however, unfavourably regarded by the brethren because he did not supply them with cups as they liked.

SAINT HERMAN (N.M.C. 60c), so in original, and probably St. Germain is meant. There is no St. Herman in the Bollandist *Vies de Saintes*, but there are not less than eighteen St. Germaines. The one referred to was probably St. Germain d'Ecosse, who was martyred in France about 480. The story is that, as he

was kneeling at the altar in a sequestered chapel, his head was cut off at one blow by an enraged barbarian. It is also related that his soul was seen ascending to heaven in the guise of a dove whiter than snow.

SAINT JOHN'S FRIARY (N.M.C. 63c), it seems difficult to identify this particular friary. No doubt there were many friaries of the name. There was not one, however, either at Ingham or at Boston.

SAINT LEGARD (K.J. 262b), there can be no doubt that this is St. Leodegar, popularly known as St. Leger, bishop and martyr. He is known by various names—Leutgar, Lutger, Liguire, Léguier, Leodegarius. Date towards end of seventh century: see *Les Petits Bollandistes Vies des Saints*, Vol. ii., p. 619.

SAINT LOY (K.J. 262b), this may be Saint Louis—Louis IX. of France, who was in a peculiar sense the patron of the poor: but see other volumes of this series.

SAINT MARK, CANON OF (K.J. 193c), see Religions.

SAINT SAVIOUR'S ALTAR (N.M.C. 19c), probably St. Saviour's, now the Cathedral Church of Southwark, is meant: see Heywood, *Works* (E.E.D.S.), i., 264d.

SANBENETS (K.J. 193b), see Religions.

SAUNDER COPPERSMITH (N.M.C. 71a), the reference to "Alexander the Coppersmith" occurs in the second epistle to Timothy, chap. iv., verse 14c. Commentators suppose him to be identical with the Alexander mentioned in the first Epistle to Timothy, chap. i., verse 20.

SAVER, "saver and redeemer" (J.B. 130d; 131a), Saviour.

SAVOUR, "our mysteries to savour" (N.M.C. 5c), know.

SENYS, "manner of our senys" (K.J. 204d), signs: referring to the system the monks had of talking with their fingers. *Menys*, ? "means" or "men," an old plural. of *men*.

SHAVELINGS, "apish shavelings" (N.M.C. 49b), a generic term of contempt for a cleric.

SHORN, "The devil that was hatched in Master John Shorn's boot" (K.J. 229c), probably some local,

- though at the time well-known allusion. I cannot trace it further than I did in Heywood's *Works* (E.E.D.S.), i., 263-4 (q.v.).
- SIMON OF SWINSETT, see Swinsett.
- SKOYMOSE (K.J. 184*d*), squeamish.
- SLE, "*sle* all pullery" (N.M.C. 18*c*), kill, slay.
- SLIM, "my whole kind is but *slim*" (G.P. 88*a*), worthless, weak, "gutless": this meaning is still dialectical in the west country; cf. *sleek*=slippery: as of ice, another Westernism.
- SLIPPERNESS, "his *slipperness* to way" (N.M.C. 10*c*), inconstancy, unreliability: cf. *slipper*, an old form of *slippery*.
- SOCK, "they may go turn a *sock*" (N.M.C. 37*c*), i.e., may "go hang," betake them to ploughing: *sock*=ploughshare.
- SODOMETRY, "stinking *sodometry*" (N.M.C. 4*a*), sodomy.
- SOLANONS (K.J. 193*c*), see Religions.
- SOPHIANS (K.J. 193*b*), see Religions.
- SPRUSE (K.J. 182*d*), though I can find no authority for it, I think, judging by the context, that "*Spruse*" is neither more nor less than Prussia.
- STELLIFERS (K.J. 193*b*), see Religions.
- STERRACLES, "he shall work *sterracles*" (K.J. 219*a*), see Halliwell, p. 803, col. 2*a*.
- SWASH, "*Swash merry Annet, swash*" (N.M.C. 16*d*), a snatch or refrain from a popular song: see Udal's *Roister Doister*, i. 3 (*Works*, E.E.D.S., p. 20); and *A Pore Helpe* (Hazlitt, *E. Pop. Poet*, iii., 260).
- SWINSETT ABBEY (K.J. 265*b*): see Dugdale's *Monasticon Anglicanum*, vol. v., p. 336. Swinstead, 2 miles S.E. from Gorley Station on the G.N.R. main line. Famous for having been the first resting-place of K. John after he had lost all his baggage when crossing the marshes from Lynn to Sleaford. It has been asserted that the king's death, which followed soon after, was caused by poison administered by a monk of Swinstead. The ruins of the abbey were used for the erection of a mansion by one of the family of Lockton. Swinstead Hall

now occupies the site of a demolished farmhouse, known as the "Abbey Farm," which had a doorway of the early English period. The abbey was a "daughter" of Furness Abbey, belonging to the Cistercian Order.

SYCELL (K.J. 182*d*), Sicily.

TEMPLARS (K.J. 193*c*), see Religions.

TEMPTATION OF OUR LORD (The). The text will be found on pp. 151-170, and is based on Grosart's reprint (B.M. Press-mark, 2326. e. 5. 3. [Grosart]). It has since been collated anew with the only known copy in the Bodleian Library at Oxford (Press-mark, Douce. B. Subst. 164). Not a few errors have been discovered and put right; in addition, lines left out by Grosart have been restored. This interlude has not, to my knowledge, been otherwise reprinted before the present time. *Latin quotations* :—" *Hic simulata religione Christum aggreditur* " (156*a*), " Here, simulating religion, he approaches Christ " : stage direction—" *Hic angelis accedunt, solacium administraturi* " (167*a*), " Here the angels come in, to administer comfort " : stage direction—" *Hic coram angelis ex apposis comedit* " (167*c*), " Here he eats, in the presence of the angels standing about him " : stage direction—" *Angelus primus* "—" *angelus alter* " (167*a* and *b*), " The first angel "—" the other angel "—" *Angelus primus plebem alloquitur* " (168*b*), " The first angel addresses the people " : stage direction—" *Hic dulce canticum coram Christo depromunt* " (169*a*), " Here they [*i.e.*, the angels] sweetly perform a song before Christ " : stage direction.

TERTIANS (K.J. 193*c*), see Religions.

TEUTONICS (K.J. 193*c*), see Religions.

THESSECELIUS, JOHN (N.M.C. 54*d*), I can find no trace of this personage.

THREE CROWNS, " do wear *three crowns* when I am in my glory " (K.J. 182*c*), a reference to the Papal tiara.

THREE LAWS OF NATURE, MOSES, AND CHRIST (The). The text (pp. 1-82) is taken direct from a copy of the first edition (1538) now in the British Museum (C. 34. a. 12). This example lacks the title-page,

which, however, I have supplied in reduced facsimile from another copy now in the Bodleian. Beyond these two no other copies are known. Another edition was printed in 1562 by Thomas Colwell, but is not now traceable. In modern times it has been once before reprinted, by Dr. Arnold Schroerer (Halle, Max Memeyer, 1882). At the end of the original edition there is a portrait of John Bale, which I have used in facsimile as a frontispiece to this first collected edition of his works. The collation of the present text with the original has, I have every reason to believe, been carefully done; but I have not personally had the opportunity of direct comparison in this case, as now I have, by means of photo-texts, of most plays that may hereafter pass through my hands. There are many obvious printers' errors in the original, and these have been silently corrected. *The Three Laws* would seem to have been a Christmas play (10d), "God send a good new year." In no other production of "bilious Bishop Bale" is there so apparent his blunt savagery of speech and accusation against the Romish creed and practice as in *The Three Laws*; and, especially, is he here severe on the enormities of the priesthood. Without question they—"religions" (q.v.) of all kinds and both sexes—were far from being saints, canonised or otherwise. But exact as Bale seems to have been as a scribe and author, one cannot but suspect that he was blind—sometimes it would appear wilfully blind—to all but the one preconceived aspect of his controversial life. His *Pageant of the Popes* shows signs of dreadfully hearsay work at times. Some of his accusations I have traced to this source; but, in the vast majority of cases, none of the recognised historians of the Papacy or Romish priesthood, or Monastician, either for or against, make mention of anything that can be identified specifically with Bale's particular "documents." His pictures, to take an example in one direction alone, of the sexual enormities of the priests and nuns is graphic enough and dire enough in all conscience, and—but a volume could be written round Bale's work, and but few references must suffice. Dealing with the one point (amongst many others) of bodily impurity, he affirms that the clergy at Rome for want of wives fall to sodomy (21d); clean marriage is forbidden (23b); there

is quick burial for babies (23c); Pope Julius II. (q.v.) used boys beastly (23d); there are "stews of both kinds" at Rome for prelates (26b); some fall to incontinency at the altar (27b); some are full beastly in confession (27b); the close nuns slay their children and bury them in privies (27c); and there are whores and stews in dioceses (44c: a slap at my Lord Bishop of Winchester and the Southwark stews). Bale returns to the charge over and over again; note the mantle of St. Louis (54c); John Thessecelius assailing a young woman behind the high altar "till she cried out of her bones" (54d); the pillar of Lyons (54d); the popish patriarch who confessed and "broached" two hundred nuns (55b); of Cardinal Mendoza (55c), Cardinal Cremona (55c), Doctor Eckius, Luther's opponent (55d); and so to the end of the play. Terrible, it may be said; but the point for students is not so much the facts—if facts they be—as the nature of the partisanship and the actual living influence of a movement that could use such means and adopt such methods. There is no doubt that until within a few years of actual dissolution, when for a period there was a spasmodic dying outburst of purer life, the rule of conventual establishments was far from stainless. But that means a far cry to charges such as Bale levels at all and sundry who differ from him in creedal matters. Except in a few, happily few and isolated, examples that crop up west of Offa's Dyke, one can hardly nowadays credit such venomous creedal acerbity. It would almost seem that the Reformation stage of the upbuilding of England was founded upon, and engineered by, living embodiments of all that is lowest and most sensual in human nature; and the strongest and most evenly balanced outlook is needed, combined with a settled belief in "the soul of good in things evil," to retain a hopeful mind regarding the ascent of man. Still, if such stories are samples of the "smoking-room yarns" of the period, social intercourse must have been a bit lively: verily! Topical allusions abound. Not a few indicate that many additions and alterations in the text were made at a later date. Written in 1538, nine years before Henry VIII. was deceased, he is spoken of (78c) as a "late Josias," that is, in or after 1547. The "Lord Protector" (Somerset) is referred to (78d), and so forth.

Variorum Readings, Corrigenda, Latin Quotations, &c. :—The words and letters enclosed within brackets—[. . .]—are, of course, not in the original—“full clerkly doth define” (3c), *sull* in original—*De legibus divinis Comædia* (4d, et seq.), this is repeated at intervals in the margin throughout the act: so with the corresponding mottoes in each succeeding act—“Step forth ye Three Laws” (5b), *fourih* in original—“with laws to prosecute” (6b), in original *laudes*—“Your laws man proved true” (6d), *laudes* in original—“*Hic pro . . . ministrat*” (7c), “Here his heart serves as his sign” (in the sense of “guidance”)—“to comfort him withal” (7d), in original *coufort*—“without vain gauds” (8a), *withuot* in original—“*Hic pro signo . . . tabulas*” (8b), “Here he gives him for guidance the stone tables”: stage direction—“O'er all the world” (8b), in original *Our*—“*Hic pro signo . . . testamentum*” (8c), “Here for guidance he gives him a New Testament”: stage direction—“always in dread” (9b), in original *drede*—“save him from the fiend” (9c), in original *find*, making the rhyme with “mind” clearer: see also 15d, where it rhymes with “kind”—*Infid.* “Broom, broom, broom, &c.” (10c), in the original are three blank staves—“the sun once in th' eclipse” (13c), in original *the clyppes*—“but shun thy company” (16a), in original *shurne*: also “shurne the headache” (20c)—“With blessings of Saint Germyne” (19d), to “Whom now I overhip” (20d), Bale is reeling off a list of whimsical remedies: the saints mentioned are known saints, but the juxtapositions are at times risible enough; e.g., Moses' yard (or rod) for the horse. *Turdle*=turd; *am'let of an hurdle* is doubtful: original *hamlet*; *pip*=pox—“*Post cantionem . . . Oremus*” (25b), “After the singing, let Infidelity say, in a high-pitched voice, Let us pray”: stage direction—“*Omnipotens . . . Papam*” (25b), “Almighty and Everlasting God, who has formed the laity in our image and likeness; grant, we beseech thee, that as we live by their labour, so by their wives, their daughters, and their maid-servants we may obtain perpetual delight. Through our lord the Pope”—“made thee *fort*” (28d), so in original, but it may be a misprint for *sort*=company. As it stands *fort*=strong—“*Lapides preciosi*” (29b), “precious stones”: see “to sing of

precious stones, &c." (29c)—"*Sæpe expugnauerunt me a iuuentate mea*" (29b), "Often they have fought against me from my youth up" (Vulgate, Psalm cxxviii., v. 1)—"Cruel Pharaoh" (37d) to "false Andronicus" (39b). I have thought it best to leave some of these names as in original—"Right heirs I rob" (39a), so in original, but ? *rich*—"Finita cantiumcula, exeunt ambo" (44d), "The song ended, they both go out": stage direction. It may be noted that "*Cantiumcula*" implies an alluring or siren song—"reign in every nation;" (49c), delete the semicolon—"In Christo Jesu, per Evangelium vos genui" (51a), see next line—"How go the wor[ld] with thee" (53c), *worde* in original: so, for "world," in the *Nominale MS.* and other sources: cf. *Youth* (E.E.D.S.), 114d, where *world* rhymes with *hard*; *World and Child* (E.E.D.S.), 181d, where *world* rhymes with *lord*; *Mankind* (E.E.D.S.), 38d, where *wor[ld]* in original is *word*; and so forth—"What art thou called" (68c), original *thu*, as also is the original of *thy* in the same line—"A swarm of hungry locusts" (69c), original *swarne*—"Quis hæc . . . vestris" (62b), the quotation is from the Vulgate version of Isaiah i. v. 12, where it runs: "*Quis quæsiuit hæc de manibus vestris?*" The "*frustranea*" seems to have been introduced by Bale himself; it is not a classic word; it indicates his contempt for the vanity, or worthlessness, of the Popish sacrifices. The translation of the passage in Isaiah is, "Who hath required these things at your hands?"—"Non enim ut baptisarem, misit me Christus, sed ut evangelisarem" (sense given in next line). A somewhat corrupt quotation from the Vulgate version of 1 Corinthians, i. 17. The passage there runs: "Non enim misit me Christus baptizare, sed evangelizare." The infinitive is used here, whereas Bale quotes the passage as if the important words were in the subjunctive. The Vulgate is not particularly good Latin, but Bale's is worse—"Hic veste spoliatum, sordidioribus induunt" (66a), a stage direction. "Here they clothe him, despoiled of his robe, with meaner [garments]"—"Quid gloriaris in malicia? qui potens es in iniquitate?" (68a), "Why dost thou glory in wickedness? who art strong in iniquity?" The first verse of the 51st Psalm in the Vulgate; but part of the *first*, and

part of the *eighth* verse in the 52nd Psalm in the Authorised Version—" *Hic Infidelitatem lymphæ percudit* " (70b), a stage direction. " Here he souses Infidelity with water "—" *Gladio Infidelitatem denuo cedit* " (70d), a stage direction. " Here again he strikes Infidelity with a sword "—" *Ignis flamma Infidelitatem locum exire coget* " (71d), a stage direction. " The flame of the fire compels Infidelity to quit the place "—" *Hic ad Dei gloriam cantabunt, In exitu Israel de Ægypto, vel aliud simile* " (74a), a stage direction. " Here they shall sing to the glory of God, *In exitu Israel de Ægypto* (' when Israel came out of Egypt,' Psalm cxiv. in Authorised Version), or something else similar "—" *Benedictus* (pp. 79, 80, 81, 82). This is to some extent a transcript of the Song of Zacharias, as it occurs in verses 68 to 79 of the 1st chapter of St. Luke's Gospel. Bale, however, has left out some words in the middle of each verse, and inserted words of his own. For example, the first verse runs thus: " *Benedictus Dominus Deus Israel, [quia visitavit et fecit] redemptionem plebis suæ.* " As will be seen, Bale omits the words included in brackets, and inserts a diatribe against Rome in their place. And similarly throughout all the verses. The translation in the English Prayer Book (see " Morning Prayer "), though free, is fairly accurate. I give the Latin, indicating by brackets [] Bale's omissions:—

" *Benedictus Dominus Deus Israel, [quia visitavit, et fecit] redemptionem plebis suæ ;*

Et erexit cornu [salutis nobis,] in domo David pueri sui ;

Sicut locutus est [per os sanctorum, qui a sæculo sunt,] prophetarum ejus ;

Salutem ex inimicis [nostris, et] de manu omnium qui oderunt nos ;

(N.B.—Bale has " eorum " instead of " omnium.")

Ad faciendum misericordiam [cum patribus nostris, et memorari] testamenti sui sancti ;

Jusjurandum [quod juravit ad Abraham patrem nostrum] daturum se nobis ;

Ut sine timore [de manu inimicorum nostrum liberati,] serviamus illi ;

In sanctitate [et justitia coram ipso,] omnibus diebus nostris ;

Et tu, puer, propheta [Altissimi vocaberis, præibis enim ante faciem Domini] parare vias ejus;

Ad dandam scientiam [salutis plebi ejus, in remissionem] peccatorum eorum;

Per viscera misericordiae [Dei nostri, in quibus visitavit nos] oriens ex alto;

Illuminare [his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros] in viam pacis.

This performance is really an impudent and scurrilous attempt to make use of a well-known and beautiful composition for the purpose of throwing mud at those who stood by the old doctrines. It is worth noting that Bale's summary of the commandments, at the conclusion of *The Three Laws*, follows the Catholic custom of omitting what is usually known in England as the second commandment, referring to graven images.

TRADE, "that hard *trade*" (N.M.C. 31*d*)—"a damnable *trade*" (G.P. 94*a*), path, way, condition.

TRINITY, "a bone of the blessed *Trinity*" (K.J. 229*a*), see Heywood's *Works* and other volumes of this series.

UMFREY, "Your servant and *umfrey*" (K.J. 225*b*), I do not understand this.

VESTALS (K.J. 193*d*), see Religions.

VITERBYE (N.M.C. 44*c*), *i.e.*, Viterbo: a favourite residence of the Papal Court at that time.

WALTER OF WINCHESTER, see Bishops.

WARDEN, "a rotten *warden*" (K.J. 217*c*), see Halliwell, Nares, &c.

WASSAIL (K.J. 267*b*), Collier says "probably the oldest wassail song in the language."

WAY, "his slipperness to *way*" (N.M.C. 10*c*), estimate, consider, weigh.

WEDRED, "that same wedred witch" (K.J. 177*c*), widowed: *weeded*.

WENT, "I *went* ye had been a coke" (N.M.C. 12*b*), thought, weened.

WHITE CARMES (K.J. 193*b*), see Religions.

WHOLESOME, "a *wholesome* woman" (N.M.C. 17*a*),
decently clad.

WILLIAM OF LONDON, see Bishops.

WITHAM, "small *Witham* be your speed" (N.M.C. 16*a*),
in original *wyttam*: *i.e.*, a quick journey to the town
of little wit. The jest was, and still is, sufficiently
popular, and not a few variations and similar wheezes
will be easily recalled to mind.

WURCH, WORCH, "they honourably *wurch*" (N.M.C.
50*a*)—"begin to *worch*" (K.J. 217*c*)—(also 236*b*),
work: to rhyme with "church"; elsewhere Bale
uses *work* and *wark*.

WUNT, "change thy *wunt*" (K.J. 283*d*), wont.

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