



Francis Douce

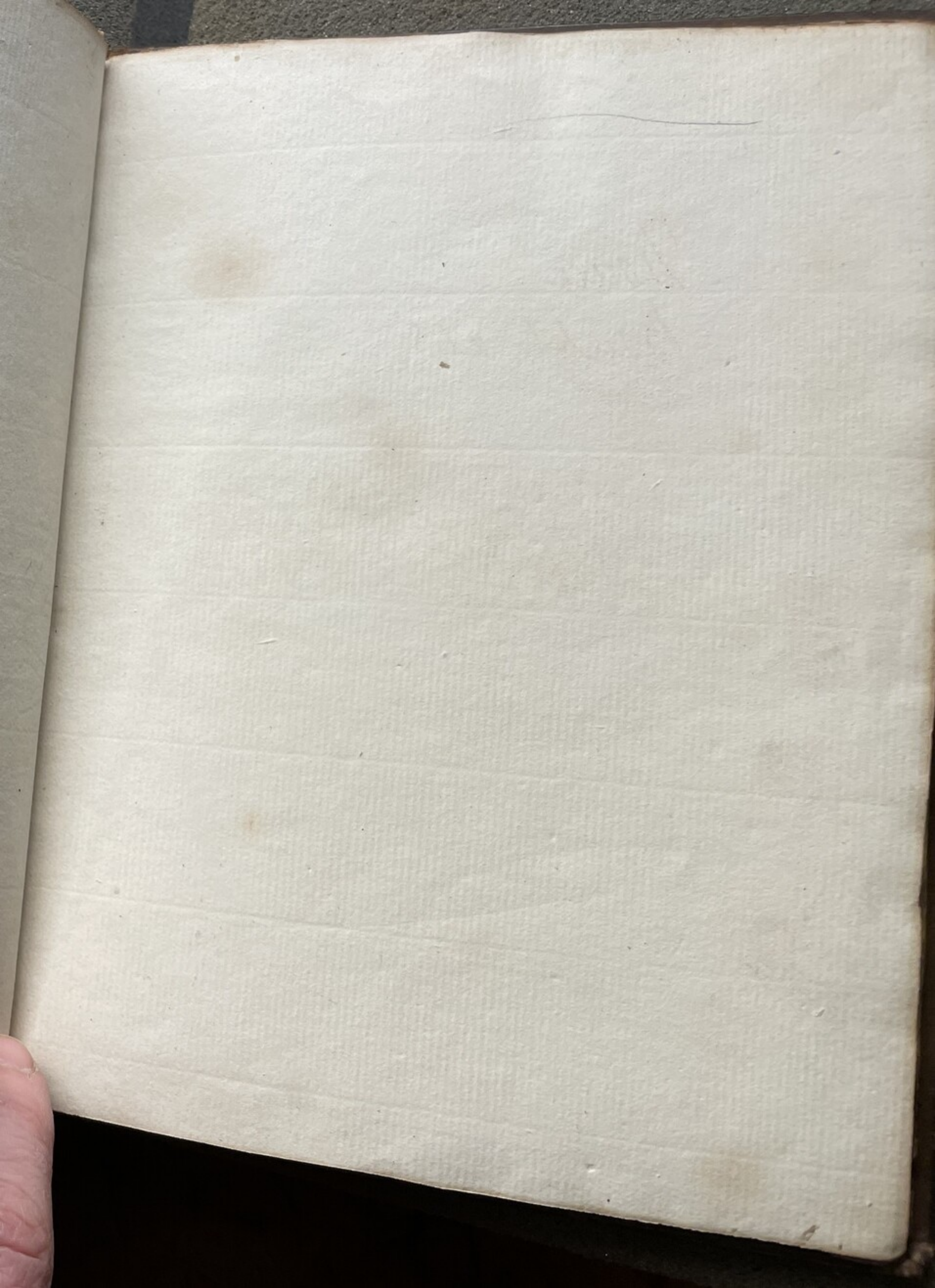
1. 208

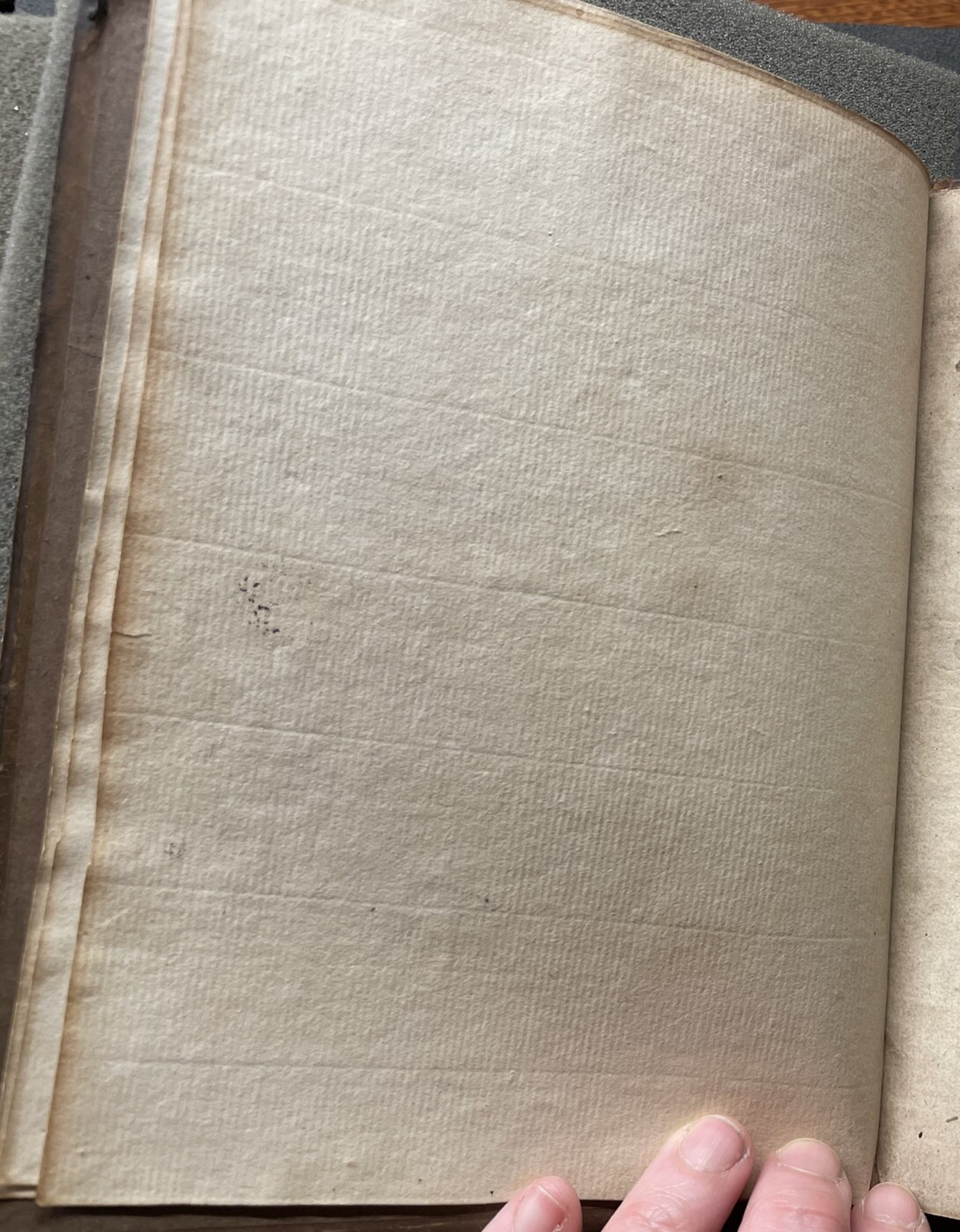
EXTRA RARE.

Herb. 1010

Douce
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HENRY WHITE,
CLOSE LICHTFIELD,
NOVEMBER XI,
MDCCLXVIII.





Of two VVonderful
Popish Monsters,
to wyt,

Of a Popish Assle which was
found at Rome in the riuer
of Tyber, and of a Moonkish
Calfe, calued at Fri-
berge in Misne.

¶ Which are the very foreshewings and tokens
of Gods wrath, against blinde, obstinate,
and monstrous Papistes. Witnessed,
and declared, the one by Philip
Melancthon, the other
by Martyn Lu-
ther.



¶ Translated out of French into English
by Iohn Brooke of Ash, next
Sandwich.

¶ These bookes are to be sould in
Powles Churchyard at the
signe of the Parat.

Two
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JOHN BROOKE VN-
to the Christian Reader.



Mong all the things that are to be seene vnder the heauens (good Christian Reader) there is nothing can stirre vp the minde of man, & which can engender more fere vnto the creatures then the horrible Monsters, which are brought forth dayly contrary vnto the workes of Nature. The which the most times doe note and demonstrate vnto vs the Ire and wrath of God, against vs for our sinnes and wickednesse, that we haue and doe dayly commit agaynst him. But mans heart is so hardened that those his threatnings and foreshewings are reiected as though they were but fables. Therefore many times the Elements haue bene and be the heraulds and executors of Gods Iustice, as we do read in the viij. chapter of Genesis, that the waters ouerflowed the toppe of the highest mountaine. xv. cubites, and drowned all the worlde except viij. persons. The fire in lyke manner as we do read in the xix. chapter of Genesis consumed & burned the Citie of Sodoma and Gomorra. Also the earth as we may read in the xvi. chap. of Numeri opened hir mouth and swallowed vp Chorah, Dathan, and Abiron. Besides an infinite number of examples more, which are to be seene in the holy Scripture, and all was done for the wickednesse & sinnes of the people. Therefore the rather to moue the harts of euery good christian to feare & tremble at the sight of such prodigious monsters, I haue taken vpon me to translate out of French into our English tongue these two monsters, the one of a Popish Asse which was found at Rome in the yeare of our Lord. 1496. And the other of a Moonkish Calfe, calued at Friberge in the yeare 1528.

Genes. 8

Genes. 19

Num. 16

A. ii.

And

To the reader.

And the willinglyer for that Philip Melanethon & Martyn Luther two godly and learned men, haue interpreted vpon these two Monsters, who were of such authoritie and credit, that we must not thinke that they be forged and inuented. Signifying that these two Monsters may well be compared vnto the Pope and his rablement of Cardinals, Abbottes, Bishops, Priests, Canons, Moonks and Fryers, as Gods messengers, to giue warning vnto them that Gods wrath is redy at had to destroy both him & his kingdome, with his whole rable of Cardinals, Moonks & shauelings, disguising theselues so against nature, as these two Mōsters were. For Sathā is a wyly Fox seeking all the meanes possible thorow his subtile practices, to seduce and keepe still in ignoraunce & error, all Christendome. Therefore let vs way diligently these his wonderous woorkes, and repent in time from the bottome of our hearts of our finnes, and desire him to be mercifull vnto vs, & euer to keepe & defend vs from such horrible Monsters,
A M E N.



IOHN CRESPIN VNTO ALL
which feare the Lord.



Here hath now bene a long time si
thēce God hath not ceased to teach &
giue aduertismēts after diuerse sorts &
fashions, to draw men frō their impie-
ties & detestable conuersations, & yet
neuerthelesse the ingratitude of the

*God doth ad-
uertise men of
their impieties
diuersly.*

worlde is so great, that nothing followeth but a hard-
ning of heart more then obstinate. The Lord threat-
neth, & his threatnings are reiectēd as if they wer but
fables. He setteth foorth monstrous and feareful fi-
gures, which were inough to make the Diuels them-
selues afraide: And men doe see them and let them
passe, as if they touched them nothing at all. Further-
more, he declareth effectually that he threatneth not
in vaine. He declareth by terrible iudgements, that
he cannot suffer the contempt of his aduertisments:
Howbeit, men haue their senses altogether dull in re-
gard of that: And of a thousand, scātly ther are twaine
which will open their eyes to consider and beholde
the wonders of the Lord, and to amende their lyues
therby. Beholde two monstrous figures which are set
before vs: And the two most excellent men, to wit,
Philip Melancthon and Martin Luther, who haue in-
terpreted them, are of sufficient authoritie to make
men to vnderstand, that those monsters are not for-
ged and inuented fantasies. The first is a general witi-
nesse of the horrible vengeance of God ouer euery
kingdome that exalteth it self by cruelty & tyranny
about the spirituall iurisdiction of the son of God.
And bicause that this tyranny is more liuely set forth
by the dominatiō of the Pope, thē by any other, euen
so this threatning is referred chiefly vnto that Rom-
ish

*The vngratfull
men despise the
meruiles of
God.*

*The significatiō
of the first
Monster.*

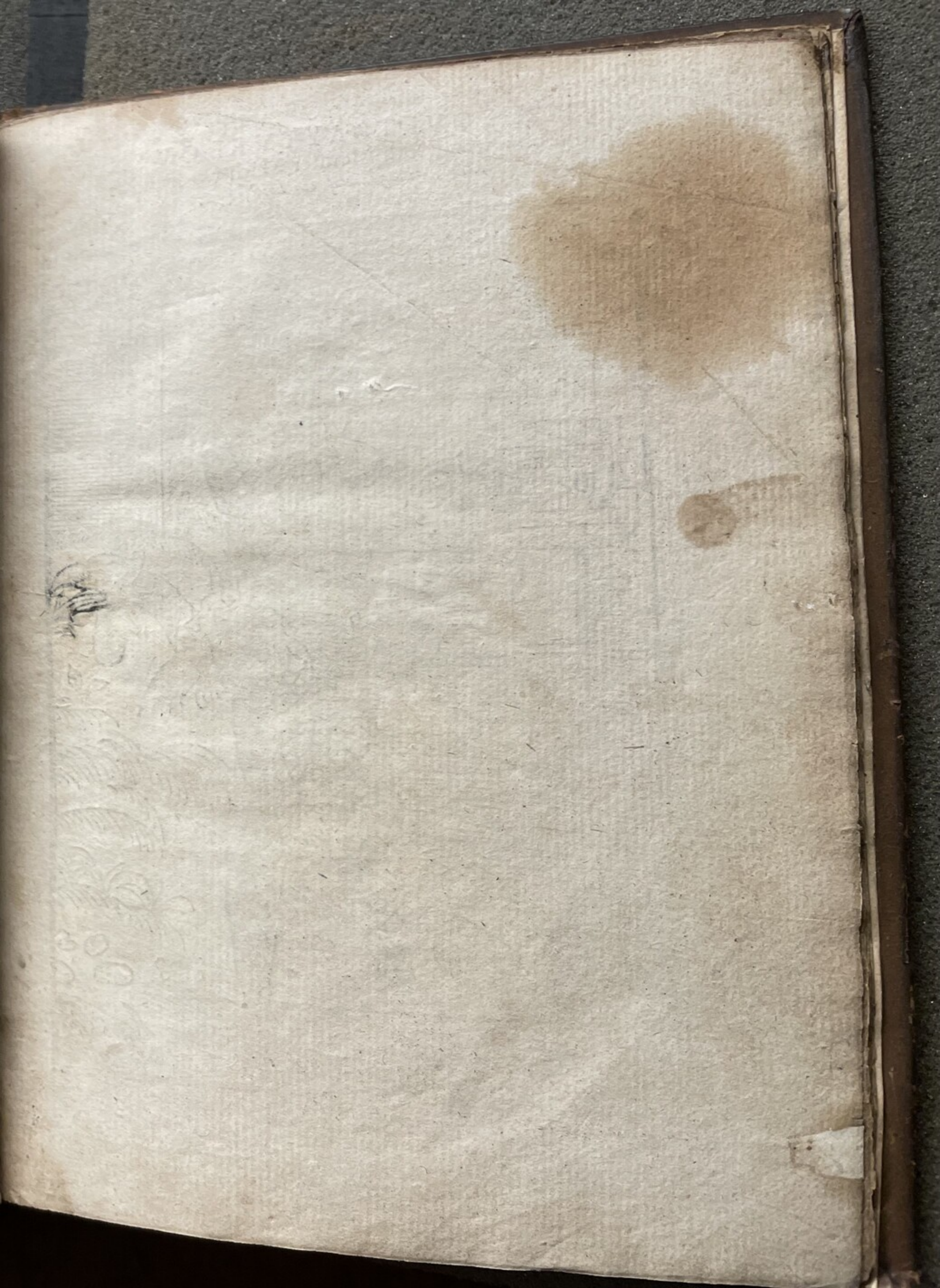
The Epistle.

*The Pope that
is now.*

*The figure of
the second
Monster.*

*The holynesse
of the frocke or
coole.*

with Antechrist whom we doe see at this day, yea, in his latter age farre out of modestie, that he setteth all the world together by the cares. Who after that hee hath shewed his scales vppon his backe, and feared them with his clawes, feete, nailes and talons, cannot choose but cause that his Asses nose may be seene, & vncouer his whoorish brest and belly, without all shame. The ingratitude of men haue well deserued to fall into that brutishnesse: They see the belly of a whoore naked, & yet neuerthelesse this is their owne God, whom they feare and worship, and vnto whom they doe homage, with their kings, Lords, and Emperours. Now for as much as the Moonkes are the principall proppes of that drunken and enchaunting harlot, very fitte is happened this other monster, in the likenesse of a Monkish Calfe, hauing on him a coole, who will playe his part as well as the Popish Ass. Giuing all men to vnderstande what sanctitie hath chiefly blinded the eyes of the world: to wit, the holinesse of a disguised frocke and habite. If all that which the coole toucheth be holy, wherfore then shall not this enfrocked Calfe be holy, as well as any reuerent Moonke that euer hath bene in the world? And if in taking away the coole or frocke, the Calfe remaineth but a Calfe, what shall the Moonke remaine, when his frocke & coole shall be taken from him, but that he is a Moonke for euery mans porredge pot? But this it is, so long as the Diuell shall be Prince of the world, the world shall haue alwaies their eyes blinded. But as for vs we doe feare such aduertimentes of God, let vs consider diligently his wondrous woorkes, and preuent the effectes of his iudgementes thorough true repentance.



THE PORTRAYTURE OR SHEW
of a wonderfull Monster which was found at
Rome, in the yeare of our Lord, 1496.



A DECLARATION · I

of the *Monstrous figure*

of a Popish Ass, which was
founde at Rome in the
Riuier of Tiber,

In the yeare of our Lorde God,
1496.

By Philip Melancthon.



At all times doth liuely repre-
sent by certeine tokens and after a
wonderfull sort, either his wozath or
mercie: And chrefely the cont-
chaunges, the encreas-
singes and ns of Kingdomes and
Empires: As wee maye see in Das

V Wherefore god
doth send Mon-
sters.

niel the eight, where after the fourth Monarch, the
kingdome of Antechrist is also foreshewed: to the
ende that all true faithfull men and Christians should
bee admonished in good time, and shoulde take heed of
his trumperies and deceites, and of his Idolatryes,
and execrable blasphemies, and of all his diuine ser-
uice: the which hee hath so greatly, and with such
craft vnder the shewe and appearaunce of truth ba-
lued, that it is to bee feared least that the elect and
faithfull bee deceiued and wrapt in his errours, as Ie-
sus Christ saith, Mathew Chapt 24.

Daniel the eight
the fourth Monarch
the kingdome of
Antechrist

Euen so then God hath declared great meruailes
and many monstrous tokens and signes duringe that
barberous and pernicious domination. And now
hee hath sette forth this horrible figure of this po-
pish Ass, whiche was founde dead at Rome in the
ruer of Tyber, in the yeare without

Mat. 24.

Many monste-
rous signes vnder
the y kingdome
of Antechrist.

The Papacle
lively set out.

The declaration

thousante Yaire bundreth foure scoze and sixtine:
And in the same he representeth and setteth out so pro-
perlye, so openlye, and clerelye, the manner of the
Popes kingdome, that it seemeth that mans indur-
stye or cunninge could not make noz sette out one
such figure. Wherefore wee must confesse that God
himselpe hath set forth this abhominable Popedome
vnder one such figure, soz to make it to bee behelde and
sene of men.

Truely this is not a figure which is soz to signi-
fie and declare any grace or fauour: But it is a wit-
nesse of a terrible wrath, by the whiche God de-
clareth his horrible indignation to this tyranni-
call domination of the Pope, soz as
doth not onely represent
chast figure, but also
mishapen members

The head of the
Ase.
The Church is
a spiritual body
and kingdome.

First of all, the beade of the Ase is a description
of the Pope. For the Church is a spirituall bodye
and kingdome, assembled together in spirite. And
therefore it cannot noz ought not to haue a mannes
head, noz a visible Lorde. But onely the LORD
JESUS, which formeth the heartes inwardlye,
by the holy Ghost by fayth, keepeth, reneweth, and
gouerneth them as Lorde and head. Contrary vnto
these thinges the Pope hath made himselpe the visi-
ble and outwarde beade of the Church: And soz
that cause the Pope is signified by the beade of this
Ase, toynd with a mannes bodye. For as it is not
seemely that a mannes bodye shoulde haue an A-
ses beade: euen so is it altogether vnsimelye that
the Pope of Rome shoulde bee the beade of the
Church.

What the Ase
doth signifie in

For the holy Scriptures doe vnderstande by the
Ase, the externall and carnall lyfe, and the Ele-
mentes

of a Popish Aſſe.

the holy Scrip-
ture.

mentes of the worlde: As in the thirteenth Chap-
ter of Exodus. And as much difference as there is
betwene the brayne of an Aſſe and the reason
and witte of a man, ſo much difference there is
betwene the doctrine and ordinaunces of the Pope,
and the Doctrine and instruction of the ſonne of
God.

For in the Popes kingdome there is nothinge but
mannes traditions and ordinaunces whiche beare
authoritie: by the which he hath enlarged his ly-
mittes and bondes, and hath exalted himſelfe in
dignitie: Theſe are the rockes vpon whiche he
is builded. But as ſone as he ſhould heare the word
of Jeſus Chriſt to ſounde, and that he ſhoulde ſuf-
fer that it might be preached, he ſhall ſodothelye
come to confuſion: and this is the cauſe where-
fore alwayes he ſea. ſo muche the Coun-
ſells.

The ſpiritual
kingdom of the
Pope.

But although it be not compared, to the worde
of God and the holy Scriptures, but onely to the
naturall equitie and lyght of mans reason: we ſhall
finde that his brayne is the brayne of an Aſſe.

The whiche the Canonistes themſelues doe wyt-
neſſe, ſettinge forth this matter, that a meere Ca-
noniſt is a very Aſſe and a beaſt. Their bookes doe
confirm the ſame ſo clere and playnely, that he
whiche ſhall knowe them, will not aſke, what is he
whome they call Aſſe. For a Canonist is he
whiche hath ſtudyed in decrees, or in the right Canon,
the Popes Scholler, hauing the Pope for his Schole-
maſter.

A Canonist is
an Aſſe.

2. line

1. line

Secondly, the right hande lyke vnto the ſote of
an Elephaunt, ſignifieth the ſpiritual governement
of the Pope, by the which he amazeth and feareth
all the weak and fearefull conſciences. And

The right hand

The declaration

In very deed, he hurteth and killeth an infinite number of soules, through so many decrees and intolerable ordinances that he maketh: by the which he chargeth, tormenteth, and casteth downe the poore consciences, with sinnes and terrible anguishes, without any necessitie or occasion. As the Elephant which is a beast very great and meruailous to behold, which destroyeth, treadeth downe, and breaketh all that that he can lay foote vpon.

The spirituall
kingdom of the
Pope.

For what is the spirituall kingdome of the Pope, but a cruell butchery and slaughter of consciences: The which tormenteth, burneth, woundeth and destroyeth the soules after a tyrannicall sorte, against the worde of God, constraininge and compelling men to confesse him, inducinge and perswading them to make voves, eyther of povertie, or of chastitie, and others: bringing in Passes, full of impietie and vngodlynesse and false penances: making promises, and after breakinge them: suffering and afterwarde forbidding, establishing his pardons and bulles: And finally turning the soules from the true sayth and Christian lyfe, for to leade them vnto a vaine and frivulous simulation of outward workes, and vnto a false shewe of holynesse. According to that which is sayde in Daniel, Chapt. viij. He will put to death the people of the Saints. And in the second Epistle to Timothe, Chapter. iij. But after their owne lustes shall they (whose eares itch) get them an heape of teachers, and shall tourne their eares from the truth, and shall be given vnto fables.

Daniel. 8

2. Timot. 4. 2. 3.

For the right hand declareth the inward ministry, proper to the consciences and soules: where it is expedient that the soune of God our Lorde Jesus Christ do reigne after a gentle fashio: but this gracious Lord,
doth

both exercise here a pernicious, uniuersall, and cruell domination.

Thirdly, the left hand which is the hand of a man, signifieth the ciuile power of y^e pope. The sonne of god hath manifestly forbidden that power or domination to the Prelates of the Church. Luc. 22 chap. saying: The Kings of the Gentiles reigne ouer them, & they that beare rule ouer them, are called gracious Lords. But ye shall not be so.

The left hand
the hand of a
man.

Luc. 22. b. 27

Nevertheless the Pope, through so many deceits, engines, crafts and enchauntments, is mounted vnto so high power and authoritie through the instigation of the diuell, that his ciuill Jurisdiction is no lesse then the most puissant King that one can finde. But he hath more, he gouerneth and hath vnder his fete all worldly Kingdomes and Empires, as souereigne Lorde of Kingdomes and Princes, whome he hath ioyned to him for to amplyfie, beautifie, confirme and mainteine his barbarous and cruell power and authoritie. And that is to the ende that the Prophecie of the eyght chapter of Daniell bee fulfilled, saying: Hee shall bee mightie and strong, but not in his owne strength.

All kingdomes
and empires are
vnder y^e Popes
fete,

Daniel. 8. 24

Finally he is ascended to such dignitie, puffed vp with such pride, fine with such pompe & magnificence, that neuer one heard speake of the lyke thing. There was neuer King or Emperour which hath made so many warres and which hath shed so much blood. And in steede that he ought to haue regard to the dignitie of the word of God, to maynteine, conserue and keepe the commodities and goods of the Church, according as his vocation & office doe require, he desireth the chiefe and principal dominations of the world, he hath learned to make very braue and gorgeous apparaille, and to enflame and kindle warres. And giuing himselfe vnto all those goodly thinges, hee treadeth vnder fote,

B. iij.

the

The declaration

the doctrine, he forsaketh the Church, he suffereth that all the hely things be set for a pray, that the prophane and tempoꝛall things be spoyled, that all be defaced and turned upside downe.

The Popish
kingdome esta-
blished through
mans vvisedom

¶ herefoze behold what the hande of man signifieth: For that kingdome hath bene establiſhed onely through the wisedomes, opinions, and counsellis of men, without authozitie of the holy scriptures: when they say that it is a reasonable thing, that the heire of the Apostolyccall seate and the Vicar of Jesus Christ, be not subiect vnto any man. But thankes be vnto our good God, the matter is come vnto this poynnt, that many of the common people, and others also of al estates, doe vnderstande clærely and playnely inough, the goodly shewes of so many execrable wickednesses, of which all that Popish vermine hath shamed themselues, and hath defamed the renowne of the Christianians.

The right foot

Fourthly, the right foote lyke vnto an Dre foote, signifieth the Ministers of the spirituall gouernment, and as a man may say, the Posters, who in oppressing the poore soules, doe vpholde and maynteyne the Popes kingdome. These are the Doctors in Decrees, the Doctors made by the Popes Bulles, Dataires, Preachers of Wardens, Masse Priests, Confessors aswell of Monkes as Nunnes; and the chiefest of all this vermine, are the scholasticall diuines.

Those vvhich
doe vphold the
Popes kingdom

For what doth all that detestable filthie company, but to put into the headdes, and to print into the heart of the people those ordinaunces of the Pope, which are so harde and not to bee borne? And to sette them forth in all their Sermons, in all their doctrine, in their confessions: That thereby they may holde the poore consciences captiue vnder the

of a popish Asse.

4

the foote of the Elephant, the which were already too much afflicted and grieued? All those rascalls are as the foote, the foundation and pillar of the Popes kingdom, the which coulde neuer so long time haue continued, without the buylding that those heere with the rest of their complices and adherents, haue buylded vppon.

I pray you what doth the Scholasticall diuinitie containe, but bayne, sonde, execrable, and diabolycall dreames; and the monstrous dreames of Monkes, by which they doe enchaunt, treade vnder foote, keepe vnder, and cast downe headlong the poore troubled soules of the afflicted Christians.

Scholasticall diuinitie.

Mathew. 24. False Christs and false Prophets shall arise &c. Those haue made the Pope an earthly God, yea, they haue exalted and extolled him aboue God: And yet these proude Prelates haue reiected the word of **G D D**, contemned the holy Scriptures, and haue driuen out from among them and buried Iesus Christ, onely to fede and pamper their fatte paunches.

Mat. 24

For a simple Bull of the Pope, was moze terrible and feareful then the Judgement of almighty **G D D**, thundering out his commaundements and thzcatenings.

Fifthly, the lefte foote lyke vnto the foote of a Gryphyn, signifieth the Ministers of the ciuile or secular power: That is to say the Canonists, the Chauncelours and the rascalls making profession of the Canon lawe, which of their owne accorde doe acknowledge and confesse, that the most holy Canons or Decretals, doe smell their most abominable auarice and ambition.

The lefte foote of a Gryphyn.

For euen as the Gryphins doe not easely let goe that that they haue once caught or layde holde on: Euen so these mayntainers and raueners of the Pope, doe

The declaration

doe holde fast all that which they can get, and let not
lyghtly goe the pray: and as through the hookes of the
Canons they have entrapped almost all the goods of all
Europe: and they holde them so fast, that one cannot
pull them out of their clawes, for the Canons do serue
to their insatiable auarice. This deadly Harpy hath
deuoured all the world: she hath taken away all the
goods: she hath endamaged the soules and bodyes: she
hath stollen vnto hir all honours.

The belly and
the stomacke of
a woman

Sixty, the belly and the stomacke, the which do re-
semble the belly and stomacke of a woeman, signifie
the body of the Pope: That is to say the Cardinals,
Archbishops, Bishops, Abbots, Monkes, Priests, and
other execrable spirituall Martirs, and all the rest of
his balwdes, and fatte hogges, which haue none other
care all their lyfe time but to feede and pamper their
paunches with delycious wyne and delycate dishes:
to seeke their ease and all the allurements and entice-
ments to whozedome, & to keepe themselues in all plea-
sures and Idlenesse, and to giue themselues vnto all
monstrous infamies. The which they may very well
doe, and fræly: For they haue many priuiledges,
wherewith they are wel armed and munit for to be
exempted from all punishment. As we doe see this Pope
pish Ass who sheweth befoze all mens eyes openly,
and without any shame his belly of a woeman, naked
and bare: even so these, without any shame, doe lead
a dissolute and wanton lyfe, full of all filthynesse and
wickednesse. That which they doe is to the horri-
ble offence and hurt and to the vtter ruine & destruction
of the youth of all nations, as the daede it selfe doth suf-
ficiently declare.

What it is to
shew the belly
naked:

2. Tim. 3. 4

There is a manifest description of this in Daniel,
and in the seconde Epistle vnto Timothe the thirde
chapter, wher it is sayd that they are more greedy vpon
volupte

of a Popish Ass. 5

voluptuousnesse then the louers of God. Also vnto the
Philippians the iij. Chapter. They doe make their bel- Philip. 3. d. 19
ly their God.

Let vs heare also that which is sayd in the second
Epistle of Saint Peter the seconde Chapter. Name The description
ly them that walke after the flesh, in the last of vn- of the popish
cleanenesse, and despise the gouernement: presumptu- Clergie after S.
ous are they, and stande in their owne conceite, and Peter.
feare not to speake euill of them, that are in dignity. 2. Peter. 2. c. 10
When the Angells which are greater both in power
and might, giue not railing iudgement against them be-
foze the Lord.

But these as brute beastes, ledde with naturall
sensualitie and made to that ende, that beeing taken
they shoulde bee destroyed, speake euill of those
thinges whiche they knowe not, and shall perishe
through their owne corruption. And shall receiue the
rewarde of vnrightheousnesse, as they whiche count
it pleasure to liue delicioulye for a season. Spottes
they are and blottes, delightinge themselves in that
they deceiue you, in feastinge with you. Hauinge
eyes full of aduoutrye, and that cannot cease to sinne,
begylinge vnkable soules: they haue heartes occu-
pyed with couetousnesse, detestable fellows.

Which forsakinge the right waye, haue gone as
straye followinge the waye of Balaam the sonne
of Bosor, whiche loued the rewarde of vnrightheous-
nesse: But hee was rebuked for his iniquitie, for the
dumme beast, whereon hee sate speakinge with mans
voyce, forbadde the foolishnesse of the Prophet. These
are wells without water, and cloudes caried aboute
with tempest, to whom the blacke darkenesse is reser-
ued for euer.

For in speakinge swellinge wordes of vani-
tye, they begyle with wantonnesse through the
lustes

The Pope and
the without
the

The declaration

of the flesh men that were cleane escaped from
them which are wapped in errors, promising vnto
them libertie, and are themselues the bond seruants
of corruption.

The lively pain
ing out of the
popish king
come.

And truely this doth lively sette out the Pope, and
paynteth him in his right coulours, and vncou-
ereth fullye the feminine bellye of the Popes
Ass.

Beholde howe the filthy and vll single lyfe of the
papisticall Priestes and Monkes, must bee figured
and declared, whiche haue defiled the holy maryage
through execrable filthynesse.

For in verye deede, holynesse and honestye of Ma-
riage cannot bee sette out and represented by such an
vntamelesse and vn timerly Image. But rather it is
beautified by the woꝛde and blessing of G D, and
by greate meruayles, and as it were decked and gar-
nished with a goodly argument, and placed in a highe
place.

It is most true that there are others also whiche
doe hurte and defile themselues with a manifest
turpitude and filthynesse, as wee maye speake this
of the Danymys and Turkes, and as there bee a
greate manys prophane people amonge the Christi-
ans, adulterers, whoꝛemasters, whoꝛes and most
wicked Wollues.

Yet notwithstandinge those doe nothings but
that is to the great pꝛeudice of their renoune, and
in daunger to lose all honour: as they are neuer
without feare, whether they bee hanged on the gal-
lowes, or that they bee euill spoken off, or that eue-
ry manne doth mocke them, lylinge out their
tongue, or that they bee toꝛne in peeces by force or
outrage. But these wicked villaines, effeminate, im-
pudent, bellies full of all filthynesse, doe couer and
cloake

The Pope and
his, are without
shame.

of a Popish Asse. 6

cloake themselves with the name of **CHRIST**, and doe lette slippe the bridle vnto all maddenesse and wickednesse, and doe giue themselves licence without fearinge anye punishment, without caringe to bee rebuked: And not onely that, but also so with all these detestable villanyes, they woulde bee called spirituall, the holye Fathers, and the Catholicke Church. And beinge not yet content with that, they goe aboute to pursue, chaunce, and spitte in other mennes faces, bicause of the moate that they see in their eyes, and of the Gnatte and lyttle Flye that they doe see them swallowe downe: And yet they will not that anye shoulde checke and rebuke the greate beame that is in their eye, nor the Camell that they haue swallowed downe: But on the contrarye, that the blemishes so apparaunte and euident maye bee hydde and couered, yea, beautified and sette out with the tytle of **JESUS CHRIST** and of the Church.

The Popish Clergie will not be rebuked.

Euen so truelye, there is neither sacriledger, nor murtherer, theefe, nor whozemaister, whiche abuseth the maiestie of the name of the sonne of **GD** and of the Church, for to hide their execrable filthynesse, but that whozish bellye of Antechrist.

And therefore the murtherers, theftes, the monstrous whozedomes, the horrible wickednesse of this Idoll of Rome, doe surmounte a greate deale the wickednesse, cruelties, and maddenesse, of Nero.

Seauenthlye, the scales of Fishes, wherewith the arme, the fete, and the necke of that Popishe Asse are coured, and not the bellye nor the brest, doe signifie the Princes and seculer Lordes. For the

The scales of fish.

The declaration

sea is oftentimes taken in the Scripture for the world, and the fishes for the men of the world: As Jesus Christ himselfe interpreteth the words of Saint Peter, Mat. 4. When he sayde, I will make you fishers of men.

Mat. 4. c. 19.

¶ What the scales doe signifie in the Scripture. Iob. 41. 2. 6.

The princes do cleave alwayes vnto the Pope.

The scales doe signifie an embracing or tyng together, as the Lorde sayth in the .41. Chapter of Iob. His body is covered with scales, as it were with sheldes lockt in, knit, and well compact together. One is so ioyned to an other, that no ayze can come in. Euen so the Princes and other greate Lordes of the world haue alwayes cleaved and stande fast together, and are yet at this daye lynked and tyed vnto the Pope and to his barbarous, and tyrannicall kingdome.

It is very true, that they cannot allowe, hyde, neither prayse, nor cloake, his drunkennesse, his gluttonye, his horrible whoredomes, his vnlawfull voluptuousnesse: For one cannot rightly there perceiue any scales which doe cover his stomacke and his belly. Notwithstanding that by their cloaking thereof, in biddinge their eyes, and sufferinge that that they doe see, they are so much the more surely tyed and lynked fast to the necke, legs, sette and armes: that is to saye, they doe embrace, defende and mainteine his greatnesse and magnificence, and his barbarous and tyrannicall estate, as an estate lawfull and ordeined by the worde of God. And that same both exalt and lift vp his crest very proude and with an arrogant and proude obstination.

To conclude, they do confirme his spirituall and politique government, by decrees and ordinaunces not to be bozne with: they doe beautifie them with goble Canons, and do establish his pompes and royall faculties through strange doctrines.

Furthermore,

Furthermore, to the ende that the grounds & foundation of that retrayt of Antechrist be more firme and sure and to endure and continue the longer, they doe make lay mens testaments and willes, they heape by to them reuenues, they constitute Monasteries, they buyld Temples, they doe ordaine Conuents and Colledges of vnmarrid people, as of Markettes and Colliers, of such manner of Canonists, Dunces Sophisters, Beggers, Preachers for money, Confessors and Doctors: and as of publique exercises and Theaters, of whom one can heare nothing to sounde, but of the spillng and marring of the celestiall doctrine. And for to speake briefly, the great goods the riches and fauourers of the world are so wel and so firmly and strongly tyed and fastened vnto him, that there is neyther winde nor blast, there is neither spiritual doctrine neyther word of God, which can seperate or plucke them, from him.

Eighly, the head of the olde man issuing out of his buttockes, doth signifie the decrease, the oldenesse, and the ende of the Popes kingdome. For the fore part or the face in the holy Scriptures doth signifie the encrease or aduancement: and the hinder part or the backe, or the buttockes, doe signifie the declination and the ende, as you haue y^e lyke speach in the viij. chap. of Saint Paul to the Hebrewes: That which is disanulled and waxed olde, is ready to vanish away. When that monstrous figure declareth that the barbarous tyranny of the Pope is now come vnto his last ende, and that of himselfe it ought to waxe olde and come to nought without any sworde or outwarde violence, as it is foresheued in the eight Chapter of Daniel, that he shall bee destroyed without hande. For there is so great encrease of superstitions, and such a bundle and fardell of vices, that of necessitie his owne

C.iii.

waight

An'echrist
made strong by
the gistes and
foundations of
Princes.

The head of the
olde man issu-
ing out of his
buttockes.

Heb. 8, d. 15

Daniel. 8. g. 25.

The declaration

waight must cause him to fall downe: and that the
groanings, complaynts, and sighings of all people & na-
tions may be heard: Forasmuch as the word of God
hath discovered and revealed befoze all mens eyes, his
impietie, malice and crueltie.

Euen so the glozy of this worlde passeth, and the
playe is nigh at an ende. After this sorte then wee
doe see, that that Image or figure agreeth properly
with all the Prophecie of the eight chapter of Daniel:
and that the one and the other are agreeing with the
Papisticall kingdome.

Ninthly, the Dragon comming forth of yarse of that
popish Asse, and casting out of his open mouth a great
flame of fire, signifieth the horrible buls and the terri-
ble lyghtnings of excommunication, & the tempestuous
threatnings which the Popes and his adherents doe
spewe out furiously vpon all the worlde, when they
doe see their ende nigh at hande, and that they must
perish sodeinely.

For this is the latter and most furious rage and
madnesse of Antechrist: this is his latter endeauour,
yea, if peraduenture these rauenours may keepe whole
that abomination, thzough the astonishments and
threats of the bulls, and afterwarde thzough lyes,
wzongs, cursings, enchauntments, pzinging injuries,
and bitter scoffings of his goodly Rhetozicians, as
Eccius, Fabor, Emserus, Wicelius, and other lyke.
Notwithstanding the time is come that wee haue no
moze neede of such ayde nor of such defendours. For
what shall the Dragon winne to bite the cloudes?
What shall he gaine to burne the aire with his flames?
And truly there is none that feareth those poysoned
bulls and full of cursings and enchauntments: For
asmuch as the lyght of the truth is so clereely kindled
and lyghted.

Tenthly,

The Dragon
comming fourth
of the Asses arse

The latter tem-
pest of the Ro-
mish Antechrist

The Popes Rhe-
toriciners

of a Popish Asse.

8

Tenthly, for that this Popish Asse hath bene found at Rome, and not at an other place, both confirme that which hath bene recited before, that the same cannot be vnderstanded of any other power and domination then of Rome.

Rome, the place where the popish Asse hath bene founde.

For at this daye in our time, there is no power which is lyke or more greater in the Citie of Rome, declared by meruaylous signes and tokens in those places which those signes doe signifie and betoken some thing, as it happened in Hierusalem, and for that that this Monster was founde dead, that is an argument that the ende of the Popes kingdome draweth on fast.

And wee must haue neyther sword nor any strength of man for to put it downe: But the heavenly vertue, shall cause that of himselfe it shall be overthowen. For this prodigious Monster was not killed by any counsell or meanes of men: But was founde dead, and was revealed by the singular prouidence of God.

Finally, I would admonish every one not to despise such a prodigious signe sent of the Maiestie of God, and to beware of the pestilent contagiousnesse of Antechrist and his members, and to flee from him. And to be afraid of him.

We must not despise y^e monstrous signes

It is most certeyne that God hath vsed towards vs a most greate benignitie and gentlenesse, for that hee hath sette forth before vs, Antechrist in a figure so vyle and disformed, as paynted in a table and lyuely sette forth, that one may easely assayle it with handes, that God will effectually prouide for our health, and desireth that we be drawn out of that detestable retrayte of immortall impietie of that strange beast.

And

The declaration

And as touching the Papists, according as their boyling phrensie and their impetuous madnesse well meriteth, they may thinke on this, or let them not be angry: As in deede there is neither signe nor miracles sent by the hande of God, which can moue them neyther astonish or warne them. But as Gyants without feare, they doe beat and fight agaynst the lygbtings and thundrings: and doe follow their fathers, Pharao and Chore, whereoff the one was drowned in the waues of the Sea, and the other swallowed vp in the earth: and both of them are sunke euen to the bottome of hell. But we for our parts lette vs reioyce and take comfort, & let vs put this signe in the number of those who do declare vnto vs y day so long desired, so healthfull, so goodly, the comming of our Lord and redemer Jesus Christ.

In the meane time, let vs suffer our enemies to do as they lyst, and to kicke obstinately agaynst the pricke. And let vs behold whether the troubles that they haue heaped vp more and more, shall be to molest and grieue God or themselves. Neuerthelesse I am not much angry with-them, forasmuch as they are so desperately madde, and that they doe so trouble the heauen with the earth.

O good God, if I were so paynted forth at Gods hande, with a figure and shape so odious and terrible, I could in no manner abide and suffer it. For eyther I should dye for very feare, except that I had an heart of yron or Steele, as they haue: Or els I should burst and cleane a sunder, with despite, choler and madnesse. What is he then that goeth about, eyther by counsell or by commaundement, to obtayne of them, that they would pardon the Worde Jesus one such contumely and wrong which is done vnto them by such an Image or figure.

Inasmuch

The Pope & his
do conderpne
all signes and
miracles.

The declaration

THE APPROBATION of Martyn Luther.



This Popish Aſſe is of himſelfe a mon-
ſtrous figure, fearefull & horrible, and
the moze that one doth behold him, the
moze terrible he appeareth. But behold
which is the moſt terribleſt of all, that
God himſelfe hath formed and reuea-
led this monſter, as a figure full of fearefulneſſe. For
if any woꝝkeman had drawen it, painted oꝝ engraved
it, one might well mock of it, and not to paſſe on it. But
bicauſe that the holy diuine maieltie hath formed and
made it and that he hath ſet befoze vs ſuch a figure, it
behoueth all men to tremble, when and as often as the
ſame doth come in their remembꝛaunce: and that they
be eſtonned & amazed, as of a thing of which one may
easily coniecture of the thought, counſell and will of
God.

God doth ſhewe
himſelfe irrecon-
cilable vnder y
figure of the
Popiſh Aſſe.

Is there any man in the world which would not be
afraide, if he ſhould ſee a wicked ſpirite, oꝝ a phancie, oꝝ
if he doe heare any ſodeine bzuite oꝝ noiſe, oꝝ any groo-
ning oꝝ lamentation of ſpirites. Yet notwithstanding
one ought not to eſtyme the ſame but as a falſe viſage
oꝝ a play of little children, in compariſon of this Image
and monſtrous figure. In which god himſelfe appeared
in a terrible forme, ſhewing an vnappeaſable ſeueri-
tie. Wee muſt neceſſarily ſay, that there is a terrible
indignation of God kindled againſt that Idoll of An-
techriſt, the which all that company and rascalls of the
Pope, doe ſtirre vp and pꝛouoke as of a ſet purpoſe
and of an hard froward Stubburneſſe: & the beginings
doe agree ſo well and ſo fitly, that one can in no wiſe
doubt.

For as much then as Sodome had of ſo long time
and

of a popish Asse.

and through so execrable misdoings provoked Gods
 wrath: and as the ruine beeing nigh at hande, there
 rested but a little time to repent them: then shee dyd
 give hir selfe freely vnto all execrable wickednesse, and
 baroned hir selfe with such obitinacy, that shee did plain-
 ly mocke God, and did exalt hir selfe against him with
 an intollerable fiercenesse and crueltie. But scantly
 the heauen had giuen hir clerenesse the next day moze,
 ning, but beholde it was soveinly swallowed vp & con-
 sumed. We must not doubt, but that all that band of
 the Pope doth spinne all one thred. They haue hether-
 to let slippe the bzidle vnto all detestable filthynesse:
 rebellious people & altogether obstinate against God:
 being drawn from the iust obedience of mans domi-
 nations, as if they were byetheren germanes of Epi-
 cures: yea, and not belæuing as the Diuells doe, who
 doe tremble when they heare God spoken of, as the
 Scripture sayth: and vnderstandinge nothing of hea-
 uenly things, haue no moze care of the blessed life and
 of eternall health and saluation then the most grossest
 Ass that euer was. As in very deed they haue this opi-
 nion of the Gospell, that it is a fable: and doe iudge of
 the Christian faith, & it is the faining of a Poet with-
 out grace or fauour, according to that goodly sentence &
 Oracle of Epicures, al is nothing els but dust & mocke-
 ry, and all is nothing. And although that befoze the
 time of their fall & ruine they are exhorted by so many
 straunge figures and fearefull signes sent of G D D,
 for to call them to repentance: yet neuerthelesse they
 are the moze obstinate and out of all order: in such
 sorte that they doe heape vp, nourish and augement
 moze and moze, a proude, negligence and arrogant
 profanations: In so much that with muche adoe
 they themselues can suffer their rashnesse, boldnesse
 and wickednesse.

The declaration

And as though there were no heauenly and celestially anger, nor maiestie in heauen for to breake and disperse their rages, in the meane season doe mocke of these fearefull signes, as if they were deceiuing shadows, or flying dreames.

Such a foolish boldnesse and brutish assurance is an euident argument of the inenarrable wrath of the Lorde, who will suppress and consume those hoggish Epicures, and dull asses, before they are aware of it. When onely with feare and trembling they will learne to crye and howle. But God of his owne accord will not beare them, as it is sayde in the first Chapter of the Proverbes, yee haue forsaken my counsaile, and haue despised all my corrections: Therefore shall I laugh in your destruction, and mocke you, when the thing that yee feare commeth vpon you.

One may knowe for a truth that Sathan is a great and a mightie spirite, who holding vnder him the vnderstandings and mindes of men as slaues, bendeth, and driueth them with such violence, that not onely they doe plunge themselues within the vices (which seemeth rather to bee a worke of a little diuell, learning his occupation). But also doe make open warre against God of their owne free will. For we must thinke, what that tyranny is: how desperate that furore and madnesse is, when a miserable man being constrained and compelled in his conscience, can put forth that worde, and to confesse for certeyne, this is the word of God, of which I doe not doubt: But although that the sonne of God hath pronounced it, the Apostles haue preached it: Yet neuerthelesse I will shut the eyes, I will stop the eares for to reiect it, & will withstand it hand & foote, & will persecute & condemn it as a pernicious heresy. And if ther be any one in y meane time which wil render obedience vnto god,
to

of a popish Asse.

to beleue the gospell, and will not consent with me: I will kill him, I will banish him from his enheritance, I will not suffer him to dwell in any place: And will doe all that in despite of the word of God.

O good God, had I euer thought in al my lyfe time, to haue seene so great sinnes, such a rage and so furious crueltie of the enemyes of y^e Gospell, at such time as I did not yet but lay the first foundation of this cause: And neuerthelesse (alas) I doe see those things now, being constrained to heare, that the word of god the truth that is confessed and knowen, to be called heresie: and to be banished and driuen away most vilaynously, as buryed.

The vvorde of God & his truth called heresie by the Papists,

Of right such vipers are figured and noted by the Dragons head, which commeth out of the arse of this Popish Asse, spewing out a retrayt full of filthinesse. But thanks be vnto God, both the Dragon and the Popish Asse are but a peece of carrion, and shall take vnto them agayne neyther lyfe noz strength, noz shall neuer recouer their dignitie & tyzanny (the which they doe promise neuerthelesse) for any thing that the diuell doth in them. For it is sayd in the Creede, I be-

The Popish Asse a peece of carrion vwith- out lyfe.

lieue in God the father almightie. It is said also that he that abideth in vs, is moze greater then hee that is in the world. And although that the diuell haue great power, yet he shal not be altogether puiuant. This is an infallible rule.

(.)

D.iii.

HEERE

HEERE FOLLOWETH THE POR-
trayture or Figure of the other, that is to wit, of a
Hounkith Calfc, calued after this fashion
in the Cisse of Frisberge in the countrey of Misne.
Anno. 1528.



THE INTER-

pretacion of Martin Luther,

of the Monster, in the figure and lykenesse of a Moonkish Calfe, drawn out in the leafe before.



As touching the Propheticall interpretation of this Moonkish Calfe, I will leaue it to the spirit: for I am no prophet. Yet neuertheles one may well affirme this generally of many such meruayles, that God doth send them as presages and forewarnings of sorrowfull aduentures, motions, bzutes, troubles and commotions to come. And I doe exhort Germany to assure themselues boldly and to attende certeinly such commings. But to determine of chaunces and to foresheiw how long time they shall continue, or in what time the deliuerance shall come, the same belongeth to the Prophets.

As for me, I will desire willingly that the latter day were at hande: the which I also doe thinke, that the dayes wherein we are, are as forerunners of that blessed day, the which will not tary long after. And me thinketh that the cause that I haue to hope so, is not friuolous nor vaine. And in very deede, befoze time ther hath ben almost a continuation of certein worlds, in which men haue seene dayly monstrous things, and woorthy of great admiration: And at this day all the worlde burning with a terrible heat, bzingeth forth motions very pernicious, who commonly are not appeared without great chaunges & alterations of kingdoms. To conclude, that the lyght of the Gospell, shineth now

The interpretation

now wonderfully, the which commonly was wont to
bying with it alterations, troubles and tempests, be-
cause of the hard obstination, and furious ragings of
the wicked.

And truly I will not speake but of things which are
true: and will shew wherefoze God hath set forth such
a signe in that Monkish Calfe, and for what cause hee
hath defiled the religious habite or apparayle with one
so vyle a spotte: Forasmuch as without the habite of
a Monke hee might signifie and declare the euills to
come as properly and well by any other shew or token.
Euen so then it is not long sithence that by his pro-
vidence was calued at Langdesberge a certeine Canon
Calfe, or a Monkish Calfe. It declareth thereby, that
all religious men and Monkes ought to haue their
eyes thereon still fixed, and that he beholdeth them,
and that he hath determined to punish them: For this
same yeare he will vse none other miracles, then those
which haue respecte vnto such holy and spirituall peo-
ple.

Daniel 8. d

For god paynting out of late that excellent Monarch
of Alexander king of Macedonia vnder the figure and
lykenesse of a Goate, besides the Propheaticall interpre-
tacion of the discomfiture and vanquishing to come: he
hath also set forth and represented the nature of the
Grecians, which are wanton as the Goates.

And all that that they haue conceived in their minde
how high and harde that it be, they hope to bring it to
passe, and to attaine vnto it through god counsell,
through great viuacitie and stoutnesse of the minde.

In lyke manner in this figure of this Monkish
Calfe, besides the Propheaticall declaration, there is al-
so an Image or figure of the lyfe, of the doctrine of the
seruices and obseruations of the Monkes: And it is
possible that thereby there is an aduertisement of the
cause

of a Moonkish Calfe.

13

cause of the calamities nighe at hande. That is to saye, that the superstitions, the deceites and wickednesse of the Monkes, doe cause the punishment to increase, for as much as by the Phariseycall doctrine of woorkes, they doe abolish the fayth which is in our Lorde Jesus Christ, and doe transfoyme and chaunge into the flesh of a Calfe mans heart, which ought to bee the Temple of the holy Ghost. Furthermoze, let an other drawe the propheticall sence: as for mee for to please my order, I haue taken vpon me to interpret my Moonkish Calfe: The Canon Calfe shall haue an other for his expositer.

For so much the moze willingly doe I take the charge to make this declaration, for that I doe see that the obstinate courages and moze harder then the rockes, of those which shall bee grieued with this my explication, shall bee so much the moze wounded and shall bee come moze eger. As in very deede they doe arrogantlye despise all that whiche commeth out of my mouth, and doe babble euery where, that all my woordes are as much to bee esteemed as the spittings of heretickes. For that cause they ought not also now to giue any credite vnto mine aduertisement, but doe ware moze harde harted, and doe make themselues moze and moze obstinate, hurting and molesting themselues moze then ever any did, and forsake not their filthy and wicked lyfe, as it is sayde in Esay the sixte Chapter, harden the heart of this people, stoppe their eares, and shutte their eyes, that they see not with their eyes, heare not with their eares, and vnderstande not with their heartes, and conuerte and bee healed.

Euen as then Balaam coulde by no meanes obey the worde of God, and although hee was rebuked by his Ass speaking vnto him in a mans voice, yet
C.
neuer

The interpreta-
tion made for
to harden the
heartes of those
vvhich do giue
no credit vnto
the aduertisements
of the faithfull.
Esa 6.c.10.

The Papistes
heartes hardened
after the exam-
ple of Balaam.

The interpretation

neuerthelesse hee could not amende it: so one may say the lyke of those holy Fathers, which haue hetherto stopped their eares at the cleere voyce of the veritie of the Gospell. Nowe they ought to beholde themselves in this Calfe and in the Cowe, as in a glasse, and to consider what they are before God, and what reputation and what voice they haue in heauen. And yet neuerthelesse they ought to shut their eyes that they doe see nothing of all this, whereoff they may repent themselves, for to auoid the horrible iudgement of God. For there is neither forewarning, word nor signe that could moue or bend the hard heart of Pharao.

The hearts hardened after the example of Pharao.

The Monckery is but a vaine appearance.

The golden Calfe of Aaron

Exo. 32.

Pla. 106. c. 28

1. Reg. 12

First, that I may speak briefly, thinke not, that the same is a mockery or a fable, that God hath clothed a Calfe with a religious habite, & with a Monkes cole. Wee must not doubt, but that he noteth by that Image or figure, a certeine assemble of people, of whiche one may cleerey knowe, that the Monckery is nothing els but a vaine appearance and shewe of godlynesse, and outward hipocrisie of a holy lyfe allowed of God. For euen vntil this times we poore and miserable men haue had this opinion and haue beleued, that the holy Ghost dwelleth vnder the frocke, and that the same habit doth couer nothing but the holy Ghost.

But God hath reuealed here, that there is nothing vnder that habite but a Calfe. As if he would shewe that there is a Serpent hid vnder the grasse. For the golden calfe of Aaron, lifted vp in the wilderness, vnto whom the childezen of Israel did represent & giue the honour that apperteined and belonged vnto God, Exodus Chapter. 32. teacheth playnely what the Calfe may signifie. It is sayde in the 106. Psalme. They haue turned their glozy into y^e similitude of a Calfe, that eateth hay. It is spoken also of y^e Calues of Ieroboam, made in Bethell and Dan. 1. Reg. Chapter. 12. against

of a Moonkish Calfe.

14

against whome the Prophets haue cryed very sharpe-
ly. In lyke manner let vs beholde a little that same
Moonkish Calfe, howe that his cole doth represent
there a figure of all the order of Monkes, with al their
seruices and diuine obseruatiōs, of which they do make
so great accompt: as of their Pater noster, so oftentimes
repeted, of y^e faire of their Masses, of their goodly songs,
and fastings, and other lyke.

But vnto whom is that goodly seruice represented?
who is honoured? of whome doth it depende? vnto
whom is it tyed and fastened? vnto the Calfe. For the
Calfe is clothed with a frock, as we may see here.

And what is that Calfe? It is an Idoll forged and
made, abiding and dwelling in their spirites full of de-
ceites. What is that that these things do? They do af-
ter this sorte. These holy Masses haue an opinion
imprinted in their vnderstanding, that in their Moon-
kish and solitary religion, they doe serue and render ob-
bedience vnto the true God, the whiche religion they
haue constituted in Ceremonies & obseruations of cer-
teine outward woorkes, by which they doe thinke that
they haue well deserued heauen: and not in the certein-
ty & trust which embraceth the benefit of Iesus Christ.

For it is euen thus, that there is no God, either in
heauen or earth which would be so serued & worshipped
but y^e diuel & the Idols. For none can serue nor obey the
true God, but in spirit & truth, Iohn y^e 4. Chapter: That
is to say, in faith and true & spirituall mouinges of the
spirit, the which the holy Ghost doth create, stirre vp,
& quicken in vs. Esa. Chapter. lv. Wherefore these false
religious people cannot offer vnto any their seruices, y^e
which they do cloak & hide vnder the name of God, & in
the meane time turning themselves from all the ordi-
nances & heauenly manifestations, & cannot bring them
back againe, nor set the vp, but in reioysing & flattering

The Calfe is an
Idoll forged in
the spirites of
Moonkes.

The religion of
the Moonkes
builded vpon
ceremonies and
outward woorkes

Iohn. 4. c. 24

Esa. 55

The seruice of
the Monks can-
not profit any
man.

E. ij.

their

The interpretation

their vaine imaginations, the which they haue forged of their own bzaire, dreaming that such seruices & obseruations are agreeable vnto God. Such foolish and fonde imagination is nothing but lyings and an Idoll inuented and forged of their owne bzaire, neither moze noz lesse, but euen as the Paganis or Jewes doe forge strange Gods. Beholde, this is the Calfe, this is the impietie: this is the carnal opinion couered and hid with the religious habite: this is the Idoll to the which they are bounde and tyed, the which they doe garnish and beautifie with Ceremonies and with a goodly kinde of shewes. The Calfe doth not liue but of hearbes and grasse. For such hypocrites haue no knowledge of the eternall goodnesse, but doe sat themselves with the pleasures of this present lyfe: As one may playnly see that the most puissantest and ample riches, and the most greatest pleasures, and the most highest dignities and honours are belonging vnto the people of the Church, as one calleth them. And euen so these Calues haue found grasse for their owne tooth. And this is happened vnto them, that they haue turned their glozy into the similitude of a Calfe that eateth Haye. For Christ is our true glozy, in whom wee must triumph, glozy, and reioyce. These heere cleane contrarye, doe seeke an other glozye in their heartes, and doe aduaunce and bragge themselves verrye proudly of the trust of their merites and workes. Such a Calfe is come in the stead of Jesus Christ, & in vsurping the name of him, he doth blaspheme and dishonour it.

¶ What doth signifie the skinne of this Calfe, being torne or rent.

Secondly, the Monkish apparaile rent full of holes about the thighes, seate, and belly, doe signifie that in that solytarie religion and in those Ceremonies and obseruations full of deceits, there is no agreeing that is perfect or whole: And yet the holye Scripture requireth

¶ What it is to be nourished & fed with grasse

Ps. 106. c. 10

of a Monkish Calfe.

15

quireth chiefly and before all things, that the Chri-
stians and faythfull be of one fellowship and vnitie.
As it is sayde in the 133. Psalm, How good and
ioyfull a thing it is: brytheren to dwell together in
vnitie.

Pla. 133. a. 2. 8

But these madde brynes, superstitious and too
holy Monkes knew very well to forge, inuent & finde
out so many differences of sectes and opinions, as there
is of diuers apparayle among them. The Cordeliers,
that is of the order of Saint Fraunces, doe magnifie
their order: The Iacopins, that is of the order of saint
Dominicke, their rule: The Benedictines will in no
case lose their honour: The Augustines do goe on the
right side: The Charterhouse Monkes on the lefte:
The Celestines doe keepe their company: To conclude,
there is not one but that he thinketh himselfe very fine
and trimme in his apparel. So we seing that the frocke
is rent and torne about the thighes and fete of that
Calfe: Although that all were of one will and did as-
gree well, asmuch as concerneth the apparell of the
Calfe: that is to say, although that all did nourish that
obstinate opinion in their hearts: to wit that they did
doubt or distrust of the mercie of God: and on the con-
trary did leane and stay vpon the affiaunce and car-
nall assurance of their woorkes, according to their ob-
seruations.

The frocke de-
uided into ma-
ny sects.

We shall know this moze clereley, if we doe vn-
derstande the ende and extremitie by the thighes, and
if we will make of the fete pottes by the which this
Calfe, that is to say, this false Maske, is holden vp and
mayntained. For there was neuer so many sects, so ma-
ny households, so many differences, so many names,
so many orders, or rather disorders brought in, as
haue bene seene in our time, when the ende is nigh,
and that that vyle should breake: saying that the vania-

The thighes do
signifie extre-
mitie.

C. iij.

tie,

The interpretation

What the feet
of this Calfe do
signifie.

The Moonkes
disagreeing in
opinions.
The Calfe doth
counterfait the
Moonkish
Preachers.

The Moonkes
the Apostles of
the Pope.

tie and the deceits are uncoverd and made knowne,
so shall we see all this infection to fall downe.

The feete doe signifie those bolde betheren and o-
thers, those Sophisters, and our worshipfull masters
which have the preheminence aboue other: & which are
the most boldest, and the most skilfull or cunningest
Cloysterers, who do know full well to keepe, amplifie
and establish the dignitie and great authozitie of that
Monkish religion, eyther by writings, preachings, lec-
tures, disputacions or doctrines: and doe endeavour
themselves with all their strength thereto, and doe im-
print it into the heartes of the people throughout the
whole world. For every trifling thing they fall out and
disagree among themselves: and as many as there be
of heads among them, so many opinions there be.

Thirdly, this Calfe representeth the gesture and
countenaunce of a Preacher. For he standeth upright
vpon his hinder feete: and of the two fore feete, he cast-
eth the right after the manner of a Preacher, and
holdeth backe the lefte, he hath his heade lyfted up:
he putteth out his tongue: there is nothing in him,
which doth not represent those greate Cryers in the
flesh.

Even then as the Popish Ass hath bene an Image
or figure of the Papisticall kingdome, so this Monkish
Calfe doth represent the Apostles and Disciples of the
Pope, in such sort that all the world doth well see what
Doctors or Preachers they haue heard vntil this pre-
sent time, and what they doe heare at this day.

For can any man finde an Apostle more fit for the
braine of an Ass, then the head of a Calfe? This is a
fit couer for the pot.

The carnall government hath alwayes a carnall
doctrine. And therefore the Calfe is yet without eyes,
or blinde, for to figure those of whome Iesus Christ
speaketh

of a Monkish Calfe.

16

speaketh off in Saint Mathew the 23. chapter, say^s Mat. 23. b. 16
ing. Who be vnto you Scribes and Pharisees, blinde
guydes. And Esay in his .56. chapter sayth. All his
watchmen are all blinde, they haue altogether no vn-
derstanding, they are all dumme Dogges, not being as-
ble to barke, they are slippery: sluggish are they, and
lye sweating: they are shamelesse Dogges that be ne-
uer satisfied. The shepheards also in lyke manner haue
no vnderstanding.

We might very properly or fitly apply many other
things in that Monster, vnto the Monkes and Sophis-
ters. As this: The eare tyed to the frocke, signifi-
eth the insupportable tyranny of confessions, by the
which they doe cast and throw the poore consciences in-
to the diuels throte, and doe put them in a terrible
bondage.

The eare noteth
the confessions.

The putting out of the tongue, doth signifie that
all their doctrine is no other thing but the tongue.
That is to saye, a bablyng and full of vayne
words.

The tongue

The two lyttle warts or knobbes which appeare
vpon the head, should haue bene two hoznes. And
the hoznes doe signifie the Preaching of the Gospell,
the which make vs obedient vnto death or to the crosse,
destroying the olde manne: as it is sayde by the
Prophet Micheah the fourth Chapter. I will
make thy hozne yron and thy clawes shall bee of
brasse, that thou mayst grinde and crush in peces ma-
ny people.

The two warts
or knobs lyke
peason.

Micheah. 4. d. 13

Yet neuerthelesse this Calfe hath no hoznes, but
onely certeyne appearaunce or tokens of hoznes, which
doe not much appeare.

The Moonkes
doe turne the
preaching of
Gospell vnto
mens traditions

For although that those doe bragge and boaste
themselves of that title, that they are Doctors of
the Gospell: Yet neuerthelesse they doe tourne
it

The interpretation

it follyly vnto the traditions of men. So then from the crowne of the head, which is shauen, doe appeare two lytle knobbes lyke vnto pease. For vnder the title of the Gospell, he hydeth and couereth what him lysteth, and cannot suffer or abide, that the Gospell shoulde come forth of that hull or shell: But it must agree to the sanctitie of that shauen crowne: And chiefly as touching the Pope which is the head, of all those shauen heads.

The Moonkes
coole or hood
tyed to y neck.

And for that that the Coole is so fast behinde the necke, the same declareth the incredible obstination of the supersticion and of the errours of these doltische Moonkes, concerning the obseruations and Monasticall ceremonies. As in very dede they are plunged and fastened so deepe within such filthinesse, that there is neyther vertue nor force, nor the lyght of the Christian veritie, how great soeuer that it bee, which canne in any wise draw them forth for to beholde the lyght.

The Moonkes
do keepe and
hold fast the
hood & forsake
& let go transi-
tory goods.

Now for that the Coole was tyed and close behinde at the backe, and that towards the belly or before it appeared to be open or vnswed, doth signifie y those doe shew in their outward apparayle a certeine godlynesse: and it is vnder the coulour that they doe forsake and renounce all transitory goodes. But if they must come vnto God, or if one would bring them to the eternall lyfe, one shal finde that those are naked bellies, and vnprofitable burthens for to consume the goods of y earth, yea committing all enormities: of which I loue rather to holde my peace.

And whereas that the Jawes below are lyke vnto the Jawes of a man, and those aboue with the nostrils lyke vnto those of a Calfe, the same signifieth that in their doctrine they speake very oft of the ciuile workes of the heauenly law: But in the meane season there is
nothing

of a Moonkish Calfe.

17

nothing but that it smelleth and sauzeth of the Calfe: that is to say, that the discipline, righteousnesse and the Philosophicall vertues are there too much praysed. For the two lips of the mouth, do signifie two sorts and kindes of doctrines: the nether lip signifieth the explication of the Law: and the vpper lyp the preaching of the Gospell and of the heauenly promises. But in steade of the Gospell, and of the promises touching the reconciliation made by Jesus Christ, they doe preach the mouth of a Calfe: That is to say, they doe preach the great recompences and rewards which are given in heauen for mans workes diligently done, but without faith.

To preach the mouth of a calfe

Finally this Calfe is not hairy in any part, or hath no haire as other Calues haue, the same doth signifie the godly and shining hypocrisie by the which these doltish Monkes haue deceiued all the world.

The calfe vvis out haire

Insomuch that they which are the cruell homicides of soules, and the madde vpholders of the diuell haue bene notwithstanding esteemed and counted holy and spirituall fathers.

All these things are now openly known by a clere lyght: This Calfe is come forth from the hidde secrets of the belly of his mother. They can no longer be kept in a secret place and hid from the sight of men, nor cannot chuse but that they must be perceiued.

The Calfe coming out of the belly of his mother.

Lette them cloke or hide it asmuch as they will, but that shall not lette that the maske or visgulling be not taken from them, and that they be not brought forth in the lyght, and their turpitude and filthinesse bee not known or vnrouered, that all men may shew or poynnt at them with their finger.

For I will leaue to every mans lybertie to iudge of this interpretation. For although that the exposition is not without some doubt, yet neuerthelesse it is

fr.

of

The interpretation

The exposition
of the calfe build
ed vpon the
Scriptures

God is angry
vwith the obser-
uations of the
Moonkes.

V What the fi-
gure of the calfe
doth signifie

Of it selfe sound inough and very well buylded and
grounded vpon the witnesses of the holy Scripture,
that the Monkerie is such in very deepe as we haue des-
cribed. Forasmuch then as this Calfe agreeth proper-
ly with y^e diuine Oracles, let euery one diligently take
hæde o^r be wel advised what it is y^e he shal dispise whē
he shal dispise & reiect this my interpretation. In this
Monster ther is moze then a sufficient warning, for to
make vs to vnderstand y^e god is offended & angry with
those Monkish obseruations. For if he loued them, it is
most certeine he would haue cloathed it with a frocke
of a moze honeste figure. And we must very well say
that by such a monstrous figure is not signified o^r met
any man alone: But a lociation, a couent, a brotherhood,
o^r a gouernment of many, according to the nature and
condition of all the visions, of which is made mention
in the holy Scripture, Daniel chapter .8.

O you Monkes and Nunnes, take you hæde, your
dwings are hære intreated of earnestly: and thinke not
that such aduertisement of God is a play to iest at, o^r
an enchauntment.

Appeale God with other oblations and sacrifices then
those which you haue: Forsake your Couents, and
cast away your frockes, and retourne vnto that wheres
foze you were bozne, and wher vnto you are called
by God, before that this occasion that God sheweth
vnto you doe vanish away. For afterwards, when
you would ye cannot: Now when you may doe well,
ye will not.

Above all I do earnestly besæch the noble families
and all gentlemen that they wil delyuer their children
and cousins, o^r those whose soules health they do loue,
from such so horrible and perillous lyfe, as from a most
filthy prison. Thinke that they are not yet out of the
bondes of mans bovy: and but that they are bound to
the

of a Monkish Calfe.

19

the communion of men, and to the law of Nature as well as other men. For this is not graunted to Nature, that so great multitude of vnmarried people can lye honestly and chastly: or that they can of their own free wil live without marriage. As for me I would gladly do that which

lay in mee, and which apperteineth to mine office, and to warne you in time.

FINIS.

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The gift of continencie is not graunted vnto all men.

