

A But surely their railing agaynste al o-
ther, I purpose not to beare so patient-
ly, as to forbear to let them heare some
partte of lyke language as they speake.
Howe be it bitterlye to matche theym
therein, I neyther canne thowge I
woulde, nor wyll neyther thowge I
conlde, but am contente (as I needes
musste) to gyue theym therein the may-
sterpe, whercin to matche theym, were
more rebuke then honesty.

Good things
among hereti-
kes are euill
woordes.

B Howe if they excuse theymselfe, and
say they speake euyl but of euyl thyngs
(for so call they good woordes of pe-
naunce, and so call they the ceremonyes
and sacramentes of Chyistes churche)
I aunswere theym playnelye that they
lye, whererein euerye trew Chyisten man
wyll testyfy that I saye trouthe, for
those thynges be good and holy whyche
they rebuke and call noughte. And I
saye farther also, that by the excuse of
theirs, they make myne excuse to, in the
thinge wherewith they bee wurste con-
tent, that is to wytte, where I some-
what sharpely rebuke weddyng of fte-
res and Nunnes, whyche thinge is as
all the wo:ld wotteth, beastye and ab-
ominable in dede.

C And also yf they wyll excuse theym-
selfe, and saye that as touching menne,
they rayle agaynste none but suche as
be lewde and noughte: to thys I aun-
swere firste that in this thinge they lye.
For they rayle agaynste all. And some
they call nought by name, whose specy,
all goodnesse, shall haue recozde and
wytnesse of all good folke that knowe
theym.

Herelye of al
crimes is the
wurste.

D Secondlye I say farther, that by this
excuse of theirs, they musste needes ex-
cuse me to, whan I rebuke theymselfe.
For they be well and openlye knowen,
and conuicted for heretiques, whiche is
ye wotte well the wurste cryme that
canne be, and that for heretikes of suche
a maner sorte, as is the wurst kynde of
that cryme that euer came out of Chy-
stendome.

Howe be it I am yet content for all
this, to fall at some reasonable composi-
tion with theim. Lette vs take thys
waye betwene vs from hence forth the yf
they lyf. Lyke as I doe not allowe, but
obhozre incontinence in sacred profes-
sed persones that haue botwed chastite,
so lette theim confesse, that theym selfe
abhozre also the beastye bycherlye ma-
riages of Donkes, fteres, and Nun-

nes, and of all suche as haue vnto God
promysed and botwed the contrarye.
And than sicke all oure matter is onely
of the faithe, lette them forbear in stede
of reasoning to fall to raylunge vppon
other menne liuinge. For thereby fly-
enge fro the matter of faithe, they fur-
nish the oute they: processe wyth lyenge,
while the fautes of some, they lewdelye
laye to all.

If they wyll not (whyche were the
beste) reuoke they: false heresy, nor
wyll not (whyche were the nerste) be he-
retiques alone theym selfe, and holde
their tounge, and be styll, but wyll nee-
des be babelinge, and corrupte whom
they canne: Lette theim yet at the leaste
wyl be reasonable heretiques, and ho-
neste, and wyte reason and leaue rayl-
linge, and than lette the byethene finde
the faute with me, if I vse theym not af-
ter that in woordes, as saye and as
mylde as the matter maye suffer and
beare.

But this way will they neuer take I
wene. For than they see well that they:
disciples will neuer haue halfe the luste
to looke vppon their booke, wher
they should than finde but a pooze leass
and an euyl dressed dinner. For in their
onely railing standeth all their reuell
with onely raylunge is all their rosse
meate barked, and all their pottc leaso-
ned, and all their pye meate spiced, and
all their maunchetes, and all their wa-
fers, and al their ypocrace made.

At the reuel
of heretikes
doth stande in
rayling.

The .x. chapter.



Nowe passinge ouer this point,
I come to this that these good
bytheren saye, that they lysto
not to reade my booke, for I
am suspect in these matters, and parcial
towarde the spiritualltye.

As for suspecte, if I be nowe suspecte
the wo:ld wareth all of a newe kynde.
For menne were wont to call those folk
suspecte, that were suspecte of heresy.
And thys is nowe a newe kynde of sus-
pectes, if menne bee nowe suspected of
the catholique faithe. Howe bee it in
that suspicion am I gladde to be fallen,
and purpose neuer to purge it.

Howe as touchinge parcialitye vppon
my parte towarde the spiritualltye,
I maruaile wherof they gather it.
My selfe am perde a tempo: all manne,
and

And by thys weddyng am come in the case that I canne neuer be prieste. And as for al the landes and fees that I haue in all Englande, besyde suche landes and fees as I haue of the gyfte of the kynges mosse noble grace is not at this tyme, nor shall bee whyle my mother in lawe lyueth (whose lyfe and good helth I praye God longe keepe and continue) wozthe yerele to my lyuynge, the summe of full fyfthe ponde. And therof haue I some by my wyfe, and some by my father (whose soule our Lord alleuie) and som haue I also purchaced my selfe, and some fees haue I of some temporall menne. And then maye euery manne well gesse, that I haue no verpe greate parte of my liuing by the clergy, to make me verpe parcyall to them.

And ouer that, this shal I truly say, that of all the yerele lyuynge that I haue of the kynges gracypus gyfte, I haue not one grote by the meanes of anye spirituall manne, but farre aboue my deseruynge haue hadde it, onelye by hys owne spynulare boountye and goodnesse, and spycial fauour towarde me.

And verlye of anye suche yerele fees as I haue to my lyuynge at thys tyme of any other, I haue not hadde one grote graunted me sythe I fyrste wrote, or went aboute to wyte my dyalogue, and that was ye wor wel the fyrst worke that I wrote in these matters.

But then saye the bryethrene as theyr holy father wyteth, and telleth also dyuers whom he talketh with, that I haue taken greate rewardes in readye money of diuers of the clergy for making of my bookes.

In good faith I wyll not saye naye, but that some good and honozable men of theym, woulde in rewardes of my good wyll and my labour agaynst these heretikes, haue gyuen me muche moze then euer I dydde, or coulde deserue. But I dare take God and theym also to recozde, that all they coulde neuer seeffe me wyth one peny thereof, but (as I plainely tolde them) I woulde rather haue casted theyr money into the Temy then take it. For al be it they were as in dede there were, bothe good menne and honozable, yet looke I for my thanke of God that is theyr better, and for whose sake I take the labour and not for theirs.

And if anye of the bryethren beleuing

their holpe fathers, shytke as some of theym saye, that I haue moze auantage of these matters then I make for, and that I sette not so little by money, as to refuse it when it were offered: I will not muche dispute with theym longer vpon the matter. But lette theym belieue as they lyst, yet thys wyll I be bolde to saye for my selfe, all though they shoulde call me Pharisye, for the boaste and Pelagiane for my labour to, that howe badde so euer they reken me, I am not yet fullye so vertuelesse, but that of myne owne naturall dysposicyon without anye spycial peculiar helpe of grace thereto, I am both ouer proude and ouer slouthfull also, to bee hyzed for money to take halfe the labour and busynesse in wytyng, that I haue taken in this geare since I began.

And therfoze cause of parcyall fauour to the priestes perlones haue I none, moze then hath euerye good Chryffen manne and woman, whiche is of dewe ty bounden to giue honoure and reverence vnto that holpe sacrament of order, with whiche the clergy is spycially consecrate and dedicate vnto God.

But where as the bryethren saye that I am not indifferent in the matter, they in doe they the thyng that they seldome doe, that is to wytte saye the truth. For if they call the matter either the vyce or vertue of the persons, whych I take not for the matter: yet therein am I not indifferent in dede betwene a temporall manne and a spiritual. For as for vice, I holde it muche moze dampnable in a spirituall persone, then in a temporall manne. And as for vertue, egall vertue I holde it yet muche moze yf it happen in the temporall manne, then in the spirituall, because though the thynge be egall, they be not bothe egallye bounde thereto. And therfoze if they take thys for the matter, in this wise I am not indifferent.

Howe if they take for the matter the thing that I take for the matter, that is to wytte, the true faith and false heresies, then am I muche lesse indifferent. For God keepe me from being indyfferent betwene thole two soztes. For euerye good manne is bounden betwene truche and falschod, the catholik church and heretikes, betwene God and the diuel, to be parcyal, and plainly to declare hymselfe to be full and whole vpon the one syde, and clere agaynst the tother.

But

Honour is to be giue to the sacrament of order.

The vice of a spiritual man

The vertue of a temporal man

In some things a manne ought to be parcyal.

A But elles as for any parcell fauour that I beare to the clergie, where by doe these brethren proue it? I neuer sayde that they were all fautes, nor I neuer excused theyr fautes. And yf euer I dydde, lette theym rehearse of my wyrtynge some one place at the leaste, lette theym tell where I commende pompe and pryde, where I praysle auarice, where lechery, or suche other thing.

Those that bee spirituall persones by profession, and are therewith carnal and wretched in their condicion, haue neuer bene fauoured by me.

B When I was firste of the kynges counsaile, and after hys vnder treasurer, and in the tyme whyle I was chauncellour of hys Duchye, of Lancaster, and when I was hys Chauncellour of thys realme, it was meetely well known what manner of fauour I bare towarde the clergie, and that as I loued and honoured the good, so was not my selfe nor slacke in prouydinge for the correccion of those that were noughte, noyous to good people, and sclauderous to theyr owne order. Whych sorte of priestes and religyous rannynge oute of religyon and fallynge to theste and murder, hadde at my hande so lyttle fauoure, that there was no manne that any meddelng hadde wyth theym, into whose handes they were moze lothe to come.

And in thys poynte founde I theyr ordynaryes so well mynded to theyr adement and correccion, that they gaue me great thanks therfore.

And I founde those priestes rather content to remaine in the kynges prysons a moneth, then in the byshoppes a weeke, sayng for hope of deliuerance by the common course of theyr purgacion.

D And yet as farre as my pooze wytte coulde giue me, sauynge that the daunger of escapes is to the Ordynarye so chargeable, that the feare thereof maketh them sayne of theyr deliuerance, elles were they lykelye to be warden better ere they gat thence, or elles to tarye there as long as euer they lyued.

But I perceiue well that these good brethren looke that I should rebuke the clergie, and seeke oute theyr fautes, and laye theym to theyr faces, and wyrite some woorde to theyr shame, or elles they canne not call me but parcell to the priestes.

How best by this reason they may cal me parcell to the laye menne to. For I neuer bled that waye neyther toward the tone nor the tother. I finde not yet suche plentye and store of vertue in my selfe, as to thyncke it a meetely parte and conuenient for me to playe, to rebuke as abhominable vicious folke, any one honest compayne epyther spyrituall or tempoꝛall, and much lesse mete to rebuke and reproche either the whole spiritualltye or tempoꝛaltye, because of suche as are verye sharke noughte in bothe.

I dare be bolde to saye, that proude folke be noughte, that conetous folke be noughte, that lecherous folke be noughte, and to speake agaynst open knowne theenes, open knowne murderers, open knowne periured persones, open knowne apostataes, open knowne professed or conuicted heretikes.

But surely my guise is not to laye the fautes of the noughte, to the charge of any whole compayne, and rayle bypon marchauntes and call them blerers, nor to rayle bypon frankelens and call them false iurours, nor to rayle bypon theyr ryffes and call them rauenours, nor to rayle bypon eschetours and call them extorcionours, nor bypon all offycers and call them byrbours, nor bypon gentlemenne and call them oppressours, nor so foorth by higher to call euery degree by such odious names as me might finde some of that sorte.

And of all degrees speciallye for my parte, I haue euer accompted my deuty to forbear all suche maner of vnmanerly behauioure towarde those twoo moste eminent orders, that God hath here ordayned in earthe, the twoo greatest orders I meane of speciall consecrate persones, the sacred prynces and priestes. Agaynst anye of whiche twoo reuerent orders, who so be so lewde vnreuerentlye to speake, and malapertlye to tesse and rayle, shall playe that parte alone for me. And rather wyl I that these brethren call me parcell, than for suche yll fashion indyfferent.

And ouer thys I canne not see what neede there were that I should rayle bypon the clergie, and rechen bype all theyr fautes. For that parte hath the Synodall played, and Frere Barns bothe all readye, and lesse nothyng for me to saye therein, not thoughe my mynde were soze set thereon.

They

A They haue with trath and lyes together, laied the liuing of badde, to badde and good both, in suche a vyle vilanous falschon, that it would make a good stou make to vompitte to heare theyz ribauldous raylyng. And yet not againste the sacred persons onelye, but againste the blessed sacramentes also.

And nowe woulde theyz dyscyples that I shoulde not speake against theyz errecriable heresies, and theyz dyspyghtfull dealyng, but if I shoulde by the way doe as they doe, and helpe them forth in the same.

And herein fare they muche lyke, as if there were a sorte of vylayne wretched heretykes, that moeting the priestes and clerkes relygyous, and other goynge wyth banners, copes, crosses, and sencers, and the sacrament bozne aboute wyth them vppon a Cozpus christi daye, would picke quarels to them, and syt call them all that could come in theyz vylayne mouthes, and happely saye true by some, and than catche them all by the heades, and thzowe them in the myze, surplyces, copes, sencers, crosses, reliques, sacrament and al. And than if any manne rebuked theyz vylanous dealyng, and woulde steppe vnto the prieste, and woulde pull them vpp, and helpe to wypp the copes, and reuerentlye take vpp the crosses, the reliques, and the blessed sacrament: were it not nowe well and wyselye spoken of one woulde repzoue hym that thus did, and saye he shoulde not medle hymselfe in the matter hotte noz colde, but yf hee woulde bee indyfferent and doe somewhat on bothe the sides, and therefore he shoulde to shewe hymselfe indyfferent, either reuile and rebuke the priestes, or at the leaste wyse some of them, and so wise them somewhat in the myze for the pleasure of them that so serued them or els go by aboute his other busynesse, and lette the matter alone, and neyther take by good man oute of the myze, noz surplice, cope, noz sencer, noz reliq, but let them lay the sacrament in the dirt agayne. Were not this a goodlye wape? Surely for my parte I am not so ambycious of such folkes pzaise, as to be called indyfferent, wil in wytyng againste their heresydes helpe them forth in theyz raylyng.



The .xl. chapter.

At nowe where as the bzyethzen laye a blame in me, that I had

not vsed suche a goodlye milde maner, and suche an indyfferent falschon, as they synde vsed by hym that made the booke of the dyuision betwene the spyztualtye and the tempozaltye: I am not greatlye blame woorthye therein. For hys booke was putte oute synce, and therefore coude I when I wrote, take none ensample thereof, and euerye man is not lyke inuentur of hys owne wytt. For surelye he hath founden some certayne proper inuented fygures in that booke, in whyche I am so farre from syndyng the lyke of my selfe, that being as they nowe bee founden to myne hande all ready, harde were it for me in the like matter to folowe them.

And yet though my booke be verye farre vnder hys, they maye bee for all that (ye wotte well) meetelye good, yf hys be so farre excellent as the bzyethzen boaste it.

In whyche booke yet, as muche as they boaste it, he declareth, and expzellelye testyfieth lyke a trewe Christen manne, howe so ever the matters go betwene the tempozaltye and the spyzritualtye, that yet theyz oppnyons are heresydes.

But they take as it seemeth all those woordes of hys well in woorth, because they rechen them selfe recompened in a nother parte, in that they falselye perswade vnto them selfe, eyther that hee dyssembleth for the whyle, and beleueh as they doe, or elles that belteue he neuer so well hymselfe, yet eyther of pytye or some other affeccion, he could be content to helpe, that they shoulde themselfe wyth theyz euill beliefe be lette alone, and lyue in rest, and be suffred to beleue as they lyst.

But I truste in God, that in that poynte they leane to muche to the letter of hys woordes, and of theyz owne fauoure to them selfe, mylde construe the good mannes mynde. For God shoulde hydde that any Christen manne shoulde meane so.

Howe be it, as touchyng the matter wherewyth we be nowe in hande, that is to wytte the maner of mylde and indyfferent wytyng by me, or by hym, concernyng the spyzritualtye and the tempozaltye, therein am I verye sure that hys mylde indyfferent booke of the dyuysion, neyther is moze mylde, noz moze indyfferent then anye booke of myne.

For

A For first as for mine owne part, loke my dyalogue, my supplicacyon of soules, and both the parts of the confutacio and ye shall clerely see that I neyther haue used toward the clergye noz toward the tempoꝛaltye, any warme dyspleasaunt woꝛde, but haue foꝛboꝛne to touche in speciall, eyther the fautes of the one oꝛ of the tother. But yet haue I confessed the thing that trouthe is, neyther parte to be faultlesse. But then whiche is the thing that offendeth these blessed bꝛethꝛen, I haue not letted further moze to saye the thyng whyche I take also foꝛ very trowe, that as this realme of Englande hath hadde hitherto **G**od be thanked as good, and as laudable a tempoꝛaltye, nomber foꝛ nomber, as hath hadde anye other Christen regyon of the quantite, so hath it hadde also nomber foꝛ nomber compared wyth anye realme Chꝛystened of no greater quantite, as good and as commedable a clergye, though there haue neuer lacked in any of bothe the partes, plentye of suche as haue alwaye bee noughte, whose fautes haue euer bene their own, and not to bee imputed to the whole bodye, neyther of spiriualtye noz tempoꝛaltye, sauing that there haue bene peradventure on either parte, in some such as by their offices ought to looke there to, some lacke of the labour and dyligence that in the refoꝛming of it should haue belonged vnto them, whyche I declare allwaye that I woulde wythe amended, and euery manne speciallly labour to amende hymselfe, and rather accustome hymselfe to looke vpon his owne fautes then vpon other mennes, and againste suche as are in either sozte founden open, euill, and noughte, and noyous vnto the comunon weale, as theues, murderers, and heretikes, and such other wꝛetches, the whole cozps of the spiriualtye and tempoꝛaltye bothe, **D**eche with other louinglye to accoꝛd and agree, and accoꝛding to the good auncient lawes and commendable vsages, longe continued in thys noble realme, eyther parte endeuour theymselfe dyligentlye to repressse and keepe vnder those euill and vngacious folke, that lyke soꝛes, scabbes, and cankers trouble and bere the bodye, and of all them to cure suche as maye be cured, and foꝛ healthe of the whole bodye, cutte and cast of the incurable cancred partes thereto, obserued in the doyng euer moze suche order and fastypon as maye stande and a

grace with reason and iustyce, the kings lawes of the realme, the scꝛypture of God, and the lawes of Chꝛistles church, euer keepinge loue and concoꝛd betwene the twoo principall partes the spꝛyтуal tye and tempoꝛaltye, least the bꝛegges of bothe soꝛtes conspiring together and encreasing, maye litle and lyttle growe to stronge foꝛ both, whereto they might haue a faire gappe and a bꝛoad gate to enter, yf they myghte fynde the meane by crafte to leuer and sette a sunder the tempoꝛaltye against the clergye to strue and so lette as it were the soule and the bodye bꝛable and stryue together, and while they studeye nothing elles but the tone to greue the tother, the noughtye then conspire and agree together, and set vpon the good people of both. **I**

Thys hath bene hitherto the whole summe of my wytyng, withoute anye dyspleasaunt woꝛd bled either toward tempoꝛaltye oꝛ spiriualtye. And moze mylde manner then thys toward all good folke, hath not thys other booke of diuision, noz yet a moze indifferent, as farre as I canne see, but yf he be reckoned moze mylde, because he setteth hys woꝛdes muche moze mylde and colde, when he speaketh aughte of heretikes, and sheweth hymselfe therin moze temperate and thereby moze dyscrete then I, and but yf he be reckoned foꝛ moze indifferent, because hys woꝛdes in rehearsing the fautes of the spiriualtye, be not in the wurste thynges parcyallye pointed towarde suche as bee noughte, but indifferently directed and poynted toward the whole bodye.

The. xii. chapter.

Howbeit as touching the maner of hys handelyng, to tell you the very trowth, it semeth to me somewhat straunge, foꝛ one that woulde go about the purpose that he pretendeth, that is to wytte to pacifye and appeale two parties, beinge at so soze a dyspensyon and vyuyssion, as he saythe that the tempoꝛaltye is in grudge agaynst the spꝛyтуal tye, not here and there, but euerye where noted, as he saythe in a maner vniuersallye thoroꝛwe this whole realme. Howbeit I trust in God very farre fro so. And yet not fully so farre, but that it may by mylfoꝛtune foꝛ aboundaunce of synne, and lacke of grace, in tyme grow and come to it.

A For truth it is that murmur and dis-
 sention (God knoweth how it begonne)
 agaynste the clergie is a greate waye
 gone onward in hys vnhappy iourney,
 and maye by such maner and meane of
 paciffeng. with in shorte processe be con-
 trayed rounde aboute the realme, and
 leaue no place in peace. For if I would
 thinke the manne that made that booke
 to be of suche malicious mynde, as wil-
 lingtpe to solve dyffension, but that as
 me seemeth he taketh at the leasse wyle
 vniware a wzonge way toward the con-
 trarye, and that the maner of his hand-
 linge is farre from such indyfferencye
 as he shoulde vse, that woulde make a
 loue daye and appeale anye murmur
 and grudge of the laye people agaynste
 the priestes.

For he sheweth in the progresse of all
 his processe, that the grudge is bozne by
 the tempoꝛaltpe, and the causes and oc-
 casions thereof growen and gyuen in
 effecte all by the spyritualtpe. Whiche
 handelynge is not as me thynketh very
 muche indifferent.

I lette passe that he whiche verpyle
 woulde entende to pacifie, swage, and
 appeale a grudge, woulde (as muche as
 he conuenientlye mighte) extenuate the
 causes and occasyons of the grudge.
 But and yf hee woulde needes walke
 plainelye footthe and take no suche by-
 wayes, he woulde not yet at the leasse

C wyle not accumulate and eraggerate
 the grefes, and by all the meanes hee
 myghte, make the grefes appeare ma-
 ny, greate, and moſte odpyous. And sy-
 nallye, if for hated of theyr fautes,
 no fauoure of theyr personnes coule
 cause hym to forbear that, yet woulde
 he forbear at the leasse wyle to seeke
 vppe and rehearse causes of grudge be-
 fore vnknewen vnto the partye, whose
 displeasure he would aswage and paci-
 fy. But nowe thys appealoure contra-
 ry wyle, not onelye dothe in all these
 thynges the contrarpe, but byngeth
 footthe also besyde all thys, some suche
 fautes mo, as yf they were trewe were
 of the greatest weyght, and tellyth them
 as though they were trewe, wher they
 be verye plaine false in dedde.

But now if good byethzen that boast
 it, laye footthe a great token of tem-
 perance and good mynde toward the
 spyritualtpe, that he forbear to speake
 anye thyng of the greate open fautes,
 that manye priestes bee openlye taken
 in, as theſe, robberye, sacrilege, and

murder, wherof in sundrye thynges of
 the realme there are at euerye sessions o-
 penlye founden some.

And yet the moſt parte of suche fau-
 tes as he speaketh of, he saithe them not
 as of hymselfe, nor attyrmeth them not
 for trewe, nor as thinges neyther spo-
 ken by the mouthes of verpe manye, but
 to myrgate the matter wpth, he sayth
 no moze, but that thus by the clergie
 some saye, and some synde thys faute
 wpth theym, and some synde that, and
 though they maye make some summes
 make a greate, what canne he doe there-
 to: Canne he lette menne to speake: or
 is hee bounde to stoppe hys eares and
 heare them not: or may he not tell what
 he heareth some other saye.

And yet saye they farther, that he tel-
 leth indifferentlye the fautes as well of
 the tempoꝛaltpe as of the spyritualtpe,
 and would there should not be betwene
 the tempoꝛaltpe and the spyritualtpe, so
 muche as any one angre woꝛde. And
 therefore they saye that it canne not bee
 possyble that he wꝛote of anye euill en-
 tence, sythe no man canne vse hymselfe
 neyther moze mydelpe, nor wpth moze
 indifferencye, nor synallye wpth moze
 tender charitpe.

But nowe to these excuses, some o-
 ther menne aunswere agayne, that the
 leauing oute of felonye, sacrilege, and
 murder, is rather a token of wylpynesse,
 then anye forbearing or fauoure. For
 sythe he sawe well that euery wylpyn man
 woulde aunswer in hymselfe, that those
 greate horrible open euils of suche des-
 perate noughtye wꝛetches, were not to
 be layed agaynst the clergie, as the lyke
 in tempoꝛal wꝛetches are not to be lay-
 ed agaynst the tempoꝛaltpe: he woulde
 therefore rather seeke oute and heape
 vppe a sozte of those thinges that might
 by his maner of handelyng, to wnde in
 the readers eares to be suche as the tem-
 poꝛaltpe myghte ascrybe and impute
 vnto (and therefore beare a grudge vnto)
 the maine multitude of the whole cler-
 gye, and extende in substantys vnto e-
 uerye parte.

And as touchyng that he sayth not
 the thinges as of hymselfe, but byngeth
 them in with a fygure of some saye: to
 that point some other saye, that for that
 curtesy no mā hath any cause to can him
 and thank. For vnder his faire fygure of
 some say, he may ye wote wel, and some
 say that he so doth, deuise to byng in all
 the myschytse that anye man canne say.

And

A And yet ouer thys wythout hys maker of some saye, he sayth open faced some of the wurke himselte, and that in some thynges that are as some true men saye not true.

B Then as touchyng hys indifferency, in tellyng the fautes of the tempoꝛalye to, of frouthe amonge a greate heape of shewe fautes rehearled agaynste the clergie, for whyche the tempoꝛalye myghte yf the thynges were all trewe, seeme to haue greate cause of grudge, he rehearseth also some fautes of the tempoꝛalye to, as that they be to blame because they vse the pꝛiestes ouerfamilyarlye, and gyue them ouer gay gownes, or lyght coloured lyuerpes, and one or twoo suche thyngs mo, as though they myghte be mended, yet were of no suche kynde as the pꝛiestes that so bee dealte wythall, haue bene wont to fynde anye cause of great grudge.

C Howebeit yet in one place to shewe hys farther indyfferencye, he layeth agaynste them bothe that the pꝛiestes agaynste laye people, and laye people agaynste pꝛiestes, haue vbled to haue euyl language, and eyther agaynste other speake vnsyttng woordes. And there vpon he sheweth hys tender charytye, and saith: If all these woordes were prohybited on both sydes vpon greate paynes, I thynke it woulde doe greate good in thys behalfe.

The. viii. chapter.

B At now good readers, if that it so were, that one found two men standyng together, and woulde come step in betwene them, and beate them in hand they were about to fyghte, and woulde wyth that worde put the tone pꝛeatelye backe wyth his hande, and all to buffet the tother aboute the face, and than goo the and saye that he hadde parted a fraye, and pacyfyed the partyes: some men woulde saye agayne (as I suppose) that he had as lyue his enemye were let alone wyth hym, and thereof abyde the adventure, as haue suche a friende step in betwene to parte them.

Howebeit yf thys pacyfyer of thys dyuision wyll saye that thys is nothyng lyke the present matter, because he cryketh neyther parte, but onely telleth the tone the tothers fautes, or elles (as he wil saye) telleth them they fautes both: yf it so happeth good readers he founde a man that were angrye wyth his wyfe

(and happely not all wythout cause) yf thys maker of the booke of diuision wold take vpon hym to go and reconcille the agayne together, and help to make them at one, and therein woulde vse this way, that when he had the them bothe before hym and before al they neighbours to, then saynge for seime chaunge to make it meete for they persons, els he woulde begynne holyly wyth the same woordes in effect, wyth whiche he begynneth hys indifferent milde booke of diuision, and for an enter into his matter, first woulde saye thus vnto them: Who may remember the state that ye stande in, wythoute great heauynesse and sorow of hart: For where as in tymes passed hath reygned betwene you charltie, meekenesse, concord, and peace, there raygneth now anger, & malyce, debate, diuision & strife. Whyche thing to see so myffortune betwene any two Chrysten folk is a thing muche to be lamented, and then muche moze to be lamented, when it myshappeth to fal betwene a ma & his wife. And many good neyghbours greatlye meruel I wisse, vpo what causes this great grudge is growen. And therefore to the intent that ye maye remoue the causes, and amende these matters, and thereby then by the grace of God agree, I wyll tell you what I heare men saye that the causes be. And now after holy prologue made, go forth and tell them that some folke saye, the wyfe hath thys euyl condycion, and some other say that she hath that euyl condycion, and yet other some saye that she hath a nother euyl condycion, and so wyth twentye dyuers some saycs of other menne, saye there hymself by the pooze woman, all the myscheyse that anye manne coulde deuysse to saye, and amonge those, some thynges peradventure true, whyche yet her husbande hadde neuer hearde of before. And some thynges false also, wherof because the pacifier woulde be putte vnto no prooffe, he woulde not saye them as of hymselfe, but bynge them soozthe vnder the faire figure of some saye. And when he hadde all sayde, then yet at the lasse saye thus muche of hymselfe: As for these thynges here and there, I haue hearde some other saye, whether they say trewe or no, the charge be theirs for me. But yet in good faith good syster, sythe ye knowe that h displeasure and grudge that your husbande hath to you, is growen vpon these causes, I maruaile much my selfe that you do vse the same condicions stil.

I wyll

A wisse tyll you meeke your selfe and amende them, thys anger of your husband will neuer be well appeased.

Loe wyth such wooꝝdes he wyrdeth the colour of hys fayre figure of Some say, eyther by forgetfulnesse, or els by hys playne fygure of follye. For whan he sayth of hymselfe, that he kepeth those euill condicions still and amendeth the not, he sheweth that all his Some saies be of hys own sayeng, though he might happely in some of them heare some other say so to beside.

But than if among all these sayntes so mildely rehearsed againste her, hee would to theiſo what of hys indifferencie, tell her husband hys pars verſe to, & saye, But yet forſothe your wyſe hath not gyuen you ſo manye cauſes of displeaſure for naught. For I will be plain with you and indifferent betweene you both, you haue in ſome thinges toward her not delte very well nor lyke a good

C husbande your selfe. For thys I knowe my selfe, that ye haue vſed to make her to homely with you, and haue ſuffred her to bee to much yble, & ſuffred her to bee to muche conuerſaunt amonge her ghoſteppes, & you haue gyuen her ouer gay gere and to muche money in in her purſe, and ſurely til you amende al this gere for your part, I cannot much meruaile though she doe you displeaſure. And ſometime euill wooꝝdes betweene you cauſeth debate on both ſides. For you call her (as I here ſay) curſed quene and ſhrew, & ſome ſay that ſhe behinde your backe calleth you knaue and kuckholde. And I wiſſe ſuch wooꝝdes were wel done to be left on both ſides, for ſurely they doe no good. And therfore if all

D thoſe wooꝝdes were prohibited on both ſides vpon great paynes, I thinke it would doe great good in this behalfe. †

Nowe geate you henſe as wiſe as a calfe would I wene the good wyſe ſaye to this good ghoſtly pacifier. For ſpake he neuer ſo mildely, and would ſeeme neuer ſo indifferent, though he looked therwith right ſimply, and held vp alſo both his bandes holily, and would therwith ſwere to the woman full depely, y his entent wer good, and y he nothyng ment but to bring her husband and her at one, would ſhe thinke you for al that beſeue him? I ſuppoſe verily naye, nor her husbande neyther if he were wyſe, although he ſawe ſome parte of his tale true, as none is ſo foliſhe to ſay al falſe,

that would e winne hym credence.

But beſeue the husbande as he lyſe, I durſt be bold to ſwere for the wyſe, that he ſhould neuer make her ſuche a fool, as to helpeue that he ment to mend the matter, wyth rehearſing her fautes mo then euer her husbande had hearde of, & ſome of them falſe to, and than colour all hys tale wyth hys proper inuencio of Some ſay. But ſhe would for his ſome ſay thoꝝtly ſay to him, I pray you good man Some ſay gete you thoꝝtely henſe. For my husbande and I ſhall agree much the ſoner if no ſuche brother Some ſay come within our doꝝe.

Now of very tꝝouth this pacifier, as ſome ſay, goeth yet woꝝſe to woꝝke in his booke of deuſion, then thys Some ſay, that we put for a ſample betweene the man and his wiſe. For he gathereth firſt all the cauſes of dyſpleaſures that he can finde oute or deuſe, and diuerſe of them ſuch as ſewe lay people vnlearned, yea and ſewe of the learned to, had any thing hard of befoꝝe, as are diuerſe of thoſe which he gathereth out of John Gerſon.

If he ſaye that he ment as Gerſon did, that he maketh mencio of them becauſe he would haue the clergye mende them, ſurely who ſo for ſuch good will telleth a man his fautes, bleth to tel hit him ſecretly, and ſo did John Gerſon himſelf when he wꝝote them in latyne, and not in the bulger tongue.

But this pacifier contrary wyſe becauſe he would haue the lay people both menne and women looke on them, both tranſlate them into engliſhe, whereas John Gerſon woulde not that a man ſhoulde reproche and rebuke the prelatꝝes befoꝝe the people.

Alſo thys pacifier aggreueth (as much as in him lyeth) the clergye of Englaꝝnd, for ble of the lawes not made by themſelf, but be the comon lawes of al chꝝriſtendome.

If he will ſaye that hee blaꝝmeth but their abuſes therof the tꝝouth appereth in ſome place otherwiſe in his booke.

And yet ſich he proueth that pointe but by a Some ſay, he might with the ſame figure lay lyke ſawtes in hys tempoꝝalty concerning the lawes of thys realme and proue it in lyke wyſe wyth a great Some ſaye to. And therein hee ſheweth himſelfe not indyfferent when he bringeth in the tone and leaueth the tother oute.

And on the tother ſide, if he bring in the

tother to, than shall he make two fau-
res for one. For if he handle the as tru-
lye as he handleth these, than shall hee
make two lyes for one.

And yet belyde all the fautes that he
bringeth in vnder soe say and thei saye,
some that himselte saiet withoute any
some say, be such as some say that he ca-
neuer proue, and some thei say be plain
and open falle.

By all which maner of handeling it
appereth, that if the mā meane wel him-
selte (as by Goddes grace he doth) than
hath some other futtle shrewe that is of
his counsaile deceiued him, not only in
the misse framing of hys matter moze
towarde deuision then vnitie, but also
by causing him to plant in here & there,
some suche woozde as might make hys
best frendes to feare, that he greatly for-
red not for the furtheraunce of the ca-
tholike sayth.

The. xiiij. chapter.

But for as muche as y touching
of that boke is here not my pri-
cipall purpose, I wyll therfore
not peruse it ouer and touch e-
uery point therof. Whiche if I would,
I coulde I think wel make men se, that
very fewe partes therof had either such
charitie or such indifferencie therein, as
not onely the new naughty bletcherhed
bosseth, but some good folke also take it
at a superficiall reading.

And yet because the bletcherens boaste
hath made it an incident vnto my mat-
ter, and that some thinges therein are
such, as it is moze then necessary y men
be well aduised of theim, and well fore-
see what they dooe in them, and lesse a
better oppinion of the booke then the
matter may bere (if it be pōdered right)
may be occasyon to moue men in some
great thinges to doe no little wronge, &
to thentent also that ye maye see that in
all that I haue sayd, I belie hym not: I
shall for a sample of handling, touche
by the way one or two places of hys.

And lesse folke shoulde thinke that I
pike out here and ther two or thre lines
of y woze I will take his first chapter
whole. In which though al be not nou-
ght, nor all falle (For a very foole were
he that would put for th a booke & make
al nought & al falle, euen in y very fore
front y shall come first to hand) yet if it
be considered & aduises wel, there wyll I
wene euē in y very first capiter appere,
lesse good and lesse truerth to, then men

at a sodaine shift in y first reding ouer,
dooe thozowly perceyue. So thus it be-
ginneeth.

Who may remebze the state of this
realme now in these dayes, without great
heauines and sorow of heart. For there
as in times passe hath reigned charity,
meekenes, concozde, and peace, reigne-
th now enuy, pride, deuision, & strife: and
that not only betwene lay men and lay
men, but also betwene religious and re-
ligious, and also betwene priestes & re-
ligious, & that is yet moze to be lameted
also betwene priestes and priestes. Some
say that a mā might here a little
lament thys mānes wit, that wenerth it
lesse to be lamented, that debate & strife
shoulde be betwene priestes & religious
persons, or betwene those that are both
the partes religious folke, the betwene
those that are both the partes priestes.
For some say that many religious folk
be priestes. And they that so say, doe say
also that as many priestes be religiouse
folke. And some say therfore, that except
this man meane here by religious folke
eyther women or childzen, wyth whose
bariaunce the tempozalty is not verpe
greatly combzed, or els the lay bletcheren
that are in some places of religio, whi-
che are neither so many nor so much el-
temed, that ener the tempozaltp was
much troubled with their strife: els be-
side these, ther falleth no bariaunce light-
ly betwene religious and religiouse,
wherwith the tempozaltp haue be offe-
ded, but it falleth of necessitie betwene
priestes and priestes, and then the bar-
riaunce, namely suche a bariaunce as
thys booke speaketh of, that is so nota-
ble that the tempozaltp so much marketh
it, and hath so great cause to lament it,
when it falleth betwene religious and
religious, is a thing no lesse lametab-
le then if it fell betwene as many priestes
when themself be both priestes.
And then if hee meane here by priestes
those that are seculer priestes, as by his
other woordes he semeth to do, and so ta-
keth it for a thynge moze to be lamen-
ted, if bariaunce fall betwene seculer
priestes then betwene those priestes
that are in relygion: then saye some
men that the faith somewhat woze. And
the they y so say, seme to me to say true.
For albeit great pity it is to see stryfe &
bariaunce betwene any seculer priestes:
yet is it moze pity to see it fall betwene
those priestes y haue also bowed & p-
fessed farther soe: that moze straght re-
nouncing

Announcing of all suche maner thyng, as matter of debate and strife dooe commonly syng upon. And therefore thys maner of encrease and growyng of this mannes oration, is but a counterfeted figure of rethorike as some men say.

And in good sayth as for my selfe I feele not the reason that moued hym. For it were a very colde skule to a man lerned that will wey the whole peribous together, if he would hereafter say that hee is ment by these woordes betwene priestes and priettes, & priettes that are in religion. For beside that a man may by diuers thinges wel perceiue the contrary he had if he so had ment, lest than no lamentacion for any strife that happeth betwene seculer priestes among themselves. I can not therefore in good faith deriue, what he should meane by that increase ending in priettes after all the religious, but if he ment to signifie the state of priettes professing religion, for a state of lesse perfectio by reaso of his professio, the is his state of those seculer priettes that haue tēporal landes of theyre own purchase or inheritaunce, or els serue some chauntery or liue vpon trestalles abroad. And surely if the mā thus ment in dede, belydes that he should haue set our hys sentence more plainly: hys meaning wyll but if he declare it better, misse the better men and better learned to, than I and he be bothe. And sauing for that point which is no smal matter, elles as for his rules of rethorike or gramaticall congruities either, or oversight in retoning, as thiges of no great weight I would not much vouchsafe to touche. For they be suche offences as a man may fall in, & yet be a fauored soule, as well as though he neuer wrote anye worke at all.

The .xv. chapter.

Wich deuiliſh hath be so vniuersall, & it hath be a great vniuersall, & it hath be a great breach of charity through all the realme: & parte of it hath rise by reaso of a great singularity, & religious persons & priettes haue had to their state of living, wherby many of the haue thought their state most perfite before all other. And soe of the haue thereby exalted themselves in their own sight so high, that they haue risen into suche a ghostly pride, that they haue in maner disdaind and dispised other, & haue not liued in such perfeccion, as they thinke they doe,

And of this hath solowed, & some of the haue had vnfitting woordes of the other, calling the flatterers, dissimulers, & hypocrites: And they haue called the other again proude persons couetous, vayne glorious, and louers of worldly delites, and such other.

Of some perticular variaunce among diuers persons of the clergy haue I diuers times heard, as sometime one person against another for hys tithes, or a person against a religious place for meddling within his parish, or one place of religion with another vpon some like occasion, or sometime some one religion haue had some question and disputed as it were a probleme, vpon chaniquities or sententious of their institucio as by whiche the carmelites claime to fetch theyre originall from Helias and Helzeus. And some questiō hath arise in the order of saint Francis, betwene the obseruautes and the conuicualles. For as for the thirde company that is to wote the coletanes, there are in this realme none. But yet of all these matters was there neuer as farre as I rede or remembre, in this realme eyther so very great or so many such thinges all in hand at ones, that ever it was at any time noted through the realme and spoken of for a great notable faute of the whole clergy. And as for the fautes of some particuler partes eyther persons or places, is nothing that ought of reason be reckened for the cause of this deuision, & of thys displeasure, and grudge of the tempozalty against the clergy, no more than many moe variaunces growyng daily in diuers times and places, with vnlawfull assembles and great riottes also, cause the clergy to grudge against the tempozalty. And as it is not reason that it so were, so that it is not in dede may well be perceined by this. For if it were, then must this grudge of ours against them haue ben a very old thing, whereas it is in dede neyther so great as this manne maketh it, and growen to so great as it is, but euē of late since Lindals booke and Frithes and freres Barnes beganne to goe abroad. And yet although that it appereth well in his woordes afterward, that those variaunces can be no parte or cause of thys decay upon whereof he maketh hys booke: yet hath it delpted eyther himselfe or some litle thynges that so haue sette hym a worke to bring them in to, of a good mynde and a fauorable, to laye these

These fautes to the clergies face, besyde the matter of thys deuision that hee taketh in hand to treate of.

Now the remanaunt (wherby some what appereth also, that by the encrease of hys ozacion, with putting in hys ende, † And that is yet moze to be lamented also betwene pzetles and pzetles, † he ment to put for hys moze lametable strife that variance which falleth betwene secular pzetles, then that that falleth betwene those that beside their order of pzetlehod, haue by their holy bowes entred into religion) he handelth here in such wise hys first reprocher bothe the partes of great singularitie, which both religious persons † also pzetles haue hadde to their states of liuing, by which wordes hee sheweth that eche of them contende with other vpon the perfection of theyze two states whyther should haue pzeeminence, these pzetles that are secular oz those that are religious, and which of the both himselte taketh for the chief appereth, by the pzetle oule encrease and growyng of hys lamentable ozacion.

Then rebuketh he of hys religious, soe that haue apparauce to the mooste pzetite and best, † saiet, † that through the great singularitie that they haue to their state of liuing, they haue exalted themselte in their owne sight so hyghe, that they haue rpsen into such a ghostly pride, that they haue in maner disdaind and dispised other, hys haue not lyaed in such pzeccio, as they think they do.

This is a great thing spokē by gelle, because among many good vertuouse folke, there may fall some by the devils meanes into some great ghostly pzetite, as Lucifer dyd in the good company of angelles. But this chaunce of suche change is so olde, that these wordes will nothing serue hys lamentable beginning, which standeth ye wote well in lamenting the change from the old vertues of times passed, into the newe vices of thys tyme pzetit. And this vice is very olde, and reigned most when religious folke liued best. And verely the clergy is not all thinge so euill as hee maketh it, if that religious folke lye now so hololy, as the tempoꝛaltie may note that through perfitenes of liuing, the devil bying so many to such an high spice of pzetite. But the goeth, he forth and letteth them to chide togither. Howbeit hys wordes be so confounded with they and them and other, and in hys two

verses of these chiding his wordes be so vnclutely sozted, that I can not perceiue which of the two partes calleth which noz who calleth whom, by those names that he sayeth the one sozte calleth the tother, noz hymself I suppose neyther, as hys thing that he neuer knew for true, but thinketh he may holdely tell euer y thinge for true, that anpe man percey ueth possible.

The .xxvi. chapter.



And an other part of this deuision hath risen by diuers titles of opinions, hys haue be vpon the aucthorities, powers, and iurisdiction of spiritual me among the self.

And vpon these deuisions some lay men haue in time past fauored the one part, and some the other: wherby the people haue greatly be inquieted.

Diuers opinions vpon powers, aucthorities, and iurisdictiones of spiritual men among themself, there hap peneth I thinke now and then to rpsle, while in such cases eyther part hath his opinion vpon hys own side. But of any great in quietacion that the people hath had by any suche deuision risen wpythin thys realme, oz of any lay men bearing theyze fauour some to the one parte and some to the tother, I wene the people of thys realme that felte it haue soz gotten it, if any such were, it is so long a goe. And surely my self remembre none, noz I trow no man els for the time of this. xx. yere, within which time oz tenne fewer, all thys gers is begon wheerof he maketh hys deuision. And therfoze this piece of hys is to my feling very colde.

The .xxvii. chapter.

But I wote not fulli bi what occasion it is, hys now of late the great multitude of al hys lay people haue soude defaulte, as wel at pzetles as religious, so farre forth hys it is now in maner noted through all hys realme, hys ther is a great deuision betwene the spiritualty † the tempoꝛaltie. And verely it is great pity, that such a noyse should spring and go abzode.

In the beginning he sayed that deuision reygnerh now betwene spiritual men and spiritual men. And then sayth he here: But it reignerh now betwene spzytuall men and tempoꝛall men.

I am content to let hys (but) alone, and wyl not hote therat soz this ones.

How

A Whom best surely hys (but) being a pꝛopo-
sition aduersative, standeth moꝛe pꝛo-
pꝛtye to thote at betwene hys twoo
(noꝛes) then it would if it were turned
into some conuincion copulative.

But where as he cannot fully tell by
what occasiõ the great multitude haue
founde defaute, as well at pꝛiestes as
religious, a man nedeth neuer to study
foꝛ occasiõs thereof, but if he be so curi-
ouse as to seke foꝛ fautes, he may soone
finde ynough, not onely in pꝛiestes and
in religious, but in euery sorte & kinde
of tempoꝛall people to, and euer might
yet in euerye age sythe chꝛyftendome
began & may peraduenture if he search
well, finde some in hymselfe to. So that
if there be no nother cause of variaunce
then that, they may both spiritually and
tempoꝛallie take eche other by the hand
like good felowes, and agree together
well ynough.

But yet happeth it wel that this god
pacifier hath so great pitye, that h̄ noise
of this deuision should spring and goe
abꝛode. Foꝛ he to remedy that matter
with al, and to pul backe the noise ther-
of, and to stoppe by clerely the spyng,
because all should be hushite and neuer
moe woꝛdes made thereof, hath as ye see
put it out abꝛode in pꝛent.

The. xviij. chapter.



And soe allege diuers causes
why it should be so noised.

A very few folke may soone
beginne anoyse of euil wil and
malice. And a noyse may soone be boꝛne
abꝛode whatsoeuer the matter be, wyth
some of simplicitie, soe of light giuing
credence, and soe of a lust vnto talking.

First they say, that neither pꝛiestes
noꝛ the religious kepe the perfeccion of
theire order to the honoure of Godde
and good example of the people, as they
should doe.

Merely they that so say, peraduenture
say not much vntꝛue. Foꝛ I thinke h̄ eue-
ry mānes duty toward god is so great
that very fewe folke serue hym as they
should doe. And therefore whoso pꝛye
vpon euery mannes dede so narrowly,
as to spye h̄ faute and fall at variaunce
of great zeale with euery man h̄ dothe
not to the very pointe and perfeccion,
euen all that he should doe, shall ware
with in a while at variaunce wyth euery
man & euery man with him. But I sup-
pose thei kepe it now at thys day, much
what after such a good metely meane
maner, as they did many of those yeres

before in which this deuision was neuer
dreamed on. And therefore they that say
this is the cause, haue nede to goe seeke
some other.

But that some of them pꝛocate thei
owne honours, & cal it h̄ honour of god,
and rather couett to haue rule ouer the
people then to pꝛofite the people.

Where there neuer none of these til now
so late as aboute the beginning of thys
deuision, oꝛ be they at such now? Among
Chꝛistles own apostles was some desire
of pꝛelacye, and that wyth some cõten-
cion to. There are of our pꝛelates some
suche at thys day now, as I pꝛay God
that when there shall any newe come,
they may pꝛoue no woꝛse. Foꝛ of these
whan they dye if they ware not woꝛse
before, whoso shall liue after them, may
in my mind be bold to say, that Englañ
had not theyze better any daye thys. xl.
yere, and I durst goe a good waye aboue
to. But this is moꝛe by twentye yere &
ten set thereto, then this deuision hath
any thing be spoken of.

And that soe couet thei bodily ease
and worldly welth, in meate & dꝛynke,
and such other, moꝛe then commonly a-
ny tempoꝛall man doth.

This is a very colde cause of thys
now deuision, to say h̄ there be not now
comenly so bad men in the tẽpoꝛalty as
there be soe in h̄ spirituality. Foꝛ whan
was it otherwyle? noreuen in Chꝛi-
stes own dayes. Foꝛ Judas h̄ was one
of hys owne apostles, was not onely
woꝛse then the comen sorte of all those h̄
loued their bellies & theire ease amonge
Chꝛistles disciples wer they me oꝛ wo-
me, but woꝛse also then h̄ very woꝛst in
al h̄ world beside. But what cause wer
this h̄ the tẽpoꝛalty should (noꝛ thoughte
this man say thus, I thinke not them so
vntreasonable that they would) be at de-
bate & deuision wyth h̄ hole body of the
clergy, because h̄ some of thei wer woꝛse
then those are h̄ are in a meane comon
sort of noughtines among themselfe.

And h̄ some serue God foꝛ a worldly
laude & to be magnified therefore, moꝛe
then foꝛ the pure loue of god.

That same some that so doe, be like of
h̄ most folithe apes h̄ the deuill hath to
tuble afoze him & to make him laughe,
wh̄ he seeth the take so much labour &
paine foꝛ the reward of h̄ blasse of a fewe
mens mouthes. How best there may
be soe such foꝛ all that, and yet nothing
to the purpose of this matter. Foꝛ as
foꝛ the speache of foolles is not to be

A counted for a proufe of diuifion. And among wife menne the gesse and conecture that in the clergy there be secretly some verie nought before god, whome yet in the sight of the worlde men take for very good, can by no reason bee the cause of any grudge towarde the spiritualty, wher in may be beside them that are such and so there are in dede, many very vertuose holy men in dede, whose holinesse and prayer haue bene I verely thinke one great special cause, that god hath so longe holden hys hande from punishing of some sozer stroke upon y^e neckes of them that are nought & care not in the spiritualtye and the tempoꝛaltye both. And yet this faute that this pacifier assigneth of seruing god for laude is I suppose somewhat amended of late, and wil within a while if some gere go forwarde, were away quite, by the help and meanes of another faute.

For if these heresies that rayle upon religions, and call all their prayering, and all theyze fasting follye and all their holye vowes of chastytie worse then frere Luthers lechery: if these heresies I say may grow and goe forward, as they begynne to grow now and prosper ful pzetely in some places, and then if those that be of y^e same secte, and of polycy dyspmaile it for a season, may in the meane timespreade abroad an oppinion in the mindes of men that of themself meane none harme, that the religious people doe fast and praye but for laude: they shall well perceiue within a while, that they shall haue so lyttle laude thereof, y^e if there would remaine none other cause of thys deuysion but because they serue god for laude, ye shall haue it sone chaunged of likelthod, and then shall we shortly agree together very well.

But nowe good readers consider I beseeche you, that if these causes whiche this pacifier allegeth vnder the colour of some say, be causes y^e might moue the tempoꝛaltye to bee in deuysion and grudge againste the clergy, that is to wit because they serue not god as they should do, but some of them loue authoritie and some loue their ease, and some serue God of baine gloꝛy for laude and praise of men: than should this deuysion not haue so late begon, but muste haue bene euer before, and can neuer bee remedied hereafter, but as longe as the worlde lasteth muste this deuysion euer continue still.

For howe could this pacifier fynde y^e meanes, that in the whole clergy so many as are therein, none should be nought when of Christes apostles there was yet one nought in the small number of twelue. And verely in this declinacion of the worlde, and by this great fall of faith, the olde seruour of charity so beginning to cole: it is to be feared at length, that if it thus go forth and continue, both the spiritualtye from the apostles, and the tempoꝛaltye from the other disciples, may fall so farre downe downe downe downe, that as there was thā one nought among twelue, so may there in time comming if these heresydes go forwarde, among twelue spirituall or peaduenture twentye tempoꝛall eyther, be founden at laste in some whole countrey scant anye one god. But that worlde is not I thanke god in Englaunde yet, nor neuer shall I trust come.

Howbeit that all may bee made good that wyl bee harde for thys pacifier to deuise the meanes. So that if the being of some nought may be a good cause of deuision, deuision may be by some fewer nought, made sometyme somewhat lesse, but ende can it neuer haue whyle the worlde standeth.

But if this pacifier to cease & quēche thys deuision, coulde finde the meanes to make all the whole clergy good: yet for all y^e, sith he sayth for causes of thys deuision, that some men say thys by the clergy, and some men say by them that, were al y^e clergy neuer so good in dede, & serued god neuer so wel, this diuision by hys owne tale yet could not for all y^e cease, except he could prouide farther, y^e no piteouſe pacifier should in lamenting of deuision, put forth a booke and say, that some lay men say that some of the clergy be nought, and loue theyze ease and their welth, and that some say that those that seme best and take most labour and payne, be but ypocrites for al that, and serue Godde but for vayne gloꝛy to geate themself laude & praise among the people.

The xix. chapter.

And some lay men say farther, that though religious men haue varied with religion, and that sbe pleskes haue varied also with religion in sbe pointes concerning y^e pminēces of their perfection, as is sayed before that yet in suche thynges as pertaine to

The vertue
of good mens
prayer.

A to the mayntenaunce of the woꝛldely honour of the church and of spꝛyтуall men, which they call the honour of god, and in such thynges as pertaine to the encrease of the riches of spꝛyтуall men, religiouse or secular, they say they agree all in one. ¶

As for calling the woꝛldely honout of the church and of spꝛyтуall men, the honour of God: I wote nere whither I perceiue well what this man meaneth therby. But by the spꝛyke of those twoo thynges, that is to wit by the woꝛldely honour done to the churche, and taken as honoure done to God, he seemeth to meane the honour that chꝛyſten people here in the woꝛld vse to doe to ꝑ church, as in building of the churches saye & godly, and in apparelling the churches for the vse of Gods seruice honozably.

And then in the second point, that is to wit the honour of spꝛyтуall persons, he meaneth I suppose suche honour as good chꝛyſten people doe and are bounde to do to their pꝛelates and their curates and to pꝛiestes and religious persons, for the respecte and regarde that they beare both of deuocion and very bounden duety, to the holy sacramēt of their sacred orders, & holy profession of their godly state of liuing.

Then as for the thirde point, that is the thynges that he sayeth pertaine to the encrease of richesse in spꝛyтуall mē, hymselfe declareth sone after ꝑ he meaneth trentalles, chaunterles, obites, pꝛidons, and pilgrymages.

Now sayth he that some lay men lay thys for a farther thyng, that all the clergy dooe vse to agree together in all these thynges, how so euer they happen to vary among themself for some other thynges. And verely therein I thinke he sayth true, for so must they doe or displease God, and so doth every good lay mā agree with them therein to. And I haue seene it pꝛoued by experience, that in some of these thynges whē the lay mē haue moued some thynges sometyme, wherby should be restrained some such thynges as the clergy might winne by, yea and also no little somewhat taken from them, to ꝑ that lawfully was their own before: the clergy haue not striven with the tempoꝛal tye therofore, but rather then to sticke in contencion, haue suffred and lette it passe, albeit the canelletes that haue bene cut of, haue bene somewhat broader then a byꝛdecake, and greater then a chꝛyſtmasse lofe in a

ryght god husbandes house.

And yet where thys pacifier sayeth, that some lay men say that in all suche thynges all the clergy both secular and religiouse agree and holds together: hymself can if he will tell that same soe lay men that so tolde him so, that some other lay men say nay. For they saye ꝑ they see very well, that in all those thynges there are now some such of ꝑ clergy such as it is pitye that euer they were therof, eꝑther secular pꝛiestes or religious persons. And yet are there soe such of both, which now cast of their fauour from both twayne, and from the chꝛyſtē sayth also, & therofore agree not to these thynges, as those some menne tolde this man that the whole clergy doth, but do both speake and wyꝛte agaynst al these thynges every whit, both honour to pꝛelates, building of churches, byeng of belles and oznamentes, and agaynst pilgrymages, trentalles, chaunterpes, obites, and perdones, and finallye purgatoꝛy to.

The. xx. chapter.



And therofore they say, that al spꝛyтуall mē, as to ꝑ multitude, be moꝛe diligent to enduce the people to such thynges, as shall bying riches to ꝑ church, as to giue money to trentals, & to found chaunteries & obytes, and to obtayne pardons, & to go byon pilgrymages, and such other: then they be to enduce them to the payment of their dettes, to make restitutiones for such woꝛonges they haue done, or to doe the woꝛkes of mercy to their neighbors that be poꝛe and neddy, and that soetime be also in right extreme necessity. ¶

Now in god sayth for ought that I see, such as so murmer agaynst chaunteries, trentals, obytes pardons, & pilgrymages, as woulde haue them al fordone, haue an inward hated vnto the pꝛofit of mens soules, beside the enuy ꝑ they beare to pꝛiestes. For some of these thynges be such that they make not the pꝛiestes so very rich, that all the clergy should for ꝑ gret lucre so soze bend vnto ꝑ letting forth therof. For as for chaunteries, though ther be many, no one mā can haue any great liuing therby, and that a pꝛist should haue some liuing of such a meane thing as comonly ꝑ chaunteries be, there will I wene no good mā finde great faute that all the clergy would haue it so, for so would I suppose every god lay man to.

A And as for pilgrimages, though the hypes be wel garnished, and h chapel well hanged with wer: few men I feare me nede much at thys day to grudge & complayne of very chargeable offeringes, but those men make most a do that offre nothinge at all.

And pardons haue bene purchased not onely by the spiritualty, but in diuerse places by the good faythful deuotion of vertuose temporal pynces, as was to Westminster and vnto the Sauiour, great perdon purchased by h most noble pynce of famousse memozy kinge Henry the seuenth father to our moste dere soueraine lord the king that now is. And in god faith I neuer yet perceiued the people make so great offeringes at a perdon, that we should epyther pity greatly their cosse, or enuy the priestes that profyte.

But than the trentalles loe, they bee the thynges ye wote well whereby the multitude of the clergy and specially h prelates, geate every man among them an infynite treasure in a yere, so that it is no meruayl though the whole clergy seculare and religiose, what baronage so euer they haue among the selfe beside, concerning the preeminence of their perfection as this pacifier saith, agre together for all that in thys point, to kepe and holde fast the trentalles, because of h great encrease of the rycheesse that they bzyng in by heapes vnto euery man among them. I that nothing can geate by them, beseeche God to kepe in mennes deuocions toward trentalles and obytes to. For as much as he sayth that seculer and religiose both, wicke to these profites, yet if religious Lutherans may procede and prosper, that cast of their abites and walke oute and wed nunnes and preach agaynst purgatozy and make mockes of the masse: many men shall care little for obytes within a whyle and sette no more by a trentall then a ruffiane at rome setteth by a tretone. Howebeit where thys pacifier sayth, that some saye that all spirituall men as to the multitude, doe rather induce the peple to pilgrimages, pardons, chaunteries, obites, and trentalles, then to the paymet of their dettes, or to restitution of theyr wronges, or to the dedes of almoyse & mercy to their neighbours that are poore and nedye, & sometime to in ryght extreme necessitie: for my part I thanke God I neuer herde yet of any one that euer would gyue that counsaile,

nor no more hath I see wel this pacifier himselfe, for he sayeth it but vnder hys comon figure of some say. But therfore thys would I say, y epyther he belyueed those some that so sayd vnto hym, or els he belyueed them not. If he belyueed the not, it had bene well done to haue lefte theyre tale vntolde, tyll he had belyueed them better. And on the tother side if he belyueed them well, he might as well w conscience haue be lesse light of belyefe, or boldly might haue belyueed that they lyed rather then lightly belyuee h lewde wordes of some, and vpon the malycyouse moowthes of some, blow abrode in bookes so false a tale hymselfe againste not a smal somme, but as hymselfe saith as to the multytude agaynst all spirituall men.

The. xxi. chapter.



Ad for as much as it is most comenly lerne, that amonge a greate multitude there be many, that worke rather vpon wyll then vpon reafo, and that though they haue god zeale, yet many times they lacke good order and discreton, which is the moother of all vertue: therefore soe persons thinking that wo:ldly honour and ryches letteth greatly deuotion, so much that as they thynke, they can not stande togyther, haue holden oppinton, that it is not lawefull to the churche to haue any possessyons. And some taking a moze meane way therein, haue sayed, that (as they thynke) it is lawefull and also expedient, that the churche haue possessyons: but they thynke, that the great haboudaunce, that is in h church, doth great hurt, and induceth in many of them, a loue to wo:ldly thynges, and letteth in maner straungleth the loue of god. And therfore they thynke, that it were good to take away that is to much, and to leaue that is sufficient. And soe also, as of a policie to pull ryches fro h church, haue inueyed agaynst all such thynges as bzyng riches to the churche. And because great riches haue come to the church for pzaing for soules in purgatozy, haue by wo:ldes affirmed that there is no purgatozy: and that graunting of pardons ryseth of conetile of h church, & profiteth not the people, & that pilgrimages be of no effecte, and that h church may make no lawes, and suche other thynges, as foounding of chaunteries, making of bo:therbedes, & manymore.

A noe. Whether in they thewe outwardly to rise against al the thynges befoze reher- sed, and to dispise theim, and yet they know and belieue in theire hartes, that al these thynges be of the self right good and profitable, as they be in deue if they were ordered as they should be. And the persons there bee, that throughe grace fynde defeaute onely at the abusyon and mysorder of such thynges, & speake no- thinge againste the thynges selfe, ney- ther of purgatory, pilgrimages, setting
B vp of ymages, or such other. For they know wel, they be ordeined of god, and that the misorde ryseth onely of mā for couetise, singularitie, or soe other suche lyke defeaute, throughe persuation & dyf- ceite of the ghoostly enemy. **S**

Here is good readers a special frute- ful pyece of thzee maner of Some saies or thzee maner of thinkinges. The first is of those that thinke and say, that it is not lawful that the church should haue any possessions, but that all theyr lue- lode and all suche thynges as any ry- ches cometh into the church by, should
C be taken away euery whit.

And these men in the iudgement of thys pitequle pacifier bee not discrete, but yet they haue he sayth a good zeale though. And thys god zeale had ye wote well Symon Fische whan he made the supplicatio of beggers. But God gaue hym suche grace afterwarde, & he was soze for that god zeale, & repented hym- selfe and came into the church agayne, and forsoke and forswore all the whole hill of those herelyses, out of which the fountain of that same god zeale spryng.

D And of trouth some such are there yet, that haue the same good zeale wyl that Symon Fische had whan he was at the woꝝds. And God sendeth some of them such good speede as they haue god zeale. For some such haue I knowe that haue engroced into their handes much other mennes goodes, and for a while flow- red, and were accompted thristye, and helde theyr owne and other mennes so, but in concluson wasted awaye bothe twayne, and sayne to finde a place to hide their heades, or to kepe them from prison finde some other shift.

Of thys sozt was there one not very long agoe which went aboute to make a good bargayne, and was not than knowen but for hys owne man, and yet is now god be thanked his owne manne agayn, for any other man that he hath
E wayte bypon hym. But so happed it

than that as he late in a tauerne in Lu- berdes strete with an honest merchaunt with whom he should haue bargained, the tother had heard an incling whiche yet he believed not, that this man was not much afoze hande. And as they fell in talking of the woꝝde, they talked at last of the clergy: wher in whan he was fallen, he wared so warme in the wine and so full of good zeale, that he swore by the masse he trusted shortly to see the leese all, and that the king should put the al for euer out of his protectio. And with that woꝝde he clapped his fiste by on the boꝝde, with such a feruent zeale & hys own protectio fel out of hys fleue. Which whan the tother perceiued, bro- ther (or he) you be not a thiefe I thinke, and therfoze I trust it is no perdo that ye haue purchased there. You trust you say to see the clergy put out of the kyn- ges protectio, and I purpose to se you out of the kinges protectio, ere you & I bargayne anye moze together. And such banke roughts be these men of that good zeale, that gape after the spoyle of the spiritualty, which whan they haue wasted & missepent their owne, woulde than very faine saue for hanging robbs
F spirit uall and tempoꝝall to.

The. xxi. chapter.

The seconde sozt that thys paci- fier speaketh of, be they & think and say that it wer good to take away fro the clergy all that is to muche, and leaue that is sufficient, because that great habundaunce lettereth they saye, and in maner strangleth the loue of God. And these that thus saye, thys pacifier alloweth for folke wyse and discrete. But by what right menne
G may take away from any man spiritu- all or tempoꝝall againste hys wyl, the lande that is already lawfully his own, that thinge thys pacifier telleth vs not yet. But he wyl peraduenture at an o- ther tyme tell vs of some men that laye this reason and that reason for it. But I haue heard some good and wyse and well learned men say, that al the world can neuer bring the reason that euer ca-
H pꝝoue it right. And as for mine owne parte, lyke as I haue somewhat moze largely sated in my booke of the suppli- cacion of the soules, if any man woulde gyue the counsayl to take any mannes lande or good from him, pretending that he hath to muche, or that he bleth it not well, or that it myght bee better vsed yf
I some

And truly spoken.

Simon Fische

Note thys tale to the ende.

A some other had it: he giueth such a counsaile as he may when he list, and wyll peraduenture after, stretche a great deale farther then the goodes or possessions of onely spirituall men.

And wher he sayth that some say that great habundaunce dothe let, & in maner strangle y^e loue of god: that is many times very true, that many mē in plenty for geate God, whych in penury runne vnto him. But this reason runneth out against euery kinde of men spirituall & tempozall to, and yet are there in bothe twaine some, in whome the loue of god is neither letted noz strangled therewith, but it is made by the good vse thereof the matter and occasion of merite.

Whiche if yt might not be, but muste needes let and strangle the loue of god, then wer that reason so strong against all men, that no man might withoute deadly sinne kepe any habundaunce in hys handes. And than if to withdraue that ineuitable necessity of dampnable deadly sinne, it were lawfull to take as much away from any one man, as the remanaunt that were left him should be yet euē sufficient: the same reason would as I saye serue with one little wretche farther, to take in likewise away from euery other man were he spiritual or tempozall, in whome there might be layed appaunce of so much habundaunce, y^e it letted him to loue God. For that is y^e wote well euery man bounde to doe spirituall and tempozall both.

And on the tother side if there be takē from no man any thinge, but fro him y^e hath so much, as no man that hath so much, may so loue God as he mai come to heauen, then shall there bee from no man taken any thing. For I doute not but that there are at thys day holy saines in heauen, of such as were spiritual and of such as were tempozall to, that had while they liued here, as great possessions as hath epyther spirituall or tempozall with in the realme of Englande nowe.

Howeouer sith thys pacifier accompteth them for discrete, that leauing the the clergy sufficient, woulde that al the remanaunt were taken away from the, because the great habundaunce letted them they say to loue God: it had bene well done that he had somewhat declared his mind how little he calleth sufficient, lesse y^e some of hys discrete folke would vndiscretely misconstrue that word, and soz lacke of such fauour and

pitie as hymself ye well beareth to the clergy, would leaue them to little and call it ynoughe. For if this pacifier would moder and measure hys sufficiencie by the wordes of S. Paule, wher he saicth: *1. Timo. 6.* Hauing meate and drinke and wher wyth to bee couered, let vs bee content: excepte hymselfe that loueth them goe farther therein and appoint them their fare and their apparel so, some other happely that loue the not so well, wil deuise the a diete as thinne as Caliene deuiseh for hym that hath an obstrucci in his liuer, and because S. Paule speaketh but of keuering, wil deuise them clothes that shall only keuer them and not kepe them warme.

Weside thys it seemeth that yet hys discrete folke should not vnder y^e name of habundaunce, take al from the churche that they woulde take from euery man to whome they woulde leaue bare sufficient, but that they rather shoulde such as they would take from one that hath moze then sufficient, deuide it amonge such other of the churche y^e haue lesse then sufficient. Now if they should yet besydes thys (which I weene they should not) finde yet a great some remaining after al the spiritual folke sufficiently prouided for, then had it bene good that he hadde yet farther deuyed, how it would please him that his discrettes should order the remanaunt. For though they be as he taketh the discrete persons of themselves, because they would take away but the great habundaunce, and leaue but y^e bare sufficient: yet their discretion shall doe a great deale y^e better, if it like him to gyue them his discrete counsaile to.

When it should come to thys point, here myght peraduenture hymselfe and his discrettes make vs many deuices, & euer the moze the moze vndiscrete.

I haue bene wythin these foure or ffue yeres (For before I heard little talking of such maner of deuices) but with in this foure or fyue yeres, I haue bene at such deuices in diuers good mirrre companies, neuer earnestlye talking therof (For as yet I thanke God that of thys matter I neuer herbe any such) but for passe tyme by way of familiare talking, haue I hearde diuers, both in hand with prelates and secular priefes and religious persons, and talked of their liuing, and of their learning, and yf their lyuclode to, and whither them selfe were suche as it were better

hane

The good vse
of goodes is
meritorius.

I haue them oꝛ lacke theſe, & then touching their liuelode whether it might be lawfully taken froꝛ the oꝛ not, & if it myght, whether it were expedient ſo to bee, and if it ſo were, then ſo what ſhe. And in many ſuche merry talkinges. I haue alway remembꝛed, & becauſe our communication came ſoetime to a much like point, ſometime haue I told and rehearſed the ſtoꝛy that Titus Auius telleth of one Pacuius Calauſ^{us} & Capuane, in the thirde booke of his thirde decade & treateth of the Romaynes warre wꝛth Hanniball and the citey of Chartage. This Capua was of all Italy the chief citey, & of the greateſt power ſaue onely the citey of Rome. In which citey ſo happened it, that the comynalty were fallen in grudge and myrour, and at diuicion wꝛth the ſenate, as this pacifier ſayeth that ſe tempoꝛality is here at theſe daies againſt the clergy. Whereupon this Calauſus being a ſenatoꝛ, and natheles leaning al vnto the people (becauſe he ſaw them by ſufferance and ouerſight of the ſenate, growen into an vnhubdel liberty, and as they muſt be whā they conſpire whole togither, wāren ſe moze myghty parte). Studied and be thought himſelfe what meane he myght inuent firſt to bring the ſenate in his daunger, and than by ſome benefite win in all their good willes, & yet ther wꝛth all encrease his fauour wꝛth the people beſide. Upō this being as it happened the chief gouernour of the citey ſoꝛ the time, he brake bypō a day ſodaynly to ſe ſenate, & tolde them ſe theſelfe wꝛth wel ynough what grudge the people had to them, but the peryll and daunger that they then preſently ſtoode in, that he ſayed wiſſe they not. But he knewe well that the people contended now after ſe great ouerthrow which the Romaynes had late hadde at Cannas, to kyll by all the ſenatoꝛs, & brake their lege wꝛth the Romaynes & fall into the part of Hanniball. Howebeit (quod he) if ye dare put your ſelfe in my hand, I haue deuifed a way wherby ye ſhall ſee me ſhortly, not onely ſaue al your liues but alſo preferue your ſtate. And whā the ſenatoꝛs in that ſodayn feare agreed to put him whole in truſt to oꝛder all the mater as he woude: he commaunded them all ſodaynly to be locked fall in their counſaile chamber, and ſetting armed menne, at the gate to ſee that neyther anye other manne ſhould enter in vnto them, noꝛ anye of them come out: he called ſodaynly to an

assemble the whole people of the citey, & there ſayed in this wyſe vnto theſe. The thinge that ye haue dere frendes theſe many dayes much deſyꝛed, & ye myght ones be reuenged vpon thys unhappye ſenate, and amoue them froꝛ the roume that by their couetouſe & cruell dealing haue well ſhewed theymſelfe full vnmeterly to bere the name of fathers vnto the people: this thinge haue I nowe by policy foꝛ your ſakes peafibly brought vnto your handes, & that in ſuche wyſe as ye ſhall not nede to fyght therfoꝛe, oꝛ aſſaute perticulerly their houſes. In expugnacion wherof, being as they would be ſenſed wꝛth their ſeruauntes and their frendes, your ſelf might ſtāde in parel. But I haue ſette them by vnder togither alone by themſelfe, cleane oute of armour wꝛthoute ayde oꝛ anye maner defence, where you ſhall haue them all wꝛthoute any mannes death oꝛ ſtroke.

At this woꝛde gladd he was all ſe people, and giuing him high thākes, would ſoꝛthwꝛth ſayne haue ben vpon them. Sitis there neberth in thys poynthe none haſt (quod he) but one thing is ther that if ye thought theron, ye woude I dare ſay doe firſt. Foꝛ they be the while ſaue ynough, theſe as they ſeape not froꝛ you. But I haue euer knowne you ſo wyſe, that ye wꝛll not I wote wꝛll ſette your ſhoꝛte preſent pleaſure befoꝛe your perpetuall welthe, whiche ye ſee well ye ſhould doe if ye ſhould lye lawles and wꝛthout a rule, noꝛ no lawe can ſerue except there be ſome gouernours. And therfoꝛe two thinges muſt ye do at ones, & is to wꝛke, both remoue theſe, and alſo ſet of your ſelues ſe better mē in their places. Wherefoꝛe I haue brought here their names in a pōt. Let them be drawen oꝛt, & as they come vnto hand, determine your pleaſure of their perſons, and ſubſtitute ther wꝛth their ſucceſſours. This moꝛtis of Calauſus was ſuch, that either of reaſoꝛ theſe ſhould not miſlike it, oꝛ els foꝛ ſhante they woude not reſuſe it. And theretipon oute was therē drawen a name, at ſe hering wherof they cried out al the company, & euill and a noughty mā, and bade awaye to him. Clerp wel (quod Calauſus) whom wꝛll you now name to put in his place. At that they paued a little and began to be thinke them. But ſhortly ſome named one and ſome named a nother. But wꝛth peruſing after thys ſayſon of a ſe, there was none that one man named

A named and announced for good, but fine for that one reiected him as eyther very nought, or at the least moze vnmeete to take in then he whome they woulde put out. So that longe ere they had perused halfe, as much as they misliked many of their olde, yet founde they it so harde a thing to finde out the better new, that they wared wery of the seking. So that Calautius perceiuing them begin in y matter somewhat to strake and stape, perswaded them easely to conoord with those that they had befoze, and therupō they left of their election, and let y new chosen passe, and kepte their olde separate still.

W And surely somewhat like but not al after this fashon, hath it fared in such good company as it hath happed mee to be at communicacion vpon these matters of the clergy. For in conclusio after many fautes layed agaynst the spiritualty that is now, and manye newe deuises for their landes, when we came at laste vnto Calautius pageaunt, and those that founde the fautes in the body at large, in suche a large fashon layed forth by them, as though they were not one god man amonge them: when they had the names of this prelate and that prelate recited and reherled vnto them by rowe, and were asked what say you by him, and what by him, albeit y they did by some of the say they were noughty, and that if like as the Capuanes should haue chaunged a senatour for a comuner so if they should for every one of the spiritualty take into his place by choyce and election some god tēporall man, they might for this prelate or that concerning some of the, shortly make a good change. For some of the thought they such, as for one point or other they could not lightly finde a worke. Yet on the tother side agayne, at some of them they strayed and strakered, and so muche worke brought forth some at last, with whō they might as they thought match them and yet by theyr owne confesion no moze then match them, and in my minde not so much neither, but like as in some they and I somewhat varied, so in diuerse other we were agreed both, that for to make the chaunge, neyther coude they finde their better nor their match neither.

Now whereas we went thus no farther the prelates, if we should haue perused ouer the whole clargy both religious and seculars, though we

mought haue found out some that both mought and gladye would haue bene chaunged for the prelates (for I haue harde many laye men that woulde bee bishoppes with a good will) & though we mought haue also founden prongh of those that would matche them that are euill and naughty secular priestes, and them that are runne out of religio to, and that would & wer able to matche them in their owne wales were they neuer so badde: yet of those that would matche the good as fewe as some folke woulde haue them seeme, it woulde not I wene as the world goeth now, be very easy to fynde out so manye.

But as welthy, and as easy, and as glorious as some say to this pacifyer that religion is, yet if some other should say to them, loe spys these folke that are in religion shall oute, come you into religion in theyr stedes, lye there better then they doe, and you shall haue heauē, they would aunswere I feare me, y they be not yet wery of this world.

Then if they were inuited into religion on the tother fashon, & were sated vnto them thus: Sirs we wyll not byd you liue so strayte in religion as these me should haue done, cōe on and enter, and doe but euen as they did, and then shall you there haue a good easy life and a welthi and much worldly praise therewith: I wene a man should not yet for all that gete them to goe to it. But as easy as we cal it, and as welthy to, and now peradventure whē our wines are angry, wythe our selve therein: yet if it wer thus offered, we would play as I say a fable: a fable of a poze olde man, which bearing by an hyl a burden of bushes in his necke, for helpe of his necessitte panting for werinelle, in the mid wate layed downe his burden and sate hym downe and sighed, and wared so wery of his life that he wished and called for death. Whereupon death came anone readily toward him, & asked hym, what wyll thou wyth me. But when the poze felow saw him y leane hozels ther so re dye: I called you spys (quod he) to praye you doe so much for me; as helpe me by agayne with this bicheve burdayne & lay it in my necke. So wene I that for all our wordes, if that easpe life & welthy that is in religion, were offered vs, as wert as we be of wedding, we would rather abide al our olde payne abode, the in a cloister take a religious mannes life for ease. So that in conclusion we

We should be faine epyther to put woꝛks in theyꝛ kede, oꝛ kepe our olde still, cill as they little and little dye and depart, God in lyke wyse little and little as hee hath ever hitherto pꝛouided, shall inspire his grace into the bꝛeistes of other, and make theim fall in deuocyon and entre into religion, and so succede in theyꝛ places.

How as it fared in our commonweal- tion by the spirituall persons, so fared it in a maner by the spirituall mennes possessions. Not soꝛ that we might not alway finde other ynough content to entre into their possessions, though we coulde not alwaye finde other manne ynough content to entre in their rely- gions, but soꝛ that deuising what way they shoulde bee better bestowed, suche wayes as at the firste face seemed very good, and soꝛ the comfoꝛte and helpe of poꝛe folke very charitable, appered af- ter vpon reasoning, moꝛe likely within a while to make many beggers mo, the to relieue them that are already. And

Come waye that appered at the firste to mow stande the realme in great stede, e be an increase of the kinges honour, w a great strength soꝛ the lande & a great suerty soꝛ hꝛ pꝛince, and a great sparing of the peoples charge, well appered af- ter vpon farther reasoning, to bee the cleane contrary, and of all other wayes the worste.

And to say the trouthe, much meruail have I to se some folke nowe so much & so boldlye speake of taking awaye any possessions of the clergy. For all be it y ones in the time of the fauourable pꝛince king Henry the fourth, aboute the time of a great rumbler that the heretiques made, whan thei would haue destroyed

Not the clergy onely but the kynge also and hys nobilitie to, there was a swilthy byll and a false put into a parliament oꝛ twain, and spedde as they were woꝛ- thy: yet had I neuer founden in all my time while I was couersant in hꝛ court, of all the nobilitie of thys lande aboue the numbꝛe of seven (of which seven ther are now three deade) that ever I percei- ued to bee of the mynde, that it were epy- ther right oꝛ reasonable, oꝛ coulde be to the realme profitable withoute lawfull cause, to take any possessions awaye frō the clergy, which good and holy pꝛinces and other deuoute vertuose people, of whome there be now many blessed sai- tes in heauen, haue of deuocyon toward god gyuen to the clergy, to serue God &

pray for all chꝛisten soules. And there- foꝛe as soꝛ suche folke as thys pacyfier calleth discrete, soꝛ their discrete iud- gion of taking from the clergy the abu- dance of their possessions, I neuer loke to see theym so discrete, as were those men both discrete and deuout that gaue them.

The xxiiij. chapter.



Et putteth thys pacyfier a thirde kind of thinkers, such a kinde as I neuer to my re- membꝛaunce haue heard of before, that is to wyl of sacche as purposely lay entill and opely speake hysely, and soꝛ all that thynke well. And those he sayth are politike, whiche to pul awaye riches fro hꝛ church, speake against all thing that any thing bying into it, as agaynst pꝛaying soꝛ soules in purgatoꝛy, graunting of pardones, pilgrimages, making of lawes, foun- ding of chaunteries making of boꝛther heddes and many moꝛe.

The thinges that bying in- ches into the church.

And though they speake agaynst all these thinges, yet he sayeth they knowe well ynough that all these thinges bee good and may be well bled. But because they bying riches into the church, ther- foꝛe he sayeth though they knowe them soꝛ good and thynke theym good, yet they speake agaynst them all of policy, not agaynst the abuses onely, but also agaynst the verye thinges selfe. For of those that speake agaynst the abuses onely, he putteth a nother sorte besyde these menne to whome he calleth soꝛ thys point so politike. And he saith that those that onely speake agaynst the abuses, do better & haue moꝛe grace, but yet that excludeth not ye wote well, but that the tother may bee good ynough, and haue grace inough to, though not so muche.

Thus hath thys pacyfier put three kindes of folke that woulde haue the goodes taken from the church.

The fyrst, of those that woulde take all and leaue nothing. And those men hee sayth haue a good yeale.

The secōde, of those that woulde leaue sufficēt and take awaye the remanait. And those men haue he sayeth good dis- cretion.

The thirde kynde hee calleth those, which rather then the church shoulde haue any thing, let not to speake agaynst good thinges. And those men though they speake openly plat and playne her- sey, yet he denieth not to be wyse men and