

And bfe a good policyp.

But nowe whereas they denie purgatoꝝye, thys is as me thinketh an euill policyp, foꝝ withdrauving of offringes fro ꝑ clergye, to withdraue therewith our almoise from the poze lat people to, and yet that woꝝff is of all from ꝑ selly soules themselfe, that lye there and pyteously crye in payne.

By this policyp ye wote well that these politike folke might impugne in generall the affeccyon of gyuyng any thinge in almoise. Foꝝ that affeccyon ye wote well byingeth in the yere some what into some parte of the clergy. And well ye wote that syth the beliefe of purgatoꝝye and other of those thinges agaynst which these politike menne so speake, be plaine and open truethes reueled by god, and the contrary beliefe is by the whole catholyke church plainly determined foꝝ herelye, and sith men can not know that a man belieueth ꝑ truth in his harte, if he hold agaynst it opely with his mouth, and those therfoꝝe that speake heresies, euery god man that heareth them is bounden to denounce oꝝ accuse them, and the bishoppes are bounden vpon theire woꝝdes proued to putte them to penaunce and refoꝝme theym, which if they refuse oꝝ fall in relaple, ꝑ bishoppe is bounde to deliuer the, and all good tempoꝝall gouernours are thā bounden to punish them: yf euery other man dyd on all sides the parte of a good chꝝtten mā, it appereth that the policyp of those whome thys pacifier calleth so politike, would within a while proue a poze policyp.

Do webeit what minde this pacifier hath himselfe concerning these pointes, himselfe declareth that he belieueth the right waye and the true. Which I am very gladde to here, and foꝝ my part as help me god I verely truste hee saith not therein, but as a true chꝝtten man verely saith as he thinketh. And yet is not euery man therein of my mind. And therfoꝝe it would be woꝝnge yf euerye some say and euerye some thinke, should serue to bying a man in hated or obloquy. Foꝝ surely some say ꝑ they thinke, that if some men may as he sayth of policyp sayne themself heretikes, and yet belieue full truly foꝝ all that in their hartes, some one man may muche better sayne himselfe foꝝ policyp full catholyke, and yet in his hearte belyue the while full falsely. But whatlouer some men say oꝝ some mē thynke, in that ma-

ter I neuer will thinke that a man beliveth otherwise than he sayth he doth, but if hymselfe thoulde by some other woꝝdes oꝝ deedes of his owne, declare of hys mynde the contrarye. And as I wyll not agaynst a mannes woꝝdes spoken accordyng to the ryghte faith, thinke that he belieueth woꝝnge: surely so can I not thinke that hee whyche in his woꝝdes opely inueth agaynst god and faithfull thinges, and dispiseth true pointes of the comon knowe catholyke faith, both in hys harte secretly thinke and belieue right, but if he were among Painims that would foꝝ feare of paine compell him to renue hys faith, which were yet in that case dampnable to hys soule, and therfoꝝe is here among chꝝtten menne where no such foꝝce compelleth him, but by ꝑ his peril foꝝbideth him of verely god reason dampnable to hys body.

The. xxiij. chappter.



Do webeit what this god pacifier though he belieue ryght himselfe and plainly protesteth the trueth of his beliefe, yet what he would should be done eyther with those ꝑ agaynst theire own woꝝnge woꝝdes he belieueth to belieue right in their mindes, oꝝ with those eyther whome hee belieueth to belieue woꝝnge in dede, I can not very wel gather of hys woꝝdes here. Foꝝ here he sayth of them thus: And though sōe men haue mistaken themselfe in ꝑ sayd articles, yet diuerse other haue sayd that if they had ben wel and charitably handeled, they might haue bene refoꝝmed, and peradventure saued in body & in soule. In these woꝝdes I finde again god readers a plaine open declaration as in my mynde, that thys man belieueth in these articles like a true catholyke mā. Foꝝ he cōfesseth in these woꝝdes that all these that haue died in the contrary beliefe, bene perished in body and soule. Foꝝ he sayth that some men say, that wyth god handelyng they might haue bene refoꝝmed, and peradventure saued in bodye and soule. So that it appereth by these woꝝdes, that neyther hymselfe thinketh, nor hath he heard so much as any other mē say, but that they be now plainly lost & perished foꝝ those heresyes. Whych is yet another god token that he not onely belieueth wel hymselfe, but also talketh not much nor hath no suche conuersacyon with

Accuse the heretike.

With heretikes, that they dare wel and plainly put him in full trust. For if hee were, he should here them vndoubtedlye saye, that those folke bee saued soules and holy saintes, as Sainam that was late burned sayd by Bayfielde both an heretike and an apostata, that was burned about a yere before hym.

Howbeit though they call the saued soules and sayntes, yet wyll they saye y they be not in heauen. For there is no

A very false opinion. soule thei say, but in some place of rest they lye still and sleepe full soundely, and sleepe shall they saye till Gabrielles trumpe awake the and call them vpe earelye, to rise and recorde theyre apparence before our sauitour at the general daye of dome.

But in good sayth this one thing am I loy to see, that syth himself semeth to me so saythfull, and that therfore I can not perswade vnto my selfe, but that in his owne harte he loueth and fauoreth the clergy, which no mā can as I think hartely hate, but he that hateth also the

C sayth; some of these wply heretikes like h aungels of Sathan trasfigurung the self into h likenes of anngelles of light, should so deceiue this good nian, and so abuse hys good gentel nature and simplicity, as to make him with theyr wily inuented fygure of some say, vnder a pitye pretended toward those heretikes y are in theyr obstinacye perished let his woordes in sache wyse, as thoughe his mynde were to aggreue and byngge in hatered amonge the people, the name and body of the clergy, by making the people weene that they ordinaries had with euil and vncharitable handling bene the occason that those heretiques are both in soule & body destroyed, lithe they myght as is here sayed vnder the fygure of soe say, by good and charytable hadeling of the clergy, haue ben better reformed, and peraduenture in soule and body saued.

D Would God these same some folke y so haue sayed vnto this pacifier, hadde named him at the least wise some one, y was so euil and so vncharitably handled, that h lacke of better and moze charitable handling, hath ben the losse of his bodye, and soule. For then might h clargy declare their demenure toward that man, and then should thei perceiue by this pacifier, in which part of theyre dealing good charitable maner lacked. But verely whome so euer they should haue named, I doute not but those that

were the ordinaries in the cause, could easily proue y they had vsed no rygour to him against the law, noz omitted no charitable meane vnto him that came to their mindes, while the man lyued and the matter in their handes, noz in prouiding for good exhortacio toward hys conuercion agayne and hys saluacion, euen till the life leste hys body.

But now for as much as some so say by them concerning some of them that are gone, the clergy would I weene be yet gladde to here, in what wyse maner of charitable fashon thys piteouse pacifier would haue them handle other heretikes hereafter such as shall be denounced, and *ex officio* brought before the. For albeit that this pacifier in another place, somewhat semeth to mislike y order: yet I feare me there would as I shall after shew you, many a place in the realme swarme very ful, ere euer they were brought before the ordinarye by the meane of accusacion.

Howbeit let vs put the sample by soe one, that is likely to be brought and deliuered vnto the ordinary, bi the meane of the kinges grace and hys counsaile. I meane John Frith. For he is in prisō in the towre alreadye taken by the bishoppes seruauntes, by the ayde of the kinges officers, at commaundement of hys grace and hys counsaile, and so by the kinges officers brought into the towre where he remaineth yet, and there fore he shall I doute not be brought as I sayed, and deliuered vnto the ordinarye.

How then if the ordinary knew this good piteouse pacifier, and would because he seeth his good and charitable minde, desyre him of his good aduise and counsaile, in what wyse he myght best and most charitably handle him for the sauing of hys soule and bodye, the lawes of Chrystes churche obserued, y the sauing of hym if hee woulde stycke firme in hys obstynacye, should not be the occason of corrupting and destroyinge the soules of other men, what counsaile would this man gyue hym?

First if no manne woulde profess himselfe for hys accuser, and yet there woulde twenty bee ready when they were by commaundement of the court compelled, not to lette but depose the trueth, that hee hath since hee came in the tower, wyrtten a freshe agaynst the purgatozre, and a booke that hee calleth the *Pyrrour* agaynst the relygyouse, adu.

Adauſſing euery manne to gyue none of them no thing though they bee of that religion that nothyng haue of theyre owne, and twyſe hath hee there in lyke wyſe wyrtten agaynſte the catholique ſayth of Chyſt concerning the bleſſed ſacramēt of the aulter: whyther would nowe thys pacifier, that the ordinarie hauing good pꝛoues and yet none accuſer, ſhoulde pꝛocede agaynſte hym *ex officio*, oꝛ elles foꝛ lacke of an accuſer let him ſayꝛe goe. If he would he ſhoulde pꝛocede *ex officio*, as I thynke he woulde thinke it reaſon: what ſhould he the do, ſith all cannot bee done in a day. Whether ſhould he lette hym walke abꝛode vpon hys pꝛomyſe to appere agayne, whyche Frith were lykely to breake & geate hym ouer ſea, oꝛ elles take ſuretyes bounden foꝛ hys apparauce, as John Purſer and ſome ſuch other were bounden foꝛ John Wirt, and foꝛce not to foꝛſayt theyꝛ bonde foꝛ bꝛetherhedde, but let him ſlippe a ſyde & neuer bynge hym foꝛthe, and kepe hym cloſe among the bꝛethꝛen as the tother was kept, till the poſſie may make ſome biſhoppes among the new bꝛethꝛen, and after hys newe Tytus and Tymothe ſtabliſhed eche in his owne ſee, the new Paule thys apoſtle Frith, take ſhypping at Sandwich and ſayle into Frifeland. Would this pacifier aduiſe the ordinarie thus, oꝛ elles to keepe hym in pꝛiſon where he ſhould doe no hurte, and lette the walles and the lokkes be hys ſuretyes foꝛ hys foꝛthe comming.

Thus farre yet as I ſuppoſe thys pacifier woulde aduiſe the ordinarie to keepe Frith faſt. But nowe when hys hereſyes were layed vnto hys charge, as foꝛ to gyue counſayle to the ordinarie to exhorte Frith to leaue them, thys pacifier I dare ſaye ſhall not nede, noꝛ to take hym to grace neyther, noꝛ to ſhew hym great fauour vpon good tokens of hys repentaunce and amendement. But now if he were one of thys pacifiers polypꝛyques, and would ſaye that he beſeued euer the ryght waye in hys owne harte contrarye to the woꝛdes that hys owne hande wyrote, but after the maner that thys pacifier ſpeaketh he wyrote al theſe hereſyes of policie, becauſe that by the beſeſe of purgatoꝛye, and of the ſacrament of the aulter, and of myꝛacles in ſo many places ſo plainly ſhewed thereon, hee ſawe that offering and ryches came into the clergy, and therefore woulde ſay that he muſt

not bee taken foꝛ an heretike but foꝛ a man wyſe and politike: what aduylſe would here this pacifier gyue hys ordinarie?

What counſaile would he gyue the ordinarie if Frith woulde make none excuſe by policy, but ſaye that he wyrote agaynſt purgatoꝛye and al religionſe orders, and the ſacramēt of the aulter to, foꝛ loue that he beareth to the trouthe, and that thoſe hereſies be very ſayth, by whiche he will abide vnto the death.

What aduiſe will thys pacifier giue the biſhoppe than: what good and charitable handelind wyll he deuſe to ſaue his body and ſoule, ſpecially whan he ſhall ſee certaine letters whiche ſome of the bꝛethꝛene let fall of late, and loſt them of likelýhedde as ſome good kytte leſeth her kayes, by which letters bothe Tyndal and George Fay wyte vnto Frith, and counſayle him to ſticke faſt, & Tyndall ſheweth him that all the bꝛethꝛene looke what ſhall become of him, & that vpon his ſpede hangeth all their hope. I can not tel what good and charitable hādeling this pacifier can deuſe, but I dare ſay that there is neyther ordinarie noꝛ other honeſt man ſpirituall noꝛ teꝛꝛyꝛall, but that he is as ſoꝛy as thys pacifier himſelfe, to ſe that yonge man oꝛ any other, ſo ſobernly ſet in ſuch hereſies, that no man can ſhew him the fauour that euery mā ſayne would, with out the diſpleaſure of God and peryll of theire owne ſoules and many other mennes to.

The .xxv. chappter.



Ad vpon al theſe matters there is riſen a great opinion in the people, in maner vniuerſally, that in puniſhing and correccions all theſe perſons befoꝛe reherſed ſhoulde haue lyke puniſhement, if ſpirituall menne myght haue free liberty in that behalfe. And that ſpirituall men woulde if they coulde, as well put them to ſilence, that ſpeake agaynſt the abuſion oꝛ diſoꝛder of ſuch thinges as be befoꝛe reherſed, as them that ſpeake agaynſt the thing ſelf.

Thoſe woꝛdes be not very well ſpoken of this pacifier by the people. Foꝛ if he haue ſpoken with many moe then the tone halfe, and felt their opinions himſelfe, els is it not onely agaynſt the ſpirituallty spokē very ſhamefully, but alſo to the falſe contrived rebuke of the whole people in maner vniuerſally.

A For ſithe that neither this pacifier, nor any man els, can bring ſooze the any one of theſe heretiques, that haue bene by their ordinarie deliuered for their obſtinacie in the ſeculare handes and burned, that haue had any wrong done the, or bene therein otherwiſe handled, then charitie with iuſtice, accoꝝdꝝng to the common lawes of all Chriſtes catholick church, and the lawes of thys realme haue required: there is no good mā nor reaſonable that hath any cauſe thereby to conceiue by the clergye ſuche a malicious fooliſhe ſuſpicion, as this pacifier here vntꝝruele laieth vnto the whole people of this realme in maner vniuerſally, whan he maketh as though the whole people in maner vniuerſally wer ſo malicious and ſo fooliſhe, as becauſe the clergye which hath towarde manye heretikes bene ouer muche ſauourable, haue of neceſſiti be dꝝiuen to deliuer the to the ſeculare handes, and therein haue done them right, he maketh as though the whole people wer in maner vniuerſally ſo mad and malicious, as thereupō to take an opinion y to thoſe whych are none heretiks y clergye wold do wrong.

Surely in this one point is this boke of his the moſt indifferent that it is in any parte that I ſee therein. For there is no point in all the booke wherin it moze diſſameth the ſpiritualtye, then in thys one it diſſameth in maner all the whole people vniuerſally.

But nowe if he ſay the people in maner vniuerſally, thinke that thoſe which are as he ſaith for lacke of good and charitable handeling loſſe and periſhed in body and ſoule, had wrong and oughte not haue bene by the clergye deliuered to the ſeculare handes, and that therefore the whole people in maner vniuerſallye do and wel may, thinke in their mindes that the clergye woulde in likewyle doe wrong to other, and bring to like puniſhment all thoſe perſons that anpe thynge ſpeake againſt onely the abuſions of ſuch thing as bring richelle into the church: nowe can not this pacifier thus excuſe hys wooꝝdes. For he confeſſeth in hys owne wooꝝdes, that they whiche thus haue bene loſt and periſhed, that might as he ſaythe wyth good and charitable handeling haue bene ſaued, be of thoſe that haue myſſe taken them ſelf in thoſe articles of purgatoꝝpe, trentalles, obytes, and pilgrimages, and haue as himſelfe ſaith befoze, ſpoken againſt them & diſpiſed them, & then had thei no wrong,

For I am ſure there was none of them, but that he was eyther relapſed, or elles dyd of obſtinacy ſtand ſtri in them. And then appeareth it yet againe, that in going about to diſſame the clergye, he doth in dede greatye diſſame the people, wher he ſaith that becauſe the clergye hath puniſhed them that haue ſo farre myſſetaken themſelfe in thoſe articles, that thei haue ſpoken againſt thoſe holy thinges, and diſpiſed the thinges ſelfe, the people woulde be ſo farre vntreaſonable as they ſoze to thinke that they woulde puniſhe in likewiſe all thoſe that woulde onely ſpeake agaynſt the abuſes, and not agaynſt the thinges. For al the people ſeeth perde, that the clergye puniſheth thoſe that ſpeake againſt the ſacramēt of matrimony, and yet they puniſhe not thoſe that ſpeake againſt the abuſes thereof, as aduoutye, or agaynſt thoſe that vnder the name of matrimonye, lye in ſacrilege and inceſſuous lechery, as frere Luther dothe, and frere Lambert, and frere Huſkyn and Wtho the monke, and ſuche other.

And yet if he will go from hys owne wooꝝdes againe, and ſay now that ſome of them that be for lacke of good & charitable handelyng in bodye and ſoule ſo periſhed, did not myſſetake themſelf at al, nor dyd not ſpeake agaynſt anpe of the thinges, but did onely ſpeake agaynſt the abuſes, and that therefore he maye without reproche of the people wel ſaye that the people haue an opinion, that the clergye woulde if they might haue free liberty in like maner to puniſhe all other that woulde in like maner ſpeake, that is to wytte not agaynſt the good and holye thinges, but agaynſt the abuſes of them: to this I ſay yet ones againe, that he ſtil diſſameth the people of a greate intolerable faute, that is to wytte an vniuſſe & vntreaſonable iudgement, while he ſaith that thei thinke and beleue that the clergye hath done to thoſe men in ſo great a matter ſo great wrong, and hitherto not one ſuch wrong pꝝoued.

But I ſhall in thys poynte, go yet a little nerer him. Sith he ſpeketh of thoſe that might with charitable handelynge haue bene in body and ſoule ſaued, it appeareth well as I haue ſaid, that in this pꝝeece of his tale he ſpeaketh of thoſe that haue not ben ſaued, but in erth here condemned & burned, and in hel dampned and there burning ſtil. Now as for any time ſo late befoze this vꝝablig or ſpꝝech of any diuiſion betwene the ſpiritualtie

And the tempoꝛaltie, that thys pacifier mighte seeme to meane of, I remember none deliuered to the secular handes, but sye Thomas Hytton at Maidstone, and sye Thomas Wilney at Doꝛwiche, and one of late at Crecster, and one of late in Lincoln diocese, and in London here Wapfelde the monke, and Teurberpe the potwchemaker, and Wapnam. Howe this wyll I say, let this pacifier come foꝛ the, oꝛ if he be any religious recluse that can not come abꝛode, let hym appeare by attourney. (Howe be it, it appeareth that he canne be none suche, but must needes be of lykelyhood some such as goeth much abꝛode, foꝛ els he coulde not surely tell vs of so many some saies, noꝛ what opiniõ the whole people of the realme hath in maner vniuersally) and therefore let hym come foꝛth and appere in his pꝛoper persone, befoꝛe the kynges grace and his counsaill, oꝛ in what place he list, and there pꝛoue calling me thereto, that any one of all these had wꝛonge, but if it were foꝛ that they were burned no sooner, and because he shall not saye that I byd him trotte about foꝛ nought, this shall I pꝛofer him, that I wil binde my selfe foꝛ surety and fynde hym other twaine besyde of better substance then my selfe, that foꝛ every one of these whõ he pꝛoueth wꝛonged, his oꝛdinary oꝛ his other officer by whom the wꝛonge was done, shall giue this pacifier all hys costes done aboute the pꝛoofe, and a reasonable rewarde besyde. And yet nowe though he no man woulde gyue hym nothyng, it were his parte perde to pꝛoue it foꝛ his owne honestye, sythe he hath sayde so farre.

And this dare I be bolde to offer, to see the truth openly pꝛoued. After which well pꝛoued ones to be as he saithe, men may be bolde to saye the thyng y they see pꝛoued true, and thereupon if they lyst, to cast, and suspect some farther feare of the lyke, yea oꝛ of wurste if they wyll, I wil not let them. But without any such thyng pꝛoued befoꝛe, ther wyll no reason noꝛ good conscience beare it, that wee should suspect that our pꝛelates and oꝛdinarie in their iudgements againste heretikes, vse to do them wꝛong, syth all the lawes bothe spirituall of the whole churche, and tempoꝛall of this realme, haue oꝛdained full faith and credence to be giuen to them therein. Which lawes to contrarye now there appeareth lyttle cause, considering that the king our soveraine Lorde that now is & long mote

be, hath in his tyme as pꝛudently and as vertuouselfe pꝛouyed foꝛ thys realme, that it shoulde haue suche pꝛelates and oꝛdinarie as shoulde in learning, wisdom, iustice, and luyng, be meete and conuenient therfoꝛe, as any pꝛince hath (number foꝛ number) that hath reygned ouer this realme, I dare boldly say this hūdzed yere, & shoulde in my mynde kepe my selfe a great waye within my boundes, although I would set an other hūdzed to it. But nowe lettynge thys peete passe, wherein I might yet saye manye thynges mo then I do, and woulde saue that the bꝛethꝛene woulde than call me longe, and wyll yet pꝛadventure saye that I am scant thozte inough: lette vs go farther and speede by thys one cha- piter of hys.

The .xxvi. chapter.

AD manye other murmurs & grudges beside these ybe befoꝛe reherfed be among the people, mo then I can reherse nowe: but yet aboue al other me thinketh that it is most to be lamented and sorowd, that spiritual mē, knowing these grudges and murmuracions among the people, & knowyng also that many laye men haue opinion, that a great occasion therof riseth bi spirituall men, and that they do no moze to appease them, ne to oꝛder themself in no other maner foꝛ the appeasing of the, the they do. foꝛ all that they do therein most comonlye is this: they take it, that they that finde defaute at such abusions and disorder, loue no pꝛiestes, and therefore thei esteeme that thei do of malice al that they do, to destroy the churche, & to haue their goodes & possessions themself: and therefore they thinke it a good dede to se them punished, so that thei shal not be able to bying their malice to effecte. And therefore haue thei punished many persons, whych muche people haue iudged the to do vpon wil, & of no lone vnto the people. And though spirituall men are bound in this case, foꝛ appeasing of these opintions in the people, which be so dangerous as wel to spirituall mē, as to tempoꝛal men, y many soules stand in great peril therby, not onely to refoꝛme themself, & to leaue & auoide al thyngs, y giue occasion to the people so to offende, that may by charity be omitted & left, but also to fast, pꝛape, weare the hear, gene almes, & to do other good dedes foꝛ the selfe & foꝛ the people, crienge continuallye to our

Our Lord, that these divisions may cease, & that peace & concord may come againe into the world: yet it appeareth not that they do so, but that they rather continue still after the old course, pretending by confederacies & worldly policies, & straight corrections, to rule the people, and that is greatly to be lamented, & it wyl be hard for them to bring it so about. But if they woulde a litle meken them selfe, & withdreawe suche thinges as haue broughte the people into thys murmur & grudge: they shoulde anone bring a newe lychte of grace into the world, and byngne the people to perfect loue and obedyence to theyr superiours. And here me thinketh I myght say farther in one thing, & that is this, that as long as spirituall rulers wyl eyther pretend, that theyr authorite is so high, and so immediately deriued of God, that the people are bound to obey them, and to accept all that they do and teache, without argumentes, resistence, or grudging against the, or that they wil pretend, that no default is in the but in the people, & wyl yet continue still in the same maner, & after the same worldly countenance as they do now, & haue done late tyme past: the lychte of grace that is spoken of befoze, wil not appere, but that both parties shal walke in thys darkenes of malice and diuision, as they haue done in tyme past.

Thys other murmurs & grudges that he saithe he can not nowe reherse, he reherseth after many of them in his other chapters, whiche I wyl passe ouer vntouched, bothe for that the moze part of them be suche as every wyse man wyl suppose answer them him self in the reading, and satisfie his owne minde without any neede of myne helpe therein, and for that some thinges are ther also therein, that are very well sayde, & some also that be they good or bad, I purpose not to medle much withal, as are the things that touche any lawes or statutes already made, be they of the churche or of the realme, defende theym I am content to do, if I thinke them good. But on the other syde if I thinke them nought, albeit that in place & time conuenient I wolde giue myne aduyce and counsaile to the chaunge, yet to put out bookes in writinge abroad among the people agaynst them, that woulde I neither do my self, nor in the so doing commende any man that dothe. For if the lawe were such as were so farre agaynst the lawe of God, that it were not possible to stande with

mans saluacion, then in that case the secret aduise and counsaile may become enemy man, but the open reproofe and reargucion therof may not in my minde wel become those that are no moze spirituall then I. And surely if the lawes may be kept and obserued without peril of souie, though the chaunge myghte be to the better: yet out of tyme and place conuenient to put the defaultes of the lawes abroad amonge the people in writinge, and withoute anye suretye of the chaunge giue the people occasiō to haue the lawes in derision, vnder which they lyue, namely s^the he that so shall vse to do, may sometime mistetake the matter, and thinke the thyng not good whereof the chaunge woulde be worse: y^e waye wyl I not as thus aduyced neither vse my selfe nor aduise no friend of myne to do. And therefore I wyl as I saue leaue some thynges of hys booke vntouched, whycher he saue well or euyl. And finally for y^e the touching of this matter is no part of my principall entent, but happeneth as an incident to fall in my waye, whereto it sufficeth by the consideraciō of one peece or twayne, to giue men an occasion to looke wel to the remenaunt and let it not ouer lychtly syncke deepe downe into the breast, tyl it be well chamed and choued in the mouthe, and not onely see what he saythe, but also by the wysedome of the reader consyder what maye be said agaynst it, and whoso hath wyte and redeth it in that wyse, shall I warrant you soone perceiue that mild indifferent booke, to beare moze hardnesse of euyl stuffe therein, then the best then that booke it woulde that such good folke should se, as of a good minde meaning none harme, wene euery thyng were well ment that they see saye sette oute to the shewe, and softe and smotherly spoken.

The xxvii. chapter.

I wyl not also stycke much vpon hys hygh solempne dainacyon, wherein he prophecteth y^e as long as the spirituall rulers wyl eyther pretende that theyr authorite is so high, and so immediately deriued fro God, that the people are bound to obey them, and accept al that they teach, without argumēt, resistence, or grudge, and that they wyl pretend that no default is in them, but wil yet continue still in the same maner, & the same worldly countenance as they do now & haue done in late tyme

At tyme past, the light of grace is spoken of befoze, **A**be with you now and euer more Amen.

This ende of this holpe sermon is to litle purpose. For firste as for worldy countenance is among the clergy with in these fewe yeares not a litle abated. Whych thing who so lyst wyth an euen eye to looke vpon it, and indifferentlye consider it, shall not fayle to perceyue. And so there is good hope, if that maye helpe the matter, that then the lychte of the grace that thys gracious pacifier spake of befoze, is not nowe verpe farre behynde. And verpelye for aughte that I

In my Lorde
Cardinal wol
seadaies.

can see, a greate parte of the proude and pompous apparaile that many priestes in yeares not longe paste, were by the pryde and ouer sight of some few, forced in a maner againt theyr owne wyles, to weare, was befoze hys godly counsaile so bi this preti printed boke prouill geue them in theyr eare, much moze I trowe then the tone half spent, and in manner wel woze ne oute. And I wote well it is woze ne out with many, whych ende hereafter to bye no moze suche agayne.

And for the residue of the countenance I dare bee bolde to warrant, that I can fynde of those that moste maye spende, whych were they sure that it shoulde in this matter do any good, would be well content to wythdrawe from all theyr other countenance the chiefe parte of theyr moneables, and of theyr yearelye payelode to, and out of hande bestowe the tone, and with their owne hand yearely bestowe the tother openlye amonge the poore. And I durste agayne be bolde to warrant that if they so dyd, euen the self same folke that nowe grudge and call them proude for their countenance, would then fynde as great a grudge & cal them ypocrites for their almes, and say that they spende vpon noughty beggers the good that was wonte to keepe good women, and that thereby they both enseable & also dishonour the realme.

Nowe as for the tother parte of hys prophesy, concerning that the lychte of grace that he spake of befoze, wyl not appere as long as spiritual rulers wyl pretend that their authoritie is so hyghe and so immediately deriued of god, that the people are bounde to obey them and to accept all that they do and teach, with out argumentes resistence or grudging againt the: in this part he must first declare whither he meane in thys woorde (their authoritie) all their whole authori-

tie, or their authoritie in some parte. If he meane that they saye thus of all theyr whole authoritie in euerye thyng that they maye nowe at this tyme lawfullye do or say: I answer that they neither pretend nor neuer dyd, al that authoritie to be giuen them immediately by god, but haue authoritie now to do diuers thinges bi the graunt of kings & princes, as haue also mani tempoꝛal men, & bi those grauntes haue such right in those as tempoꝛal men haue by the like grauntes in theirs. And therfoze in that part the pacifier is answered.

And then if he meane that the lychte of hys grace that he spake of befoze, wyl not appere as long as the prelates pretend that any parte of their authoritie is so hyghe, that it is immediately giuen them of god, then hath this pacifier lost the light of cruth. For the greatest, and highest, and moste excellent authoritie that they haue, either God hath giuen them himself, or els they be verye presumptuous & vsurpe manye thynges farre aboue all good reason. For I haue neuer red, or at the least wyle I remember not that I haue red, that euer any king graunted them the authoritie, that nowe not onely prelates, but other poore playne priestes also daylye do take vpon them, in ministring the sacramentes and consecrating the blessed body of Christ, with diuers other authorities besyde.

But it seemeth to hym peradventure, that in one pointe at the leaste wylle the spiritualtye is to proude. For he saythe they pretend to be obeded, and haue their obediences and theyr teachinges obserued without resistence, grudge, or argumentes to the contrary.

Surelye in such thinges as the whole clergie of Christendome teacheth and ordereth in spiritual things, as be byuers of those lawes which this pacifier in some places of thys booke toucheth, being made againt heretikes, and albeit that they be and long haue ben thoroowe the whole cozps of Christendome bothe tempoꝛal and spiritualtye, by longe vsage and custome ratified, agreed, and confirmed, yet he layeth some lacke in them calling them verpe soze, in those thinges I saye, that sicke I no thinge doute in my mynde, but in that congregation to Goddes honour graciouslye gathered together, the good assystance of the spiryte of God is accordyng to Christes prompse, as verpelye present and assistent, as it was with his blessed

A blessed Apostles, men ought with reuerence and without resistence, grudge, or argumentes to receiue them. And yf a prouicial couñail erre, ther are in Chythes church ordinary wayss to reforme it. But in such thinges as any spiritual gouernours, after a lawfull order and forme, deuise for the spiritual weale of their soules that are in their charge, & whiche thinges are suche as good folke maye soone perceiue theym for good, in these thinges at the least wise should the good not giue eare to the badde folk and froward, that against the best thinge that canne bee deuysed, canne neuer lacke a sonde frowarde argument. And therefore not onely thapostles being dyuers, assembled together with the church in their counsaile holden at Hierusalem, dyd in those lawes that they there deuysed and proualged among the Gentiles that were in dyuers countreys farre of conuerted vnto Chyze, dyd with authoritie wyte vnto them, these thinges haue seemed bothe to vs, and to the spirite of God necessary for you to kepe, least some fobozne fooles woulde peraduenture be holde with froward argumentes and reasoning to resist it, but saynte Paule also by himself tohen he deuised vnto the Cozynthes certayne good lawes and orders concernynge their order that he woulde haue them keepe in the church, in tyme of Goddes seruice, least such as woulde faine with disputinge agaynst the good order, be takē and reputed for wise shoulde wryth some probleme pulled out of a peny pycher, enueigle and corrupte the company, whome farre the feabler reason maye drawe to the wurse parte for affeccyon vnto letwde lybertye: hee finally helyde the reasons that he layed for his lawe, dydde putte them to silence with his authoritie, and forbidding the to reason or dispute there against but obeye it sayde, against all suche argumentes, and suche choppelogikes agaynst the good rules, if any man wyl be contencious in this matter, let him well knowe that we haue no suche gypse or custome, nor the churches of God.

But nowe will this pacifyer peraduenture, saye that he neyther speaketh nor meaneth of suche thinges as the spirituality doth or saith, that is good, but the light of grace wil not appere as longe as the Prelates pretend that their authoritie is so hygh and so immediate of God, that the people are bounde to obeye them, and to accept all that they do

and teache, wythout argumentes, resistence, or grudging. Also that he hath circumspcctly for the nones qualysped and mddered hys tale wyth thys woord (all) that the prelates should not pretend to be obeyed in thinges as well badde as good. Who hearde euer the Prelates of this realme pretende this? they should be obeyed in all thinges wer the thynge bad or good? I am very sure that euer hithereto they haue professed the contrary, and not letted to saye, that if euer anye prelate of this realme, yea or the most part of them, yea or all the whole mainy were so farre fallē fro God, as to preach the contrary of our olde knowne catholike faith, as for ensample that ther wer no purgatoye after this woorde, or that it were not lawfull to praye to our blessed Lady or other holi saints, or to preache that ther is yet neuer a saint in heauen, but that all soules lye still and slepe, or to preache against penaunce as Lindall dothe, that is as lothe good tender pernell, to take a lyttle penaunce of the priestes, as the Ladye was to come anye moze to dyspelyng that wepte euen for tender heart twoo dayes after tohen she talked of it, that the priestes had on good fryday with the dyspeling rodde beate her hard vpon her lylye whyte handes: Who so woulde (I saye) preache anye of these heresies; or that in the blessed sacrament of the aulter were not the very bodye and herye bloude of Chyze, but as fryth teacheth nothinge but wyne and bzeade, or elles as Tyndal isseeth starchy in steepe of bzeade, thougher they would hereafter (whyche shall I truste neuer happen) all the Prelates in this realme fall thereto and preache in the same, yet all the prelates hyther to plainly do preach and teache that no laie man should they belieue them.

And therefore lyke as if the Prelates dyd pretende that thing that thys pacifyer speaketh of, then were his aforesayd woordes well and wysely tempered and circumspcctly spoken, so while they neyther pretende that thynge nowe, nor neuer here before dyd, there is lyttle wytte in those woordes.

For nowe doth all hys tale amount vnto no moze, but that the light of grace wyll neuer appeare, as long as the prelates doe the thynge that they neyther doe, nor neuer dydde. Is not thys therefore (good readers) by thys good pacifyer broughte vnto a wyse conclusion?

The xxviii. chapter.

We where he most lamenteth y^e the clergy dothe no moze to ap-
peale these grudges of the tempo-
ralte towarde them, and after he prea-
cheth to them holply what thinges they
shoulde do that they do not, that is to wyt
foz beare suche thinges as he spake of be-
foze, whereby he specialy meaneth as
both befoze and in diuers places after a-
peareth, the euyl and vncharitable han-
deling, of heretikes, wherof the manne
hath nothing proued, but also that they
shoulde do thinges which he saith men se
them not do, that is to saye: gyue almes,
and weare hear, and fast, and pray, that
this diuision may cease: now that al the
spiritual men do not so, that is very tru.
And it is as true I trow that this thou-
sande yere was neuer the tyme that all
so dyd. And therfoze if that thing cause
and keepe in this diuision, it must haue
bene a thing of a thousande yere olde.
But I thinke that many of them doe all
these thinges which this pacifier prea-
cheth to haue done. For I am sure that
though some do not theyr parte therein,
yet among the spiritualp there is both
giuing of great almes, and wearyng of
hear, and fasting, and prayng foz peace.
Whether they take this deuision to
be so great and so vniuersall as this pa-
cifier speaketh of, that can I not tell, &
peradventure they do not. And whether
they do or no, surely I do not. For why-
ther they pray foz the pacificacio of this
diuision in al suche maner wyse, as the
thing requyrez, that I can not tell, but
there may be peradventure therein sou-
uersyght vpon theyr parte. For yf they
leue nothing vnprayed foz that mai per-
teine to the pacificacion of this diuision,
then must they peradventure putte into
theyr seruice both matins, masse, & euen
song, some speciall collecte, and therein
praye God that it maye please hym that
the people may perceiue the suttile sleigh-
tes of the dyuell, and some other of hys
lymmes, in manye partes of this booke
of this pacificacion, whiche thinges per-
adventure the comppler percepued not
hym selfe, but was therin of simplicitpe
by some suttile shew deceiued.

The xxix. chapter.

At this pacifier percepyng y^e
what one man dothe in secretes-
nesse, a nother canne not see, is
therfoze bolde to saye they doe
not all thole thinges whyche he woulde

haue them do, that is to wytte, fast, and
pray, weare hear, and gyue almes. For
he sayth that they do all these thinges
it appeareth not.

As foz prayenge, it appeareth perde
they doe. And that so muche they daylye
pray, as some of vs lay men thincke it a
payne ones in a weeke, to ryse so soone
fro sleepe, and some to tarpe so longe fa-
sting as on the sonday to com and heare
out theyr matins. And yet is not the ma-
tins in euery parithe neyther, all thyng
so early begonne, nor fullpe so longe in
doynge, as it is in y^e chartrehouse ye wot
wel. And yet at our slouth and glotonye
that are laye people, this pacifier canne
wynke, and sayne hymself a sleepe. But
that the clergy prayeth not, that can be
thoztelpe spyre, as soone as theyr lippes
leaueth prayng.

Howe be it, because he is peraduen-
ture of the clergy hymself, therfoze lest
he shoulde seme parcial to his own part,
he rather speaketh of their defaultes then
ours: wherein I wyl not muche stryue
wth hym. But surely as he may be bolde
to preache being a priest, so yf I were a
prieste to, I woulde be bolde to preache
thus muche agayne to hym, that foz a-
ny wyngynge of the glosse and fame of
indifferency, though he leaue the fautes
of vs laye people vntouched, yet of hys
owne parte the clergy, foz no lay mens
pleasure he neuer shoulde say moze then
trithe.

For nowe as touchyng of almes, is
there none geuen troweth he by the spy-
ritualty: If he saye as he saith here, that
it appereth not y^e they do gyue almes, I
myght answere agayne that they solow
therin the counsaile of Christ, which saith
let not thy left hande see what thy right
hand doth, as I myght in prayeng haue
lated thole other words of Christ, Thou
when thou wylt pray, enter into thy cha-
ber, and shutte the dooze, and pray to thy
father priuelye. But lyke wyse as God
foz all that counsaile was content that
men shoulde bothe pray and gyue to the
nedy, and do other woorkes bothe of pe-
nauance and of charyty, openly abrod in
companye where there bee no desyre of
vayne glozpe, but that the people by the
syght therof, may haue occasion to giue
therfoze laud and glozpe to God, so dare
I boldly say that as they bothe secretelye
and openly to, do vse and accusome to
pray, so do they bothe secretelye and o-
penlye to, gyue no lyttle almes in the
yere, what so euer thys pacifier saye.

And

And I somewhat maruaile that for the this pacifier goeth so busily about, that there is no some say any where al most in all the whole realme, but that he heareth it and can reherse it, I maruaile I say not a little that he neither seeth nor beareth any some say, that ther is in the spiritualty given any thing in almes. I vse not muche my selfe to go very farre aboute, and yet I heare some saye, that there is, and I see sometyme my selfe so many poore folke at Westminster at the doles, of whom as farre as euer I heard the monkes vse not to lend away many vnserued, that my selfe for the pzeace of the haue ben faine to ryde another way.

But one answered me to this ones, and said that it was no thanke to them, for it was lands that good princes haue given them. But as I than to lde hym againe, it were then muche lesse thanke to them, that woulde nowe gyue good princes euill counsaile for to take it fro them.

And also if we call it no giuing of almes by them, because the landes where of they giue it, other good men haue gyuen them, wherof wil you haue them giue almes, for they haue none other.

The xxx. chapter.

C Another thinge also whyche this pacifier seemeth to dyspraple vnder the name of proude wo:ldly countenance, if men wer as redy in a dede of his owne nature indifferent, to construe the mynde and entent of the doer, to the better parte, as they bee of theyr owne inward goodnes to construe and report it to the wurste, then might I say that the same thinge whiche they call the proude wo:ldelpe countenance, they might and woulde call a ful charitable almes, that is to witte, the righte honest finding and good bynging by of so many temporal men in their seruice, which though they be no beggers, yet myghte peraduenture the great part of them go begge if they founde them not, but sent them aboute to seeke them self a seruice.

And like as if you wold giue a poore man some mony because he needeth, and yet woulde make him worke therfore in your garden, lest he should by your almes lye idle and ware a loiterer, the labour that he doth, taketh not awaye the nature & merite of your almes: no moze it maketh the finding of seruautes none almes, though they waite on the synder

and do him seruice in his house. And of al almes the chiefe is, to see the ym well brought vp, and wel and honestly gyded. In which point though nether part do full their duty, yet I suppose in good faith, that the spiritualtye goeth in that point whiche is no small aimes, rather somewhat afoze vs, then any thing by ag behynde vs.

The xxxi. chapter.



Chen foloweth there fastinge, which thinges the spiritualty doth as I suppose, al suche as keepe til the old Chyisten faith, and fall not vnto these newe heresies.

But this pacifier findeth a fault, and reherseth out of John Gerson, that the clergy keepeth not now the law by whiche it was ordeined that the clergy shuld keepe a lenger lent then they nowe doe. And would God as saint Paule saithe, that both they and we could and would euery daye. But this pacifier that is so well seene in the lawes of the church, seeth wel inoughe that the vniuersall custome to the contrarpe, dischargeth the bonde of that lawe, thoughe peraduenture it discharged not them that first beganne the breache wherby the custome grewe. For as for fasting, the custom of the country may either the bond or to the discharge and interpretation of the lawes made therfore, the custome I sai may do much, as saint Austine theweth in mo places then one. For if it were other wise, then fasted almost no man and fast at all at this daye while we dyne at noone. For the very fast was of olde, as both by the scripture and holpe wypters appeareth, to forbeare their meale tyll night, whiche is as ye see all chaunged. And the church to condescend vnto our infirmittie, hath be faine therfore to sai in lent their euen song befoze none, and beside h natural daies, to deuise vs new daies *ex fictione iuris*, that we shoulde at the lest haue euen song in the lenton fast befoze we fall to meate. And yet wee keepe not that neither. But as an Almaine of mine acquaintaunce, when I blamed him latelpe for not fasting bypon a certaine daye, answered me. Fare to sould te laye men fasten, let te pzeffer fastens so we beginne God wote to fast full litle for our owne part, but bid the pzeffer go fasten. And where our self wold for our own part be faine that the lent wer two weekes lesse: yet wold we that for

The strength of a custome.

The olde maner of fasting.

why euen song in lent is song befoze noone.

A ful charitable almes.

At the clergy the lenc were one weeke lenger. But some of them tosse it fro theym selfe as falsse, and sende it to the freres. And verely religious folke vse I trowe both long lentes and aduent to, & some of theym diuers other falses helyde, and they be perbe a great part of the spiritualltye.

¶ The. xxxii. chapter.

When preacheth thys pacyfier yet farther, that the clergy should weare hear. He is sure ly somewhat soze, if he bynde them all thereto, but amonge them I thinke that many do alreedy, and some whole religion doth. But yet saith this pacyfier, that it dothe not appeare that they do so. Ah wel said. But now if al the lacke stand in that point, y suche holynes is hydde, so that men maye not see it, it shall be from hens forth wel don for them, and so they wyl do if they be wise, vpon this aduertisement and preaching of this good pacyfier, come out of their cloisters euery man into the market place, and there knele downe in the kanel and make their praers in the open stretes, and weare their shertes of hear in sight vpon their coules, and then shal it appeare, and men shal se it. And surely for their shertes of hear in thys waye were there none ipocrisy, and yet were there also good polycy, for then shoulde it not prycke them.

¶ The. xxxiii. chapter.

What as for all this pacifiers preaching, the spiritualty may be content to take in good woithe. For per aduenture if he wer knowen, he wer such one as to preache to all the spiritualty might wel become his personage, & yet if he be but a simple person in deede, yet h spiritualty may meken the self accompanye to hys good counsaile, and admyt hys hollowe admonicions. But surely this one thing, though the spiritualty heare it and take it wel in woith, me thinketh yet that euery good temporal man may very much mykelike, that this pacyfier in the beginnig of this hys holy preaching, preacheth vpon them to theye soze sleaunder, spylke with an vntrue surmise grounded vpon imagynacion, and after with a very plaine open lye, neyther an ydle lye noz of any good purpose (of whiche two kyndes of lyeng

¶ Two kyndes of lyeng.

¶ saint Austine admitteth neither nother in folke of the perfeccion that this pacyfier by his preaching vsed with such authoritie toward al the spiritualty shuld seeme to bee but a lye verely pernicious, which is one of the things that least can become any good Chyristen man.

For first he saith that al y the spiritualty doth to the appealing of y people is most comonly this, that they take it that they that synde defute at abuses and disorder of the spiritualty, lous no priestes, and therefore they esteeme that they do it of malice al that they do, to destroy the churche.

This is a goodly falsse surmise, ground as I said vpon a charitable imagynacion. But for all this, though good temporal men be euil content with such as are in the spiritualty nought, wpyth whom the good folke of the spiritualty be as euyl content as they: yet I verely trust for all this as I saue, that not the temporaltye noz any one good temporal man, is for them that are nought among the spiritualty, so displeasid and angrye against the spiritualty, that is to wyte against the cozps and body thereof, that they shoulde greatly nede to be appealed, noz do not lay the fautes of noughty spiritual persons, to the rebuke of y whole spiritualtye, no moze then they woulde thinke it reason, that the straungers of other realmes so shoulde laye the fautes of euyl temporal folke here to the rebuke of the whole temporaltye, that they shuld grudge and say shendly bi vs for them.

¶ Some if this pacyfier wyl saue that it is not like, & wil say that we be not seluoly the temporalty and spiritualty of this realme, but that we be muche better for oure parte then the spiritualtye be for theye: the temporalty shall not be dyspraised for me. For I trust that though in respect of the goodnes that Gods benefites vnto man requirerh of menne agayne, and in respecte of the constaunce and perseuerance in vertue that men shoulde hold fast and kepe, there are few or none good in neither nother part: yet in such kynde of goodnes as the frailtie of oure nature suffreth in thys woilde, nowe by nowe downe, nowe falling by synne, & now rising agayne bi grace, the temporalty is good I trust and the spiritualtye both, for all that there lacketh not a sozte of some suche as are very desperate vpyelye wretches in bothe, as no man douteth but there was a verely good churche of Chyrist in hys blessed apostles

A possibler dayes, and yet were there euen than many ful very naught and Karke heretikes to therein.

And as for the difference in goodness betwene them and vs, god knoweth the better and the wurse both. But straungers of other coutries that come hither and se both (saying some that haue come both out of Fraunce and Flaunders, & haue here be put in trouble by the spiryтуалтpe for byringing in of Luthers gospel) other straungers elles I say whan they haue considered the spiryтуалтpe of this realme, and compared thē in theyr myndes, not onely with the tempoꝝaltie of the same, but also wyth the spiryтуалтpe of theyr owne countries, haue sayde that our spiryтуалтpe may wythoute anye spectall reproche, shewe their faces among other folke. And therfoze that the whole bodye of the spiryтуалтpe of thys realme is so farre fallen in the grudge & indignacion of the whole tempoꝝaltpe, as this pacifier speaketh, I neither se cause why it should so, noꝝ yet beleue that it is so, noꝝ think it either good oꝝ honoꝝable for this realme that other realmes should wene it were so.

But where as thys pacifier speaketh of appealing: I praye God that some of the spiryтуалтpe haue not in some things gone aboute ouer muche to appeale that sorte of people, by whose meanes they haue thought that al their diseale hath come, those folke I say of whom bi good informacion they haue had detected vnto them for very Karke heretiks in dede, whom yf for any feare of such other folkes falle suspicion spyringing vpon such sclanderous lies, as this pacifier speaketh of, and groundeth hys conclusions vpon, the clergie begynne to spare, and for any suche causes begyn to slacke, and be the moze remisse in the calling, attaching, and examining, and of the farther ordering of heretikes, God wil not faile to make fal in theyr necks the double sclander of that from whyche they flye. For whan they ware so fainte harted in his great cause of repressing of heresses and mainteinyng of hys saythe, that they forbeare theyr deuty for feare of false sclanderous wordes, God wyl than make them fal into the moze sclander, by the selfe same meanes by whych they flye fro the lesse. For in freede of the false sclander of cuill menne and heretikes that they feare in the pursuyng, God wyl sende them a true sclander, and make them be diffamed among god

men and catholikes, for their slacke and remysse handelyng. And farther yf they fall into the foly that the pꝝphet repro- ueth, and cease to call vpon God for strengthe, and then tremble for dreade where there is no perpl, and for anye dreade of men, whyche if they not onely woulde sclander theym, but beate them and kyll them so, can yet kyll but the bodye and then haue spette all theyr poyson, woulde for gette the feare: God (which when he hath slayne the bodye maye sende the soule into everlastynge fyre) yf (whyche our Lord for bydde) anye bythoppe fall in thys feare and cowardise of faynte harte, that for any worldly feare: he suffer to be blowne out the lighte of hys lantarne of saythe, he wyl not faile to make fall vpon them the terrible comminacion and threate that the spirit speaketh of in the Apocalypꝝ vnto the bythoppe of Ephesy, I wil come and remoue thy candlestpycke oute of hys place.

The xxxiiii. chapter.

Where thys pacifier here surmyseth, that the spiryтуалтpe dothe most commonlye nothyng elles, but malicioꝝlye misconser the myndes, and therfoze malicioꝝlye persecute and pursue the bodies of al them that fynde defeaute at theyr disorder and abusyons: the vnrout of this surmysa well and plaine appeareth, by thys that euery man dayly hearcth, that there is not in all the clergie any man that vseth to preache the woꝝde of God, but that as he toucheth the fautes of the tempoꝝaltpe, suche as he seeth in that audieñce meete to be spoken of, so toucheth he in lyke wyse the fautes of the spiryтуалтpe, and is for his so doinge not hated of the spiryтуалтpe, no moze then of the tempoꝝaltpe, but wel commended of both. But of trouth, he that would eyther vpon the spiryтуалтpe alone, oꝝ vpon the tempoꝝaltpe alone, oꝝ vpon any one part of either the one oꝝ the tother, as of onely kings, oꝝ onely dukes, oꝝ onely Lordes, oꝝ onely gentlemen, oꝝ onely me of law, oꝝ onely marchauntes, make his wholsafermon when that one parte onely were not his whole audieñce, and woulde by that parte amonge all folke saye manye shewd things by maner of exhortacion to thameñding: though euil folke & malicioꝝlye woulde haue a pleasure to heare it, yet wold no god folk & indifferēt think that

that he dyd wel, and specially if he wold ble that maner, where him selfe pretended that al the remanaunt of hys audience were in grudge and diuision already against that one parte, whose fautes and vices all his whole sermon holylye putteth in al the peoples eares to mytigate their hateder with, and wyth suche preaching so to make the peace in lyke maner wyse, as if he founde a corner of his neighbours house burning, he wold of greate loue and polycpe lay on fagottes and gunpowder to put out the fyre.

The. xxxv. chapter.

In where this pacifier bypon that mysse imagined surmyse, goeth on farther and saith, that because the clergy so mysse conuerteth the myndes of all those that fynde faute at their mysse order and abusions, therefore they thinke it a good dede to se them punished, and they haue therefore punished many persons, which much people haue iudged them to do vpon wil and not of loue to the people. In these wordes how charitably thys pacifier ment I can not tel, but either by malycie or ouersight, either by defaute of hymselfe or crasse of some luttel shrew, these wordes are as euill and as maliciouslye wyrtten, as anye one that woulde faine falselye diffame the clergye could imagine or deuise.

For here he saith that because they haue (as himselfe beareth them in hand) conceiued a false suspition agaynst al those that fynde faute at their mysse order and abusions, therefore they not onelye haue persecuted and punished many persons, but also thinke their wrongfull persecucion and vnrighuous punishment wel done. What canne be worse done then this: and therefore as thys doing were the worst that could be, if it were true, so is this sayeng herin worst that can be sith it is verye false.

And in these wordes the figure of some say wil not wel serue him, and yet in it cometh here also much augmented and increased, in that he saith not that some men so say, but that much people so iudgeth. Howe be it as I saide this fygure wyl not serue him here. But he playeth lyke a wily theefe, that because he wold no be knownen woulde weare a bysour, yet for gettingt himselfe, wold first come forth bare faced, and when euerye man hadde seene hym and marked him well, wold then putte on his bysour a pace,

and coner his visage to walke about by knownen. Euen thus wiselye lo playeth this pacifier here. For first he sayeth as of him selfe, that the clergye hath punished many persons therefore, that is to wyte, for the euil and false suspition that they haue conceiued against al those that fynde faute in their misorder and abusions. And when he hath thus said as of himselfe, and thereby well shewed hymselfe, then to couer and colour it wyth, he saith that muche people iudgeth so. And therefore his whole tale amounteth vnto no more, but that himselfe first affirmeth it, and after confirmeth hys affirmation by the pretence that much people iudgeth the same, of whyche muche people he nameth yet neuer one, nor proueth that much people so doth, nor sheweth cause wherefore either much people or litle people, or any one persō so shuld, but bringeth forth a bare surmyse in such wyse imagined agaynst the clergye, as euery man that list to lie, may some imagine in some other matter against anye sensible men.

But as for his much people I set not muche by. For muche people may sometime belieue some one mans lye. And agaynst his muche people, if there were muche of them that so iudge before the prooue, and sith before the nette, and set the carte before the horse, as I wene there is not: yet is there agaynst them muche other people more wyse in that point, and more circumspecte, whyche tyll they see suche an euill tale proued true, wyl either of indifferencye keepe them selfe in a staye, and suspende their sentence for the season, or els of a good minde rather for the whyle thinke and belieue the contrary.

Lettinge therefore for this time hys muche people passe, I woulde nowe demaunde of him howe he proueth this abominable faute, that he sayeth here to the spiritualltye hymselfe, where he sayeth playnelye that they haue punished many persons therefore, that is to witte for the thinge that he there hath rebered, whiche is ye wote wel, because they haue he saith conceiued a false suspition agaynst them, for finding default at their misorder and abusions, and take it, as though they loued not the clergy, but of malice woulde destroy the church, and haue their goodes and possessions them selfe.

Howe if the clergy haue therefore punished many persons, because the same persons

A persons haue onely spoken agaynste their myllozder and abusions, and that the clergy haue therfoze myllozdered their myndes, and imagined that they woulde destruy the clergy for theyz possessions, whyche those other folke that spake agaynst their myllozder went about with those woordes to gette fro the clergy to them selfe: if the clergy dyd I sai for this cause of their owne false imagined suspicion, punish those many persons that this pacifier speaketh of, what thing in this world could they doe, that were worse: and therfoze syth that saing agaynst the clergy is an intollerable dyffamacion but if it be true, I aske thys pacifier by what meane he proueth it true.

And first to shewe that in some parte at the least his woordes appeare false, euerye man knoweth that some of those that haue bene punished, haue ben such as neither if the clergy lost theyz landes shoulde haue any part thereof themselves, and were of such wel known noughcrynesse and leude lypynge besyde, that no good man coulde thincke it lykely, that suche folke as they were shoulde do it for any deuocion, as was sir Thomas Hitton that was warden a Jopnour, and in manye a dape neither sayde matins nor masse, but raged and rayled against the blessed sacrament, and Bloufelde thapostata that was abiured in London, and after rayled against religions at Ipswyche, and thereupon taken and emprisoned at Nozwich, and Bayfielde the monke and apostata, that was an abiured, and after periured and relaped heretyke, well and woorthelye burned in Smithfielde: these with diuers suche other as haue bene punished for heresye, haue bene none such as the clergy neded to punish them for feare that they shuld get from them any part of theyz landes to them selfe, nor were of such wysdom, learning, nor vertue neither that the clergy could feare that any men of wytte or of authoritie, would any thing regarde theyz woords, but onely that the clergy feared, by theyz meanes myght growe the losse and destruccion of many lyght persons soules.

For if this pacifier wyl saye, that the clergy feared lest those folke and manye such other like, shoulde conspire and gather together, and pull all awaye from them by force: I canne not saye nay, but suche a thing myghte in deede by longe sufferance come about, as well in this

land as it hath in other. But than if the clergy feared that thing, they feared for mo then them selfe. For surely if suche thing shoulde fortune as I truste it neuer shal, those folke woulde not take onely fro the clergy, but among other from some of their owne lay bryethen to, such as haue aught to leefe.

But this pacifier wyl peradventure say, that though such maner folke as euyl prestes and apostatas that the clergy haue punished, be none of those that they punished for that cause, but because they were heretikes in deede, yet manye other haue they punished for that cause, that is to wytte, because they myllozdered their myndes and reckened them for enemies to the clergy, for onely synninge of fautes at the myllozder and abusions of the clergy. And he wil say as he saith, that not oneli himself saith that the clergy haue punished many persons therfoze, but that also muche people (though they say not so farre as he saith, that is to wytte that they punished them therfoze) wyl yet say that they punished them rather of wil than of loue to the people. Well yet the same muche people of this pacifier haue heard theym so saye, though their so sayeng be grounded but vpon imaginacion and getting at the secretes of other mennes myndes (as bys owne imaginacion is) yet iudge they not so euil as himself doth. For if they iudge in that punishment no moze, but lesse loue to the people, then desyre to punish ment, they iudge not yet that the punishers did the parties wrong as thys pacifier doth himselfe, that saith the clergy myllozdered their myndes, and vpon suche myllozdering of their myndes for onely speaking agaynste theyz myllozder and abusions, dyd therfoze punish theym.

And therfoze lettynge as I sayde before bys muche people passe by aboute theyz other busynesse, I aske thys pacifier hym selfe, sythe he sayeth that the clergy hathe for that cause punished manye, what number is the leaste that he calleth manye? For though be verrye fewe be ouer manye to be so wrongfully myllozdered and punished, for onely speaking agaynste myllozder and abusions, yet euer moze this woorde (manye) muste needes impoerte and synniffe some greater number perde, than one or two or thre.

And ouer thys, because the matter whereupon this pacifier byngeth it in, is for

As for a cause of a great and in maner vniuersal grudge and diuision, nowe of late (as he saith) sprongen by and growen betwene the spiritualtye and the temporality, these many persones that ge speaketh of, which haue bene so late for onely speaking agaynst the misorder and abusions punished, must needes be so many as that there haue bene some such as punished almost in euery diocise. For elles he playne reproveth his owne procelle, and excuseth the clergy himselfe butware and layeth no lyttle faute in the temporaltye, if for the wrongfull demeanour of one byshop or twaine, in one persone or twaine, they would beare an vniuersal grudge agaynst all the remanant.

Howe to proue to what passe this pacifier coule bringe hys procelle of hys many persones, so soze myschandeled and punished for onely speaking agaynst the misorder and abusions of the clergy, let this pacifier perule and rehearse by name all the diocises of Englands and Wales therewith, and I wene verelye that, excepte London and Lyncolne, hee shall scante in anye one of all the remanant fynde punished for herelpe fourte persones in fyue yeare, and in the more parte of them not fyue in .xx. yeare, nor deliuered into the secular handes in the most part of them any one in .xx. yeare. And then if this be thus, although (whiche I trowe no man thinketh) of al those that in al the other diocises haue ben punished were wronged euery chone, yet were not so fewe likely to haue made so great an vniuersal grudge, as thys pacifier speaketh of. For I suppose no man douteth, but that by one occasion and other, mo men then so many, haue myschanded in so much space of the land bi temporal men, and yet hath there not growen an vniuersal grudge or diuision agaynst any part of the people thereby.

Let vs nowe then come to these two diocises of London and Lyncolne, and of those twayne fyyst to speake of Lyncolne, as great a diocise as it is, and as many shires as he hath wythin it, yet haue I not heard of late many punished for herelpe among them all. But about a tenne yere ago to my remembraunce, there were in that diocise aboute .xii. or fourtene abiured in one towne, and at that tyme euery manne that I hearde speake thereof, eyther in the court or els where, appeared very glad that suche a bed of Snakes was so founde out & bro-

ken. For then were there at that tyme no pacifiers to put forth booke and lament suche diuisions, wyth layenge for the cause of the grudge, that many persones were myschandeled and punished for onely speaking agaynst the misorder and abusions of the clergy. But nowe euery one that is punished any wher, is inoughe for a matter of a lamentable booke of diuision, that may to pacify the grudge ere it begyn, be a fygure of som say, and they say, and many say, & much people say, and many men think, and suche other, and therewith enueygle the reader, and make some good folke wene that right were wronge, and euery one man an hundred.

But nowe come I to the diocise of London, in which though there haue bene somewhat more a doe in these matters there is no greate maruaile, sythe vnto this diocise there is so great reioyte and confluence, not onely from other partes of this realme, but also fro other landes. And yet euen here of all that hath bene punished in this diocise, eyther in the county of Essex (for as for in Wybbleshe, I remember none) or in the cytye selfe, eyther of restauantes therein, or of resorters thereto, Englyshe men or straungers, sythe this pacifier affyrmeth that many persones be punished bi the clergy for the onely speaking agaynst their abusions and misorder, and of those that haue bene punished eyther ryght or wronge, farre the most part haue bene here double and treble I trowe to the remanant of the whole realme, & this is here nere at hande, whereby the pzones of al such myschandlyng may here wyth leass labour and charge be brought forth, and the truth most easely tped: let this pacifier of those manye myschandeled and wronge punished persones that he speaketh of, come forth and here proue vs some. Let hym proue .xx. let hym proue twelue, lette hym proue tenne, lette him proue fyue, lette hym proue thwayne, or for verelye shame after such a great word of (so manye) let him proue some one at the leass. But surelye I suppose he shall neuer be able to do that.

¶ The .xxxvi. chapter.

But I suppose in good faith & this pacifier hath of some facultye of hys owne good nature, bene easi to beleue som such as haue told him lies, & hath bene thereby perswaded to thinke & many other folke said & knew & thing

thing that some fewe tolde him for very trowth, And surely they that are of thys newe brotherhead be so bold & so shamelesse in lieng, that who so shall heare the speake, & knoweth not what sect they be of, shall be very sore abused by them.

My selfe haue good experience of the. For the lies are neither fewe nor small, that many of the blessed brethren haue made, and dayly yet make by me.

Dyuers of them haue saide that of suche as were in my house while I was chauncellour, I bled to examine them with tormentes, causinge them to bee bounden to a tree in my gardeine, and there pituously beaten.

And this tale had some of those good brethren so caused to be blowen aboute, that a right woorthipfull friend of myne did of late within lesse then this fourtenight, tell vnto another nere friende of mine that he hadde of late hearde much speaking thereof.

What can nor these brethren say, that can be so shamelesse to say thus? For of very trowth, albeit that for a greate robbery, or an heighnous murder, or sacrilege in a church, wyth carieng awaye the pyre with the blessed sacramente, or vilanously casting it out, I caused somtyme suche thinges to be done by some officers of the Parthalspe, or of some other prisons, with whiche orderynge of them by their well deserued paine, and without any great hurt that afterward should sticke by them, I founde out and repressed many such desperate wretches as elles had not failed to haue gone farther abrode, and to haue done to manye good folke, a greate deale muche moze harme: yet though I so didde in theues, murderers, and robbers of churches, & notwithstanding also that heretikes be yet muche worse then all they, yet sauing onelye their sure keeping, I neuer did els cause any suche thing to be done to any of them all in all my life, excepte onely twaine, of whiche the one was a childe and a seruaunt of mine, in myne owne house, whom his father had ere euer he came with me, nonshed by in such matters, and had set him to attende by on George Iape or Gee, otherwise called Clerke which is a priest, and is now for all that wedded in Antwarpe, into whose house there, the twoo Runnes were brought, whiche Ihon Byt, or otherwise called Adrian, stole out of their cloyster to make them harlottes.

This George Iape didde teache this

childe his ungracionsle heresse against the blessed sacramēt of the aulter, which heresse this childe afterwarde, beinge in seruice with me, beganne to teache another childe in my house, whiche vttered his counsaile. And bypon that poynte perceiued and knowen, I caused a seruaunt of myne to strypp hym lyke a childe befoze myne houtholde, for amendment of himself, and ensample of such other.

Another was one, whiche after that he had fallen into that frantisk heresies, fell soone after into plaine open frantyske beside. And all beit that he had theretofore bene put by in Bedelcm, and afterward by beating and correccion gathered his remembzaunce to him, and beganne to come againe to himselfe, being thereupon set at liberty, and walkinge aboute abrode, his olde fantasies beganne to fall againe in his heade. And I was fro dyuers good holy places aduertised, that he bled in his wandering about to come into the church, and there make many mad toies and trifies, to the trouble of good people in the diuine seraice, & specially would he be most busye in the time of most silēce, while the priest was at the secretes of the masse aboute the leuacion, And if he spied any woman kneeling at a forme, if her heade hynge anye thinge lowe in her medytacions, than would he steale behynde her, and if he were not letted, would labour to lyft vp al her clothes, and cast them quite ouer her head. Whereupon I being aduertised of these pageauntes, and beinge sent vnto and required by very deuout religious folke, to take some other order with him, caused him as he came wanderinge by my doore, to be taken by the countables, and bounden to a tree in the streete befoze the whole towne, and ther they strypped him with rodde theretofore til he wared weary, and somewhat longer. And it appeared well that hys remembzaunce was good inoughe, saue that it went about in grasinge til it was beaten home. For he coulde than berpe wel reherse his fautes himselfe, & speake and treate very well, and promise to doe afterward as well. And verlye God be thaked I heare none harme of him now.

And of al that euer came in my hand for heresye, as helpe me God, sauing as I said the sure keeping of them, and yet not so sure neither, but that George Costatine could stele awaye: els had neuer any of the any stripe or stroke giue the, so much

Aso muche as a splyppe on the forehead.

And some haue sayde that whan Constantine was gotten away, I was fallē for anger in a wōderful rage. But surely thoughte I would not haue suffered him go if it would haue pleased hym to haue tarped stpl in the stockes, yet whā he was neither so feble for lack of meate but that he was strong enough to break the stockes, nor warē to lame of his legges with speng, but that he was lyght enough to leape the wallies, nor by anye mystehandelyng of his head so dulle or dased in his bzayne, but that he had wpt inough whan he was ones out, wyselye to walke hys way, neyther was I than **B** so heauye for the losse, but that I hadde youthe ynough left me to weare it out, nor so angry wyth any manne of myne that I spake them any euyl word for the matter, more then to my portier that he should se the stockes mended and locked fast, that the prisoner shal not in again. And as for Constantyne hym selfe, I coulde hym in good faith good thanke. For neuer wyl I for my parte be so vnreasonable, as to be angry wyth anye man y ryleth if he can, whan he fyndeth himselfe that he syteth not at hys ease.

C But now tell the bzethren many merueylous lyes, of muche cruell tormentyng that heretikes had in my house, so far forth that one Segar a booke seller of Cābridge whych was in myne house aboute foure or fyue dayes, and neuer had epyther bodelye harme done hym, or foule woorde spoken hym while he was in myne house, hath reported synce, as I heare say to dyuers, that he was bounde to a tree in my gardeyne, and thereto ppytuousely beaten, and yet besyde that bounden aboute the heade wyth a corde and wryngon, that he fell downe deade in a swoone.

And thys tale of hys beatinge, dydde **D** Tyndall tell to an olde acquayntaunce of his own, and to a good louer of mine wyth one peece farther yet, that whyle the man was in beating, I spyed a lytle purse of his hanginge at hys doublette, wherein the pooze man had (as he sayd) fyue marke, and that caught I quickly to me, and pulled it from his doublette, and put it in my bosom, and that Segar neuer sawe it after, and therein I trow he sayde true, for no more dyd I neyther nor befoze neither, nor I trowe no more did Segar himselfe neither in god faith.

But now whan I can come to goodes by suche goodlye wayes, it is no greate

maruaile thoughte I be so sodainly growen to so great substance of riches, as Tyndall tolde his acquayntaunce & my friends, to whom he sayde that he wyste well that I was no lesse woorthie in money and plate and other morables, then twenty thousand markes. And as much as that haue dyuers of the good bzethre affirmed here nerer home.

And surely thys wyl I confesse, that if I haue heaped by so much good together, thē haue I not gotten the tone half by ryghte. And yet by all the threues, murderers, & heretikes, that ener came in my handes, am I not (I thanke God) the richer of one grote, and yet haue they spent me twaine. Howe beit if epyther any of them, or of any kynde of people els that any cause haue had befoze me, or other wyle any medelling wyth me, fynde hymselfe so sore greued wyth any thing that I haue taken of hys, he hadde some tyme to speake thereof. And nowe sythe no man commeth forth to aske any restitution yet, but holde theyr peace and slacke their time so long: I gyue them al plaine peremptory warning nowe, that they dzyue it of no lenger. For if they tarry til yester day, and then come and aske so great summes among them, as shall amount to twenty thousande marke, I purpose to purchace suche a proteccion for them, that I wyl leaue my selfe lesse then the fourth part, euen of thzewdnes rather then euer I wyl pay them.

And nowe dare I say, that if thys pacifyer hadde by experience knowen the trouthe of that kynde of people, he wold not haue gyuen so muche credence to their lamentable complaynynges, as it seemeth me by some of hys Some sayes he doth.

Howe beit what saythe my woordes wyl haue wyth him in these myt. c. clw causes, I canne not very surely say, nor yet very greatly care. And yet stande I not in so much dout of my self, but that I truste well that amonge manye good and honest men, among whych sorte of folke I truste I maye reken hym, myne owne woerde would alone euen in myne owne cause be somewhat better beleued then would the othes of some twayne of thys newe bzetherhead in a matter of a nother man.

The xxxviii. chapter.

But now to come to some spyrituall mens causes, agaynste whom there

There are layde lyke lyes, one Symonds a long wel knowen heretike walkyng a bout the realme, was taken not longe ago, by the officers of the right reuerend father my Lord byshop of Winchester, and being put in a chamber to kepe, and breaking out at a wyndowe, hath tolde many of his brethren since, that he was meruellously tormented by the byshops officers in prison, and should haue ben murthered therein to, and that elles he would neuer haue runne his way. But he woulde neuer since complain of his harmes to the kynge or his counsayl, but wyl rather of perfeccion suffer them all patiently, then to pursew and proue thz with his fozt comming againe.

Would God thys pacifyer myghte haue the examinacion of that matter. It woulde peradventure do hym great good hereafter, to synde out the truth of such a false heretikes tale.

And nowe notwithstanding that the brethren boast much of his happy scape: yet if he happed to die or be hanged somewhere there as no manne wylle where but they, they would not lette for a nede to sape that he scaped not at all, but was pryvly kylled in prison, and pryvly cast awaye. For so sayde some of them by George Constantine, not onelye by hys selfe syghte out of my keeping, but also euen nowe of late, not wythstandyng that they well knowe that manye marchauntes of oure owne hadde seene hym synce, laughe and make merye at Antwarpe.

Such luff haue these blessed brethren that euer talke of sayth, and spirite, and trowth, and veritye, contynually to deuyse and imagine lies of malice and hatred, agaynste all those that labour to make them good.

And suche a pleasure hath epyther frith hymselfe, or els some other false foolyshe brethren of his sect. For he told one or twaine, and caused the brethren to blowe it farther aboute, that woorde was set him into the towre, that h chauncellour of London said it should cost him the best bloude in his body.

Nowe whither frith lped or hys felowes, let them draw cut betwene them. For surely where they tell it vnder such maner, as though they mayster Chauncellour should reioyce and haue a cruell desyre of the mans death: I knowe hym so well that I dare well say they falsely helpe hym therein.

Howe be it some truths they myghte

happe to heare whereupon they myghte buyde their lye. For so was it that on a tyme one came & shewed me that frith laboured so sore that he sweat agayne, in studieng & wyting agaynst the blessed sacrament. And I was of trowth the verye heavy to heare that the younge foalye felowe should bestowe suche labour aboute suche a deuelyshe woorde, & wyting that the man had some good chrysten friends to whos he would gyue care, that myghte wythdrawe hym from geuyng and enclinyng al his hart to the following of that frantike heresy, where with he were in peryll to peryll both body and soule, said in the communicaci-

on these woordes or other of like effecte. For if that frith (quod I) sweate in labouring to quene that sayth, that al true chrysten people haue in chrystes blessed body and bloude, which all chrysten folke verily, and all good folke frutfully receiue in the soume of bread: he shal labour moze then in bayne. For I am sure that frith and al his felowes with al the friends that are of theyr affinitie, shal neither be able to quene and put out that sayth. And ouer that if frith labour about the quenching thereof tyl he sweate, I would some good friend of his should shewe hym, that I feare me sore, that chryste wyl kynde a fyre of sagottes for hym, and make hym therein sweate the bloude out of his body here, and straight from hence send hys soule for euer into the fyre of hell.

Howe in these woordes I neyther meane nor meane, that I would it wer so. For so helpe me God and none other wyse, but as I would be glad to take moze labour, losse, and bodelye payne also, then peradventure many a man would wene to winne that yonge man to chryst and hys true saythe agayne, and thereby to preserue and keepe hym from the losse & peryll of soule and body both.

Howe might it peradventure be that I tolde mayster chauncellour this tale, and so I wene I dyd, and he might thereupon happen to repozte it againe, or say some suche lyke woordes of like purpose to some other man, and that thereupon these bretheren buyde by theyr towre of lyes. Or els which were not impossible, frith if he heard the tale tolde by me, myght withdrawinge the best, and making it some suche as hymselfe lyst, tel it out by mayster chauncellour, to byng hym amonge the people in oppnyon of malyce and crueltye.

But

A But his milde mynde and herpe tender dealing in suche matters, is amonge all the people by good experience so plainly proued and so clerely knowen, that it wyl be hard to hzing anye suche sinister opinion of him in any good honest mā's head, for the wordes of a greate meynye suche maner folke as Frith is, whyche not onely speaketh lies againste honest mē, but also writeth false lies & heresydes against the blessed sacramēt of y aulter.

Some man wil yet peradventure say that this is a thinge farre vnylykely, that either Frith or any man els would wittingly take a bourden from one mā and

B lay it in a nother mans neck, and namely to laye it to the chancellour fro me, sythe that all suche folke reken in themselves, that they haue moze cause of griefe against me then him.

Surely if they were wisse, and entended to be good, they should neither think the selfe to haue cause of griefe or grudge againste me nor him neither. For of my selfe I wote well, and of hym I believe the same, that we nothinge entende vnto them but their owne welth, which with out their amendemēt by chaūgc of their heresydes into the true faith again, is impossible to be gotten.

C But for the poynte that I speake of, that it were not so farre vnylykely as it would happely seme, that Frith would tourne the tale fro me to maister chancellour, ye shal perceiue partly by hys owne dede, and partly by the dealing of some other suche, in suche like maner of matter. For ye shal vnderstand, that after that Frith had wrytten a false foolyhe treatise againste the blessed sacramēt of the aultere, I haunge a cōpye thereof sent vnto me, made thoztelye an aunswere thereto. And for because that hys booke was not put abrode in print, I woulde not therfore let myne runne abrode in mens handes. For as I haue often sayde, I woulde wishe that the common people shoulde of such heresydes neither heare so much as the name. But for as muche as that thinge is impossible to prouide but that heretiks wil be doing, therfore are other folke some time dyuuen of necessitye to speake of those matters also, and to make answer vnto the.

And therfore whan heretikes abitare and do theyz penaunce, the preachour is sayne to rehearse their opinions in the pulpet, and there aunswere those diuelish argumentes openly, with whiche those heretikes first deceiue men and women

in cozners secretly, and after spzed the abrode in audyence by defence of those heresydes in their examinacion openly.

And also if their bookes be ones put abrode in print, it is a thinge very harde to get them wel in again. But as for me I bled therein thys prouision for the remedye on bothe partes, that though I woulde not put myne aunswere abrode into euery mans handes at aduenture, because Frithes booke was not put out abrode in print: yet I caused myne answer to be printed vnder myne owne name, to thetent I might as in deede I haue, giue out some to such as I perceiued had sene his booke before.

Howe happed it that bypon a tyme, the right reuerend father my Lord byshoppe of Winchester set for Frith vnto his owne place of very fatherly fauour towards the ponge mans amendement, which he sore desired, both for other causes, and amonge other causes partly also for thys, because he was not manye pearcs a go a ponge bope waiting vpon him and a scoler of his. In that communicacion, what wordes were betwene theym, were nowe to longe to rehearse. But suche they were as I woulde wryte that all suche as be wylle, and wene that Frith were wylle (whiche be peradventure some that heare the bryethen speake of him, and way not them selfe his wordes) had ther standen by and heard. For they shoulde I am sure haue takē Frith euer after, for suche as he plainely befoze good recozde proued hym selfe than, whyche was not an heretyque onely, but besydes that, a proude vnlearned foole.

Wut as I was aboute to tell you, in that communicacion my sayde Lord of Winchester amonge other thinges cōmuned with Frith againste his afore remembred heresyde that he so sweateth in, to impugne the true Christen faith concerning the sacramēt of the aulter. And when Frith there stood in his heresyde, as stiffely as he defended it foolyshly secretly betwene them twaine, my Lord longyng that the felowes folye myghte appeare, called good and wooshippfull wytnesses vnto them. And then because his Lordshipp perceiued Frith, lothe to haue it knowen abrode oute of the bryetherhead, as yet at that tyme he wēt about to pofso the realme with y pestilēt heresyde againste the sacramēt: my Lord I say said vnto him, y it was nowe to late for him to thincke y he could kepe close,

reuoke

Renoke it frith (quod his lordshippe) ye maye and repent it, and so were it well done ye didde, but kepe it fro knowledge ye cannot, ye be gone now so farre. For your boke of this matter haue ben sent abzode in many mennes handes, & that so long, that loe here is an aunswere already made vnto it, and shewed him my boke in pzent, but of trowth he deliuered it not vnto him. Howbeit soone after he gate mine aunswer I canot tell of who, and sponce haue I hearde of late, that he sweareth about that matter a frith, and hath I heare say, the deuellish boke of Wickliffe, Swinglius, and frere Hulkin secretly conueyed vnto hym into the towre, and hath begunne and gone on a great waye in a newe boke agaynst the sacrament.

But the thing that I tell you this tale for, is this. I am wel enfourmed that he knoweth very wel that I made that aunswere, and it is not very likely but that by one or other he hath the boke in pzent, and of likelihod he neuer hadde it other wise. For y was as easy a waye y wotte well, as one to write it out that had it in pzent already, and befoze it was pzed I know very well he could neuer geatte it. And at the leastwise I knowe it well that he knoweth well ynoughe that the aunswere was made by me, and yet he dissimuleth that, & sayning himselfe not to know who made it, but to think it rather that my sayde Lord of Winchester made it then any man elles, maketh hys new boke as I am very certainly enfourmed, not against me by name, but all agaynst my sayd Lord, of a solemne pzed that he woulde haue his boke seme a diputacion betwene the bope & the bishop.

But there shall not greatly nede such a bishoppe so learned as my sayd Lord is, to dyspute with anye suche as frith is, for syue such boke as that is, if it be no wylter then was hys other, or then thys his newe is either, if it be no wylter then one telleth me, that both can god skylle, and hath hearde a great part readde, nor howsoeuer he haue handeled it, wise wil it neuer be to hyle the matter therof is so false. And therfoze when the boke shall hereafter be finished, & happeth to come to my handes, I trust to make almost euery boy hable to perceiue the false foly therof, though he couer hys rotten fruit as close and as comely as euer anye colterd monger couered hys basket.

But thys as I sayd, ye may god readeers see, that as frith taketh mine aun-

Swer fro me, whiche hymselfe and euery man elles knoweth well for myne, and imputeth it to the byshoppe of Winchester: it were not muche vnlikelype, that he woulde when he had heard of a thing that I had sayde, and when hymself had mat eit woorse, then chaunge it fro me and impute it vnto maister chaunceller of London.

The xxxviii. Chapter.



Whiche if he dwe, he doth it not alone. For this poynt played also Thomas Whyllyppes of London letter seller now prisoner in the towre. Whome when I was chaunceller, vpon certain thynges that I found out by him, by the examination of diners heretikes whom I had spoken with, vpon the occasion of the heretikes forboden boke, I sent for. And when I had spoken with hym, and onesly intreated him one day or twayn in mine house, and laboured about hys amendment in as hearty louing maner as I coude: when I perceiued finallye the persone such, that I coude fynde no trouthe, neyther in hys worde, nor hys othe, and sawe the likelihod that he was in the setting furth of such heresies close lye, a man mete and likely to dwe many folke much harme: I by indecture deliuered hym to his ordinar. And yet for because I perceiued in him a great vaign glorious lykng of himselfe, and a great lpyce of the same spiryte of pryde that I perceiued befoze in Richard Hunne whē I talked with him, and feared that if he wer in the bishoppes pteson, his godly enemy the deuill might make him there destroy himselfe, and then myghte such a newe businesse arys agaynst maister chaunceller that now is, as at that time arose vpon the chaunceler that was then, which thing I feared in Thomas Whyllyppes somewhat also the moze, because a cosin of hys, a barber in Water noster rowe called Holpe John, after that he was suspected of heresye and spken to therof, fearng the shame of the world, drownded hymselfe in a well: I for these causes aduised and by my menes holpe, that Thomas Whyllyppes (which al be it that he sayd that the cleargie loued him not, semed not yet very loth to goe to the bishoppes pteson) was receiued prisoner into the towre of London. And yet after that he complayned therupon, not agaynst me but agaynst the ordinar.

A Whereupon the kinges highnesse commaunded certayn of the greatest lordes of hys counsaile, to know how the matter stode: whiche knowen & repozted to y^e kinges grace his highghens as a most vertous catholik p^rince gaue vnto Thomas Philippes such aunswere, as if he hadde been either halfe so good as I woulde he wer, or halfe so wyle as hymself weneth he wer, he woulde furthwith haue solowwed, and not stand still in his obstinacy so long, as he hath now put himself thereby in another dieper perill.

B Other haue besides this complained, that they haue ben vntreuely and vniustlye handeled, and this haue they not letted to doe after that they haue ben conyncted and abiured, and their iust condemnacions after their open examinacions, and playne and cleare p^roues, so wel and openly knowen, that they haue by their shameles clamour, nothing gotten, but rebuke and shame. And yet wer some of them if their Ordinaries hadde been so soze and so cruell as this booke of this pacifier maketh them, fallen again in the daunger and perill of relapse.

C And some hath been hearde vpon impo^rtune clamour, and the cause and handling examined by the greatest Lordes tempo^rall of the kinges mosse honourable counsaile, and that synce that I left the office, and the complaynour founde in his complayning so verve shamelesse false, that he hath been aunswered that he was to easely deale with, and hadde wrong that he was no worse serued.

And such haue these folke euer be founden and euer shall. For when they fall to a false saythe in hearte, their wordes cannot be true. And therfoze if thys pacifier well and thowolue knewe them, **D** I dare say he woulde lesse beileue they^r lamentable tales, than I feare me that he hath believed some in complaynyng vpon their Ordinaries, against whome he semeth v^po such folkes false complaininge, to haue conceyued this opinion, that hys booke of diuision sheweth, that is to witte, that the cleargye thinke that every man that speaketh agaynst they^r misdo^rder and abusyons, loueth no priestes, and that therfoze they haue punished many menne, which god sozbede wer true. For if it were, surely they that so punished anye one man for that cause, that is to witte, because themselfe conceyue a false suspicion agaynst hym, it wer pittie that they lned. But I thinke in god sayth, that the p^relates will ne-

uer desyre to lync lenger, then tyll thys pacifier p^roue that same false tale true. **E**

¶ The xxxix. Chapter.

I Sayde before, that I woulde touche of thys booke, and so haue I touched, his first chapter whole, because it hath for the first setting furth the chiefe countenaunce of mydenesse and charitie. And yet what charitie there is therein, whan it is considered I suppose you see. For no part is ther of the cleargie that can please him, neither p^relates nor meane seculare priestes, nor religious persons, not so much as any one man as you may playnely percepue by other wordes of his in other places of hys lo^ving boke. And yet among al these faultes, I see hym finde none with them that runne out in apostasie, but all the faultes be assigned in the that abyde in their profession still. For I fynde not in hys boke any cause of his diuision, to be founden in the sowing and setting furth of these newe sprongen heresyes. And yet doe they make, and needes must make wheresoever they come, the greatest diuision that can be, first in opinions, and contrarious myndes, and after ward in feruour of language and contentious wordes, and finally if it goe furth long, in playne sedicyon, manslaughter, and open warre.

And this faulte of these heresyes he myght as well haue layed vnto the cleargye, as some of the tother that he so soze speaketh of, if he take heresies for anye. For lyke as naughtye priestes & naughtye religious persons, haue alway been they that doe those other faultes, which vnder the figure of some saye thys booke layeth to the charge of the spiritualtie: so haue noughtie priestes and noughtye religious folke (being among the cleargye as Judas was among Christes apostles) betrayed the sayth of Christe, and begunne and sette furth these vng^racious heresies, as false and as feruentlye for their part, as noughty laye folke for theirs, and bothe twayne first corrupte some of their company at home, and after runne out in apostosy, & put abroad their heresies in wy^rting. And some men say that some p^relates haue not done all they^r partes, in the repressing and detwe punishment of them. And yet as great faultes as these be, and suche as all the tempo^ralltie should be most g^rued with and

and grudge at, and therefore shoulde be moſte cause of thys diuſion, if there be ſuche a diuſion, and that ouery default that is in any noughtye perſones of the ſpiritualtie be a cause of almoſt an vnuerſal diuſion and grudge of the whole cozps of the tempoꝛaltie, agaynſte the whote body of the ſpiritualtie: yet I ſay foꝛ al this, the booke of this pacifyer layeth no piece of this faulte vnto the ſpiritualtye, but rather ſyndeth faulte and cause of grudge and diuſion in the ſpiritualtie, foꝛ ouer ſoze handeling of theſe that are heretikes in dede, and laboreth to abaſhe the oꝛdinaries with obloquy, and putte them in dreade with feare of infamy, and fallſely beareth the in hand that they haue puniſhed many perſones foꝛ a wꝛong ſuſpicion, fallſely conceiued in their own mindes agaynſt thoſe whō they puniſhed.

And thus farre hath he gone in hys firſt Chapter. In which maner, albeit I truſt in God the man meant hymſelfe but wel, yet I feare me ſome wily ſhꝛew hath ſomewhat ſette hym a wꝛye in the tempering of his woꝛdes.

The .xl. Chapter.

Cad verſly, albeit as I ſayd befoꝛe, I purpoſe not to meddle with ieuery part of his boke that I thinke wer wel done foꝛ hym to amēd: yet in hys ſeuenth Chapter and his eyght, which twayne treat all of theſe matters of herelyes, foꝛ the great weyghte of the matter I ſhall not foꝛbeare to ſhewe you ſome difference & diuerſitie betwene hys mind and mine.

Another occasion of the ſaid diuſion hath been, by reaſon of diuers ſuites, that haue been taken in ſpiritual courttes of office, that is called in latine, *ex officio*: ſo that the parties haue not knowen who hath accused them, and thereupon they haue ſomtime ben caused to abiure in cauſes of herelies: ſometime to do penance, oꝛ to pay great ſūmes of money foꝛ redeming therof, whiche veracyon & charges, the parties haue thought haue come to them by the iudges and the officers of the ſpiritual court: foꝛ they haue knowen none other accuſers, and that hath caused much people in diuers partes of thys realme to thinke greate mallice and percialtie in the ſpiritual iudges. And if a man be *ex officio* brought befoꝛe the oꝛdinary foꝛ herely, if he be nota-

blye ſuſpected of herely, he muſt pouꝛge hymſelfe after the will of the oꝛdinary, oꝛ be accuſed, and that is by the lawe *extra de hereticis cap. Ad abolendam*. And that is thought by many to be a very hard law, foꝛ a man may be ſuſpected and not gylty, & ſo be dꝛiuen to a purgacion without pꝛoſe oꝛ without offence in hym, oꝛ be accuſed.

I will in thys poynt of conuenting *ex officio*, no farther ſpeake at thys time then concerning the cryme of herely. Foꝛ I am in god ſayth loth to medle with this boke of his at all. Foꝛ lothe am I any thing to medle agaynſt any other mans wꝛiting that is a catholike man, ſauing that it ſemeth me verely that be this mā neuer ſo good, yet if his minde wer ſolowwed in this matter, it would woꝛke this realme great harme and no good.

Foꝛ ſurely if the conuenting of herelies *ex officio* wer leſt, and chaunged into an other oꝛder, by which no mā ſhould be called be he neuer ſo ſoze ſuſpected, noꝛ by neuer ſo many men detected, but if ſome man make himſelf parti agaynſt him as his accuſer, the ſtretes wer likelye to ſwarme full of heretykes befoꝛe that right few wer accuſed, oꝛ peraduenture any one epyther.

Foꝛ whatſoever the cause be, it is not vnknewen I am ſure that manye will geue vnto a iudge ſecret inſormacion of ſuch thinges, as though they be true, yet gladly he will not oꝛ peraduenture dare not, be openly a knowen that the matter came out by hym. And yet ſhall he ſometime geue the names of dyuers other, which being called by the iudge, and examined as witnelles agaynſt their willes, both knowe and will alſo depoſe the tꝛouth, and he that firſt gaue inſormacion alſo, and yet will neuer one of them willingly make himſelfe an open accuſer of the partie, noꝛ dare peraduenture foꝛ hys eares.

And this ſynd we not onely in herely, but in many tempoꝛall matters among our ſelfe, wherof I haue had experience many a time and oft, both in the bycloſing of felonies, and ſometime of muchs other oppꝛeſſion vſed by ſome one man oꝛ twayne in a ſhyꝛe, whereby all theyꝛ neighboures ſoze ſmarted, and yet not one durſt openly complayne.

Howbeit it cummeth in herelies ſometime to much woꝛſe poynt. Foꝛ I haue wyſt where thoſe that haue been in the company at the time, being folke of god ſubſtaunce, and ſuch as were taken for