

Rouersene, which calleth Marston y first begotten sonne of the diuell. Thys man hath here as he weneth founde oute proper fanctyes, wherin I hadde leuer leaue him in the lib'ng, the lesse much time in answering of suche blont subtil trifles.

But to the matter good readers concerning the former wordes of his dyuysion, al be it that I haue here moze than fully confuted this chapitre of hys, for any defence that he hath for his said former wordes, wher about is al our matter: reade yet the xviii. chapitre of myne Apology, wherein you shall see dyuers other lyke wordes of hys, and apply me myne answer there, to those other wordes of hys whych he defendeth here, and ye shall see that he shall haue moze work then inough, to defend them wel, and to make them serue hym to purpose.

The ix. chapitre.

Ps. ix. chappter begynneth in the xxx. lease. And hys former wordes whych he therewith defendeth and myne answer also thereto, ye shall see in the six. chapitre of myne Apology fol. 119.

Whych when you haue good readers there ones redde ouer, than forthwith whyle it is fresh in remembraunce, retourne again vnto this, the ix. chapitre of his dyalogue, and the iudge wherther it anye thinge touche the poynte or not. For al this chapitre is spent in preaching of restitution, full well and full truly forsoothe, and whych in my poynte mynde I very well allowe, and woulde haue allowed in lyke wise hys first booke very wel, if ther had ben no warlike wordes in it then such. But now the matter standeth al in this, that thys man maketh there as though the spiritualty were very busye to procure men and to enduce the people, to gyue money to trentalles, to found chauntries, and obites, and to obtaine pardons, and to go vpon pilgrimages, leauing theyr dettes vnpayed, & restitution vnmade, whych things shuld be done first, and that this is the maner of the multitude of the spiritualty. In this standeth the question. And therfore is now the point, not whether dettes be first to be payed, & satisfacciō of wōges first to be made, befoze al these other thinges, wherin this man saith here surely wel, but whether (as he wold haue it seme by his booke of diuision) y the multitude of the spiritualty, that is to wyte either al saue a few, or at the least wyte farre the most part, do solycite & labour

lay people to the contrarpe maner, that is to wit to do those other things, rather then to pay their detts or make restitution of their wōnges. This is I sai the point. And of thys point wherin al the matter standeth, this man in this. ix. chap. of hys speaketh not one word. And therfore in this thig standeth mine answer made in y said. xx. cha. of mine apology clen & clere vntouched, as euery mā may perceiue y redeth it. And therfore wher in y second side of his. xxxii. lese, this mā saith thus. ¶ And to thentent I wold haue thys matter the better looked vpo: I wold here aduertise sir Thomas More, not by way of argumēt, but for clerenes of cōsciēce to cōsider whither is y moze charitable way, first to make restitution and paye detts, & releue extreme pouerty, and then to do the tother if he haue to doe both, or els to do the first & let y tother passe. ¶

For this his good aduertisment, I very hartely thānk hym, & answer him as himself wold with I shuld, y surely me thinketh as he doth, that the moze charitable way of the twain wer that y himself here moueth. But the lo by and by he geueth me another good lesson, wherewith he wold I shuld amend mine owne faute, that he would it shoulde seme I hadde in myne apology made agaynst him. For then to thus goeth he farther forth.

¶ And if he think that this way that I moue be the moze charitable way, y then he helpe it forward, rather then y other, & then not to blame anye man y maketh that mocion, as though he wer agaynst trentals, obites, and such other, for he is not agaynst them directly, but onely extendeth to haue them chaunged into a moze charitable order. For though prayes be right expedient & healthfull to the soule: yet they serue not in al cases as to discharge detts or restituciōs: wher ther is inough to paye them with, no moze then ther can be founden any one saluc, that can heale al maner of sores. ¶

I neither haue don that I wot of, nor wyllingly intend to doe, blame him for any part of this charitable mocion, but think hys mocion right good, & that the fruit therof if it be folowed, wil be moze yet then himself saith he mindeth. For he saith as you se, y he mindeth but to chaunge obites & trentals, and those other thinges into a moze charitable order, that is to wit into payeng of detts and recōpensing of wōges in them that haue not of theyr own beside, and in them that haue then to paye the dettes and recompence wōnges

Wronges first, and doe the tother after. But me thinketh there wyll come yet a farther profit of this order to. For wher as here we speake but of him that paictly his det, and recompenceth hys wrongs, of which folke many a man is able well to do the tother, when both those twain be done, ther is to the tother sort of men also helpe, to whom those wronges are done, and those dettes owing, of whych sorte there be manye, that if their wronges wer ones recompenced them, & their dettes payed them, were able and wolde do those other thinges also theym selfe, which now for lacke be not able, and so shoulde there of lykelyhoode be the selfe thinges that byng (as his firste booke

W saith) pchelle into the churche, by thys good order increased. And therfore not onely haue I no cause to blame this good man for the mocion of this good charitable order, but also no moze haue I multitude of the priestes, whiche myghte of lykelyhod wyne as much by this way, as by the tother, & moze, except the multitude of priestes would for the redynes to take it wher it is alredy, moue them that haue it to do these other thinges first and leaue theyr dettes vnpayed, & theyr wronges unrecompenced, whyche that I multitude of priestes do, I neuer herd yet any honest lay man, that woulde for verpe thame saye. For I thincke it were hard to meete with a priest that were so wreched, but that if he wer asked in that point his aduise and counsaile, he wold in so playne a point thonghe it were but for verpe thame well and playnely counsaile the trouth. And if percale they wer some founden so thamelesse, y they wold gyue counsaile contrary: yet am I very sure they shoulde be farre the fewer part, and not as this good mans fyrste booke saith, the moze parte and the multitude.

And therfore lity this order that thys good man here moueth, is so good and so charitable: I neuer blamed hym for the mocion. But though this mocion in this booke be good: I myght wel and so I did, blame hys other booke, not for his mocion, but for a nother matter, that is because it labored vnder pretexte of an vntrue report, to byng the spiritualtye in scaunder and obloquy amonge the tempoꝛalty, by makyng men wene that of thys charitable order whych he nowe moueth, the multitude of the spiritualtye induced men to the contrary.

This is lo the thinge that I blamed. And therfore lpeke as thys good manne

sayth, that one plasser can not heale all sores: lo surely thys same salue of thys good charitable mocion can not serue thys good charitable man, to salue and heale wel, this vncharitable sore.

In this mocion, of thys charitable order, thys good man wareth so warme, that of a good zeale he falleth in remembrance of the soule (whyche our Lorde perdon) of the most noble pꝛince of very famous memoꝛy kynge Henrye the. vii. father to the moit excellent pꝛince oure soueraine Lorde the kynge that nowe is, wherin after mencion made of abites & chauntries, lettynge the dew examinacion requisite for restitution, sodaynelpe thus he sayeth.

Howe beu the ryght noble pꝛince of blessed memoꝛy kynge Henrye the. vii. father of our souerayne Lorde the kynge that nowe is, wylled restitucions to be made. But howe hys wyll was performed I can not tel. Howe be it what so euer was don therein: I suppose hys good entent suffileth to hym.

What if thys good man can not telle By lykelyhoode ther is nothing owing to him thereof. For if there were, then were it lykely that he could tel. For he could tel then that al the wyll were not performed. I hade heard I wote well, that the kynge our souerayne Lorde, deuyered great substaunce into the recutoꝛs handes, to fulfyll the wil wothal. Which howe they haue bestowed, this good mā may (yf he haue thauthoritie) cal them to the rekering. And if he neither haue authoritie to cal for the accompt, noz haue nothing owing to him neither: the matter then toucheth not hym so nere, noz so speciallye perteyneth vnto hym that he shoulde greatly nede to giue al the world warnynge thus, that hym selfe is not made of counsaile, howe the kinges wil is performed.

But here wyl this good man say that I do but moke hym, wherain I wil not greatly stycke wyth hym. But surely for my pooze wytte, me thinketh it somewhat moze ciuilytpe, in some such pointes as this is, a litle merely to mak him, then with odious ernest argumentes, seriouslye to pꝛeace vpon him. Whyche I woulde also be very lothe to do. for charging of myne own conscience. And therfore in al thinges that me thincke are of great weyght, though I touch his wordes, I accule not his own minde & infer. For in good faith I haue of I man good trust, y he mēeth no wurs, but wold al thing wer

As were well hymselfe, but ever moze my mynde giueth me, that some wply theyz wes abuse the good mā's simplicity.

The .x. chapter.



As .x. chapyter begynneth in the .xxiii. lease, where in hee toucheth certayne wordes of myne, wyrtten in the .xxvii. chapter of mine apology, that beginneth fo. 162. wherin he varieth not much with me, sauing in that I sai that if the pzelates of the church wold wythdraue from their woꝝdly couētaūce, as is keeping of honell laye men in theyz seruice, and keeping of a good woꝝdly ful table, & would bestowe their plate, & the mosse parte of all their monables at ones vpon pooze folke, & yerey after the most of their yerey reuenues to, of whiche mynde I said I durst warrant wel y some pzelates be, if that would (as I say there, amend al these grudges) y I durst be bold to warrant as well also, that yf the pzelates so didde, the selfe same folke that now grudge and call them pzoude soꝝ their countenance, would the finde as great a grudge, & call them ipocrites soꝝ their almes, and would say that they spende vpon noughtye beggers the good that was wont to keepe good yome, and that thereby they both enfeable and also dishonour the realme.

Vpon these woꝝdes of mine, this good mā maketh me foꝝsoth a ful goodly seruon, in the .xxv. lease of his boke, wher he beginneth it with these woꝝdes, I can not se. And verily if he had ther left and gon no farther: it had ben wel inoughe. Foꝝ as foꝝ the thing that he speaketh of, it appeareth by hys woꝝdes he can not see very well in dede.

Because Christ comaundeth in y gospel, y we shal not iudge, & that S. Paule saith also who art thou that iudgest another mā's seruauit, & againe biddeth vs y we iudge not befoꝝe the tyme, all whiche places are vnderstā of iudging certain & determinate persons to do euil, in the things y we se the do, wher the things be but indifferent of the self, & may be done not euil oneli, but wel also: this good mā therfoꝝe laieth these tertes to touch me, foꝝ iudging y som folk whō I neither al signe bi name, noꝝ as yet know not who they be, wll do euil hereafter, by mis iudging other mē. I wene verely that saynte Paule himself, at the tyme whan he foꝝode vs to iudge befoꝝe the tyme, did eue than iudge, that some wold after y misse iudge and iudge befoꝝe the tyme to,

And albeit that our sauour sayth, that whoso call hys brother soles: is gyltye to the fyze: yet he meant not of hym y would say, that ther wer some soles a brode in the woꝝde. Foꝝ if he so meant: than would ther not tenne fyzes be pain ynough foꝝ hym that wrote these woꝝdes in the scripture: There are of soles an infinite noubner.

And because this god man bseth some time thys figure of eraminacion, I would witte of maister Hoꝝe thys and that. I woulde nolwe witte this one thyng of this god man. Suche faultes as he fyndeth with the spiritualtie wꝝiten in hys boke of diuision: whether did he than iudge that some of the spiritualtie woulde fall in them anve moze after or not: If he iudged that al theyz fantasies towarde those faultes were alreadye passed befoꝝe, and that none of them woulde neuer doe moꝝe so: than had he little cause to wꝝyte all that woꝝke vpon them.

And on the tother syde, if he iudged that some of them would after ward doe some suche thynges agayne, epyther but if he gaue them warnyng, or els though he dydde, as I dare say, whatsoeuer hym self say, in some of those thynges he dyd: than luh that tyme in whiche he iudged in hys mynde, and made hymselfe ther of sure, that some of them woulde dooe some suche cuyll thynges afterwarde, as were at the tyme of the same iudgement of hys mynde not comen, hymselfe sell as you see by hys owne argument, in the daunger of that prohibicion that hymselfe bynyngeth in, by whiche Saynt Paule sꝝ: byddeth and sayeth: *nolite ante tempus iudicare.* Judge you not befoꝝe the tyme.

Howe if he saye that I tell whome I meane, thoughe not by name: yet by a signe and a token, in that I saye euen the same will than call them hypocrites foꝝ theyz almes, that now call them pzoude soꝝ theyz woꝝdly couētaūce: he must consider, that I neither tell noꝝ can tell who be they, noꝝ though I say the same, I saye not yet all the same. And therfoꝝe no moꝝe mysse iudge any manne determinatelye and in certayne, than he that woulde say thus, as manye menne saye in dede: Euen they that goe notwe full freshe, in their garded hosen, and in theyz gawe golden riuen thyꝝtes, and in theyz silken shewes, that nought haue to beare it oute but gampng, will once I warraunte you fall fro gampng to frea-
lpg,

Luke. 6.
Roma. 14.

1. Corin. 4.

Math 5.

1.

1. Corin. 4.

A lynn, and farte ftrayghte oute of fyke into henge.

Thus fayth and thus iudgeth ye wot well many a man, and yet meareth not that it shall so misse happe them all, but that some shall amende and doe better, and that yet hys woorde will be verifed in many, and so doeth it proue in dede, & he that so sayth befoze, is farre enough fro the daunger of all those textes which this good man preacheth to me.

But than he sayeth farther, that he tracteth that those prelates whom I say I durste warraunt to be of fuche mind, will not vyfferre theyr good purpose for no fuch fufpicion that happely will neuer come, ne yet for no fuche vcharitable woordes, though they were spoken in dede. And there vpon he descendeth to the makynge of actes of parliament.

If those prelates that I meane of, reckoned themfelfe verye fure, that all the witte & the learning that is in the world or within this realme either, wer eyther in theyr owne heades, or in thys good mannes and myne. Welche peradventure for myne owne mynde could agree well wth thys good man in thys poynt, and aduife those prelates that I fpeake of, to folowe theyr owne minde therein, and out of hand euen fo to do: than haue I little doubt but that they woulde euen fo do in dede. But some of the haue offer been as I fuppofe than once, where they haue heard both wife and good folke too, and peradventure yet thold heare a gayne if it wer as this man woulde haue it, fspoken of in the playne open parliament, that woulde not fayle to diffwade it, and lay no little caufes why.

But I will not at this tyme with this good man entre in this matter, into ferious earnest argumentes. But I shall thewe hym a good mery caufe wherfoze, that though I be of hys mynde therein, yet I dare not aduife them therto. The caufe is, that I fee them haue fo greates delyte & fertuor concupifcence towarde it, that I am afearde to counfayle them folowe it, becaufe of the fcripture that sayth, *Post concupifcentias tuas ne eas*. After thy concupifcences goe thou not.

I will make no lenger tale vpon this matter. For if you reade my xxvij. Chapter, in whiche my woordes are that we now dyfpute vpon: I truff you shall not thinke them fo very farre out of the way, but that they may be wrytte, withoute offence of Chrystes ghospell well ynough.

And also concernyng thys woorde, proude worldly countenance, wherof we fpeake here, vouchefafe good rebers to reade my xxx. chapter of myne apology, which beginneth in the leafe, 174.

The .xii. chapter.

His .xii. chapter begynneth in the xxxvi. leafe, wherem fyfte he sheweth that I reberfe ryghte, and confider a mylle thys woorde of hys. And therefore.

You shall finde my woordes good reade vpon thefe whole woordes that he rehearseth here, in the xxxiii. and xxxv. chapter of myne apology, of which two one beginneeth fo. 183. and the tother begynneth fo. 184.

Here this man declareth that hys woord of hys booke, whych here also he wot and truly reherfeth, do not impozt that hys folke faith that thing whych I by those woordes, and among other by this woord (therefoze) affirme there that he sayth as of him felfe, but he faueth that the woordes proue playne, that he sayth it, but onely of the report of much other folkes thynking, and not as of his owne fapeng.

Surely neither now, nor in any place of myne apology, I neyther haue doone nor intend to charge this man, that hys mynde and purpose was fuch in his intent, as the great lykelyhod of his woordes woulde giue men occafion to think. But on y tother fyde, that the woordes haue geuen me good occafion and fufficient, to fay as I there haue fayde: who fo reade the faid two chapters of myne apology, shall by the whole circumftance of the matter verye well I fuppofe perceyue. And you shall ouer that, if after those two chapters reade, you retorne to his owne declaracion here in hys .xii. chapter, wel perceiue also that to couerflyly that ouerficht of his (for surely I thinke it was none other) he leaueth out properly in one place thys woord (therefoze) wherevpon a good peece of al the matter hangerth. For in the ende of the xxxvi. leafe fo, thus he handeleth wplye the matter.

And in that he sayth, that I faye playnelye those woordes my felfe, he sayeth plainly agaynst the letter of the faid treatyse, whych is that they haue punysshed many perfons, whych much people haue iudgeth theym to do vpon wyl, and not that I fayd to my felfe.

Howe good readers in thys reherfal
P. i. of hys

A of hys owne woordes, he rehearseth hys own woordes woꝝg. For here he leauerth out as I told you the woꝝd that maketh the matter. Which he rehearsed hymself in the whole cōtert befoze. For his woꝝdes wer not, that they haue punished many persones, whiche much people haue iudged them to doe vpon will, but that therfoze they haue punished manye persones, which much people haue iudged them to doe vpon will. &c.

Now when he saith hymself that they haue punished many therfoze, that is to wit, for the same cause, & hath befoze also shewed a cause of his own diuination to, and hath bled the same woꝝd therfoze in the same fashion befoze, & this woꝝde (therfoze) whiche signifyeth for the same cause, hath here in his last clause no necessary place to the complement of the sentence following: it appeareth that he saith therein. v. thinges, both y they therfoze, that is to say, for y same cause next befoze spoken of, the cause that hymselfe there ymagineth, haue punished many, and also that (as he sayth it so) much people iudged the same.

And thys shall you the more clearly marke, if you tourne these woꝝdes. And therfoze they haue punished manye which much people. &c. into these woꝝdes, (wherof the sentence is al one.) And for that cause they haue punished many which much people. &c.

And therfoze, that is to saye, for that cause which I befoze told you, that is to witte, that you should not perceiue thys poynnt, this man in his last rehearsall as you haue heard, bzingyng the thyng to y trial, lest his (therfoze) out. But reade my sayd two Chapters, & than as for y sentence of his open woꝝdes. I trust you shall beleue me. As for y secret meaning of his mind, I pray you beleue him. For so that you beleue not the thretod woꝝdes of hys booke, I woulde to chose you should beleue well of y good mā himself.

Now where he saith in the. xxvij. leaf that he thinketh I change hys matter, because I would be loth to haue it reported, that much people take it so: verely I change not his matter. But trouth it is y I am loth to haue that thing so reported about. For truely the reporte abꝝode is nought, although it wer not yntreue.

And whereas for the farther mayntenance of hys matter, he sayth, that if I make search therein to know the trouth, I shall fynd that much people take it so, that many which haue ben punished for

heresy, the spiritualtie haue done it of no lone but of will, for such euil mind as in the booke is ther imagined of the: he hath of likelhood himself made search to find it so. For as for me though I goe not about to search that poynnt of purpose: yet I haue talked w many one in this mane whyle, & yet I thāke god it is not my fortune to find out that same much people y take it so. And if ther were much people that so did, it wer their own fault, wherin I cannot deuise what the spiritualtie myght doe to change them, but onelye pray god to mend them.

And as for me, if ther were much people that so toke it, as I trust in god verely ther is not: I would as my duetie wer be surely very for them, but in thys cause of trouth, truely I wold not flatter the. For though that sort of people were neuer so much in dede: yet is the trouth in that poynnt so cleare against them y if their mindes wer such, it wer both gret shame for them to saye it, and also gret sinne to thinke it.

And surely that their saying is fals & nought in his owne secrete iudgement: you may see god readers by this that he laboureth so for to put it from himself, and would be so loth to haue it taken for his owne. And therfoze while hymselfe thought their saying so fals, he should not haue told it after the. For now should he not send me to search & seke the, but to saue his owne honesty, lest men myghte thinke he sayned, he should seke out and bring furth some of those thretod sayers himself.

Another thyng this man toucheth in the same Chapter, concerning y second sort of people whom I say in some places of mine apologye, that this man calleth politikes. And here he declareth that he doth not so, & proueth it by like woꝝdes spoken of a good mans mouth by an hypocrite, of whom a man may say: Thys man bledt himself as he iner a vertuous man, & yet calle him not vertuous. And so myght this man saye that they spake heresies as of politike, and yet call them not politike.

But here must he nowe consider, that whoso speake such woꝝdes in such fashyon by an hypocrite, saith it in his dyspraise and in detraction of such hypocryse, & therfoze he y so sayth, sheweth y by such woꝝdes he taketh not the hypocrite for vertuous. And therfoze reade god readers this mannes whole procelle of hys thre sortes of peple together, which you shall

A shall fynd in the .xxi. Chapter of mine apology, fo. 123. and then if you find his wordes of their speaking such heresies as of policy, in like maner spokē by him in dyspayse of heretykes, as he putteth here his sample of those wordes spoken by a good man in dyspayse of ypocrites, & not spokē by a way of geuing them by that word (as of policy) a coniozable excuse for defence of shewing their heresy: than am I content, that euery man take it, that I misreporzte hym shamefully. And els I trust loke in all the places in which I speake thereof, & you shall sone iudge, that vpo his wordes bled to such purpose as he there vsesh them: I maye well vse the wordes of hys politikes in such wyse as I vse yet.

B And as for the tinkar & the tylar, that he speaketh of in the end of the Chapter, and sayth God forbid but y they wer dismissed and went home about their busynes, if they can by any reasonable & true allegaunce, so order the self, that it maye appeare that they ought to be dysmised of iustice: therin holde I well with hym, and god forbid elles tw, for elles myght they lese betwene the, the tone the pyece of his trewell, and the tocher of his clouted kerle. But loke good readers in mine apology the .xliiij. Chapter, whiche beginneth fo. 272. And that done, I dout not but you shall find for the tylar & the tinkar, for heresy there called in of office this good word so spoken here, but a very bayn word of office, & that the tinkar would haue tinked out of his pānes botome, a reason that woulde at the leaste wise ring a little better then this.

The .xii. chapter.

D **M** is .xii. Chapter beginneth in the .xxv. leaf, which because it is a good swete sermon and a short, made vnto my selfe, to put me in remembraunce how I should beare the like light faultes of other mē, as I some time fall in my self: I shal take his Chapter in here even whole. Loe good readers thus it sayth.

Maitter Doze in the .217. leaf of hys apology, speaking of defaultes, that as he thinketh, should haue been layd for causes of this diuision, concludeth thus. If there be suche a diuision, whereby it appeareth that he douteth whether there be any diuision or not: for this coniunction, if, purpozterh alway a doute. And after in the same apology, fo. 241. he con-

feßeth playnely, that there is a diuision and maketh no doute at it, & he calleth it there y late spozg diuision. And so in one place to make a doute, whether there bee such a diuision or not, & in another place to agree, that there is such a diuision, seemeth to be a variaunce and contraditiō in it selfe: howbeit surely I dooe not intende to laye that variaunce to hym as for any notable default: for a like thing may sone happen in any man by a light ouersyghte. But the cause why I speake of it is this, to put hym in remembraunce y he hereafter ought the rather to beare suche lyght defaultes of other the moze charitably, sith he himself hath likewise bēn ouersene. For we be all frayle, ignorant, and vnstable, though we be esteemed and taken as angels in our conuersation. And therfore is it said in the first booke of the folowing of Christ the .xviij. Chapter, that no man is in thys world without defaulte, no man without burden, no man sufficient to himself, no man wise ynough of himself. Wherfore it behoueth eche one of vs to beare the burde of other, to comfort other, to help other, to enfourme other, & to instruct and admonishe other in all charitie. And if we wil note well the sayd wordes, we shal the soner learne this lesson, to doe in all thinges as we would be done to: and to doe nothing y we would not haue done to vs. And that is as I take it, one of the most souerayne doctrines that is, to instruct a man how he shal in euery thing concerning his neighbour, kepe hymself in a cleare conscience, learne it who so maye.

Loe good readers, syth he byngeth furth myne ouersyght, in contradiccion vsed betwene mine own wordes, and after with good wordes and sayze, excuseth my faulte, by suche ouersyght of frapitie as may sone happen in a man. And then he putteth me after in remembraunce, that I must beare such thinges the moze charitably in other men, sith I am ouersene likewise my self.

He fareth in all thys tale, as though we satc together playing at posse. For first he casteth my cōtradidion as a bye, to witte whether I woulde geue it ouer with a face. And because that wil not be falleth after to treatie, and would sayne part the stake, and diuide such ouersyghtes betwene vs. But all thys is in bayn, for I am as sure of this game and there lay .xx. li. vpo it, as he that hath .iii. aces in his hande.

A For loke god readers, in hys owne first Chapter of thys booke of hys, and there shal you see þ thing that shall serue me, sufficiently shewed euē by hys own wordes, that there is no such contradiccion in myne. And than loke mine answer to the same, and than shall you see it yet moze clearly. Or els if anye man be lo: h to turne the leaues, & loke backe: ye shall nede to take no busines in turninge backe at all. For he soyleth his argument himselfe agaynst himselfe, euen in the making thereof, and all with one word bware.

B For nowe reade it agayne, and you shall see that he sayth himself that in the tone place I say, If there be any such diuision. And so because this conuention If, he sayth, impozteth alwaye a doubte therfore he sayth y. fo. 217. I doute whether there be anye suche diuision or not.

And after he saythe that in the tother place I confesse that there is a diuision, and calle it there the late spzongen diuision. Loe nowe he forzeatteth thys litle shorte woorde, thys monasyllable, Such, which he rehearsed first in begynnyng furth my fyrste place, and then by and by, either of forzeatfulnes or elles of wplynes, leaueth out in hys illacion that he maketh vpon the same wordes of mine.

C Nowe god readers, you see well that to say there is a diuision, and to say ther is no such diuision, be nothyng contrarve at all. For I did in dede not denye but y some diuision ther was, that is to witte, some litle variaunce in some place begyne, & by some fewe naughty folke blowne furth to farre (so a litle way is to farre in such a thyng.) But than meane I a diuision such as it is, not such a diuision as this man by his booke maketh it. I may well without contradiccion saye to him, there is a diuision as he speaketh of. For it is not all one to saye there is a diuision, and to say there is such a diuision.

D Nowe if I woulde sticke with hym vpon trydes: I coulde proue him that If, dweth not alwaye purpozt a doubt, as he sayth that it alwaye dweth, but is sometime vsed to confirme a certayntie. As if a man say, he that dyeth in deadly sinne, shall goe to the deuill, if goddes word be true, douteth not of the trouth of goddes word, but by the trouth thereof, meaneth to confirme the damnacion of them that dye in deaddely sinne.

But I say not this as though it shold

be lyke in myne. For I doe not in dede take (if) there in such fashon. And therfore I will not doe here by If, as thys man dweth by As, in his Chapter nexte before, in heresies spoken as of policie, vling the saumple of wordes spoken by a god man in reproching of hypocrisye. to be lyke his own wordes spoken in the minythyng of their blame, that vnder such pretect of policie, wolde speake and sowe aboute playne and open heresye. I nede here no such wayes for my wordes. For here haue you sen your self by hys owne wordes, that there is in my wordes, no contradiccion at all.

The. xiii. Chapter.

As. xiii. Chapter begynneth in the. xxxii. lease, and by the rehearsing of diuers wordes of his own in diuers other places of hys booke, here he declareth hys mynde that he intended not in hys booke of diuision, to byrynge in among the people anye hated agaynst the spiritualtie.

Nowe in dede I doe my selfe declare expressly, in many places of myne apology, that whatsoeuer wordes I speake therein, yet I meant euer moze thentent of his booke and not of his persone. And although that in some places I saye the pacifyer here dweth this or that, to thys euill purpose or that: yet I mcane euer, the dede hys, the malyce of the purpose some other wply shewes, which not being fully of so good catholyke mynde as I thinke alwaye this man is hymselfe, (whiche openly dyspayseth these newe broched heresies, and with detestacion of them, rehearseth them by name) haue abused his playne simplicite, making him wene god soule, that while he didde putte in of hys owne god mynde, these god wordes whiche he rehearseth here, and with them here and there in some soundy places pretely powder the booke, it could not be taken that there wer any hurtment in the whole woork together, how euill wordes and howe malicious soeuer y suttile shewes made hym stiffe by the booke with besyde. Was not that a sinnefull wply way of them, to begyle a god symple soule so? For ywille it is eth to see, that if the god man wer not of hymselfe very symple and playne, those double wply shewes could neuer deceiue hym so, as to make hym wene that these wordes whiche he rehearseth here in hys thyrtyenthy Chapter, were anye maner

A maner token that hys booke of diuision, meant not to bring the cleargie in hatred among the people.

For who wer there that so intending woulde yet for shame vtterlye saye that there were none god, and not rather to keepe hys credence in slaunderynge the body, would cast in some tyme an excep- cyon of some? In such craft is no great sleight. It is but a comon playn poynt, and as easy to spye as a long nose vpon a little face, specially whyle as clearly as he sayth that there be manye god, yet as you may see, folio. 238. of myne apology, he sayeth playnely that it is harde to fynde anye one, wythout that poynt, **B** that (if he saye therein trewe) the verpe best is very naughte, and as badde as a very beast.

And for þ farther pꝛofe of this poynt, reade myne aunswere to this. xvii. Chapter in this booke.

And where he speaketh here of the feare that he would euery man shoulde haue of the least censures of the church, as though he therein meant much the fauoure of spirituall menne: consider the place euen here in hys new booke, where he speaketh of inquisitions of heresy in his seuētiēth Chapter, and you shal well perceiue, that they that made hym there putte those woꝛdes in, meant lyt- tle god to the cleargye. For it is there layde in a matter full chyldishly to their charge, as though they would haue all the iustices of the peace and al the iurtes of the realme, accursed for enquiring of heresy.

But yet is it of all thinges a very spe- ciall pleasure to see howe he useth here for a playn apparant pꝛofe of his god mynde towarde the spiritualtie, that he wisheth well for them, and prayeth god to sende them haboundantlye zeale of soules, pittie, god doctrine, and deuout prayer. And sayth that than a new light of grace shoulde shortly shyne &c. And that he sayeth also, that it is greates pꝛi- tie, and much to be lamēted, that the spi- ritualtie doe not fast and praye and doe other god dedes, to cease the diuision withall, but that all that euer they doo therein most commonly, is that they take it that they that find default at theyꝛ ab- usions and mysorder, loue no pꝛiestes, but doe all of malyce that they doe, to destroye the church, and to haue theyꝛ godes and possessyons themselfe, and that therfore the cleargy thinke it a god dede to see them punyshed, and therfore

(that is to saye for that same cause) haue they punyshed manye persones, whiche muche people iudge to haue ben done of will &c. And sayth also that they doe continue still after theyꝛ old course, pꝛe- tending by confederacies, woꝛldely po- licie, and strayte coꝛteccions, to rule the people, where he useth these thynges whiche I haue here rehearsed out of his thirtiēth Chapter of this hys new booke and somewhat made them woꝛse playn, with adding therto his owne other woꝛ- des wꝛitten in his diuision, as you may reade in myne apology. folio. 158. in the. xxvi. Chapter, and aunswered there at length, in the same Chapter and dy- uers other in order there enswyng, of which this man hath answered to some very little, and to the most parte and the chiefe parte nothing: nowe is he so sym- ple, that he useth the same thinges, for a pꝛofe that he beareth the cleargie verpe god wille, and myndeth not to byngne them in obloquie, whiche he woulde we shoulde take for a thing playntly pꝛoued, because he pittiech and lamenteth them therein, and so bitterly prayeth God to make them god and amende them.

This god man manye times taketh recoꝛde of hys owne conscience that he meaneth well, in suche thynges as hys woꝛdes make manye god menne wene, that he meant very naught. And ther- fore will I nowe be holde in this poynt, to take recoꝛde of hys owne conscience, whether hymselfe, if one that knewe his name, would wꝛite such a woꝛke so tou- ching him, as his woꝛk of diuision tou- cheth there the cleargy, and would ther- in vnder so many some sayes, say that he were as euill as he sayeth there that they be (for woꝛse could lightly no man say) woulde hymselfe holde him satisfy- ed, and thinke that that wypter meante hym none harme, because he powdered his shrewd slaunders some sayes, with lamenting and pittyping that the man is no better.

And woulde he wene by his trouthe, that the wypter meant not to calle hym graceles, because he prayed God habū- dauntlye to send him grace: noꝛ to call him wittellese, because he prayeth God send hym witte: Surely if he can thinke so: then shall he wel shew himselfe so sim- ple a soule, as men may wel see that some wily shrewes begile him. And on the so- ther syde if he be wiser than to thinke so: than he well sheweth himselfe moꝛe wily in this same. xlii. Chapter of hys, than

As to meane so well in his worke of diuision as he would here make men wene.

Howe where he sayeth these wordes:

Also I say not in al the sayd treatise, that the spiritualtie make confederacies agaynst the reþozaltie, but I saye þ they continue still after the old courle, in not doing god dedes, but pretending by confederacies, worldly pollicye, and frayt correccons, to rule the peple.

Who could wypte thus, but either he that wer a man of veri innocent simplenesse, or he that intendeth to mocke of a thelode wylly doublinesse? For (saying that hys worde, pretending, signifyeth not in dede the thyng that he for lacke of language pretendeth here therby) to goe aboute, not to doe god to the peple, but by confederacies with wyllynesse & frayt correccons, to rule þ peple: what thyng calleth he this but cofederacies agaynst the peple?

Howebest, syth thys Chapter goeth but to the discharging of hys own personall intent, that he meant not himself maliciously whatsoever his boke spcke: I will not therfore wrytelle agaynst it muche, but woulde he were well belicued in that thyng. But yet if you reade the places of myne Apologye, and compare them with such partes of his booke as I there speake of: ye shall well and clearely see, that though the man in hys ownemynde meant it not hymselfe, yet the thing that I saye was the meanyng of his boke.

The. xliii. Chapter.



In the. xliii. Chapter begynneth in the. xliii. leafe. In the begynning thereof, he labourcth to proue that he dydde not (as I in myne Apologye, say that he dydde) goe aboute in hys boke of diuision, to make menne wene that the spiritual Judges in thys realme handeled menne for heresy so cruelly, that all the world had cause to wonder and grudge therat, which thyng that I should so say this god man much meruaileth at.

For I sayde no more (sayeth he) but that it wer pittie it should be so, and that it should be true that is reported, that there should be such a desyre in spiritual menne to haue menne abiure, or to haue menne haue extreme pnyshment for heresy, as it is sayde that there is.

Reade, good readers, the. xlv. Chap.

ter of mine Apologye begynnynge. Folio. 243. And thã that you find this answer of hys, a verpe bare naked thing. This man answereth here as though he trusted that all the world wer woodcockes saue hymselfe, and that his fayre fygure of some saye, were so wylly found, that menne hadde not the witte to see therby what his boke meneth, and what worke it goeth aboute. But this I doubt not but that if either hymselfe, or suche another man, woulde deuyse me suche another boke, eyther agaynst the nobilitie of the realme, or agaynst the Judges of the same, or agaynst the hyghe court of parliament it selfe, whiche were soone doone if a man in likewyse list to slander and to helpe them, no: it coulde not I wot well what fouer he sayde therein, be lpyghtly worse or more false than that booke of hys diuision, concernynge the point that we speake of, that is to witte, this false slander of the spiritual iudges in misshandeling men for heresy, as it hath ofter than once befoze the lordes of the kynges most honourable counsaill upon like false billes and complaints of particulare persones by good examinacon ben proued, and than yf he that woulde make I say of the nobilitie, the iudges, or the parliament, such another booke woulde bynge in all his false tales agaynst them vnder the selfesame fayre fygure of some saye, and manpe saye, and they saye, and than saye that hymselfe woulde saye no piece thereof, but onely that it wer pittie that it should be true, that it wer so as many folke report it is so, and than preache and pray God sende them the grace that they doe not so: I dare be bolde to say that there is no wyse man, but he woulde both sone see and say, that the man with such false leastinges went about to diframe & slander them, and make the peple wene that it wer so.

Than after this thing so feately skused: he declarcth hys wordes agayne, which he spake in hys diuision of speaking heresy of lpyghtnesse or of a passyon. And because I answered hym in myne apologye, that if suche thynges should be excused by lpyghtnesse and by passions, thã myght there passe by muche lewdenesse and muche mischiefes to, the begynnynge wherof, groweth of lewde lpyghtnesse, and of euyl passions: herein he sheweth that there is difference in dedes, and that some be more and some be lesse. And because I dydde putte for samples, man-

laugh,

A slaughter & aduoutri, which he thought was to high to be iþkened to speaking & talking heresy: he byngeth it somewhat agayn to bace, & putteth other saumples of one speaking an angry word, and yet would not kill one, & one that hath a passion of aduowtry, and yet dweth not the dede, & sayth that his treatise meant not obstinate deadly passions, but passions of ignozance and of frapltie, and done for lacke of god aduiselement.

As for his passion of ignozance, he may put by agayne. For whatsoener he say, he shal not find I dare warrant him while he liueth, but that the thinges that heretikes are punished for, be such thynges as be wel & openly knowen for heresies, & to haue ben before condemned for heresies by the comon knowen doctrine of the whole catholike churche.

Now as touching his passions for frailtie & for lacke of god aduiselement: dweth ther no man kill another euen sodaynly vpon a passion of anger, for lacke of god aduiselement: doth neuer none vnthiftes vpon a passion of lechery, sodaynly falle together in aduowtrye for lacke of good aduiselement?

Yea will this man say, but these folke do the dede. What is very trouth in dede.

But yet they doe þ dede, but of a passion of frapltie, for lacke of god aduiselement. In þ aduowtry, the malice is the lack of godnes in the will to þ keeping of goddes commaundementes. And yet euen in those passions to, though þ farther dede be not doone, no man neither kyled nor stricken, nor none aduowtrye doone in dede, though the lawes of the world for lacke of power to loke into þ hearte, can not punish the bare entent of such thynges: yet our sauour sayth himselte very soze wordes therin, and sayth that hym selte takerh their willes for their dedes.

But now in heresy the wordes be the woꝝke. For not only þ speaking, but also the defending therof, is in wordes to.

But a man (saith he) may speake heresy of lightnes, & of a passion of frapltie, & yet not entend to fall fro þ faith. So may a man speake very lewde & right traytorous wordes by his pꝛince to, of a passion and of a frapltie, without an inward intent & purpose to procure his destruction. But than wil this mā peradventure say, þ than be such wordes yet no treason, without some maner of ouert & open actual dede therwith. Whether the be treason or not, yet in any english boke that I would put in pꝛint, I would as thus ad-

uysed, aduise euery mā for feare of treason, beware of all such lewde language, and not vnder coulour to teache the iudees their part, goe tell the peple without necessitie, þ though thei talk traytorous wordes, yet it is no treason, as this god man in his booke of diuision tellethe them, that to talke heresies is none heresy.

Now as I said befoze, concernng heresy, which is the treason to god, the outward act thereof, by which menne must iudge whether the man fall fro the faith or not, standeth in the wordes. And therfore both wisdom and reason will, that folke well beware vpon the peryll of heresy, that they forbeare all talking of heresy, as maye declare their mynde that they belieue such heresy.

That I wil well agre will thys god man say. But than I would they should beware, by mene of charitable warning geuen to their persones. I would berey wene, þ in a matter so heighnons and of such weight, wherof so much harm may grow by the suffrauce, the spiritual law that geueth hym leaue to abjure at the syft, & in so gret a crime sauneth once his lyfe, geueth him a warnyng as charitable & as large, as in a crime so perillous reason can well beare. And þ should we sone fele, if we would geue the like libertie for once warnyng, to euery lesse crime than that, & shall thoztpe feele it in heresies, if besides þ we geue them lesse feare & moze libertie in bold talking and teaching without other perilt þ warnyng.

For as for the order of warnyng that this man here prouydeþ, in thys. xliij. Chapter of hys new boke, takyng a colour & a pretext of the gospel of Christ, speaketh of an order of monicions, requiring a tract of tyme, befoze any open denunciacion: I wil not much stricke vpon. For I purpose not to make a long processe vpon euery fond piece of his diuises, wherein this god man is content to leese tyme & spyll paper. But I will saye this and say trouth, that the ordinarie, of this order that he speaketh, doe vse in dede as much as may well be bozne, and sometime I feare me moze to.

For thys must thys god man vnderstand, that this god soft, slowe, sober order, that he describeth here, may not all, and allwaye, be kepte, neither in heresy nor treason, nor some other greate crimes neither, without great hurt & damage to the common weale, & vtter losse and destruction of many a good symple soule, that shouide by thys order allwaye

W. iij. kepte,

Good couns.
sayle,

R.

C.

W. path. is.

W. path. is.

A kepe, perithe in the meane whyle.

For our sauioz meant not in his woꝝdes, that if I wist one that wer walking about mischiefe, that wold goe geue such drinke about as shold poyson them that drinke therof, that than I should vse all that tract of time, rather then cause him be taken by by tyme at the first sope that I see him geue anye man to sippe vppon. For that tract is not therfoze to be vsed with them, that speake and boldly talke heresies about, and therby doe playnly teache them, though they bid not the hearers learne them. For (as saynt Paule speaketh of such heresies) euill communication corrupteth god maners.

Which woꝝdes though the greke Poretene Alexander meant by the communication of other fleshly lettonesse: yet the blessed apostle vsed them and applyed the specially, to the lewde communication of heresies, which with such bold naughty talking crepeth furth and corrupteth (as saint Paule also saith) like a corrupt caker. And therfoze as I say, such a log sober tracte befoze their calling by the ordinarie course of the lawe, is not alway to be vsed of necessitie with euerye such maner man, and let them poyson other god symple soules in the mere sea-son, whiche they maye doe percale with suche communication, though they neither minded in their own heart, to make any other men heretikes, noꝝ to be heretikes themselfe.

And yet would ther beside this, some such as wel wist their mischieuous dealing to be suche, and so well hable to be playnly proued, as the Ordinary could not without Goddes dyspleasure let the after passe vnpunished, woulde at the first woꝝde spoken by the Ordinary to hym at large, sitte out of that place, and as I haue in mine Apology said, and as we see it often proued, goe kepe like scholes in another.

But yet because I haue heard saye euẽ whyle I was wytyng this, that y milde sober order whiche thys god man hath here in this chapter deuised, is very wel lyked, and hath been well praysed with some such folk as my self haue had some communication with ere this: I wil therfoze not hyde it noꝝ kepe it awaye from you, but geue you god readers here euẽ his own woꝝdes. fol. 45. he sayth.

I And nowe will I saye a little farther in this matter, concerning such woꝝdes, that is to say, that if any man nowe in this daungerous time, whyle this di-

uision continueth, will shew vnto thoꝝ Ordinary that he heard any speake woꝝdes y as he thought shode not with the catholike sayth, & the ordinary misliketh the woꝝdes also: I wold than thinke, y if he vppon whom the information is made, be such a man, that he that complayneth of him may conueniently speake to hym without daunger, that than thoꝝ ordinary shal aduise him to kepe the matter secret if it be yet secret, & not openly knowen: & that he shall than charitably aske of him what he ment by these woꝝdes. And thã when y questiõ is asked him, if he make so reasonable an aunswere, that it soundeth to no heresie, than is the matter answered. And if he auow the woꝝdes, and yet they be in dede agaynst the catholike sayth: than it semeth god, that he that accused him, solow the gospell, & take witness with him, & est charitably geue hym monicion therof. And if he wil yet stand stil opinatiuely in his opinion, & not accept the god monicion of the other, than I thinke it god y he again inourme the Ordinarie therof, & than it semeth to be conuenient that the Ordinary sende for hym, not as for a man yet notoriously knowe oꝝ detected for an heretike, but to know farther, whether it be true as the other hath reported oꝝ not: and if he find it true by sufficient profe, oꝝ by his own confession & he will not be reformed, thã it semeth conuenient, y he vpon the witness of the other, bee punished as he hath deserued. And if he will be by thoꝝ ordinary secretly reformed: then it semeth god y he depart without any open penance: but what wer conuenient to be here done in y matter, I will comit it to other.

Consider now god readers, the commodity of this order. You see that he speaketh of one that speaketh suche woꝝdes, as to the hearers seme heresy. For both he so taketh them that inourmeth thoꝝ ordinary of them, & so doth thoꝝ ordinary to. Now may you perceue by the progresse of his deuice, y though ther wer nicethã one that heard him, oꝝ moe than twayn, oꝝ .x. either, yet would he not that the ordinary shold send for him, but first assay by some such as heard him, what he will say therto when he is asked the question what thing himselfe meant therby. And then if he haue the wit to say y he meant in his woꝝdes but suche a thing as that menting soundeth to none heresies (which wit, heretikes ynough haue) than is all the matter answered. For than ye wot wel a wply heretike by thys wyle order, may

A may be bold with gloses ready proued to say what he wil & where he will. For the ordinary may not sende for hym to lape those hereticall wordes to his charge, & to consider vpon y^e circumstance of hys dealing in such talkyng, peradventure in diuers places vled whether he meant as himselfe declareth it, or ment to teache y^e thing y^e he spake, & to heape hys declaration in those for a scule. This first point alone of this god mānes order if it wer surely obserued, were ynough to fyll an whole towne shortly full of heresies.

Than goth he farther to a secōd poynt that if he that spake heresies, will when he is asked the question auow them: yet shall not he that hearde him resoꝛte vnto thordinary, but go fetch witnesses first, befoꝛe whom, if the felowe be so foolish to cōfesse them, & so frantike as to auow them, then this god mā geneth the leaue to goe tel thordinary the tale and accuse him. But nowe if he haue the wit befoꝛe the witnesses to lye and saye that he neuer sayd them, or to say that he will saye so no moꝛe: then is al the matter yet safe ynough agayne, it shall neuer nede that euer the ordinary heare any moꝛe word of him, but lette hym goe furth & vse that fashon still, in as many companies as he cometh. For that ye wot wel can doe no hurt. But & if euery man to whom he speaketh heresye secretly, and secretly would make moe heretikes, shold secretly enfourme thordinary, & that he shoulde vpon .xx. suche secreete informacions, afterwarde calle hym soꝛthe openly, and after vpon theyꝛ open depolicions, openly make him a biture, and beare a fagotte, or accuse him soꝛ his obstinacy, & after an whole peres sufferance finally soꝛ hys immedicable malice, as a desperate wretche deliuer hym to the secular handes, where a fagotte shoulde beare hym: thys were a cruell dealing of thordinary, and a myste handeling of a god honest man soꝛ heresy.

And yet goeth he farther a lyttle, that though he holde it and auowe hys heresies afoꝛe the witnesses: the ordinary shold not yet soꝛ al that procede agaynst him openly, but speake with him secretly. And though he auowe them befoꝛe hym selfe to, yet shoulde he not by thys god mannes aduyle, procede agaynst hym by ordinary meanes openly, but let him depart without open penance, if the felow be so wise as at last (rather thā he would come therto) say that he wil amend & wil say such thynges no moꝛe.

But than after all this, what wer cōuenient to be ferther done he wil (he saith) remitte vnto other men. And so were it much nede in dede. Howebeit, if this order that he deuiseh here, wer wel obserued soꝛ so farre furth as he goth: I wene all the world could not well deuyse farther, sufficiently to reforme and remedye the mischiefe that his charitable deuyse would doe.

Howebeit the best is therein, that he deuyseth not this order soꝛ a thing to stand soꝛ euer, but soꝛ this time nowe he sayth whiche is he sayth, a dangerous tyme, whyle this diuision continueth. But nowe so is it, god readers, y^e whether this time be so dangerous as he spekerh of or no, or whether there be in this time such diuision as he makerh or no: sure it is I say, that euē in this same time heresies begin to growe a great deale faster than they haue been wont in some other times past, and therefore is this tyme so much the worse to vse such order in, than wer another time, when in ther wer many fewer. For if this pacifyer will nowe be so peaceible, as to deuise such an order that al mischieuous factious folke shold be suffred in peace: he shal with his peaceible order (if it wer obserued) byng the world in that case, y^e god peaceible folke that sayn wold lue in peace, shold not soꝛ suche inquiete & vnrestfull wretches without some ruffle lue in peace long.

Wer it not a wyle order wene you, if he would in likewise deuise soꝛ theses y^e same softe charitable fashon that he deuyseth here soꝛ heretikes: that is to wit, that man shoulde to him that had stolen an house, or robbed an house, goe geue him a monicion first & then if he say y^e he dyd it not, or y^e he would doe so no moꝛe, take all the matter soꝛ safe, & than say that he would not haue that order alway kept, but onely in such dangerous tymes as many folke wold fall to theft. For than were it god to spare them, and speake them sayre, and suffer the till they wold ware fewer of themself, & than after that vse agaynst them the lawes and the olde order agayn. Would not this wyle waytrow you doe wel in theste? For soth it were a waye as farre vntowyle, and as farre agaynst reason in heresy, as either in theft or murther or anye other maner cryme.

And surely me semeth, that where he calleth this a dangerous tyme: he vseth a very dangerous word, and so feare the ordinaryes with all, would make

At the woꝛld wene, that heretikes wer here so many and so strong, that the Dydinaries might not nowe doe theyꝝ dueties in subduyng heresies, withoute greate daunger. Wherin ther is as great daunger yet, and shall I doute not in the kynges graces dayes that now is, and long mote be, as there is in the paryng of an apple. Howebeit, I will not denye hym thys in dede, but that if such dangerous wooꝛdes of hys diuision, may make the Dydinaries afeard of their own shadow a whyle: it may growe to some daunger at the last.

But than goeth he farther with another remedye, that I truste in God shall neuer nede. For I trust in God ther neuer shall in thys realme, any such great personage falle into heresy, as the Dydinarye dare not procede accoꝛdyng to the lawe agaynst hym. Howebeit, in case it shold happen, than this god man prouydeth for the remedye (to save the trowth) verye well, that is to witte, that thozdinary shoulde haue recourse vnto the kyng, that his highnesse vpon petition made vnto hym, and inforMACyON geuen hym, may (as no doute wer there but he would) with his royall assistance, prouyde a mene sufficient, that the course of the law might procede.

Thys is well deuysed. And herein he playeth the god kowe, and geueth vs a good galon of mylke. But than shall you see how he playeth the threwe kow agayn, and turneth ouer the payle euen by and by with his hele. For vpon thys god deuysed, he sooꝛthwith addeth thys threwe saying to it.

But as long as ther is an opinion amonge the people, that the Dydinaries and their officers will geue lyghte credence vpon inforMACions made to the of heresy, and that they will noyse them that be complayned on as heretikes, before due examinacion in that behalfe: so long will the people grudge, and peradventure the king not geue his assistance so readilye to haue them attached as he would doe, if he heard that the Dydinaries noyed no manne to be an heretyke withoute due examinacion, as is before rehearsed.

If this god man had as muche witte as I see well he lacketh: I would be ware enill contente with hym, that he shoulde once conceiue anye suche opinion of the kynges gracious highnesse, as that hys grace would any thyng be the moze remitte to geue royall assistance vnto thoz-

dinaryes, about the attaching of such as are suspect of heresy, as loꝛg as his grace hearde that the Dydinaries noyed that any man were an heretike withoute such due examinacion as thys man afoze rehearsed. For the kynges bygh prudence verye well perceiueth, that if he shoulde forbear till that tyme that he shoulde heare no such thing sayd by them: it wer almoste as muche to saye, as he shoulde geue no assistance agaynst heretikes, till all heretikes wer gone. For neuer shall there lacke suche a false sedycious fame agaynst the dydinaries, as long as there are heretikes here and there to sove it, and suche sedycious bookes of diuision, with suche vntrue some sayes to blowe it farther abrode.

The vntrouth of such false fame, hath ben before the kynges honozable counsaile of late well and playnely proued already, vpon sondry such false complaints by the kynges graciously commaundement examined. And albeit that this is a thyng notoriously knowen, and that I haue also my selfe in myne Apologye spoken thereof, and that synce that booke gone abrode, it hath ben in lykewyse before the loꝛdes well and playnely proued in moe matters a frelhe, and albeit that this water washeth awaye all hys matter: yet goeth euer thys water ouer this golles backe, and for any thing that anye man can doe, no man can make it synke vnto the skynne that she may once feele it, but euer the shakethe suche playn proues of with her fetters of some saye and they say the contrary. Is not thys a pretty proper waye? And therefore thus you see god readers, that thys mannes deuyses in hys order to be taken with such as speake heresies, be verye vicious, and haue they neuer so saye a sterling at the first face: yet whan they bee considered well, they bee founden farre worse than noughte. And yet was I not mynded as you maye see, to haue examyned them so farre, sayyng that euen while I was in wytyng of thys Chapter, and about to leaue of: woꝛde was brought me that this deuysed of his order for heresy, was with some folke whom my selfe haue knowen, so specially wel commended. But yet will this man say, and in effect so he doeth, maister Poze will not say for all this that euerye thyng that a man speaketh, whiche if he obstinatlye wold hold he wer an heretike, is inough to iudge euery such man an heretike, as dweth in any maner speake it.

I will

A I will not at this tyme vary with this god man for that, nor dispute with hym upon the trowth of that tale, there be so many maner wayes of speaking. For a man may speke therof in dispryse thereof. But this wil I say to him. That tale and such other lyke, were they neuer so trefwe, were yet as me semeth, much better out of hys english printed booke than in it.

For if he thinke it necessarye to wyrite it, because of any folke whome he thynketh necessarye to learne it: either he meyneth that they nede it, which are the spiritual iudges, or elles the common people. Now as for h iudges, verely I haue knowen and doe knowe many of them, and yet knew I neuer none so simple of witte, nor so farre vnlearned, but for any witte or learning that I perceiue in thys man, the worst of them wist a gret deale better what perteyned vnto theyr parte and their duetie in suche poyntes as these are, than doeth thys good man here.

Chan if he say he putteth it in, because that though they knowe it they wille vse it, and doe the contrary, and so doe they by mylke handle the kinges people, and put them to cruell punishment vniustly, than I aske him how he proueth that ipe to be true? Thereto ye wot well he will bring for the for the playne pzoofe of his playn trowth in the matter his old

C the woorthippfull witnesses whiche stande yet all vniwozne: that is to wit, Some say, and They say, and Folk say. And than hath he nowe brought for the other two, whome he maketh as me seemeth, both as witnesses and iudges too, that is the god selve soule Symkin Salem, and his right honest neighbor bzo-

D ther Byzance. Well, I am contente I, that all hys fyue witnesses be swozne & wel examined, how they knowe the thinges that they report, and than those spiritual iudges of whō they shal so speake and pzoue, let it be layd vnto their charges. And if you fynde of such so manye, and their dealing so cruell or vniust, as this man maketh it, or any thing wcl to ward it: than am I content y ye shal for them beleue all the remenant the worst. And yet is that ywille, somewhat with the mosse. And than am I contente that you beleue also, that this man hadde for that cause, a necessarye occasyon and a profitable, to putte that tale in hys bate making booke.

But in the meane while, I lay against

him for that poynte, and against all hys fyue woorthippfull wittnesles too, the dede and the reporte of the greatest and the most honourable temporall lordes of the kinges most honorable counsayl, and other right woorthippfull temporal menne of the same with them, which by the gracious commaundement of the kinges hyghnes, haue examined diuers such complayntes, at the suit of the parties themself and their frēdes, and haue thereupon founden the same complayntes false, and that the Ordinaries haue done them but right, and that with gret fauour to.

And therefore as for thys poynte, the truth being so substantially pzoued vpon this syde, by all his fyue forenamed wittnesles, on the tother side let I not. b. strawes. And therefore good readers, as for this poynte, his putting of that piece in hys booke of diuision, had neither necessitye nor profite, excepte it wer either necessarye or profitable to solue a euill sede against god folke, of vntreue reportable flander in his own wytyng, vnder the colour of some other mennes vproued wordes.

Chan resteth there as farre as I can see, but one cause behynd, that should excuse him. And that is, if it was a thyng profitable for the people, to knowe that though a man of a lightnesse, or of a passion growing of ignorance or of frailtie, speake and talke heresies at libertie: yet but if he defende it optinactuely, he should not be taken for an heretike thereby. Verely good readers if this tale wer true: yet would I wene as I sayd, this tale vnto the people as god vniwoziten as witten, and a gret deale better too.

As for this good man or any man els, I can not lette them to wyrite what they list, and saye they thinke it good be it neuer so badde in dede. But I durst in my conscyence no more vse thys fashyon of wytyng concerning heresy, than I wold vse it in wytyng anye booke, whereof I woulde speake of either treason or anye other felony, except some other necessarye occasyon should happelye dyue me therto, as no good occasyon in his booke of diuision dzoue this good man therto.

If I wer agayn to reade in Lincolns Inne, and there were in hande wyth a statute that touched treason, and all other felonies: I woulde not let to looke, seke out, and rehearse, whether any heynous wordes spoken against the pzince, wers for the onely speaking to be taken

for

Wher cure
burneth I
ensure you.

A foꝛ treason oꝛ not.

foꝛ I would not lette in likewyse to declare, if I founde oute anye cases in whiche a man thoughte he toke another mannes hoꝛse agaynst the lawe, should yet not be iudged foꝛ a felone thereby. And thys woulde I not onely bee bolde there to tel them, but woulde also be bold in suche frenche as is peculiare to the lawes of this realm, to leaue it with thē in wytyng to. But yet woulde I reken my selfe foꝛe ouersene, if all suche thynges as I woulde in that schole speake in a reading, I would in englisch into euery mans hand put out abꝛode in pꝛent. foꝛ there is no suche necessitte therein as is

B in the tother. foꝛ in the places of courte these companies must nedes be taughte it, out of whiche companies they must after be taken that shalbe made iudges to iudge it. But as foꝛ the comon people to be tolde that tale, shall as farre as I see dooe manye folke little good, but rather berpe great harme. foꝛ by perceiuing that in some thynges were nothyng the perill that they feared, some may ware therein moze negligent, and by lesse fearing the lesse daunger, may soone steype into the moze. And therfoꝛe haue I willere this, the iudges of a great wisdom in greate open audience, where they haue hadde occasion to speake of hyghe missepꝛeision oꝛ of treason, foꝛbeare yet the sayng of some such thynges, as they would not haue letted to speake among themselfe.

If any man woulde happely thynke that it wer wel done that euery mā wer taught all, and would alledge therfoꝛe that if he know surely what thing wold make his behaueour high treason oꝛ heresy, than though he woulde aduenture all that euer were vnder that, yet woulde he bee peradventure the moze ware to kepe hymselfe well from that, as many a man though he believe that he shall abyde great payne in purgatoꝛye foꝛ hys venial sinnes, doeth foꝛ all that no great diligence in foꝛbearing of them, and yet foꝛ the feare of perpetuall payn in hell, taketh very great hede to kepe hymselfe from those sinnes, that he surely knoweth foꝛ moztall.

D As foꝛ such venial sinnes as folke of frapletse so commonly doe fall in, that no man is almoste anye tyme withoute them, though the profite woulde be moze if menne did wene they wer moztall, so that the drede therof could make menne bitterlye foꝛbeare them, yet syth it wyll

not bee, that men will bitterlye foꝛbeare them, the knowledge of the trowth is necessary foꝛ thē, lest euery tyme that they doe such a venial sinne in dede, wening that it wer moztall, the doing of the dede with the conscience of a moztall sinne, might make it moztall in dede.

But of any such kynde of venial sinnes as be not so muche in custome, and maye be moze easely foꝛborne: I neuer found any wyse man to my remembraunce that woulde eyther wyte oꝛ teache the comon peple so exactly, as to say though you doe thus farre, yet is it no deaddely sinne, but will in suche thynges sithe the venial sinne it selfe is a drawing toward the deaddely, rather leaue the people in doubt and in dreade of deaddely sinne, and therby cause them to kepe themselfe farre of from it, than by telling them it is but a venial sinne, make the the lesse afearde to doe it, and so come so muche the nerer to moztalle synne, and assaye howe nere he can come to it, and not doe it, till he come at last so nere the bynke, that his fote slippe, and downe he falleth into it. foꝛ as the scripture sayeth: *Qui amat periculum peribit in illo.* He that loueth perill shall perill in it.

Now as foꝛ heighnous woꝛdes speaking agaynst the pꝛince, oꝛ talkyng of heresy agaynst the knowe catholyke faith: these are no thynges lyke these comen venial sinnes, but be thynges both twain whiche they that doe them, maye muche moze easely foꝛbeare them. And therfoꝛe were it moze profite vnto the people, to thinke rather the moze perill therein than the lesse.

The iudges parte is to see that the punishmente passe not the grauitie of the offence. And therfoꝛe shall the comen people take none harme, though they themselves concerning treason oꝛ heresy, fall not by suche bookes to the myncynge of suche matters, and dyspute howe farre they maye goe foꝛeward in them, withoute the extreme daunger and peryll of them, but shall the better kepe themselfe from the greater, yf foꝛ feare of greater, they kepe themselfe well from the lesse.

But surely suche tales tolde vnto the people, and geuen euerye man and woman at aduenture in pꝛinted englisch bookes abꝛod, as may geue them such boldnes in talking, as this man here in thys xiiij. Chapter dooeth, and to tell them that there is not therein so much perill, as many mā woulde wene, may be much harme

venial sinne
maye be made
moztall.

f

Eccle. ij.

The parte of
iudges.

A harme bothe vnto themselfe and vnto o-
ther too. To themselfe, for with a litle lesse
feare than they hadde befoze, they maye
soone fall farther than they dyd befoze,
o2 euer woulde haue done. And than
shoulde he in whome it so shoulde hap-
pen, synde that it were (as holy Saynte
Hierom saith) better to leaue some thin-
ges vnknowe, than with perill to learne
them.

To other menne also may a man doe
thereby muche harme. For some man
with bolde talking hereses, whereby he
maketh other men first to take them for
light, and litle and litle after to beleue
them too (whyle they heare hym so bold-
ly speake them, and heare him nothyng
reproue the) may doe much moze harme
by making many other fall from h^e saith
though he were not fallen from it hym-
selfe, than he shoulde doe if he helde hys
song, though secretly in his hert he wer
a stricke heretike in dede.

And therfoze surely god reader, what
soeuer the man meant in hys own secret
mynd, the fashion of his doctrine is yet
in my mynd playnely a thing to the peo-
ple much moze perillous than profitable
and in his boke of diuision very euil put
in, and here euill repeted agayne.

Now whereas he referreth the rema-
nant of the matter concerning heresy,
vnto them that can better skill, of whom
he despyreth me to aske what were to be
done, with suche as speake hereses and
are none heretikes in their heart: surely
if euer any such case shoulde happen, as
I shoulde nede to make searche for that
poynte, I woulde with god will so doe.

But I loke for no suche necessitie. For
it is ynough for me, if I should happe to
heare any talke heresies, than to declare
it vnto their Ordinaries, to whome the
farther charge apperteyneth, to make
therupon farther search such as he may,
and thereupon as he may farther synde
therof, so farther doe therein.

And as for thys man hymselfe, as he
canneth therein for any thyng that I see
very litle skyll, so woulde I that he had
lesse meddeled therewith, than to tell and
teache the people first by hys boke of di-
uision, and afterwarde by this boke a-
gayne, that they maye speake and talke
heresies wel ynough, without the daun-
ger o2 perill to be for such speaking law-
fully taken for heretikes. With whiche
tale though it were true, he doeth them
yet litle good. For the vsing of such spea-
kyng of hereses, if it fully p2ooue not a

man an heretike, yet maye it make hym
ys wat well of heresy in his heart verpe
ryght soze suspecte. For as our sauoure
sayth hymself, *Ex abundantia cordis os loquitur.* Luke. 6.
The mouth speaketh such thinges as in
the heart be plentuous and haboundeth.
And therfoze I saye, that though he nei-
ther defende it obstinatlye, nor can be
precisely p2ooued an heretike in hys se-
crete hearte: yet maye his open woordes
be suche (though they were spoken of I
can not tell you what maner passyon)
that for the soze suspicion that hys owne
woordes hath brought hymselfe into, he
may well and with god reason be com-
pelled to abiure. And therein wer there
p2oofe no gret honesty nor no very gret
profite neither. And yet is it all the pro-
fite y^e I see can come of thys god manes
doctrine.

And this is the thing so that this god
man boasteth in thys Chapter, the se-
conde syde of hys. rliiii. leafe, that I doe
not denye, as though he had gotten ther-
by a great ouerhand on me in h^e matter.
But yet woulde I god readers saue for h^e
length, let hym perceiue this ouersighte
and ignozaunce, in a nother maner tou-
chyng the thing that he so boasteth that
I denye hym not, and woulde make hym
loke a litle better euen vpon *Summa Rosete*
L, whom he so much alledgeth here hym
selfe.

And where as in the same leafe and
syde, he maketh a certayns certifycate
(as though I were a bysshoppe, and had
sent hym a commysion to enquire) that
he knoweth not one heretike in all thys
realme in woorde nor dede: maye I
woulde mernaible muche if he dyd. For
it must nedes be very long ere he canne
knowe anye, whyle the man is so lyttle
suspicious in matters of heresy, that
though he shoulde heare them talke he-
resy by him, yet becausa though he heare
what their mouthes speake, he can not
yet perdie lo loke in vnto they2 heartes
there, and see what they thinke, nor know-
weth not also, whether if they wer asked
where they wer wel afeard, they woulde
hold it opinatiuely, o2 els (rather than be
burned o2 beare a fagot) say y^e they sayde
it all but of a passyon of ignozaunce o2
frayltie: he canot therfoze lightly knowe
any one heretike (as he saith he doth not)
neither in woord nor dede in all this hole
realme. And then for hearing by report,
therin goeth he farther and sayth.

For howebeit that I haue heard
somtyme repozted y^e there be many here-
tykes,

A tykes, yet I neuer hearde so farre prooue therein, yf I might with conscience iudge or repozte, that this man or that man is an heretike. And to euery light woꝛde a man may not geue full credence in that behalfe, ne repozt it lightly, that any man is an heretike by suche light tales. And surely this poynt is much to be noted of all men, but most specially of them that daylye minister the sacramentes of the church, lest happely thzough such repoztes they minister them so metime in dedly sinne, and yet would not thinke so the selfe. ¶

It would haue done very well, yf this god man had geuen as lyght a credēce, to such repoztes in misse handling of heretikes as some haue made hym of the spiritualtie (if himseife therein say true) as he semeth to haue geuen to them that haue repozted vnto hym that there are many heretikes. For than, sth after his own preachyng here, a man ought to be so well ware howe he lightly repozte agayn, any euill lyght repoztes yf he hath hearde to the slaunder of anye one man: himself would not of likelyhod so lightly haue made suche euill report in that poynte, to the slaunder and obloquie of the prelates of the spiritualtie, therby to byyng them in grudge of the whole temporaltie, vpon such lyght repoztes made vnto him, by some light simple persons, wheras by the kinges honourable counsaill the trouthe hath bēen so playnly pꝛoued to be contrarye.

But yet whereas he confesseth that he hath heard it sometime repozted, that there be many heretikes: I would sayne witte of him, whether that such repozte haue bēen made vnto him by anye of the temporaltie. If he say naye, but that all that so tolde hym were spirituall men: than maye they belieue him that thinke his aunswer likely. For I would wene in my minde, that betwene hym and spirituall perlones, wer not so much familiar companie, as to come to tell hym that tale. For he semeth not very metely for spirituall mē in that matter to make theyz none vnto. And than if he heard it either of temporall men besyde, or of temporall men onely and no spirituall men at all: than dydde he not very well when he wꝛote in hys diuision, that spirituall men make that noyse for a policie.

And yet also woulde I farther witte, whether he haue heard any speake heresies in any place where himself was present in company. If he aunswer me naye:

than wyl I pꝛeace no farther vpon him, but lette euery man as I saide befoze beleue it that thyncketh it lykely. But on the tother syde, yf he answere me ye: thā would I sayne further wyl, whether euer hym selfe wente so farre with them, as to pꝛouue whether he shoulde by hys owne rule in this chapter, haue cause to shewe theyz or dynarpe of them, that he myghte sende for them, or els that he ryngge folke so speake heresydes by hym, he toke al to the beste alway of his owne specyall goodnesse, and lette he myghte with questyonyng hap to fynd it woꝛse, folowed euer in that matter, the good counsaill that sayncte Paule gaue in another matter, *Nolite interrogare, propter conscientiam*, aske no question, lest you byyng a scruple into your conscience. If he bled any diligence in questioning: than were it well lykely that he founde in all thys longe whyle, some where at the leaste wylse some one.

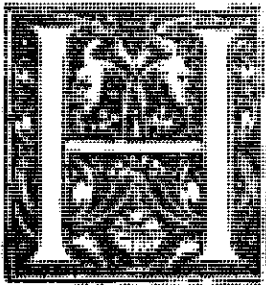
But now yf he herde them speake heresyde, and founde no faute therwith, nor no questyon asked: than is it as I sayde lyttle meruayle, though he neuer no where in all England founde one. And that is euen one of the verye thynge, whyle many folke nowe fall to the same fasthyon, to heare heresydes talked and lette the talkers alone, whiche yet wyl (yf they be brought into the court befoze the iudge) tell then the trouthe, and wyl not be so false as to be forsworne: thys is I saye one of the verye speacpall thynge, for whiche in cryme of heresyde the suite *ex officio* (whych in the nexte chapter, folowynge he labozeth soze to destruy) maye what so euer this man saye, in no wylse be forsworne, but yf we wolde haue the stretes swarme full of heretiques, whych euer lykely were to folowe, though he saye naye for ty tymes. And that haue I agaynst his boke of diuision well declared in myne Apologye. And he hath agayne here in this boke here defended, in that poynte his bokz of deuils on, as pour self shall anon see god wote wythe muche woꝛke fully feblly.

¶ The

A The second

parte.

A The .xv. Chapter.



Is .xv. Chapter concerning the suite *ex officio*, be-
gynneth in the
xv. lease of
hys booke, and
holdeth on into
the .liii.

And for as
much god chri-
sten readers as

it may well appeare, that this popnte is the spectall thing y^e he sayn would bying about, that is to wit, to solve an opinion in mennes headdes, that it were god to chaunge and putte awaye that suit, toward which purpose all his booke of division bedeth, labouring syt with hys so manye some sayes, to bying the spirituall iudges in suspicion and obloquie, and make the peple wene that they mercynously didde with much wrong and crueltie mischadde men for hereby: therfore I shall in thys popnte here confute hys argumentes so plain & in such wise, that who so liste indifferentlye to reade both y^e partes, shall find here causes god and sufficiente why, by hys unreason-
ble reasons neuer after to set a sive.

And syt because ye shall well see that I wyl not wzele in the darke, but bying the matter into lyghte open and playne at your euen, I will in this matter leave you not out one worde of thys hys .xv. Chapter, but bying for the hys wordes with mine. And than while you reade the tone syt, and the tother euen after hand: there shall neither he no I, by any sive sleight decetue you.

But two thinges for this matter will I require you first. One that you reiecte one wylly sleight of hys, with whiche he goeth aboute euen from the begynnyng to corrupt our iudgement that are tempo-
porall men, and in the reading to blinde us with affection.

For in all this matter he maketh as there wer two parties. The tone he maketh the spirituallie. And this cause he so maketh theirs, as though the commoditie of that suite to be kept, wer a thynge that pertained onely vnto them. The to-

ther partie he maketh us of the tempo-
ralie, whom he would haue put that same suit awaye. For though that in the parliament be spirituall menne also: yet all wer they all vpon one syde sure, he seeth well they wer to fewe.

But it is necessarye that we consider in this popnt, y^e though the iudges be spirituall, yet if y^e suit be necessarye for p-
seruacion of the catholike sayth, than is the profit not the spirituall mennes only but that profite and aduantage is our own to. And if by the change of y^e suit *ex officio*, the decay of the catholike sayth shall folow in this realme: than is not y^e losse & damage vnto y^e spirituallie alone, but harme is impo-
rtable vnto y^e hole realme.

Therfore haue this point in this matter euer befoze your euen, that the chage of that lawe if that lawe be god, but if he change it into a better, or at the least as god, is a comd harme to y^e whole realm. And that harme happeneth in the greatest thynge that we coude possible take harme in, if we be (as I wot well we be and euer intend to be) saythful true chri-
sten people.

Take therefore god readers, both to his reasons and myne, and if you fynde by his reasons that the putting awaye of that lawe, be better for the keping of the catholike sayth in this lande, yea or better otherwile for this lande without the minishment of the sayth in the same, than am I well content that ye coumpte this god man both for berpe wise and for verp saythful to.

But nowe if you fynde by mine answer on the tother syde, that al hys reasons in this point are not worth one rishtoward the prose of any necessarye cause of change, but his reason and his argumentes alway such therein, that eyther they be builded vpon a false grounde, or elles, if he make anye that happen to be true, if ye fynde it yet but such as by the selfe same reason if men would vnwysely folowe it, there might no lawe neither long last, no yet no lawe be made: if you fynd I say his reasons against this lawe but such, ye wil than I doute not thinke it but god reason, for all his royall reasoning to let the lawe stand.

But than if ye fynde farther yet, as I wot well ye shall, that the chaunge that he would make, vnder a nedese pretece of preseruing innocentes oute of daungeour and perville, and can not p-
roue that thys handreth yere anye one was wronged with it, should cause heretikes to be

to be holde, take courage, and encrease, and for lacke of this lawe the catholike sayth to dekaue: than wil you not I wot wcll let to tell this man, that he lacketh in this matter, how gay soeuer he make it, either wit, or (which woꝛse wer) loue to the chꝛyſten sayth.

The tocher thyng that I require, you shall your self see reasonable. For it serueth to the cleare perceiuing of vs both, how both he and I beare our self in this matter. And I shall not require therein partially for my parte, but a request indifferent & egall for vs both, sith ye shall the clearer therby perceiue whereabout we both goe, and where anye of vs both swarue aside fro the matter, and to hide the trowth oute of syght, stinke into lurkes lane.

My request is no moze, but y it maye like you to take the labour and payn for perceiuing of the trowth, fro the begynning to peruse the whole matter, as far as perteineth to the change of this law.

Reade first hys owne woꝛdes in hys owne booke of diuision. And after reade myne aunswꝛer in mine apology, which you shall find in the fowertith Chapter, the. 218. leafe, and his woꝛdes to therewith. And whan those two thynges be both fresh in your mind, reade than this his. rb. Chapter of this booke, with mine aunswꝛers euery where added therunto, and than haue I whan thys is done little doubt of your iudgement, ye shall see the matter proue agaynst this good man playne.

In hys. rb. Chapter, god readers, he woulde make men wene, that he sufficiently proueth thre things. The tone is that it wer none hurte to chaunge nowe this old lawe. The second thing is, that it wer great hurt to kepe it. The thꝛde, that such saumples of the lawes of thys realme as I resembled vnto the suit *ex officio*, I resemble agaynst reason, they be so farre vnlike.

Into these thre poyntes therfoze will I deuyde this Chapter, that the reader may the better see in what part he is.

I shall reherse you first here his whole woꝛdes together, that he byngeth for the fyrst poynt. Loe good readers, these they be.

Then to the conuentyng of men befoze spirituall iudges *ex officio*, & wherbypon maister Hoze sayeth in his apology. Fo. 219. that if it wer left, the stretes wer likely to swarme full of heretykes. Werely I meruayle right muche at hys

sayng therin: & that for this cause: It is certayn, that no man may after the law be detected of heresy, but y there is some man that knoweth the cause befoze why he ought so to be. For if it be secrete in his own bꝛest none can be his iudge but God onely, that is the searcher of mans heart. And if anye will aduowe, that he knoweth the cause, and will denounce hym as an heretike therfoze: than it is reason, that he be taken as hys accuser. And if he will not aduowe to be hys accuser, it is to thinke y he doeth it of some malice or craft rather thā for the trowth of the matter. And if he saye he dare not for feare of his life auow it, I haue shewed a meane in the. vij. Chapter of y sayd treatise how the witnesse may be saved from daunger, as by shewyng the matter to the king and hys counsaile, & that then it is not to suppose noꝛ so to thinke, but that they will prouyde sufficiente for the indemnitie of the witnes in that behalfe. And this remedy maister Hoze denyeth not to be conueniente for thys realme. And yet he will not assent, that a lawe be made that it shall be so. And then if the witnes will not auow it, but an other will geue credence to hym and auow it: then it seemeth reasonable, that they that will geue credence thereto, and will repozte it, be taken as accusers: taking those witnesse for their warraunt if it be denyed.

In these woꝛdes loe god readers you see, how he proueth his first poynte, that of the chaunge of thys lawe by pattyng away thys suit *ex officio*, wherin without any speciall accuser, offering himself as parti, the suspect may be called in befoze the iudge *ex officio*, that is to wit by reason of hys office: there coulde none harme growe at all.

And how doeth he now proue vs this poynt? He proueth it as you see, fyrst by certayne reason put and presupposed for a ground, and then after that by certayn order that himself shortly deuydeth and lettereth by vpon the same.

This ground and his foundation is thys. It is certayne he sayeth that no man may after the law be detected of heresie, but that there is some man y knoweth the cause befoze, why he oughte so to be.

Wer y trowth it is, that no man can be detected, excepte a man detect hymselfe, but if some other see some thyng in hym wherfoze he shoulde seme naught, some one thing or other that they whiche perceiue

Refuse it suspect him therfore himselfe.
And therfore as for this ground this good man and I will not greatly strive.

Then foloweth his order that he deuiseth & buildeth by therupon thus.

¶ And if any wil aduow that he knoweth the cause, and will denounce hym an heretike therfore: then is it reason y he be taken as his accuser.

This is a ryght good reason, and the spirituall law will not refuse so to take hym and accept him for an accuser if he will, and then will they not in that case vse the suite *ex officio*. For in that case it it nedeth not. But now what if he y kno with it, and secretly detecteth it, peraduenture so wer oz siue and somtyme mo to, and yet not one of them all, will openly be called an accuser, but will be content to be taken and knowen for a wptnesse, called in by the court and sworn, and to tell the trouth as of an necessity, and not as accusers of their neighbour of their own offre willingly: what shal the ordinarie do then?

¶ Against thys peryll this good man giueth vs this remedy.

¶ If they will not be hys accusers, it is to thinke that they dooe it of some malice oz craft, rather then for y trouth of the matter.

I wene good readers that there is no man but when he hereth this aunswere, he would wene there wer yet for the further remedy some other moze mater behind. For what mad man would think that thys were a sufficient remedye, so fully prouided for thys mater, y if there were any heretikes they could not faile so fully to be detected by this way of accusation, that there should nedede no suit

ex officio, because they that know it may eyther holde their peace if they list, oz els if they will algates detecte any mā, may be taken and accepted for accusers and if they wyll not openly be taken so, then be taken for maliciouse and craftye, and therfore belieue them not, but bydde them like false harlottes hence & goe geate them home.

But how shal we do yet for onething? For though y their refusing to become open accusers, wer a coniecture to lede vs somwhat to beleue them false oz maliciouse: yet wer it not so great a coniecture on y side, noz so sure but y we might be therein deceiued & thei both charitable & true, and the man y thei detected a verie perillous heretike in very dede. And then for ought y this man deuiseth yet,

we should nedede y suite *ex officio* to houlte out this matter better, oz els y man that thei detected shall (if he be suche as they saied he was) teache hereties still, & doe much harme a great while. Also good readers this good mā hath no such cause so soze to mistrust such a denouncer, only because y he refuseth to be taken of hys owne offce for a party and an open accuser, cōsidering that he refuseth not to be brought in by proceffe, and depose in the parties own pzelence as a witnes & will bee content that his deposcions himselfe standing by be published, & red openly befoze the worlde. And therfore any wise man wo: ud wene, y this good man to proue y we shoulde not nedede the suite *ex officio*, if he would make hys suit by way of accusation, sufficient to serue in the steds, he had nedede to haue deuised some ferther thinge thē this. But this good host of ours, prayeth you for thys selfe to be mery with such as you haue, for here is all your fare, saying that to make vs lyke this meate the better, and fyll our bellies somwhat the better ther-
w, he geucth vs thereto one little melle of face to it, in shewing vs a cause, wherfore it is good reason, that we shoulde gyue them no credence y detecte a man of heresy, and yet will refuse to become his open accusers. And the cause that he giueth vs is thys.

¶ For if he say (saith this good man) y he dare not for feare of his life auow it, I haue shewed a mene in y seuenth chap. of the sayd treatise, how y witnes may be saued from daunger, as by shewing the matter to the king & hys counsaile, & that thā it is not to suppose noz to think but y thei wil prouide sufficiently for y indēpnite of y witness in y behalf.

Now good readers heard any mā euer any reson made for sufficient, by any mā y any reaso had in his hed, & handeled so insufficiently. By this wise reaso he maketh as though no mā detecting any mā of heresy, except he surmised hūmatter of falshed & malice, would refuse to be his open accuser for any thing saue for onely feare, noz for no lesse feare neither then only the feare of death. And thē for y feare he hath as he saith deuised sufficient remedye. Now y none other thing cā let a man to make himselfe a party & an open accuser but only feare: I wene there wil no mā graūt him, & that no lesse feare thē only feare of death, & adde feare of al bodily harme thereto, that wyll I wene euery wise man lesse graunt hym.

A But nowe let vs consider whether the fere y^e himself graunteth to be sufficient, to let a detectour from taking vpon him to be an accuser, be so sufficiently prouyded for by thys good man, that it must needes be, that by his prouision y^e fere shall be quite gone. For if y^e it may be, that all hys prouyston notwithstanding, the mans fere may still remain in hys harte, then may it also be perdy, y^e be hys detectioⁿ neuer so true, yet he may for that feare, refuse to make himselfe a partye and become an open accuser.

B Consider now theretofore what is the remedy y^e he hath deuised in his seventh chapter. He rehearseth it here agayne, that vpon complaint made to the kynge and hys counsaile it is not to suppose nor think, but y^e thei would prouide sufficiently for thindemnity of the wytnes in y^e behalfe. I am content to graunt him for the whyle, that they wyl sufficiently prouide for thindempnitye of the witneses. But first all thys prouyston is in our case here very nedelesse. And his prouision in the seventh chapter of hys deuision, is brought in for another

C maner of matter, that is to wit against a prouision made in the spirituall law, by which it is there deuised, that in soe case for drede of peryll that may fall to y^e witneses, the ordinary shall not suffer the party that is detected, to know who hath witnessed against him. And nowe would this good man begile his readers in thys chapter, and make theim wene that that speciall prouision in that one speciall case, which prouision I weene was yet in England neuer put in vze, were a com^e order in euery mans case.

D But consider good reader that our case is now, that the man refuseth not to bee a witnes, but is content both to be sworn when he is as a witnesse called in, & to auowe then hys depolicion true, before the iudge in the parties owne presence, and if he may so be vsed as a witnesse, will neyther be afrayed nor ashamed, nor desyre to put the kinges counsaile to any businesse aboute the prouision of hys indempnitye at all. And theretofore in our case thys good mannes prouision deuised for witneses, shall not nede for our witneses, if he let the suite *ex officio* procede, and receiue them as only witneses. But on the cother side, if thys good man put a way that suyt, & wil receiue no man first for a denouccer secretly, & after y^e for a witnesse to, that will refuse at the beginning to make

himself a partye and become an open accuser, but though they were such twenty will take theim all for false shrewes and put them to silence, except some one of theim will take vpon him the name & person of an accuser: I say that his prouyston doth not suffice, not euen in hys own case of fere, to make enery true man content to accuse an heretike, but that we must either let that heretike alone & let him go make mo, or els must we vse the sute *ex officio*, still.

That is not so saietly this good man. For if he become an accuser I haue deuised a remedy for his indempnity. That is wel & properly sayed. But we speake not of hys losse but of hys feare. Why what should he neede to feare when hee can take no losse: hath thys good man neuer herd in hys life that some manne hath ben worse a ferde than hurt: a man may fere perdy though he fere causeles. And if he so doe still the wil he not bec^ome thaccuser, & angre him whom he fereth, though the man be bounden, and ryght g^odsuerties with him, that he shall doe by a accuser no bodely harme at all.

C Hys feare is also for al the prouisions that can be made by sufficient suertye, not all causelesse yet. For he may well and with good reason fere, that he that is bounden may by some secret shrewes of hys acquaintance murdre him, and that in such wise as when he doth it, he may weene and haue hope that it shall neuer be knowe for his dede, nor he ther by lese for faiture of hys bounde.

There can no man (ye wote well) also kill another, but woth the peryll of hys owne lyfe. And yet is there daily many a man, that standeth for all that in drede, that a nother man wil for euill wyl and malice destroye hym. And the common lawes of thys realme so farre forth a low and approue hys drede, for all that hys enemy is vpon losse of hys owne lyfe bounden to the contrarye, that vpon his owne othe, they compell the party to be bounden with other suertyes for him in certayne summes of money, that he shall not. And yet the man that fered before, may peradventure be full ferde still, that hys enemy will as well aduenture the forsayture of hys frendes money, as he before fered that he woulde aduenture his owne lyfe.

But yet because it may be that hys respecte vnto frendshyppe, will temper his respecte of malice, and make him loth, for harting of one whome hee hateth,

Whateth, to hurte twaine whō he loueth: the man is content sith he can go no further, to take y may bee gotten, and so to sue for such suerty, to lue therby, though he not in full surety, nor cleane out of fere, yet in suerty somewhat the more, & in fere somewhat the lesse.

But now this man y doth detect this heretike, agaynst whome hee feareth to make himself an open aduersarye & accuser, is not in the case before he become hys accuser, but may sitte & yll you see well and holde hys peace, and needeth not to make that heretike his aduersary by hys wilfull accusation, which if hee should ones doe, he wil neuer after happily while he lyueth, reken hymselfe so sure from bodely harme that hee maye after hap to haue by hym & by his meannes, as he wil reken to be in if he accuse him not, nor by suche open accusation gyue him an open occasion of displeasure, no not for all the prouision that all the world can imagine for hys suertye, excepte onely such suerty as a poze man deuised ones for himself, when he came to a king and complayned how soze he feared that such a seruant of hys woulde kyl hym. And the king bode him feare not felow, for I promise y if he kill thee he shalbe hanged within a little whyle after. **I poze was answered.** Nay my liege lord, y h poze soule I besech your grace let hym bee hanged for it a great while afoze. For I shal neuer lue in the lesse feare til I se hym hanged fynt. Now wil thys good man happily say, y this maner of reasoning should proue not onely y a man for fere would refuse to be an accuser, but also to be a wytnesse, & then were it agaynst my selfe to.

That is not so in euery case. For commonly no man is in such wyse angry w them that are in a matter wytnesses agaynst hym, and may seme to wytnesse agaynst their willes, for the necessity of their othes wherto they may be or may seme to be compelled, as with him whō he seeth willingly no mā calling him, cōe forth of his own offce to accuse hi. And therfore the cases be very farre vnylike. But yet in some cases when the party y is detected is knowen for myghty, & for so maliciose therwith y he wil of lykelihode hate & mischitef any man by whō he taketh any harme, though the tother man do it neuer so much agaynst hys wyl: in such cases the feare may be such in dede, that it may peradventure cause some that els would tell the truth if hee

should neuer knowe the, for dede of hys displeasure to be forsworen, rather then abide thaduecture, whatsoeuer prouisiō any man should deuise for their suerty.

And so for such case if it happened was y law made, which in hys seuenth chapter thys man so soze complaineth of, that the party detected should in suche case be kept fro the knowledge of y wytnesses, & as (with the prouisiōs y are in that law made forther) very good reason is y he should, & therfore is euen here y point of hys seuenth chapter of his deuision, and all that euer he can forther deuise for the forther defence therof, full answered here by the way. But now sayeth thys good man thereto, y I deny not in mine apology, that remedy of his deuise to be conuenient for this realme, and yet I will not be sayeth assent that a law be made that it shalbe so.

In this tale this god honest mā saith vntreue. The wordes in myne apology wherupon he taketh hold to say, that I deny not hys deuise to be conuenient for thys realme be these.

¶ His deuise though peradventure it would serue in soe one land, would yet not serue in some other. And thet that made y law of the church, made it as it might serue mosse generally throughe christendōe, wheras this deuise though it might serue in Englande, myght not haue serued in many places of Almain y are peruercted since, not euen whyle y matter was in a namering before the chaunge was made. But surely y same law & other of olde made agaynst heresies, if thet had ben in Almaine duly followed in the beginning, the matter had not there gone out at length to suche an vnglacious ending. ¶

These be loc the wordes of mine apology the. xlii. chap. fo. 232. wherof thys man taketh hold to say, that I deny not in mine apology that his deuise is conuenient for this realme. For in these wordes in dede I do not deny it, but thā you se well I do not graunt it neither.

¶ But afterward in the selfsame chapter y very next lease after against y sufficiency of his deuise write I these wordes folowing. ¶ And on the tother side, the remedy that he deuisech for the suerty of the wytnesses, should not peradventure make y men so bolde, as in a cause of heresy to meddle in y matter agaynst soe maner of mā but y the rather would for their owne surety kepe their own tonges still, than with al the suer-