

cence, & so cleane contrary to y^e doctrine of al y^e old holy doctours, for whom god hath & doth shew so manye myzacles in hys churche, which as I sayde shall not fayle to be conserued and his right faith therein to be p^reserued, in despyte of all y^e heretikes y^e euer shall spring, Antechrist and all, & in sight of the deuill the great maister of the al, who Chyrist shal at the last restrayn & destroy his y^euolle Antechrist with the spirit of his holy mouth, reparyng & delating his church again, & gathering thertinto aswel the remenat of the Jewes, as all other sectes abrode about the world, shall make all folk one flocke vnder hymself the shephearde, & shal deliuer a glorious kingdome to his father of all the saued peple fro^m our for^mar father Adam, to the last dape, from

hencefurth to raygn in heauen in soye & blisse incogitable one euerlastyng dape with his father himselfe & the holy goit, which send these sedicious sectes y^e grace to cease, & the fauourers of these factios to amend, & vs the grace, that stoppyng our cares from the false inchantmetes of al these heretikes, we may by the veri saythe of Chyristes satholike churche, so walke with charitte in the way of good woorkes in this wretched world, that we may be partners of the heauenly blisse, whiche the blud of Goddes owne sonne hath boughte vs vnto. And thys prayer quod I seruing vs for grace, let vs now syt downe to diner, whiche we dyd. And after diner departed he home to wards you, and I to the courte.

The supplicacion of soules

made, Anno. 1529. by I^r Thomas More knight, counsailour to our
soveraygne Lorde the Kyng, and chauncelour of hys
duchye of Lancaster.

Agaynst the supplicacion
of beggars.

To all good chrysten people.



L molle pieteous wise continuallye calleth & cryeth vpon your deuoute charitie & most tender pitie, for help, couferte, & reliefe, your late acquaintance, kinred, spouses, copanions, play felowes, & stendes, & now your humble & vnacquaynted, and half for gotten suppliantes, poore priesters, ners of god, y^e sely soules in purgatory, here abiding & enduring the grieuous paynes & hote clesing fyre, that freteth & burneth oute y^e rustie & filthie spottes of our sinne, til the mercy of almighty god y^e rather by your good & charitable meanes, vouchsafe to deliuer vs hence. Fro whence, if ye meruayle why we more now moleff & trouble you with our wzing then euer we were wont befoze, it may lyke you to wit and vnderstande, y^e hether to, though we haue been with many folke much for gotten of negligence,

yet hath alway good folke remembred vs and we haue been recommended vnto God, and eased, holpen, and relieved, both by the priuate prayers of good bettuos people, and specially by the dayly masses, and other ghostlye suffrages of priestes, religious, and folke of holpe churche. But now sith that of late there are spongen by certayne sedicious persones, which not onely trauayle and labour to destroye them by whome we be much holpen, but also to sowe and sette furth such a pestilent opiniõ agaynst our selfe, as once received and believed among the people, must nedes take from vs the reliefe and coufört y^e euer should come to vs by y^e charitable almes, prayer, & good woorkes of the world: ye may take it for no wonder, though we sely soules that haue long lyen and cryed so farre from you, that we seldome brake your slepe, doe nowe in thys our great feare ofoure vtter losse for euer, of your louinge remembzaunce and reliefe, not yet impozumatelype bereue you of your
rest

Howe the
soules in pur-
gatorye be re-
lieued.

The sely soules in purgatorye call vnto vs for help

The soules
in purgatorie
doe neuer rest

A rest wth cryinge at youre eares at vn-
seasonable tyme when ye woulde (as wo-
doe neuer) repose youre selfe, and take
ease, but onelye procure to bee presented
vnto you thys poze booke, thys humble
supplicacyon of oures, whiche it maye
please you parcel meale at your lasure
to loke ouer for all sely soules sake: that
it may be as an holesome triacle at your
heart against the deadly popson of their
pestilent perswasion, that would bring
you in that errour to wene ther wer no
purgatory. Of all which cruell persons
so procuring not the minishment of your
mercy toward vs, but the vtter spoyle &

robberye of our whole helpe and coun-
sell that shoulde come from you: the very
worst, and therby the most deadly de-
uisour of our paynes and heauines (god
forgeue him) is that despyteous and des-
piteful persone, whiche of late vnder pre-
text of pietie, made and put furth amog
you, a booke that he named, the suppli-
cation for the beggars, a booke in dede
nothyng lesse intending, then the pietie
that it pretendeth: nothing minding the
weale of any man, but as we shall here-
after shewe you, much harme and mys-
chiefe to all men, & among other greate
sorrow, discourteise, and heauines vnto
vs your euen christen and nigh kynne,
your late neighbours and pleasant com-
panions vpon earth, and now poze prie-
soners here.

And albeit y^e his vnhappie booke, doth
for our owne part touche vs very nere:
yet we be much moued to geue the
woylde warning of his venemous wy-
ting, for the deare loue and charitie that
we beare to you, then for the respecte of
our owne reliefe. For as for vs, albe-
it that the gracypous helpe of oure pray-
oure, almoste dede, and other good wo-
kes for vs, maye bee the meanes of relie-
ving & releasyng of our present paynes,

yet such is the merciful godnes of God,
y^e though y^e whole wo:ld wold clene for-
geat vs, yet would his mercy so remem-
ber vs, that after tēporall punishment &
purgeing here, he wil not finally for-
get to take vs hence, & wypping at the teares
out of our iyen, translate vs at sōdy ty-
mes as his high wisdō seeth conuenient
into y^e eternal heauenly blisse, to whiche
his holy blessed blood hath boughte vs.
But surely to you wo:ldly peple liuing
there vpon earth, not onely for thys pre-
sent tyme, but also for as longe as thys
wo:ld shal endure: y^e wretched maker of
y^e vngracious boke (whō God geue once

the grāte to repente and amēd) if solke
were so sonde to folow him, shoulde not
sayle to wo:zke, as well muche wo:zde
lye trooble to euerye kynde of people,
as ouer that (whiche moste losse were
of all) to bringe manye agood symple
soule, for lacke of beliefe of purgatory,
the verye strayght waye to hell. And
the case so standynge, there woulde, we
thynke no manne doubt, but though
the man that made the boke were well
knowen amonge you, and in hold also,
wherby his heynous treason to god and
the wo:zde, dysclofed and declared by
vs, he myghte bee in perill of erquisite
paynefull punishment: yet we bothe
myghte and ought, rather to putte him
in the daunger of hys owne demerour,
then for the sparyng of hys iust correc-
cion, to suffer him abuse the people with
his pestilent wyting, to the inestimable
harne of the whole wo:zde in goodes,
bodye and soule. And sith we so myght
of reason, & so shoulde of charitie, though
the man were knowen and taken, howe
much may we nowe moze frankely tell
you all, and nothing shall nede to spare
hym, sith his boke is nameles, & so hym-
selfe among you vnknewen, and there-
by out of the perill of anye punishment
for hys vnhappy dede: But for that both
ye & he shal wel perceiue, that we desyre
but your weale & oures by geuing you
warning of his malice, and nothing en-
tend to procure his punishment, whiche
we rather beseeche our lord of his mercy
to remitte: ye shall vnderstand, that nei-
ther is his name nor person vnknewen a-
mong vs, & therfore we might wel disco-
uer him, if we wer so minded. For there
is not only some of his acquaintaunce &
cōsel, whō god gaue at theyr death the
grace to repēt, comen hether to purgato-
ry, nothing moze now lamenting amog
vs, then theyr cruel vnkindnes toward
vs, in geuing counsayle agaynst vs to
the makynge of that vngracious boke,
with infidelitte and lacke of beliefe of y^e
purgeing fyre whiche they nowe finde &
feele, but he is also named & boasted a-
mog vs by y^e euil angel of his, oure and
your gossyp enemy the deuyll. Whiche
as sone as he had set him a wo:zke with
y^e pernicious boke, ceased not to cōse he-
ther & boast it amonge vs: but with hys
enmpous & enuious laughter gnashing
the teeth & grynnig, he told vs that his
people had by the aduysel & cōsel of him
and of some heretikes almost as euil as
he, made suche a booke for beggars,
that

The lacke of
beliefe of pur-
gatory, bring-
geth a man to
hell.

What the sup-
plicacion of
beggars pre-
sented.

A that it should make vs begge lōg ere we geat aught. **W**herby he trusted y some of vs should not so sone creps out of our payn as we had hoped. **W**it ye wel these woꝝdes wer heauy tydings to vs. **B**ut yet because the deuill is wont to lye, we toke some comfort in that we could not belene him, speciallꝝ telling a thing so farre incredible. **F**oz who coulde euer haue thought y any christen man could for very petic haue founde in his hert, to seke & study y meanes, wherby a christen man should thinke it labour lost to pray for all christen soules. **B**ut alacke the whyle, we found sone after, that the falschēd & malice of the man, pꝛeued y deuil true. **F**oz by some that dyed sone after the booke put furth, we haue hearde & perceiued the wretched contentes thereof, well & playnly declaring, what euill spirit inspired him whyle it was in making. **F**oz albeit that it is so contriued, & the woꝝdes so couched, that by the secret inward woꝝking of the deuill that holpe to deuisse it, a simple reader might by delite in the reding be deadly cozꝛupted & benemed: yet if a wise mā wel warned: aduisedly will way the sentence, he shall find the hole booke nothing els, but falschēd vnder pꝛetert of playnnesse, crueltie vnder the cloke of pterie: sedicio vnder the colour of counsayl, pꝛoude arrogancie vnder y name of supplicacion, & vnder the pꝛesence of fauour vnto poꝛe folke, a deuellish desyre of nopance both to poꝛe & riche, pꝛiest, religious, & ley mā pꝛince, lord, & people alwel quitch as ded. **H**e deuifeth a piteous bill of complaint & supplicacion, fayned to be by the poꝛe sickē, & soꝛe beggars put vp to the king, lamenting therein theyꝝ number so soꝛe increased, that good folkes almes not halfe suffisyng to find them meate, they be confreynded heauelye to dye for hunger. **T**hen layeth he the cause of al these poꝛe beggars, both their increase in nūber, & their default in finding, al this he laith to y onely fault of the cleargie, naming the in his bederolle, bishops, abbottes, pꝛiours, deacons, archdeacons, suffraganes, pꝛiestes, monkes, chanōs, freres, pardoners, & sōmoners. **A**ll these he calleth mighti skurvy beggers, & ydle holy theues, which he saith hath begged so importunatly, that they haue gotten into their handes y third parte of all the realme of Englād, beside tythes, pꝛiuite tithe, pꝛobates of testamentes & offringes, to make pēc & mortuaries, blessing & cursing, cyting, suspending & soyling.

The contentes of the booke of beggars.

The bederoll of the booke of beggars.

When cometh he perticularly to freres: **T**o whō he maketh as he thinketh a plain & open rekenyng, y they receyue by beggyng thozow the realme yerely. **rl.iii. s.iiij. C. xxiiij. li. vi. s. viij. d. starking.** **T**he sheweth he that all thys casse together, amounteth yerely farre aboue y half fo the whole substance of the realme. **A**fter this pꝛesupposing as though he had pꝛoued it that the cleargie hath the halfe, he the to pꝛoue the two. **C.** part of that they haue, wer more then sufficient for them taketh for his grounde, that if the number of them be compared with the number of ley menne, the cleargie be not the **C.** part: & that if they be compared with the ley men, women and chyldeꝛen, the cleargie is not then the foure hūdzred pꝛcent of that number. **A**nd then intēdeth he therby to pꝛoue & conclude, that syth they haue as he sayth more then the half of altogether, & be themself not fully the foure hūdzred part: therfoꝛe if that better half that they haue wer deuided into ij. hūdzred partes, then wer yet one part of those. **ij.** hūdzred partes as he thinketh so much for them, specially because they labour not. **A**fter thys he gathereth a great heape of euilles, wherewith he belieth the cleargie, to byng them in displeasur of the king, and hated of the people. **A**nd lest menne should any thing esteeme the cleargie for y suffrages of theyꝝ prayer in relief of vs sely christen soules in purgatoꝛy, to take awaye that good mind out of good christen mens hertes, he labourerth to make the woꝛlde wene that ther wer no purgatoꝛy at al. **W**herin whan he hath done what he can, then labourerth he to the kyng for a pꝛesence to rayle vpon the cleargie: saying that there is none other effectual remedie against them, but that it myght please the king to geue hym and suche other, free lycence and libertye, to dyffame the cleargie at theyꝝ pleasure among the people. **F**oz he sayth, that if anye of them be punished any thing by the tempoꝛal lawes thā they soꝛe trouble the labourers therof by the spiritual law, & then the heades of the cleargie doe so highly moꝛe then recompence the losse of their felowes, that they may be holde to doe the like offence again at theyꝝ plesure. **A**nd for to pꝛoue that it is alway so, he layeth that it hath been so thꝛyfe: and as it shall after be shewed, he lyeth in all thꝛee. **T**he fyꝛst he layeth that the byshoppe of London was in a greate rage for endyghtyng of certayne curates of extoꝛcyon and

incon

Incontinentlye the last yere in the ward-
more questes. And for y^e second he layeth
that doctour Alein after that he was pu-
nished by p^remunye for hys contempte
comitted agaynst y^e kinges t^eporal law,
was therfore by y^e bishops highly recom-
pensed in benefices. And for the third he
layeth that Richard Hunne because he
had sued a p^remunye agaynst a p^riest
for suing him in the spiritual court in a
matter determinable in y^e kinges court,
was accused of heresie, & committ^ed to
bishops p^rieson: where he saith y^e all the
world knoweth that he was marthered
by doctour Hoxsey with his coplices, the
the bishops chaunceller. And that y^e same
doctour Hoxsey he saith vpon other m^es
mouthes, payed. vi. C. li. for hym & hys
complices: & after obteyned the kynges
most gracious pardon. Whereupon he
sayth, the captaynes of the spiritualtie,
because he had foughten so manfully a-
gainst the kinges crown & dignitie, pro-
moted him furthwith, benefice vpon be-
nefice, to y^e value of. iij. times as much.
And by these ensamples he concludeth
ther wil no such punishm^et serue agaynst
the spiritualtie: & also who that iustlye
punithe a p^riest by the t^eporal law, is
vniustly troubled agayn in the spiritu-
all law. Whereof he would include that
of necessitie for a special remedy, y^e king
must nedes graut a licence to such lewd
felowes to rable vpon the. Than cometh
he at last vnto the deuyce of some reme-
die for the poze beggars. Wherein he
woulde in no wise haue none hospita-
les made, because he saith that therein y^e pro-
fit goeth to the p^riestes. What remedye
than for the poze beggars: He deuyseth
noz desireth nothig to be geuen the, noz
none other almes oz helpe requirerth for
them, but onely that y^e kinges highnes
would first take fro the whole clergie al
their whole liuing, & then set the abzode
in the world to geat the wiues, & to geat
their liuing with the labour of they^r ha-
des and in the sweat of their faces, as he
sayth it is y^e commaundement of god in
the first Chapter of Genesis, and final-
ly to tye the to the cartes to be whyypped
naked about euery market to town til they
fall to labour. And the if these petitions
wer once grauted & perfourmed, he the-
weth many great comodities that wold
as he saith ensue thereupon, both to the
king & the people, & to the poze beggars.
Which thinges we shal ere we leaue, in
such wise repete and ponder, that poure
wisedomes maye consider & perceue in

your self, what good fruite wold folow
the spede of his godli supplicacio, wher-
of we haue rehearsed you y^e hole sume &
effect. Trueth it is y^e many thiges wher-
with he flazitheth hys matters to make
the seme gay to the readers at a sodayne
shew, we leue out for the while, because
we would ere we come thereto, that ye
shold first haue y^e matter self in thort set
furth befoze your eyen. And thā shal we
peruse his p^roues, and in such wise cōsi-
der euery thing apart, that we nothing
doute but whoso shal rede his worship-
full w^riting, after shal soone perceue
therin, flazithing without fruite, sottlet-
tie without sub^rface, rethorike without
reason, bold babling without learning,
& wylines without wit. And finally for
the foundacion & groud of al his p^roues
ye shall find in his boke not halfe so ma-
ny leaues as lyes, but almost as manye
lyes as lynes. And albeit we lye here in
that case, y^e about theraminacion & ann-
swering of such a mad malicious boke,
we haue neither lust noz leysure to be-
strowe y^e time, whereof mispet in our life
we geue now a hard & a heuy rekening:
yet not onely the necessitie of our cause
d^riuech vs to declare vnto you the feble-
nes of his reasons, wherewith he would
b^ring you in the case to care nothig for
vs, beleuing y^e ther were no purgatoz,
but also most specialli both our charitie
to ward you. Wirre vs to shew you y^e mis-
chief y^e he myndeth to your self, alwel in
y^e poynt of infidelitie, as in all the rem-
nant of his sedicious boke. In answer-
ing whereof we would gladly let his foly &
lacke of lerning passe, if it wer not more
thā necessary, y^e al folke shoud perceiue
his litle learning & lesse wit, lest simple
folke wening him wise & well learned,
might vnto their harine esteeme his euil
w^riting the better for their w^rog opini-
on of his wit & learning. As for his ma-
licious mind and vntueth, ther can no
man loke y^e we shoud leaue vntouched,
but he y^e would rather y^e man wer belie-
ued than answered, & wold wish his bill
sped were it neuer so malicious & falle.
For where he so deuyseth his introduc-
cion, as all hys purpose shoud haue a
gret face of charitie, by that he speaketh
all in the name of the poze beggars, this
is nothing elles but the deuils d^rift, al-
way couering his poise vnder some taff
of sugar. As for vs, we trust ther wil no
wise man doute what fauour we beare
to beggars, as folke of their own felow-
ship and facultie, and of al whō, there be

what a pze-
wunye is.

ff
what thinge
are to be found
in the boke of
beggars.

The deuils
drift.

The sonnes
in purgatorie
praye for beg-
gars.

No where in the world, neither so nedy,
noꝝ so soze & so sick, noꝝ so impotent, & so
soze in paynes as we. And that so farre
furth, that if ye might see them all on the
sone side, & but one of vs on þe tother side,
we be very sure þe world would pitie
one of vs, moze thã the al. But although
we be moze beggars than your beggars
be, as folke dauidy begging our almes of
you & the both: yet enue we not them as
one of the doth another, but we praye, &
require you to geue them for our sakes,
wherby your gift greatly coufirteth vs
both. And they be also our proctoures &
begge in our name, and in our name re-
ceiue your money, whereof we receiue
both your deuocion & their prayers. So
þe ye may be wel assured, there coulde be
put no bill noꝝ suplicacõ furth for their
aduantage, which we wold in any wise
hinder, but very gladly further in all þe
euer we might. But in god faith, as our
poze bꝛethꝛe þe beggars, be for many cau-
les gretly to be pietied, for their diseale
& sickenes, soꝝow, payn, & pouertie: so do
we muche in this case soꝝowe their mis-
hap, þe they haue not had at the least wise
so much foꝝtune, as to fall vpon a wiser
scruiener to make their supplicacion:
but vpon suche a one as vnder his great
wilines sheweth so litle wit, that begin-
ning with a cloke of charitie, doeth by &
by no lesse disclose his hatred & malice,
than if he nothing els had intended, but
to cast of þe cloke & set out his malice na-
ked to the thew: wherin like a beggars
proctour he goeth furtþ so nakedly, that
no beggar is ther so bare of cloth oꝝ mo-
ney, as he sheweth himself bare of faith,
learning, trueth, wit, oꝝ charitie: which
thing as it already well appereth to wise
mẽ, so wil we make it euident to al mẽ,
taking our beginning at þe declaracion
of his vntrueth: whiche one thyng well
perceiued, wil be sufficient to auulwer &
ouerturne al his hole enterpise. How-
beit we nether shal nede, noꝝ do purpose
to cõber you with rehearsal & repꝛose of
all his lies, for that wer to long a woꝝke
wherof we feare ye should be wery to as-
bide þe hearing. But of so many we shall
pray you take patience while we shewe
you some, & such as for the matter be re-
quiste to be knowen, for as much as all
his pꝛoues be specially grounded vpon
the. And first to begin where he begyn-
neth, whẽ he saith that the nũber of such
beggars as he pꝛetendeth to speake for,
þe is as himselfe calleth the wretched
hyduous mōstres, on whõ he saith scar-

cely any eye dare loke, þe soule vnhappy
foꝝte of lepers & other soꝝe people, nedy,
impotēt, blind, lame & sick, liuing only
of almes: haue their noũber now so soze
increased, þe al þe almes of al the wel dis-
posed people of the realme, is not half þe
nough to sustaine the, but þe for very con-
strainte, they dye for hounger. Vnto all
those woꝝdes of his, wer it not þe though
we well wist our self he said vntrue: yet
would we be loth so to lay as a lie to his
charge any thing, wherof the vntrueth
wer not so playniue pꝛeined, but that he
might find some fauouers which might
say he said true, els would we peradue-
ture not let to tel him, þe for a beginning
in these few woꝝdes he had writē. ii. lies
at once. If we should tell you what nũ-
ber ther was of poꝝe sick folke in dayes
passed lōg befoꝝe your time: ye wer at li-
bertie not to belue vs. Howbeit he can
not yer on þe other side for his parte nei-
ther, bꝛing you furth a bederoll of their
names: wherfoꝝe we must for both our
partes be faine to remit you to your own
time, & yet not frõ your childhod (wherof
many thinges mẽ for get whã they come
to farre greater age) but vnto the dayes
of youre good remembraunce. And so
dooyng we suppose if the soꝝe syghtes
that menne haue seene, had left as great
impressiõ still remaynyng in theyꝝ
heartes, as the sight maketh of the pꝛe-
sent soꝝowe that they see, menne should
thinke & say þe they haue in dayes passed
seen as many sicke beggars as they see
now. For as for other sicknes, thei rain
not God be thanked, but after such rate
as they haue done in times passed. And
then of the french pockes, xxx. yere agoe
went there aboute sycke, syue agaynst
one that beggeth with them now. wher-
of who so list to say that he seeth it other-
wise, we will holde no great dispicions
with him therupon, because we lack the
names of both the sydes to make the tri-
all with. But surely who so shall say the
contrary: shall as we suppose, either say
so for hys pleasure, oꝝ elles shall it fare
by his syght as folkes fare with theyꝝ se-
ling, whiche what they feele they whine
at, but what they haue felte, they haue
moze than halfe for gotten, though they
felt it right late. Whiche maketh one þe
hath but a poꝝe boyle vpon hys finger,
thynke the grieue moze great than was
the payne of a greate botche, that grie-
ued hys whole hande lyttle moze than
a doneth a soꝝe. So that in thys
poynt of the noumber of sicke beggars,
so soze

A so soze increased so late, albeit we will
foz beare so to save to hym as we myght
well say: yet will we be so bolde to denie
it him, till he bring in some better thing
than his bare woꝝd foꝝ the pꝛofe. And in
good fapth, if he be put to the pꝛofe of the
rother point also, y is to wit, that foꝝ be-
ry constraint those pꝛoze sicke folke dye
foꝝ hunger: we verelye trust & thinke he
shal sicke farre and fynd verys selue, if he
fynd any at al. foꝝ albeit y pꝛoze house-
holders, haue theie deare veres made
right harde thist foꝝ coꝝne: yet our loꝝde
be thanked, men haue not been so farre
from all pietie, as to suffer pꝛoze impo-
tent persones dye at their doꝝes foꝝ hun-
ger. Now wheras he saith that y almes
of all well disposed peple of this realme
is not half ynough to sustain them, & the
weldisposed peple he calleth in this ma-
ter al the that geneth the almes, & he spe-
aketh not of one vere noꝝ twayn, but of
these many veres now passed, foꝝ nether
be the nuber of the clergie, noꝝ their pos-
sessions, noꝝ the freres almes, in which
things he layeth the cause why y almes
of good peple, is not halfe sufficient to
kepe & sustein the pꝛoze & sick beggers fro
famishing, ani great thing increased in
these. x. oꝝ. xiii. oꝝ. xx. veres last passed, &
therfoꝝe if that he said wer true: then by
al these. x. veres at the leass, the almes of
good people hath not been halfe hable to
susteyn the pꝛoze & sick beggers fro fami-
shing. And surely if that were so that in
iiii. oꝝ. v. veres in which was plentie of
coꝝne, y pꝛoze & sicke beggars foꝝ lacke of
mennes almes dyed so fast foꝝ hunger:
though many should fall sicke neuer so
fast agayn, yet had they in the last two
deare veres dyed by of likelthod almost
enerichone. And whether this be true oꝝ
not, we purpote not to dispute: but to re-
ferre & repoꝝt our selve to every mannes
even and eares, whether any man heare
of so many dead, oꝝ see so mani y fewer.

Whan he hath layd these sure stonnes to
begin the grounde & foundation of hys
bylding with, that soze and sicke beg-
gars be so soze encreased, that the almes
of al y good people of this realme, is not
halfe ynough to sustain the, & y therfoꝝe
by very constraint they daily die foꝝ hu-
ger: vpon the he layeth another ston, y
the cause of al this euil is the great pos-
sessions of y spiritualtie, & the greate al-
mes geuen to the freres. But herin first
he layeth y besides tythes & al such other
pꝛofites as ryle vnto the church by rea-
son of the spirituall lawe, oꝝ of mennes

deuocidn, y they haue y thirde part of all
the tempozall lades of y realme. Which
whoso can tell as much of the reuerues
of y realme, as he can tell lile y made y
boke, doth well knowe that though they
haue much: yet is y thirde part of al farre
another thing, & y he saith in this poynt
vntue. Than goeth he to y pꝛoze freres.
And there as we tolde you, he sheweth y
y almes geuen the, of certētie amoneth
verely vnto. ciiii. s. CCCC. xxxiii. li. xi.
s. viii. d. starling, peraduenture me wold
wene the mā were some apostata, & that
he neuer couid be so pꝛiue to the freres
rekening, but if he had been long they
limitour, and seen some generall viewe
of al their whole accountes. But surely
sith the man is bad ynough besyde, we
wold be loth folk should reken him foꝝ
apostata, foꝝ surely he was neuer frere
foꝝ aught y we know, foꝝ we neuer wiff
that ever in his life he was halfe so well
disposed. And also whē ye heare y groud
of his rekening: ye wil your self thinke
y he nether knoweth much of their ma-
ters, & of all the realme besyde, make as
though he knew mani things foꝝ true,
which mani me know foꝝ false. foꝝ first
he putteth foꝝ y groud of his rekening y
there are in y realme: lii. thousand parish
churches, which is one playne lye to be-
ginne with. Then he putteth that every
parish one with another, hath. x. house-
holdes in it: meaning beside suche pꝛoze
houses as rather aske almes than geue,
foꝝ of suche ye wote well the freres geat
no quarterage, and that point albeit the
groud be not sure, yet because it may to
many men seme likely, therfoꝝe we let it
passe. But then he sheweth ferther foꝝ a
sure trowth, a thyng that al men knowe
surely foꝝ a great lye, that is to say, that
of every household in every parish, every
of y. v. orders of freres hath eury quar-
ter a peny: foꝝ we know fall wel, & so do
many of you to, fyꝛst y the comon peple
speake but of. iiii. orders, the whyte, the
blacke, the austayne, and the grey, and
whiche is the fyfth in manye partes of
the realme fewe folke can tell you. foꝝ
if the question were asked aboute, there
wold be peraduenture founden many
moꝝ, y moꝝe pietie it is, that could name
you the grene freres, the the crowched.
We know right well also that in many a
parish in england, of. xl. householders ye
shal not find sowoꝝe pay, neither. v. pēce
a quarter, noꝝ. iiii. neither. and many a
parish neuer a peny. And as foꝝ the. v. d.
quarterlye, we dare boldelye saye that
ye shall

Four orders
of freres.

A ye shal find it paid in very few parishes thowow the realme, if ye find it payde in anye. And yet thys thinge beyng suche a sharke lye as many men already knoweth, & euery man thortlye may fynde it, he putteth as a playne well knowen trowth for a speciall post to beare vpon his rekening. For vpon these groudes now maketh he a clere rekening in thys maner ensuing, whiche is good also to bee knowne for folke that will learn to cast account. Ther be. lii. \mathcal{P} . parishes, and in eche of them. x. householdes. So haue ye the wholc summe of \mathcal{H} householdes. \mathcal{V} . hundred thousand & .xx. thousand. **C**uē iust. So now to \mathcal{H} money thē. **E**uery order of \mathcal{H} . orders of freres, hath of euery of these householdes a peny a quarter. **S**ūma for euery house among all the. \mathcal{V} . orders euery quarter. \mathcal{V} . \mathcal{D} . & herby maye ye learne that. \mathcal{V} . tymes one maketh. \mathcal{V} . Now thys is he sheweth you among the. \mathcal{V} . orders of euery house for \mathcal{H} whole yet \mathcal{E} .xx. \mathcal{D} . & so learne ye there, that. liiij. times \mathcal{V} . maketh. xx. **S**ūma sayth he. \mathcal{V} . hūdzred thousand & .xx. thousand quarters of angelles. Here we would not \mathcal{H} because the realme hath no coyne called the quarter angell: ye shouid therfore so farre misse take the man, as to wene that he meynt so many quarter sakes ful of angelles.

C For in dede (as we take hym) by the naming & coumpting of so many quarters of angelles, he meaneth nothyng elles, but to teache you a poynt of rekening, & to make you perceue & know, that. xx. \mathcal{D} . is the fourth part of. \mathcal{V} . \mathcal{S} . \mathcal{V} . \mathcal{D} . For after that rate it semeth that he valuet \mathcal{H} angell noble. Then goeth he furth with his rekenig & sheweth you \mathcal{H} . \mathcal{V} . \mathcal{C} . thousand and. xx. thousand quarters of angelles, maketh two hundred three scoze thousand halfe angelles. And by thys lo ye may perceiue clearely, that he meynt not quarter sakes of angelles, for than they woulde haue holden ye wote well, many moe peces of fourtye pence, then fourtye times thys whole summe cummeth to. Then he sheweth you farther \mathcal{H} \mathcal{C} . \mathcal{C} . \mathcal{L} . thousand half angels, amounte iust vnto. \mathcal{C} . xxx. thousand angels. wherin euery man may learne that the halfe of. \mathcal{L} . is. xxx. and that the halfe of twayn is one. Finally then he casteth it altogether and bringeth it into poudes. **S**umma totalis. \mathcal{L} . liiij. thousand. \mathcal{L} . liiij. hūdzred & .xxiiij. \mathcal{L} . \mathcal{V} . \mathcal{S} . \mathcal{V} . \mathcal{D} . But here to contente the playnnesse of his rekening, he forgote to tell you that. liiij. nobles make xx. \mathcal{S} . & that. xx. \mathcal{S} . make a pounde. But

who cā now dout of this rekening whā **C** it cometh so round, \mathcal{H} of so great a summe, he leaueth not oute the odde noble. But now sith al this rekening is grouded vpon two false groundes, one vpon. liiij. thousand parithe churches, the other \mathcal{H} euery of the. \mathcal{V} . orders hath euery quarter of euery household a peny: this rekening of. \mathcal{L} . liiij. thousand. \mathcal{C} . \mathcal{C} . \mathcal{C} . \mathcal{L} . \mathcal{L} . \mathcal{V} . \mathcal{S} . \mathcal{V} . \mathcal{D} . semeth to come much like to passe, as if he woulde make a rekening w you \mathcal{H} euery asse hath. \mathcal{V} . eares. And for to proue it w, beare you first in hand that euery asse hath. \mathcal{L} . \mathcal{L} . \mathcal{L} . heades, & then make summa. \mathcal{L} . \mathcal{L} . \mathcal{L} . heades. Then might he boldly tell you farther, that euery asse head hath. \mathcal{L} . eares, for \mathcal{H} is common lye trewe, except any be cutte of. **S**ūma thā \mathcal{L} . \mathcal{L} . eares, & so summa totalis. \mathcal{V} . eares. At this account of cyght eares of one asse, ye make a lippe, & thinke it so mad, that no mā woulde make no such. Surely it wer a mad counnit in dede, & yet as mad as it wer, it wer not so mad by half as is hys sad & earnest coumpte that he maketh you now so solenely of \mathcal{H} freres quarterage. For this shoulde be ground but vpon one lye, where he groundeth the tother vpon twayne as open lyes as thys and as great. Now might we (and we would) say that al his rekening wer naught, because he rekeneth. xx. \mathcal{D} . for \mathcal{H} quarter of the angell, and all the remenant of his rekenyng foloweth furth vpon \mathcal{H} same rate. But we woulde be loth to putte him in the fault that he deserue not. For surely it might be that he was not ware of the newe valuacion: for he ranne awaye before the valuacion chāged. But now vpon this great summe of \mathcal{L} . liiij. thousand. \mathcal{C} . \mathcal{C} . \mathcal{C} . \mathcal{L} . \mathcal{L} . \mathcal{V} . \mathcal{S} . \mathcal{V} . \mathcal{D} . vpon these good groudes heaped vpon together, he bringeth in hys ragimannes colle of hys rude rethorike agaynst the pore freres, beginning with such a gret exclamacion, that we heard him better, & sodaynly wer al afrayd when we herd him erie out so loude. Oh grieuous and paynful exaccions: thus verely to be payed, fro the which the peple of your noble progenitours aunciente Britons euer stood free. And so goeth he for: the agaynst the pore freres with Danes, and Sarones, and noble kyng Arthur, & Lucius the emperour, the Romaines, the Grekes, and the great Turke, shewing that all these hadde been vtterlye marred and neuer hadde been hable to doe nothyng in the warre, if they peo- ple had geuen theyz almyse to freres.

After

A After hys rayling rethorike ended agaynst hys freres, then this some of .xliij. thousand. CCC. lxxiii. li. vi. s. viii. d. he addeth vnto al hys tother y he said befoze, that all the clergie hath beside which he sumeth not but layth y this & that together amount vnto moze betwene them, the half of the old substance of hys realme. And thys he affyrmeth as boldelye, as though he could reke the hole reuenues & substance of al england, as readely as make hys rekenyng of this beggars purse.

Then sheweth he that this better halfe of the hole substance is shyfted among fewer then the fouze hundzed part of the peple: which he pzooueth by that he saith, that all the cleargie compared vnto the remenant of the menne onely, be not the hundzeth persone.

B And if they be compared vnto the remenant of men, women, & chyldzen, so are they not he sayeth the fouze hundzeth person. But now some folke that haue not very long ago vpon greate occasions taken the rekenyng of priestes & religious places in euery dioceses, & on the other side the rekenyng and y number of the temporal men in euery countie: know well y this mans mad rekenyng goeth very farre wyde, & semeth that he hath hard these wise rekenynges at some congregacion of beggars. And yet as though because he hath sayd it, he had therfoze pzooued it, he runneth furth

C in his rayling rethorike agaynst hys hole clergie, & that in such a sort & fashion, y very hard it wer to discerne whether it be moze false and moze foolish. For first all the faultes that anye lewde priest or frere doeth, all that layeth he to the hole clergie, as wel & as wisely as though he would lay the faultes of some lewde lewde people to hys default & blame of al hys whole temporalitie. But this waye liketh hym so well, that thus laying to hys hole clergie hys faultes of such as be simple & faultie therin, & yet not onely laying to their charge the bzeche of chastitie & abuse in fleshy living of suche as be nought: but also madly like a fōd selowe layig much moze to their charge, & much moze earnestly repprouyng hys god & honest living of those that be good, whō he rebuketh & abhorreth because they kepe their wōlves, & perseuer in chastitie: for he layeth y they be hys marrars & distroyers of the realme, byingyng the lande into wildernes for lack of generacion by their abstayning from wedding: the agreueth he hys gret crimes with hainous wordes, gay repetitions, & greuous exclamaciōs, calling

them blud suppers, & druncken in hys blud of holy martirs & sayntes, which he meneth for the condemning of holy heretikes. Credie golophers he calleth them & insaciabie whyzlepoles, because the temporalitie hath geuen them possessions, & geue to hys freres their almes. And al vertuous good priestes & religious folke he calleth ydle holye thenes, because they spend their tyme in preaching & prayer. And than saith he, these be they y make so manye sicke & sore beggars. These be they that make these hozes and baudes: These be they that make these thenes: These be they y make so manye ydle persons. These be they y corrupt the generacions. And these be they y with the abstayning fro wedding, hinder so the generacion of the peple, y the realme shall at length fall in wildernesse, but if they wedde the sooner. And nowe vpon these heynous crymes laid vnto the hole clergie, & laid as euery wise man seeth some very falsely, & some very foolishly, after his goodly repetitiōs, he fallth to hys great & greuous exclamaciōs, cryyng out vpon the great brode botomies occer an sea of euilles, and vpon the grieuous shipwreck of the comon welch, y translating of the kynges kingdome, and the ruine of the kynges crown. And therewith rolling in hys rethorike fro figure to figure, he fallth to a behemnt inuocaciō of the king, & geueth hym warning of his greates losse, asking hym seruently: where is your sword, power, crowne, & dignitie become: as though the kynges grace had cleane lost hys realme, specially for lacke of people to raygne vpon, because y priestes haue no wyues. And surely the man cannot sayle of such eloquence: for he hath gathered these goodly flowres out of Luthers garde almost word for word without any moze labor but onely the translating oute of the latine into the englische tonge. But to enflame the kynges hyghnesse against the church, he saith that the cleargie labourereth nothing els, but to make the kynges subiectes fall into dysobedience and rebellion agaynst his grace. This tale is a very likely thyng, as though the cleargye knewe not, that there is no thyng earthlye, that so muche kepeth themselfe in quiete, resse, and suretie, as dooeth the due obedyence of the people to the vertuous mynde of the pryncce. Whose hyghe goodnesse must nedes haue much moze dyfficultie to defende the cleargye, and keepe the church in peace

The boke of beggars rebuketh men for keeping their houses and chastite.