

A sell to looke well what will folow. For he shal not faile as we said befoze if this byll of hys were sped, to fynde you sone after in a new supplicacion new baide reasons ynowe y shoulde please y peoples eares, wherewith he would labour to haue lordes landes & al honest mens goodes to be pulled from them by force & distributed amog beggers. Of which there shoulde in this wise y he deuifeth encrease and grow so many, that they shoulde be able for a sodain thift to make a stronge parte. And surely as the fyre euer crepeth forward and laboureth to turne all into fire: so will suche bolde beggers as thys is, neuer cease to sollicite and procure all that they can, the spoile and robbery of all y ought haue, & to make al beggers as they be the self. We be content y ye beleue vs not, but if it haue so proued all ready by those bylandithe Lutherās that rose vp in Aymaine. Which being ones raised by suche sediciousse bookes as is thys beggers supplicacion, and such sediciousse heretikes as is he that made it: set fyre vpon spirituall prelates. But thozely thereupon they so stretched vnto the rest of all princes, that they were faine to toyne in ayde of themself w those whoe they laughed at fyre to see them put in y peryll, hoppyng to haue had the profyts of their losse, til they saw that they wer likely to lese their own with them. And for all the punishment y they pursued vpon those rebeliouse persons, of whō there wer in one somer slain aboue. lx. y. yet is that fire rather couered than quenched, because they suffered it creepe forth so farre at fyre, y discenciō grewe therby among y lordes the self, as there cā neuer lack some neddy rauenouse laded men, that shalbe redy to bee captais in all such rebellions: as was the lord Cobham called Oldecastell sometime

Lord Cobhā. a captain of heretiques in England in the dayes of kynge Henry the first. And surely there woulde soone folowe some soze chaunge in the tempoꝛaltie, if thys beggers proctour haue hys malitiousse supplicaciō sped agaisst the spirituall. But yet lesse folke shoulde abhoze hys hard heart & crueltie: y man tempereth his matter with a goodly visage of the soze inwarde sozowe y he taketh for the minishement of mākind, & with y great zeale that he bereth to generacion for the god encrease of chryste people in y lāde. For he would for y cause in any wise y all y clergy shoulde haue wiues. For he asketh y kinges highnes (as y mā hath

caught a greate pleasure to appose the king, wherin he vseth a figure of rethorike that mē cal sauce malapert) what an infinite nūber of people might haue be increased to haue pepled your realm, if this sozt of folke had bene married like other men. Thys matter that priestes must nedes haue wyues he byingeth in diuersely in. iiii. o. iiii. places. And amonge other he hath one, wherin he sheweth in railing agaisst y clergi a principall part of his excellēt eloquēce. For thre he vseth his rfall fygure of rethorique called repeticion, repeting often by the hole clergy these be they in y beggining of his clause. These be they that haue made. C. y. ydle hoozes in your realme. These be they y corrupt y generaciō of mākind in your realme. These be they y draw mēs wiues into incontinency in your realme. And after diuers of such these be these, he cōcludeth & kniteth by the matter with his accustomed behemēce set out of Luthers volumes, askig who is able to nōber y great brode bottomlesse ocean sea full of euilles, that this inistheuousse & sinful generaciō byingeth vp vpon vs: As though all the hole clergy were of this cōdicion & no mā els but they. But amog al his these be the, thys is one which as the sozeest and the most behement, he setteth in y soze frōte of the all: These be they that by their abstainig fro marriage, do let the generaciō of the people, wher by all y realme at length if it shoulde be cōtinued shalbe made desert & inhabitable. Lo the deepe insight y thys beggers proctour hath in the brode botomlesse ocean sea full of euils, to saue the greuousse shipwꝛak of the comē welth. He seeth far farther than ever chriff was ware of, or any of hys blessed apostels, or anye of the olde holy fathers of Chiffes faith and relygyon sins his holy allencion hither to, til now y Luther cāe of late & Windale after him, & spied out this great secreete misseri y neither god nor god mā could elpye. If they abstainig fro marriage shoulde make all the lād desert & inhabitable, how happeth it y habitaciō endureth therin so long: for y lād hath lasted sith y beggining of their abstainig from marriage ye wot well many a faire day. And now if their abstainig from marriage not wstanding, the land hath bene vpholdē with the generacion of you y are y tempoꝛaltie so long: ye shal lykewyse hereafter by gods grace and the help of good prieters for keping the lande from wilder

A figure cold
sauce malapert.

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A wilderness, be able to get children styll pour selfe, & shall not needs to call neyther monkes nor freres to helpe you.

Now if it be so that the clergy bee as he sayth but the hundred part of the men, & yet not so much neither: there is not then so great perill of the land to fall to wilderness, but that the. lxxxvij. partes may maintaine it populouse, though the hundred part abstain. But he saith that he hath not leste hys anypouse favour to ward his native coutry though he be runne away from it for heresy: feareth soze lest the hundred parte for bearinge marriage, all the. lxxxvij. partes shall not bee able so to preserve it wyth generacion, but that it shall ware not onely desert, but also (wherof we most wonder) inhabitable, that is to saye suche as of it selfe shall not bee able for mans habitacion. But he peradventure taketh inhabitable for desert, desolate and not inhabited, because men should see that he can so rolle in his rethorike, that he wotteth not what his own wordes meane. And somewhat yet is it to be considered, & in such parte of hys booke that he would have it appere that they living is to much; there he would make it seme & they wer very few. And where he would have them take wyues: he would have them seme so many, that their abstaining fro marriage wer able to bringe al the lande into desolacion & wilderness. And thus he handleth eyther parte so wisely: that there lacketh hym nothing verthly therein, but even a peny weight of wit. For saute wherof, hys wylly folly seeth not that one parte of his proces ever impugneth a nother.

For they that were right now so smal a part of people that a littel would suffice for their living: be now sodenly so many that if they were married, infinite number of people he saith to the kynge would increase to people hys realme w.

Now if that be trewe that of the alone if they were married, so infinite number of people would increase, that it would make the realme populouse: the eyther are they contrarye to his count mo then the hundred part (for one oute of a. C. is no verye perceivable misse, nor one added to an. C. no verye perceivable increase) or elles if they be but the hundred part as he made hys rekenyng right now, yet if it be then trew that he saith sinse, that of the hundred part married so infinite number of people might increase to people the realme: then can

he not deny but that of the. lxxxvij. partes they may growe. lxxxvij. times infinite number of people. And then they being so, though the clergy being as he saith but the hundred part neuer marry: yet shall the poze foole not nede to wake and ware leane for feare of the realme falling to wilderness. In which he seeth that there may of the. lxxxvij. partes residue, grow & increase. lxxxvij. times infinite number of people to make the land populouse. Yet meruayl we much of one thing that in al hys feare & generacion should faile because the clergy marieth not: he seeth no man unmarried in al the realme but them. How many seruantes: How many taulde seruing me are there in the realme & mighte if men saw such a sodain necessitie, rather marry then the clergy & have bowed to god & contrary. But he forceth not so muche for the matter that he maketh his pretext, as he dorhe in dede to have all bowes boide, that he might gette Luther some lewde companions in England. But now what if thys good man had the rule of this matter, & would put out all the clergy & bid them go wed: He should peradventure finde some that would not much stick therat: but they should be of the worst sort, & such as now be sklander of their order, & whom it were most neede to kepe fro generacion, lest cuill crows bringe you forth cuill byrdes. But as for the good priestes & good religiose whose children were like to be best, & to be best brought up: they would not marry for breach of their bowes. And thus should ye have the naughty generacions increase wherof there be to many al redy: & of the better neuer the mo.

What would thys good man do now to good folke of the clergy that would not marry: He would of likelyhod binde them to cartes & beate them, & make them wed in the wantand. But now what if womē will not wed them, namelye sith he seeth them out with right nought, sauving sklander, shame, & vilany: What remedy will he finde therfore: He wylly of likelyhod compell the women to wedde them: & if the wēch be nice & play the wanton and make the matter straunge then wil he beate her to bed so. Surely we can not but here confesse the trouthe, these nice and wanton wordes doo not verpe well with vs: but we must pray Godde and pou to perdon vs. For in godd faith hys matter of monkes maryages is so mery and so madde, that it were able

The worst
sort of priestes
do marry.

A to make one laugh that lieth in the fire: and so much the more, in howe much he more earnestly preaceth vpon the thing in this point, to haue in any wyse the clergie robbed, spoiled, bounden, beaten and wedded. Whether what oppinio he hath of wedding, ye maye some perceiue: for ye see well that if he thoughte it good, he would not wishe it theim.

Shani that rede his woordes, weene that he were some merry mad gest: but he seemeth vs farre otherwise. For excepte he were a wonderouse sad man of himself he could neuer speake so earnestly in so

B verry fayne witt of hym. When he had robbed, spoyled, bounden, beaten and wedded al þe clergie, what would he the? Should any of them be curates of mens soules & preach & minister the sacramentes to the people or not? If thei shoulde, it were a verry strange fassio to robbe him, bynd him, & beate hi on þe same day: & the kneele to him, & confesse to hi, and receiue the sacramet of hys hand on the tother day, reuerently heare him preach in the pulpit, and then bidde hym go get hym home & cloute thooone. Either he

C must mene to haue it thus, which none honest man could endure to see, or elles of which twayne wee wote nere well whether is the worse, he entendeth to haue all holpe orders accompted as no thing, and to haue no mo sacramentes ministered at all: but wher as sone after christes ascencio his church buried the ceremonies of the iewes sinagoge with honour and reuerence, so would he now that christe people should kylle and cast oute on a dongehyll the blessed sacramentes of christ with villany, rebuke, & shame. And surely to tel you the trouth, this is his verry finall intent and purpose, & the verry mark that he shoteth at,

D as a speciall pointe and foundacion of all Lutheres heresies wherof thys man is one of the baner berers. And therfore here would hys owne hygh soze woordes haue good place against hymself. For this mischeuouse deuile of hys, is intendede a great brode bottomlesse ocean sea full of fruits, wherein woulde not faile the greuouse shipwacke of the comen welth which god would sone forsake of the people ones forsake hys sayth, & contempned his holy sacramentes, as thys beggers proctour labourereth to bringe aboute. Which thing hys deuice & conuenance wel declareth, although he forse here expressely to sape so farre, because

of the good and greetouse catholyque minde, that he wel knoweth, and by his graces excellent wryting perceiueth to bee bozne by the kynges hyghnesse to the catholyke faith. For which he couereth his mallicious entent & purpose towarde the faith, vnder the cloke of many tempoꝝall benefites, that he saythe shoulde succede & folowe to the kinges highnes & hys reame, if these hys hygh poyntique deuices were ones by hys grace agreed. For in the crnde of all hys bill: he gathereth hys hygh comodities together, sayenge that if the kinge take all from the clergie, sette them abrode at the wide woꝝlde with right noughte to wed & take wiues, and make them la your for their liuing tyll they swete, bynde them to cartes and beate theym well, he saythe to the kynge in the beggers names: then shall as wel the nombre of our forsayde monstruouse sozte, as of the balwes, hozes, theenes, & ydle people decreace. Then shall these great yerely exactions cease. Then shall not your swerde, power, crowne, dignitie & obedience of your people be translated from you. Then shall you haue full obedience of your people. Then shall the idle people be sette a woꝝke. Then shall matrimony be much better keppe. The shall the generacion of your people be encreased. Then shall your comens encrease in riches. Then shall none take our almoise fro vs. Then shall þe gospell be preched. Then shall we haue inough and moze. The shall be the best hospitall that euer was founde for vs. The shall we pray to god for your noble estate log to endure. Lo here here he heped by many great commodities, if they were all trew. But we shewed you befoze & haue also proued you, that his byll is muche grounded vpon many great lyes, wherof he by & by began with some and after went forth with mo. And now to thentent that thende shoulde bee somewhat sutely to the remanante as he began with lies, and went forth with lies, so wil he with lies likewise make an ende: sauing that in the beginning he gaue them out by tale, and in the ende he bringeth the in by hepes. For first he sayth that then shall the nober of soze and sick beggers decreace. How so: that there by the robbing, wedding, byndynge & beating of the clergie, blind beggers get their sight againe, or lame beggers theyre legges: is there no manne in all the clergie lyck & soze that shall be by thys waye set vnto them?

A them: Should there not many that now be in good helth ware thortly sik & soze, and sit & begge with theim: were this a minishement of sik and soze beggers to make mo & send to them: Then shall he sayth) halwdes, & hozes, theeues, & ydle people decreace. This man weeneth he were colin to god, & could do as he did:

Gal. 148.

Dixit & factu sumi. For as sone as he hath deuised it, now we weneth he y if they were all put oute and so serued by & by, then were all forthwith in good order. As sone as he saith let them wedde, now we

B he weneth that forthwith euery prieste monke, & frere hath a wife. As sone as he hath sayd binde theim, & beate the to woꝝke, forthwith he weneth euery mā is at his woꝝke. And al this he rekeneth sure ere euer he prouide woꝝke for the, or where they shall dwell, or who shall take so many to woꝝke at ones y neuer wer wot to woꝝke before, & thys where he seeth many walke ydle already, that eyther no beting can driue to woꝝke, or elles no mā will take to woꝝke. For yste we trust that among the clergy ther be many men of that goodnes & vertue, y

C scante a deuyll could finde in his harte to handle them in such dispisious and dispightfull maner. But go to lette theire honest liuing and vertue lye still in question, yet at the least wise he will graunt they bee good or nought. Nowe then if they be good: he is to verpe a byl layn that would serue good mē so. And on y tother side if thei be al as he would haue the al seeme, vnthrift, lewde, and nought: how can it be that by that reaso of so many so noughty, so sodenly sette out at large, ye shoulde haue halwdes, harlottes, theeues, & idle peple decreace:

D except he think that those whom he calleth nought already being as thei now be kept in, and in honest fassion refratied, & many kept by in cloisters, wilbe better ruled abzode running at y wylde woꝝlde as buckes broken out of a pke. Duer thys how cā there by the marriages of priestes, monkes, & freres, be serwer hozes, & halwdes, when by the very marriage it selfe beyng as it were incestuouse & abhominable, all were skarke harlottes that married the, & all skarke haudes that should help to bring the to gether. Then shall he saith, these greatesherely eraccions cease. How can suche thinges cease as neuer yet began. We remember what thinges he called eraccions, the freres quarterage, which he sayd that thei exacte of euery household,

The marriage of priestes is incestuouse.

& compell theim to pay it byon paine of heresy, bering of a sagot or burnig. Cā he among so many as payeth it not, lay you one siple that euer any said he was so serued thys seuen yere, this. vii. scoze yere, thys. vij. C. yere: Can he saye that euer it was exacted of hiself: We know where he dwelled, & ty at if he had had none other cause to runne away, surclly for any feate of freres that euer exacted of him quarterage, he woulde not haue bene afrayed to dwel by the best of their berdes. Then sha ydle folke he saith be set a woꝝke. By what meanes: whome hath he deuised mo to sette ydle men a woꝝke: but if he loke that ydle mē shall be set a woꝝke by them whome he sendeth out of there olone houses without mony or ware, neither he noz thei wote whither. The shall matrimony be much better kept. Why se: becausc there be mo men vnnarried sent oute abzode to bꝝke it. Who (if they be such as he calleth them) were (if thei went al abzode) well likely to bꝝke many a nother mā marriage ere they made all their owne.

E Then shall the generacion of your people be encreased. Is that the great faulte he findeth the lacke of generacion: If he sawe as far as he woulde seeme to see, then shoulde he spee that it wer first moze neede to puidde houses to dwell in, with lande laide therto for tillage: or els experiece teacheth that ther is generacio ynough for the coꝝne that y groude beareth. And that thinge ones well prouided for, there will pnowe be founden to multiply moze generacion of such as may lawefully wed & would wedde, if thei wist where after wedding their wife & their childzen should dwel.

F Then shall not your sward, power, crown, & dignitie, and obediēce of your people, be taken from you. Who hath take it away now: who hath his sward borne but his hyghnes himselfe or such hys deputies as he appointeth it vnto: his crown no mā weareth but hi self, as far as euer any of vs hearde. And yet if his hyghnes haue any crowned kinges vnder him, his sward, power, crown & dignite, is nothig defaced noz minished but honoured and enhaunced by that. But al the mischief is that the spy: tuall courte hath the eramination of heretiques, thys is all the gryfe. For as for obedyēce of the kynges people hys hyghnes findeth none taken from him. Was there euer kinge in thys realme better obayde the he: Hath his hyghnes

A of any parte of hys realme bene better obaide or moze hūbly serued thē of hys clergy: Was there euer any kinge in hys realme that had hys crowne translated from him, because the clergy had laies geuen thē, or because mē gaue almoise to the poze freres: in good faith ye may truste vs we neuer knewe none suche. Whā the beggers proctour pzeuech ani such ye may thē belieue hym: and in the meane time ye may wel beleue he lieth. Then shall ye haue obedience of your people. Yet again: Till he finde in the kinges realme some that dare disobay him, it were not much against reason hys harping so much vpon that stringe, that euery mā eare perceiuech so false & so farre oute of tune: he shoulde confesse himself a foole. Then shall your people encrease in riches. Wherefore hys rather: Not one halfe peny for ought hys he hath spokē yet, except he meane when he taketh the lande from the clergy, then to deuide it among the people and make a dole of the freres almoise to. And if he meane so: when he saith it out plainly then will we tell you what he meaneth moze. **B**ut in the meane season to proue him both false and foolish, it is ynough to tel him, that the people can not ware rich by their comming to them that are sent out naked & bring naught w̄ them. Then shall none begge our almoise frō vs. No pardy, none but all they hys ye wil haue set out naked to you, which wold be mo the ye wold be glad to see sit and begge with you, and se thē aske your almoise frō you hys were wonte to giue almoise to you. Then shall the gospel be preached. We mary that that. There is the great mater hys al thys gaping is for. For vndoubtedly all the gaping is for a new gospel. Men haue ben wonte this many yeres to preach hys gospel of christ in suche wise as saint Mathew, saint Marke, saint Luke, & saint John hath writte it, & in such wise as the old holy doctours saint Hierome, saint Austyn, saint Ambrose, saint Gregorpe, saint Chysofostō, saint Basile, saint Cypriā, saint Barnerd, saint Thomas, & al the old holy fathers since Chyristes daies vntil your owne daies haue vnderstande it. Thys gospel hath ben as we say alway thus preached. Why saith he now that if the clergy wer cast out for nought, hys thē the gospel should be preached. Who should then be these preachours. He meneth not that the clergy shall, ye may se that well. Who than? Who but for ley

Lutheranes: And what gospel shall they preach? Not your old gospel of chryst: for hys is it which was wot to be pched vnto you. And he would ye should now thike hys the gospel shall begin to be preached: & yet not begin to bee preached amonge you, till the clergy be cast oute. What gospel shall hys be thā hys shall be preached? What gospel but Luthers goispell and Tidals goispell: telling you hys only faith suffiseth you for saluacion: & that there nedeth no good woorkes, but that it wer sacrilege and abhominaciō to go about to please god with any good woorkes: & that there is no purgatory, nor that the sacramentes be nothyng worth, nor hys no law can be made by mā to bind you: but that by your onely sayth ye may do what ye will: & that if ye obey any lawe or gouernour, all is of your owne curtesye, & not of any duty at all: saith hath set you in such a lewde libertie. Thys & many a mad frantike foly shall be hys gospel that then shall be preached, wherof he boasteth now as of one of hys most special comodities, that shall succede vpon his goodly & godly deuices. Will ye plainly perceiue hys he meneth thus: After al hys mischeues reherfed against the church: he hath an other matter in hys minde, which he dare not yet speake of, but he maketh therof a secret ouerture leuing it in such wyse at large, as he woulde hys mē should gesse what he meint, & yet he referueth himselfe some refuge to sitte therof when he lyffe. For if he should see that mē should mislike it, he would in such case say that he ment for other thing. And therfore he purposeth it vnder these wordes: Here leaue we out hys greatestt matter of all, leass we declaring such an horrible carain of euill against the ministers of iniquite, should seeme to declare hys one only faute or rather hys ignoraūce of our best beloued minister of rightnourness. Which is to be hyd till he may be learned by thes smal enoymities that we haue spoken of, to know it plainly hymself. Thys thinge put forth like a rible, hard to rede what it should signifie: we haue had synse, by such as we befoze shewd you that died and came hither, plainly declared vnto vs. And surely who so well aduiseth his wordes, & well pondereth hys hole purpose, and the summary effecte of hys booke: shall now some perceiue what he meneth in that place. For what should that thing be hys he leaueth out hys should be the greatestt of all, and that should be layd

Luthers and Tidals goispell,

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D.

Alated agaynst the ministers of iniquitie which he meaneth & calleth y^e hole clargy & that should be such an horrible caraine of euill, y^e it should passe & excede any mischeuouse matter that he had all ready spokē agaynst befoze: What manner of mischeuouse matter should this be? This horrible carain of euill that he leaueth out, sith it is as he saith y^e greatest matter of all, must needes ye wotte we! be greater agaynst the clargy, than all that great brode botomelesse ocean sea of euyls: moze than all his These be theys: moze than the making of suche great numbre of beggars, of ydle men, baldy hoozes and theeues: moze than the hindering of matrimonye, corrup- ting of generacion: moze than transla- ting the kinges kingdome: moze than bzinging the kinges crowne to ruine: moze than bzinging the comen weale to shipwacke, and all the realme to wildernes. What thing can this hor- rible carrain be that the clergy dothe, that he leaueth out foze a while, that so farre exceedeth these mischeuouse mat- ters befoze remembred, that in compa- rison of it he calleth them al smal enor- mities, and as a man woulde say lytle pzetty pecaduliās: Merely by this thing meaneth he none other, but y^e preaching of the very hole cozys and body of the blessed sayth of christ, & the ministring of the blessed sacramentes of our sauy- our christ, & of all those in especial y^e co- secratig of y^e sacred body y^e flesh & blood of our sauour christe. Foze y^e teaching & preaching of al which thiges, thys beg- gars pzoctour oze rather the deuilles pzo- tour with other beggars y^e lack grace and neither beg noze loke foze none: bere al this theys malice & wozath to y^e church of christ. And seing ther is no waye foze attaynyng their entent but one of the swayn, y^e is to witte eyther playnely to wozite agaynst the sayth and the sacra- mentes (wherin if they gate the credēce & obtained, they then see wel the church must needes fall therewith) oze els to la- bour agaynst the church alone, and get the clargy distroyed, wherupon they p- ceue wel that the sayth & sacramentes woulde not fayle to decay: they percey- uing thys, haue therfoze syzst assaid the syzst way all ready, sending foze Win- dals translation of the new testament in such wise hadled as it should haue be the foztain & welspring of al their hole heresies. Foze he had corrupted & purpo- sely chainged in many places the text, w

such woordes as he might make it seme to the vniscarned people, y^e the scripture affirmed their heresies it selfe. The cac- sone after out in pzet y^e dialogue of frere Roy & frere Hyerome, betwene y^e father & sone agaynst the sacramēt of y^e aulter: & the blaiphemouse boke entitled y^e bery- eng of the masse. Then came tozth after Windals wicked boke of Mammona, and after y^e his moze wicked booke of obedi- ence. In which bookes afoze spectied thei go foze plainly agaynst the sayth & holy sacramētes of christes church, and mozt specially agaynst the blessed sacra- ment of the aulter, wyth as vilanous woordes as the wretches coulde deuise. But whē thei haue percciued by experi- ence y^e good people abhozred their abho- minable bokes: then they being ther by lear ned that the syzst way was not the best foze the furtheraūce of their purpose haue nowe determined the self to allay the seconde waye, that is to witte that foze bearing to wozite so opely and direct- ly agaynst all the sayth & the sacramen- tes as good christe men could not abide the reding, thei woulde, with littel tow- ching of their other heresies, make one booke specially agaynst the church and loke how y^e woulde pze. Which if it suc- cede after their appetites y^e they might with false crimes layd vnto some, oze w the very sawtes of some bzinge the hole church in hatred and haue the clergye distroyed, the shoulde they moze calclly win their purpose that waye. Foze whē the pzechours of the sayth & very gospel were distroyed oze farre out of credence with the people, then shoulde they haue theys owne false gospelles preached, as ye may perceue that this mā meaneth where he sayth that the shall the gospell bee preached. And therfoze thys is the thing which thys mā as yet leaueth out agaynst the, y^e is to wpt y^e preaching of y^e right sayth and the sacramētes, which thynge he rekeneth in the clargie a moze horrible carain, the all y^e crimes wherin he hath belped the befoze: And therfoze sayth he y^e he leueth it out, lest he should seme to declare the one & only faute of y^e kinges highnes. Which one onely faute he meaneth his graces mozt famouse & mozt graciously boke, y^e his highnes as a pzince of excellēt crudiciō, vertue, and deuocion toward y^e catholike saythe of Kinge Hen- christ: made of thallicion of y^e sacramē- tes agaynst the furiose boke of Marthin rousle boode Luther. Thys godly deede done by hys highnes, with thacceptaciō of hys god, thei

A ly well deserved title of defensour of hys faith giuen hys grace by the see apostolique, this calleth thys beggars pꝛocour the kinges one and onely faulte & ignoraunce of their false faith in styꝛmacion of these heretiques, whych this beggars pꝛocour saith that he will for the while hyde & couer vnder hys cloke of illece, tꝛyl the king may by these enozmities wherwith he helpeth the church in his beggars byll (which enozmities he calleth small enozmities in comparison of the preaching of the catholyke sayth and the sacramentes) be learned.

What lesson trow ye? None other surlye, but that they hope that as well hys hyghnes as hys people, maye by suche beggars bylls be first allured & brought in, to contemne, hate and dystroye the church: and the therbi learne the tother lesson which he now leueth oute for the while, that is to witte, to sett at nought the catholyke faith and all the blessed sacramentes, after the teaching of Luther and Tyndalles gospel. And therfore sayth he as we told you befoze, that then shall the gospel be preached.

And in the meane time the mā vseth as he weneth hymselfe toward the kinges grace a very wise fassion of flattery, calling hym their best beloued minister of rightuoulnes: yet bee they not onely runne away for feare of the rightuoulnesse of their best beloued minister of rightuoulnes, but also would it should seeme that his highnesse wer such a minister of rightuoulnesse, as either sette so litle by rightuoulnesse y he would wittingly suffer, or els had so litle insight in rightuoulnesse that he coulde not perceiue so great a matter and such an horrible carraine of euyl comitted by the church, as were so heinoue, so

Huge and so great: that in comparison therof, the translating of hys kingdome, the ruine of hys crowne, the shipwꝛak of hys comenweale, the dispepling of hys realme, and bringing all hys land into desolacion and wildernesse: were but slepyght matters & small enozmities. And that hys highnes should toward this great horrible, & intollerable mischeuouse demenure of hys church be apding and assissent eyther of euyl minde or of ygnoraunce, til that by their beggarly byll beynge turned into the hatred, & the dystruccion of the church he might therby be illumined to learne & perceiue that hys faith which his grace had befoze both learned, and taughte, &

wherof hymself is the defensour, is false and fained: and that the sacramentes be but mennes inuencions, and that therupon he should be content to learne the gospel of Luther and the testament of Tyndale. And thus ye may se what the beggars pꝛocour ment by hys proper inueted riddle, by whych as ye se vnder a sonde face of flattery he vseth towarde hys pꝛince & souerain lord (whose maicelly both by the law of god, & the dutye of hys allegiaunce he were highly bounden to reuerence) an open playn dispite and contumely. Now to thenter that ye may yet farther perceiue and se y they by the dystruccion of the clergy, meane the clere abolycion of Chrystes faith: it may like you to conferre and compare to gether. ii. places of hys beggars byll. In one place after that he hath heaped vp to gether all hys lyes agaynst hys hole clergye, and thereto adioyned his greuouse exclamacion: *Oh the greuouse shipwꝛak of the comen weale: he sayth that in auncient time befoze the coming of the clargye, ther were but few poze people, and yet thei did not begge, but there was gyuen them ynough byrasked, because at that time he saith ther was no clargye (whom he calleth alway rauenouse wolues) to aske it fro them: and this saith he appereth in the booke of the actes of hys apostles. In thys place we let passe hys threfold folye. One that he would by that ther weren beggars in one place, proue thereby that there were none in all the woꝛlde beside. For as he for lack of witte & vnderstanding mistaketh hys booke he weneth that there were none that begged in Hierusalem. Which if it were trew, yet might there be ynowe in other places. A nother of hys folyes is in that he alledgeth a boke for hym that nothing proueth hys purpose. For in all that hole booke shall he neyther fynde that there was at that tyme fewe poze people, nor that poze people at that time begged not. For of trouth there were poze people and beggars, yble people, and thecues too, god plentye bothe then and alwaye befoze, sence almost as longe as Moyes floude & yet yaduenture seuen yere afore y to. And so were there in dede in Hierusalem also amonge them all, tꝛyl chrysendome came in, and yet remained then amonge such people there as tourned not to the sayth of chryst. The thirde folye is, he layeth that booke for hym whych in dede proueth playne agaynst hym.*

For

A For where he sayth it appereth there the clergy was not then come, we can not in the worlde deuise of what people he speakech. Paynims, Jewes, or chryſten men. If he meane amōge paynims, hys folye and hys falsehed bothe is too euident. For who knoweth not that amonge the Paynims they had alway their priestes, whose liuing was well & plentifully prouided for, as ye may perceiue not onely by many other ſtozpes, but also by many places in the byble, & specially in the. xlvii. chapiter of geneſys. If hee speake of the Jewes, euery man woteth well that they had a clergye thousandes of yeres befoze the booke that he allegeth, and their liuing farre more largely prouided for than any parte of the people helpe, and that by goddes owne ordinaunce. Howe if he speake of the chryſten people that was at that time in Hierusalem where the sayth beganne, hys booke maketh soze against hym. For there was a clergy as lone as there was any chryſten people. For the clergy beganne then. And that clergy had not a part of the chryſte peoples subſtaunce, but had it altogether, and dyd distribute it as they sawe nede, which no man doubteth but that y parties shewed them, or els in some nedes, they must nedes haue lacked. So that here were many poze men, if they be poze that haue nought left, and all they beggers, if they be beggers y bee faine to shew theyr nedes & aske, & the clergy had altogether. And yet lateth this wite man thys booke for hym, being such as if he should haue sytte and studied therefoze, he coulde not haue founden a boke that made more against hym. But as we sayed befoze, we shall lette hys false foly passe, & pray you to consider what he woulde haue you beliene. He sayth and would ye should weene that there were fewe poze folke, and no beggers no where befoze the clergy of chryſtendom came in, but y all the pouertie & beggery came into the world wyth the chryſten clergy. Howe knoweth euery man that the chryſten clergy & the chryſten sayth, came into the chryſten people to gether, so that in effecte hys woordes way to this that al prouertie & beggary came into the worlde wyth the chryſten sayth. Sette nowe to thys place the tother place of hys in the ende & conclusiō of hys boke, where he sayth that after y clergye spoyled ones and cast out, then shall the goſpell be preached, and then

That we beggers haue ynough & moze: lo lyke as in y tone place he sheweth that all beggary came in wyth the clergy that brought in the sayth, so sheweth he in y tother that there should wyth the clergy all beggary go forth agayn, if they wer so clene cast out that chryſtes goſpell bringe cast out wyth them, and the sayth which came in wyth them, they might haue y goſpell preached as they say the should & as in dede they should which they call y goſpell, y is to wit Luthers goſpell and Wyndals testamēt, preaching the distraccion of Chryſtes verpe sayth and hys holy sacramentes, auaucing & setting forth al boldnes of fine & wretchednes, & vnder the false name of chryſten freedome, spurring forward y deuiliſh vnbridled appetite of lewde ſeditious and rebellious libertie, that flew in one ſomer, as we shewed you befoze aboue. lx. of the poze byplādthe Lutheranis in Almaine. And this is al that these heretiques loke for as y frute of their ſeditious bookes and beggers bylles, trusting by soe such waies to be eased of their beggery, which they now sustaine being runne out of the realme for heresie. For if they might (as they faine would) haue the clergy cast out, & chryſtes goſpell cast of, and their owne goſpell preached: the hope they to fynde that worde trew where he sayth: the shall we haue ynough and moze. For of all y euer he hath sayed, he hath not almost said one trewe worde sauc thys. And surely this worde would after they goſpell ones preached and receiued be founden ouer trewe. For they should the beggers, not such beggers as he seemeth to speake, for that be sik foze and lame, but such bould presūptuous beggars as he is in dede, hole, and stronge in body but weake & sik in soule, that haue their bodies clene fro skabbes and their soules soule infect w bglpe great pokkes & leproy: these beggars would hope to haue & except good mē take god hede woulde not faile to haue ynough & a great deale moze. For after that they might (y clergy first destroyed) bring in ones after y the preaching of Luthers goſpell and Wyndals testamēt, and might wyth their heresies, & false sayth infect & corrupt y people, causing the to set the blessed sacramentes aside, to set holie dayes & fasting dayes at ynough, to cōtemne al god wothes, to tell & raille against hol bowed chastity, to blaspheme y old holy fathers & doctours of Chryſtes church,

The ende of
Luthers goſ-
pell.

313.4.

A to mocke and scozne the blessed sayntes and martirs that dyed for Christes sayth, to reiect and refuse the sayth that those holy martirs liued and dyed for, & in the stede of the true sayth of Christ continued this. i. C. yeaues, to take nowe the false faith of a sonde frere, of olde condemned and of newe reformed within so fewe dayes with contempte of God and all good men, and obstinate rebellious mynde agaynst all lawes, rule, and gouernance, with arrogant presumption to medle with euery mannes substance, with euery mans lande, and euery mas matter nothyng pertaynyng to them: it is we say no doubt, but that luche bolde presumptuous beggers will, if ye looke not well to theyr handes, not fayle to haue as he writeth inough and moze to. For they shall gather together at lasse, & assemble theselues in plumpes & in great rowtes, and from askyng fall to the taking of their almose themselfe, and vnder pretext of reformation (bearing euery man that ought hath, in hand that he hath to much) shall assay to make newe diuision of euery mannes land and substance, neuer ceasyng yf ye suffer them, tyll they make al beggers as they be themselves, and at lasse byyng all the realme to ruine, and this not without bocherpe & foule bloudy handes. And therfore this beggers p̄octor, or rather the p̄octor of hel, should haue concluded his supplicacion not vnder the maner that he hath done, that after the clergy cast out, than shall the ghospell be preached: then shall beggers and baudes decrease: then shall poie folke and theues be fewer, the shall the realme encrease in rycheesse, and so forth. But he should haue sayde. After y the clergy is thus destroyed and cast out then shall Luthers ghospel come in, the shall Tyndals testamente bee taken by: Then shall false heresy be preached:

Behold the Inquet of Luthers gospel.
 Then shall the Sacramentes be sette at nought: Then shall fasting and prayour be neglected: Then shall holy saintes be blasphemed: Then shall almighty God be displeased: Then shall he withdrawe his grace and let al runne to ruine: The shall al vertue be had in derision: Then shall al vice reigne and runne forth vnbrydeled: Then shall youth leaue labour and al occupacion: Then shall folk ware ydle and fall to vnychistines: Then shall whores and theues, beggers & baudes encrease: Then shall vnychistes flock together and swarme aboute, & eche beare hym bolde of other: Then shall al lawes

be laughed to scozne: Then shall the seruantes let nought by theyr maysters, and vnruly people rebell agaynst theyr rulers: Then wyll rye vp ryflynge and robbery, murther and mischief, & playn insurreccion, wherof what would be the ende, or when you should se it, only god knoweth. Al which mischief may yet be withstanden easlye and with Goddes grace so shall it, yf ye suffer no such bold beggers to seduce you, with sedycyouse billes. But well perceyving that theyr malicious purpose is to bring yu to destruction, ye lyke good Christen people auoidyng theyr false traines & grines, geue none eare to their haynous heresies, nor walke theyr sedicious wayes. But perseveryng in youre olde sayth of Christ, and obseruyng his lawes wyth good and godly woorkes and obedience of your most gracious king and gouernour go forth in goodnes and vertue, wherby ye cannot fayle to slowze & prosper in richesse and worldly substance, whiche wel employed with help of gods grace, about charitable dedes to the nede, and y rather in remembrance and reliefe of vs, whose nede is relieved by your chariti shewed for our sake to your neyghboz, be able to purchase you much pardon of the bitter payne of thys painful place, and bring you to the ioyfull blisse, to whiche god hath with his blessed bloude bought you, and with his holy sacramentes enseygned you. And thus wyll we leaue the mannes malicious foly, tending to the destruction of the clergy, and after of youre selfe, wherein his madde rekenyng hath constrained vs to trouble you with manye trifles god wote full vnnete for vs, and now wil we tourne vs to the treating of that one poynt, which though it specially pertayneth to our self, yet much moze specially pertaineth it vnto you: that is to wif the impugnacion of that vncharitable heresy wherwith he would make you to owze great harme & muche moze your own, belieue y we nede none helpe and that there were no purgatoze.

The ende of the first boke.

The seconde boke.



When we consider in oure self, deare brythren and sistern in our sauoure Christe, the present painefull pangas that we sele, and therwith ponder by

R. I.

the