The apology

of Sir Thomas More knight, made
by him. Ann. 1533, after that he
had given over the office of loth
chancellor of England.

SIR THOMAS MORE
knight, to the chypten readers.

The fift Chapter.

Weli, land and I not
(3 thank god) good
reader, in myne
owne conceit, and
thereby so much in
myne owne light,
but that I can
what with equal
judgement and an
cruce eye, beholde and consider both
myselfe and mine owne. And I be not
to solace the condition of false ape,
that thought her owne bathe so beauti-
ous, and so farre passing in all godly
deuore and sauour, nor the crowe ac-
sumed her owne by the corse of all
soulles that are. But like as sone
(3 see well ther e, that can somewhat
else then I, yet for all that put out
the workes in wripting: so am I not
to blyn on the other side, but I
very well perceiue, bery ma n so farre
of man and euclisic aboue me, that
in such matter as I have any thing writ-
en, if other men, as many would have
take it in hand as could have done it be-
ter, it might much better have become
me to let the matter alone, than by wript-
inge to presume anie thyng to meddle
wether with.

And therefore good reader, I do well
know in so many inge so farr excell last
me, in all suche chynges as are required
in bryn that might adventure to put bys
workes aboue, to bnde and abyde the
judgement of all other men: I was ne-
ever so farre overseene, as either to take
so hope that such falties as in my wri-
tinge hould be mine oversight escape
me, could by the euen of all other menne
pathe forth unpined, but mostly hould
be both by good so well learned perceiued,
and amonge many badde brethren as
I will well be would with them,
should be beth bought our and lifted to
heemoff flake of ha funde, and large gi-
the upon controll and reproved.  
But yet against all this so fear, this one
thing recounted me, that if I was
of one point bery fast a fute, that suche
thinges as I wipte are condonant into
the comon catholique faith and determi-
nations of Chaplet catholique churches,
and are close contorcions of falle but
other phemous hereties by Lyndall and Bar-
nes putre furth into the contrary, arne
great fault and intolerable would they
none suck, oneth manner so fast and so
as the readers shold in the fute so tule
porsish e and be destroyed by, of which po-
toned talties myne adueraries shold
be full.

Now then as for other faults of lefe
wript and tolerable, in thing do-
ted nor no, but that every good chypten
reader will be so reasonable and indif-
ferent, as to parthe in me the thing
happeth in all other men, and I no such
man will urge me to forge an audiotur,
not my bokes such a lese controller,
as to charge me with any great loss by
gathering together of many falle thyn-
ges as are with very few men augt re-
gard, and to look for suche exacte cy-
cumspeciton and ture sighte to be me
blis in my wripting, as excepte the Pro-
spects of God, and Christ and his ap-
sal, had never I wode he be founden
in any mannes elles before, that is to wit,
perfect in all to be prouide in every pointe cleane from vogues,
al manere of fautes, but hath alway holden
for a thing eecetable, though the
reader in a long wrothe perceiue that
wipter have as Pope are faith of Homer,
hen and there sometim so fallen in a liel
souber, in which places, as the reader
seeth that the wipter kepe, so bothe he of
courtesee if he cannot spee, yet for com-
pany at the least wripte to napke a wite
with him, and leame his bookes uncheck-
ed. Which wynd of courtesee, if I bold
show how ofte I have wene with Lynd-
all and Barnes bothe, wripte at their
tolerable fautes, and such as I rather
thought negligence escaped them of
ouyght or fote, then diliencly depulde
of myne fulted o: malice: if I would be
ado take all those fautes the others other, th
would I double in length all my bokes,
in which the brethren fund for the spe-
iall fautes, that they be too long already.

But as it is that I wote I was
(as I have tolde you) boitid and encou-
raged by the comon custome of all indif-
ferent readers, which would I with
pardon and hold executed such tolerable
Theology.

A oneright in my writing, as men maye
synde long in any mannes almoiste that
euer wrote before: yet am I nove much
more glasse and bolde, when I se that
those folke which would fayrely synde
my fautes, cannot yet happen on them,
but after long seeing and searchyng for
them. for all their bullesse taken there-
about, are payn to put for fautes in my
writting, suche things as well consiere
red shall appear their owne fautes for
the synding.

For they fynd first for a great faute,
that my writtyn is overlong, and there-
fore too tedious to reade. For whiche
cause they fayre, they will never once
wouldse to take thearon.

But yet that they farther, that suche
places of them as are loked on by those
that are learned and can fhll, bee some
perceived for noughte, and my reasons
of little force. For they boas much that
they heare fumtine blyers partes of my
books aunswfere and confuted fully in
sondlpe of some men's sermons, though
my name be forbene, than they wolle
me there they say, for that it wolle doe
their hearts good to see my cheses reede
for: manie.

And oner thys they fynd a great fault
that I handle Lyndall and Barns thry
two newe gosspellers, with no supra
wades noe: in no more courtys maner.

And oner this I woxte they say in such
wise, that I shewe my selve inspext in
the matery parell toward the cleargy.

And thay say that my wokes were
woe: thay much more credence, if I hade
written more indifferently, and had de-
clared and made open to the people the
fautes of the cleargy.

And in this point they lay for: a sam-
pie the godly and godlye, milde gentle
fashion use by them, who sover he was,
that now lately wrote the booke of the di-
vision between the tempozial and the
spiritualia, which charitable mild ma-
ner they say that I had written, my wokes
would have been read both of many
more, and with much better twill.

And yet they fayre besides all this, that
I do but pyke out pieces at my pleasure,
such as I wap most safely se me to folo,e
and leave out what me lie, and such as
would plainly poyne the matter against
me. And so they say that I use but craftes
and frauds against Lyndall. For as for:
scere Barns, I perceybe by fayre wades
that the brethren speake much less of
him, either for they finde him in they,

own mindes wel and fully aunswered, O
axelles that they take bny inexcepte of
Lindall, but for a man of a second sort.
And that may peradventure be, because
he leaureth out somewhat that Lindall
takes in, that is to witt, the making of
mockes and nolwes against the masse,
and the blessed sacramet of the auctare.

But finally they say farther yet, that
I have not fulfilled my promise. For I
promised they fayre, in my presface of my
confessio: I would prove the church,
and that they say I have not done.

The 7. Chapter.

Dowe will I begynne with a
poynete that I molye ofte.
For of all the remanent make
a little counte. But surely
loch wold I be to myselfe rehaire anye
mannes reason against whom I wittie,
but to rehearse hym linderly. And in
that poynet indoubte these felles full
themselves, that they fayre not trewe.
For ther is noe reason that I rehearse of
Lindalles, or ofere Barns ethere, but that
I ble the contrary manere therin y
Lyndall beheth with myne. For he rehearse
mine in evere place faply and falsely
to, and leaureth out the pithe the streght
and the poyst that molye makest for
the purpose. And he sahere therin, as if ther
were one that having daie of chalenge
appointed, in which he should wittke
with hy's adverferye, wold lyd the
meanes by craft to gative his adverferye
before the daye into his owne handes; and
there keep he and dete him with facho
a thymne dete, that at the day he binger hym
for the fable, the myne, and famoud,
and almost honge nowen, and so laue
that he can leauremane on hy's legges.
The and ther is it char the wyte well, to gare
the fylpe soule a fals. And yet when
Lyndalles hath done all thys, he taketh
the fals heymself.

But every man maye well see, that I
never ble that wape with Lindalles, noz
with anpe of these folkes, but I rehearse
they reason to the best they can make
it themself, and I carre enforce it and
strenght it of mine owne, then take any
part of theirs there from.

And thys ble I, not onely in suche
places as I doe not rehearse all they owne
wades (for that is not requisite in ever-
y place) but I rehearse in suche places
beide, as of all they owne wades I
leave not one syllable oute. For suche
darkenel
The apology.

A darkenesse die they purposely, and Lindall in especiall, that except I take some pain to let out their argumentes plainl
ly, many that reade them shoule little knowe what they meane.

And to themt en evryman may s
clothe his cloth, little care bowe be his boke; lette any man looke who so will, and he shal finde, that of certe
Barnes I have lefte out little, except it be, with concernynge the gerneral corrupciones, and I helpe the cause why,
and as to Lindall of suche whole chapiters of this, I have not wittingly left
but one tyme, and very few I am sure of
oueright ever, but have putte in all
his Chapters whole, whereupon any weight of his matter hangeth, except
only in the defence of such English words
as he hath changed in his translation of the new testament. And yet ther
in they can never fayle, but that I have
putte in all the strength and pithe of his
profe.

But all the remnaunt of his Chapters, as farre as I have gone, have I
putte in whole, leaving out nought but
saving and preaching without profese,
and that but in one place or twop, and
where I so doe, I give the reader warnynge.

Note that his Chapters bee whole
reprinted in my boke, I suppose it may
merry well appearre by the matter consequently purifying, if the reader leaue
my bowdes out beuone, and reade but
Lindales alone. Or if any one would
some fewe left out of chance put that
prose in double, yet have the brethen ac
cesting them I warrant you of Lindal
dowes enough, by which they may trye
this tyme.

And well ye wotte, if this war true of I say, some of them could assigne at
the leas wolle some one suche place so; a
sample. But that thing neither doth
they, nor never can while they live.

C. The Chapiters.

Dowe whereas these god blest
brethren say, that my wri
ting is so long and to tedious
that they will not once vouch
sale to lose theon, they thew themserf
that my writing is not so long as their
writs bee shorte, and the open of their
solely very poyne blinde, whyle they can
not see so farre, as to percewe that in
synding to manye solutes in that boke,
whiche they confess themselves they neere the reade, nos can finde in their hearte to
loke upon, they thew themselfe
ther of lighthnesse readeys to geue halfe
credence to other folk, or of malice to
make manye lyes themselves.

It is lytell meruate that it beone long
and tedious unto them to reade it ouer
within, whome it irketh to doe so much
as loke it ouer, and every way
sumteth long to him that is verry ouer he
begynne.

But I finde some menne agayne, to
whome the readeing is so farre to rep
dous, that they have reade the whole
boke ouer thistie, and someteman maketh
therof, so they their remembreance and that suche menne as have as muche
wit and learning both, as the best of all
thys blessed bretherhood that ever I
hearde of.

Howbeit, gladde woulde I have beene
if it might be have beene much more boiste,
so then should my labour have beene so
much the beter.

But they will, if they be reasonable
menne, consider in themselfe that it is a
boister thyng and soon done to wiste
herselfes than to aunswer them, for the hoist matter
mote wiste the heretike in a towne, maye to wiste her
wiste no falle heretikes in one leafe, sike,
then the wisiest man in the whole world
can w tossed by reason and consuetude of reason and
authoritie sopple and confute in soopt.

Note whan that Lindall not onely
reached falle heretikes, but surmisheth
his erreours also with pretece of reason
and scripture, and ende of reason
sometyme with blant subtiltes rude
riddles, to the making opne and lyghter:
the boke to the reader, the partie wotinge of
him that would not by his wille be wel
percewde, hath putte me to more laboure
and length in answering, than some manne wole peradventure have bene
content to take.

And I sometime take the paine to re
heare some one thing in dyvers fable
ons in moe places than one, because I
would that the reader shoulde in every place where he feastened to falle in rea
ding, haue at his hande without remp
ting over elles where, 0 laboure of fer
ther seeking for it, as much as shall some
requisite for; 0 matter that he there hath
in hand. And therin the labour of all that
length is nine doune, so ease and shor
tning of the readers pain.

Now on the other side, as to Lindall
and Barns, I wote none well whether
The Apology.

I shall call them long or short. For sometime they be loose in deed, because they would be bare, and have their false sallies passe and repulse alle unperceived.

Sometime they can be suche a comendous kind of eloquence, that they come up and couche by together, with a wonderful beauttie, howse sallies and fine ypes in letters as many ynes.

But yet for all this, I see not in effect any men most long THEN they. For they speche sometime a long procee to very little purpuse. And lith that of all their whole purpuse, they prove in conclusion neuer a piece at all, nor them writing neuer to short, yet yer their whole worke at last to long by all together.

But yet how can I not receivall, though these evangelicall brother shene my worke to long, for everything thinke they to long that aught is.

Our ladys parler thinke they to long by all the Aue Hauries, and some good pieces of the Creed too.

The man shene thinke they to long by the secrete, and the canon, and all the collectes wherein memorial is made, either of sallies or soules.

In deed of a long postous, a short primer shal serve them. And yet the primer thinke they to long by all our lady matins.

And the diu. psalms thinke they long enough without the letamy.

And as for Dirige or commendacion for their friends soules, all that seruice they thinke to long by all togethier.

But nowe good readers, I have unto these delicate bayntie sallies that can agree with noe longe readinge, pouded with mine owne payne and labour, as muche ease as my poyse wittte could deuise.

Pittle, when they were before sallie in the catholique psaynte, they never needed to have read any of these hereplakes bookes, that have brought them into these newe tangleed fantasies. But now with they be by their owne solace, fallen first into doubting at the trouth, and afterward into the leaning toward a false beliefe, they be verie negligent and unreasonable, if they will not at the leaste witts for their owne suretie, searche and see somewhat, whereby they mape perceiue whether these newe teachers of theirse be truche as they take them for.

Nowe have I then considered, that they would peradventure were despised to reade over a long booke, and therefore I have taken the most payne upponte of the Chapter, to shentente that they shall not neede to rede other any other chapter but one, and that it shall not force greelye which one through of all booke. For I bare to bold to say, and am already to make it good with the best edagelie of all they evangelicall brother that will set his penne to the contrary, that there is not one Chapter of Endales o Barns either, that I have touched whose whole whole booke, but I have so cleare and so fullie confounded him, that those that read it indifferently, may well and clearly see that they handle their matter so falsely, and yet so falsely therewith, that no man which regardeth either trueth or witte, should once bouchaste to reade any further of them.

Nowe he that will therefore rede any one Chapter, either at aduenture, or else some chosen piece in which he himselfe had went his evangelicall father Indall had laid wodderly well, or else patiente Barns either, when he shal in that one Chapter as I am sure he shal, send his holy prophete plainlye poued a booke, he may be some eased of any further labors.

For than why should he cause to cast hym quyte off, and neuer meddle more with hym, than shall he never neede to rede more of my booke neither, and to shal he make it short enough.

Yowtoe if he luff for all that to parch his prophete in that one place, and thinke that he wote that piece peradventure whyle the spirytte was not oppon hym, and that he saith much better in some othere place, and so wille read on farther to finde it: than shall himselfe make my booke long. For he shall I trust, rede it over, and yet that be never come to it.

And thus as for the tedious length of my writing, I have I trust without greate length given the god by the head a sufficient annwore.

The iii. Chapter.

But now wil the brethren peradventure say, that I maye be bold to taffe bey largelie of myne owne, because men may not be bold in these matters to defende Endales parte.

It were in deed somewhat better then it is, if they sayde true. But neither are suche things so diligente controllied, as such sallies so feareds of suche hereticall favor.
The apology.

A favour, as they should be to every man,
Did his part; no; they lack no wed girt
But such wise also to beware of those things,
As they may stand for themselves some
Such as to say they meant none harm.

And to know they be neither so loud
Afar or in such things, no; lack such
Inventions of lattering their forefathers;
Beside the bold creation of that
Is now almost in every house of ladies
Most, the brethren that they have
take parts of my house well's plainest
In sound of their sermons sitten, and
That they cannot lay it so well that they
Come me unanswer'd for fear.

Now, though they be bold to
Some parts are now, some parts happy
Whereas they have not to be bold yet, but little and long will
Peradventure hereafter.

But what some parts that they are al
Be bold, but some, why so well to be
Beginning, whatsoever for instance in holy
Remember you one of mine.

And other, false transcriptions of the
New Testament was (as ye know well,
And as ye fully consider,) translated
With such changes as he he knew
Therein purpose, to the extent that by
Other words, changed, the people bold
Be noted in those opinions which him
self calleth free catholick faith, and
Whose things all free catholick people
Call very false pestilent heresies.

This translation therefore being by
The clearness condemned, and at Poole's
Cross openly burned, and by the
Pious graciously proclamation openly for
Body: I wrote in a place of my dialogue
In the hundred leaves among other things,
Such words.

The faults be so many in Eindales
Translation contained and burned.

And to know many in Eindales
Translation of the new testament, and so
Spread through his whole book, that yoke
Wife as it were as some bone to week a
New web of cloth, as to fold by every
Whole hole in a net, so over it almost as little
Labour's sake, to translate the whole book
New, as to make in his translation so
Manie changes as need must be ere it
Were made good, besides this that there
Would no wife! I trouble take his head
While he well, was of his enemies
And once polluted, though he gave his
Friend after escape it never to cleanse.

These words of mine were rehearsed
To a sermon, and answered in this wise,
That though they were head yet were
Polluted in body, yet were polluted head be
ter then no head at all.

And was this word taken up, a word
About abroad among the brethren's
Sisters, so highly well liked among them,
That some of them say all men's
Gazes were won by clean with one word. Woe.

Would be in bed one of their own who
Fell yet told her own husband at home,
When the heard him speak, it now truly
It was preached, better polluted bread
Then no bread, but our takes brother hus-
Band (if so), but as proper wise was,
Preached, yet would I rather abide the
Prelate of beholding me in my help by
Putting of the same without bread, then
to use with my meat the bread that I
Wit well her polluted.

And of truth good reader, the word of
His was one of the most proud and
Presumptuous, and the most know-
Wide to put in that I heard place of the
Layman, reputed and taken for

For when the thing had been exami-
Ned, considered, and conceived, by such
As the judge and the orderer of
Such had occasion in that this
Polluted translation was for labour's
People, it was an heinous presumption
Of one man, upon the trust of his own
We, to give the people courage's bold-
Neces to resist their prince and almighty
Their pretences, and give them a better
Staff to stand by, then such a bold,
Polluted reason, that polluted bread is bet-
Ter then no bread.

For first I pray you how poueth he
Polluted bread yet better the body.
I would benth it were as good as for; hear
Meate and grace for hunger, as to eat
Rates bane and bye by pox, for the
Preacher poue me that it were better for
A man to kill himself then bye.

But now falshe in double solye,
For first his proper wife was the
Have no vise therein, but if the pope that
The people must needs perpet no lack
Of spiritual food, except the scripture be
Translated into their own tongue.

Now if he say and affirmeth that, they
Every soke almost may see the man-
Nes false. For the people may have every
Necessary truth of scripture, and every
Thing necessary for them to know con-
Cerning the translation of their souls,
Trewly taught, and preached to them;
Though the words and body of the script-
Ure be not translated unto the in their
Mother tongue; For, els had it been too
With English people from the same shall
Brought into this realm, unto our

It is not now
to talmudic
traditions but
fuller reference
in English.
Theology.

Nowe dapes, in all whiche tyme before, I am sure that everie englishe manne and womanne that could read it, had not a budge by threm of the scripture in englisch. And yet is ther I doue not of those folke many a god saued soule. And secondely also, if the baying of the scripture in englishe, be a thing so requisite of preece necessitte, that the peoples soules shoude needes perdy but if they have it translatted into their owne tongue; then null there the more part perdy; for all that, except the preacher make farther pronounision beloide, that all the people shalbe hable to reade it when they have it, of which people, farre more then fourteene partes of all the whole biddes into teene, coude nener reade englishe yet, and men now woole to begynne to goe to schole, and hall with Gods grace though they never reade woode of scripture, come alway to heaven, and as done as, as hymselfe pradventured that preacheth that woode word. Many have thought it a thing very god and profitly, that the scripture well and truely translated, shalbe in the englisch tongue. And albeit that manye right woode and well leereed bothe, and very ferious folke also, shoude ben here and yet be in a face other mynde; yet for mine owne parte, I borth haue ben yet am also of the same opinion still, as I haue in my dialogue declared, if the mennes wer amended, and the timme mete therefore. But that it were a thing of such necessitte, that the peoples soules mych needes perdy but if that be haide, and that therefore we shoude suffer rather the word a powyoned tranlaclion then none, and willfully kill ourself with powda, rather then we would take holestone meate in a brute mouth, but if we may first haue it in our langwage: this haide I never any wyse man saie, no no; sole neither, till Lyndall came, sothwithe with hyse newe translated scripture, traanslatinge the truchte of Chyspe into fase Luthers heretikes. And yet whan the brethyn have herd suche a ypple woode in a sermon, that woode bee they to take solemnyly for a true authentique, and sape, that all the lone reasons of hy Thomas Poze, is here ausnswered shortly, with one woode. But nowe haue I with moe woode the seene, made you playn and open the folpe of that ypple woode. And whansoever he that preacheth it can herafter sayyne with manye moe woode than I haue here written, proue his woode wisely spoken, lette him kepe one coppe thereof with hymselfe for lesinge, and send another to me, and then that coppe that I receive, I will be bouden to eate it, though the woode be bouden in boarde.

The 3d Chapter.

Other example of suche ypple of aundswering haue I necessarie made into the seconde Chapter of my thirde boke of Lyndales confutation, of which aundswere the brethyn boaste greately and say that I am aundswerd eny to the poyn, For this woode was sayeve into a frende of myne in grete boaste, by a speciall true secret brother of this newe hooched brerthodde, wherupon when I hadde hearde it, I longed to see that aundswere. For in godlyke the I had my felke thoughts, that I hadde lesuely aundswered that Chapter of Lyndales, which is, whether the church be before the woode, or the woode before the church, that he shulde neler without hyse hame be hable to reple the wyse he lyned. And therefore longed newe to see how I was aundswerd nowe therin. I required my friend to find in meane the myghte, that I might in the boke, meaing that none newe woode of Lyndales hadde ben of late come ouer. But afterward he brought me worde that it was aundswerd not beyonde the fea, but here within the realme, nor by any boke specially made agaynist it, but in a sermen once or twipes openly preachted. Powde is not of a sodayne braped, but forst studyed and penned, whereas the boke as a spirite in close goeth aboute secretepe, salut negocium pert ambulans in tenetibus, amongst this blessed bretherhood, but I trust to turne it into demonium meritatum, that every manne maape him somewhat more playne appeare, and heve hymselfe in his owne likenesse. Now is it so in deede, that in that Chapter of Lyndales ther bee certayne bynes sette out in mine aunswere. Wovete they woore of truth left out by oversight in 5 printing which may well appeare by this. For in mine aunswere I so touche those woode, that the leaung out of them make thy myne owne more backe and lesse perceved. And therefore are they contente to fynd no faulte at the
The apology.

At the lea'n out of them, but make as though all were in, and also becas[e] that mine aunsw[e]r is as they [b]ase by that man, so well and substantially confuted.

But now because I would be loath to be judged by the only bettorn & [s]ifters of the false s[sc]entential, and to the extent they shall all see for I scarce not the judgement of indifferent Folke, I shall put aside what all Folke may say of those Words of God solemn l[m]on, by which they boast that mine aunsw[e]r went on that Chapter of E[n]dshes Chapter, is so godly confuted.

The very so[m]all words, to god readers, of that l[m]on, as I soce as pertayn to thy matter, after the copy that was delivered unto me (which copy I refereed and hope for my declaras]e) therein be these words that hereafter follow.

—Power ite power ite in the epistle, volonte]r enim geniuit non verba veriutis. This text may be approved after this manner. He made us by the truth of his worde, he made is first ye knowe of nothing, and he made us as the chiefe and principal of all his creatures. So he gave unto us witte and reason, the whiche he gave unto no creature living in this earth but only to us. But to come more hereof, we may say that God willingly begat us by the word of his truth, and had put us here into this world, so here to be as the lord and ruler of all his creatures, the which he made for our consolation and succour. But yet we maye goe more here you, and say how he hath begotten us by the word of his truth. Parke I pray you here, how that sa[n]t James saith, that God hath begotten us through his word of truth. Here it appeareth that we be not true of our selve, for we are made true by God through his word. And whereas of our selfe we were no nother but lyers, God of his infinite goodness hath made us by his word, the children of truth and of salvation, whereas before we were but liers, so such as worketh none other thyng but even the very hispleasure of God. How god of his mer[sc]iful goodnes by his holy word of truth, hath made us his children, so as to say, the children of his truth, even as it pleased hym (faith sa[n]t James) he hath begotten us by his word of his truth. Parke how that he faith even as it pleased him he begat us. If we were begot[te] and nourished, as it pleased hym, then was it not done as it pleased us. And againe, if we were begotten by hym, then could we not have none occasion to love [w]e. For why, we came of hym a not we of us. Here may you percieve also, this text maketh against them that will say, the church was before the godspell.

It is plainenough that the church was not before the word, for sa[n]t James saith that God begat vs through the word of his truth. If we were begotten by God, then nede must the word be before we were gotten, or else howe should we be gotten by the word, and by the word he saith we were begotten. If God begat vs through the word, we must nede grant that he that begat vs was before that we were gotten, or he that begat vs, begate vs by the word, then nede must the word be before that we were gotten. Howe then if this word were before we were gotten, howe can we say that the church was before any word?

If we meane by the church, the church of lyme is, then it is plainenough the word was before any such church was made. For we finde that it was many a day after man was made, as ever ther was any such churches made. If we meanes by church, the uniterall church of God, the whiche is the congregacion of all christen people. If you meanes this church, and say how this church was before the word, then sa[n]t James ma[kketh]e you an aunswere to that, saying: how that by the word this church was begotten. Then nede must we graunte that the worde of God was before any church was.

Pee but some will not be content with this aunswere, but they will say that the church was before that this word was written of any man, and it was asympted and allowed by the church, so was the church before his word. But yet I will say to you againe, howe that this word was write before the church was, yea and it was not written by men, but it was write by god our saviour above the beginning of the worde, as witnesses.

Poulke, where he saith to the Hebreeves, in all conce]s. I will give my lawes s[ke] God, into their heartes, in their minds. And I wrote it in the heartes of men, and they exercises his lawes written in their heartes in deed and in effect. Thus may ye see, that as beginning god wrote his lawes in their heartes, so therefore must we nede graunte that the worde
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A word of god was taught to them long or ever the congregation taught it. For you te that by the word we ver begotten, therefore the word must nedes be before we were begotten, or elles how could the word begetarte us.

Some peradventure will say, that the church was before this word was written in books of paper and parchment, as such other things, and that the church did admit the to be read of them, whiche they thought necessary to take of them. They will say that the church was before this was done, yea but what sympe is this to the purpose, or what shall we need to stand argyuing of this matter.

It is plain enough to all menne that hath eyes to see, and care to heare, how the word of god was before any church was, and how the word of god was written before it was written in ange books or tables, and therefore what shall we need to dispute this matter. But good lord, if it had not been written by the evangelists in those ages, how should we doe in those ages, the whiche bygyn furth the scripture for them in bede, and yet they will beare them in hand that it is no scripture, if it had not been written in books then. For withstanding you may percewe how the word was; ener the church was, the word begate us, and not we the word, and also it was written of the church allowed it to be written.

Now god readers, therentent you may the better percewe for what purpose the brethren head boaste the these wordes, ye that understand your as luther say, and lyndall after him, tell us for a foulation of all their abominable heresies, that ther is nothing that ought to be taken for a true and undoubted trouthe of the chysten beliefe, but if it may be seeng by plaine and evident scripture, the hunes highnesse in his most famous booke of allerces of the sacramentes, layed against luther, and i out of the same booke of my sad sorcerpye lord, take a laphe against lyndall and at such, that the word of god is part written in the scripture, and parte unwritten that appereath not provel therin, as for ensaint the perpetuall birtiginite of our lady and other dyvers popistes whiche were onely taught by chyst in his aposteries, and by them furth to the church, and so by tradicion of the church besides scripture and without writing, taught bee lineted unto chysten people from age to age, and to the fath and beliefe of those upynges kept and continued fro the apostles bays unto our own time. And that if the church were nothing bounden to believe, but onely the things playnly written in scripture, than had all folke before popes bays ben left at libertie to leave all goddes wordes unbelieved. And than bau chystes church in the begining be at libertie to leave a great part of chystes owne wordes unbelieved. For the church was gathered and the fath beleived, before any part of the new testamet was put in writing. And which writing was ote to the true scripture, neither luther nor lynnall knoweth but by the credence that they gene tureties is known by the church.

And therefore, sith the word of god is as strong unwriten as written, which is his word written lyndall cannot tell but by the church, which hath by the affection of his spirit of god therin the gift of distinction to know it, sith that that gift is corne (as laphe antinike fath, luther ymselfe confesseth) to thy common knowledge catholick church; why hold not luther and lyndall atwell beleve the church, in that it telleth them, this thing did chyst and his aposteries spak, as they must beleve the church; elles beleve nothing in that it telleth them this thing byd chystes evangelists and aposteries write.

Nowe god readers, lyndall sayng how loke this reason of the kings highnes destedouch and turne by the serue foundation a great part of his heretice; he both in his boke against me, of which boke he makeith the prele, which is the church, whether it mappere o; not, put this Chapter, whether the church were before the gospell, or the gospell before the church. Which Chapter, theonde ye may the more clerly perceive his matter, I shall rehearse you whole, and after that some part of mine answere thereto. And that if ye read again the wordes of this sermon that I have herte exserted before, every chyd almost halfe well hable to judge, whether this preaching house in his sermon appoynt well shine amnister o; so. These are lyndales wordes.

Another point ther is, whether the church or congregation be before the gospell, or the gospell before the church. Whiche question is as harde to solwe, as whether the father be elder then the sonne, or the sonne elder then his father.
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A For the whole scripture, and all believing hearts seetap, that we are begotten to be the world's wares. Wherefore if the world beget the congregation, and that begetted be before hym that is begotten, then is the gospel belofe the church. Paul also Romano. x. 10: "Hoyse stay they call on whom they believe not; And house stay they believe without a preacher. That is, Christ must first be preached ere men can believe in him. And then it foloweth, that the word of the preacher must be before the word of the believer. And thereupon, in a manner as the word is before the faith, and the faith maketh the congregation, therefore is the word then gospel before the congregation.

And again, as the apple is bare of its self, a reeceeth all its light of its sunne; even so are all mens hearts of themselves bare with lies, a receive all their unrighteous deeds in, if they consent thereof.

And moreover, as the darkens the sunne, no lightes, but conterpart wise the light of the sunne in respects of the light of the self, and lightned the apple, and you yett in darkness even to the lying heart of manne can gen the word of God no trouth, but contrarywise the truthes of God word of her selfe, and lightned the hearts of the believer, and made them trewe, and cleansed them from ies, as thou readest John ix. ye be clean by reason of the word. Which is to be understand, that the word hath purged their hearts from lies, from false opinions, and from thineyng evil god, and therefore from unconscionable time. And John ix. Sanctifie them God father, thoywot the truth, And the word is truth. And this thou fee, that Goddes trouth is vereth.

not of man. It is not true because man so layeth or admiteth it, but true. But man is true because he believeth it, testifys, and geneth wittwes in his heart that it is true. And Christ also faith him self John b. I recorne no witness of mine.

For if the multitude of mannes witnesse might make ought true, then were the doctrine of Mahomet trewre then Chri.

A Lo good readers, here have ye heard Lindalls Chapter, the matter whereof the beesten book that the wares of that sect are base and fabulacal ly maintayned, against mine amity were made unto this Chapter.

But note to the intent ye may your selfe judge, whether that sermon made such a heare out, they be accorded, if that reheare you one part of man amity. For this beginneth mine amity were made to Lindalls Chapter.

A Lo, he that receareth this, and heareth not chaungetocore, except him selfe he welcomed in the matter, may beone that Lindall in these words hod quitted him selfe like a man, and done more not quitted he solenly the obsercion to playlyng, and playeth therwith to pleasurably. But now when ye shall understand that never man was made to make this opposition to Lindall but himself, then that ye laugh to see that he walketh al alone and geneth himselfe a law, and in his myracle solucion, taceth alman and ban himself.

A I say in many of these, that church was then gospel in the world; and that the faith was taught, men were baptised, a makes say: the other sacraments ministerd among christians people before any part of the unrighteous sect was put in bylyng, and the rest was done by the word of God writen. And I for all these, and yett for here again, that the right sect which Adam hadd and suffet in the same sect the suceeded him such of as in this wyse so suffet the fue by mouth. And I hopp that this word of God written is at as great authoritie, as is the wyse of God written.

A And also that s church of Christ hath been, is, since he be, taughte is instructed by God and his holy Spirit with his holy word, and other wares that is to worthe, God writ with his word written, this word written, that they which will not believe goddes word but the purit in bylyng, be as plain inferest as they that will not believe it writen, thy goddes word taken by his authoritie of god that speake it, and not of man that utter it. And that is like suffet the theoret knowledge of the word of God written, as thears of the wyse of God written, they yeke neither the true nor the other to be the wares of God, but by the tradition of the church, which church at last growe to the wares of Christ, and the sect may have, and Saint Augustine declared, and Luther himselfe confesseth, the estraytly of the wyse of god hath many in the wares, teacheth, and the wyse of god, as it is to be taught.
A knowe, judge and discern the word of God from the word of man, and that kepe the church from erreurs, leading it in to every truthe, as Christ faith himself in the 39th Chapter of saint John's gospel. Whiche he didde not if he suffered the church to bee damnably deceived in taking the word of man for the word of God, whereby it should in stead of service to be done to God, faile in undeserving, and with voluntarie desire to the devill.

And therefore I bewed in my saede dyalogue, and yet the hinges byghghnete muche more plaplyth thewed in his book eaduites famouses boke against Luther, oys of which I toke it: that the word of Godde unwritte is of as great authoritie, as certayne, and as luce, as Iys wapole wriitten in the scripture. Whiche popunte is so fast and sure presch by the pope, that our saueour Christ himselfe, that neither Luther, Lintall, no. Hussyn, no; all the helte boundes that the devill hath in his basin, never betoche could, no while God live in heaven, and the devill lyeth in hell, never hereafter shall (barkhe they, batole they never to fall) he able to wytte it oute.

And that they be all as I tell you, to tible in this popunte, whereupon the sect of all they whole heresies hangeth (so, but if they bangith this one popunte, all the hinges is full beleue by, and faile as flate to affent as it were on all oblique heresies bynde) ye may fea a cleare proude by these wode of Lynvalle, whiche he hath sette to glorioule sodyrity in the face fronte of bys battale, as thyngye they were able to wynne the whole secte. For wheras I saye that the gospele and the wode of God unwritte was before the church, and by it was the church begonne, gathered and taught and that the church was before that the gospele that now is writte was writte, that is to wytte, before any part of the gospele was written, so, as for the whole gospele, that is to wytte, all the wode of God that he would haue you euowe, beleue and kepe, was yet never writte: they bejnge the whyngye that I saye, Lynvalle with all the help he hath hadde of all the heretikes, in Alman his two eye the re together, is yet in lych hilpage to able to matche therewith, that he so with shame enough sayn to to; geate that I saye the church was before the gospele writte. Whiche whyngye himselfe can not dende, and is sape to frame the doubte and make the obsepe, as though I hadde saye that the church haue been before the gospele, and the wode of God unwritte, whereof himselfe knoweth well that I saye clean the conturpe. And therefore god readeurs, haupung thys whyngye in yourselfe remembrance: take nowe the sayn to reade Lyndalles mydes agayne, and ye shall have a pleasure to see how fonsly he tuglith afore you. For nowe bys craft open and declared you: ye shall percewe that he playeth nothyng cleane, but fastly lyke a tuggeler that conquest his galles to craftsly, that at the table fytter them.

Loe good readeurs, here haue I nowe rehearsed you but a piece of myne answere unto that Chapter of Lyndalle, and yet by this one piece alone may ye clearly percewe, that all those wode of that sermon goe to farre wide fro the popunte, that they not onely doe nothing helpe Lynvalle (for all the labore that they take aboute it) but also the preacher of them taketh a foulere sallere then Lyndalle, in that the preacher tumblieth at the same flocke, and falles in to the same puddel that Lyndalle dide, and that after that he was warned by myne answere made to Lynvalle afore. For this I here you se, that this preacher in the first part of his wode does toucheth not the matter, but little and little he describeth thers by the exponsing of these wode of saint James, volunterate eis duethis no vero veridica, that is in englyshe Jacob: He hath willingly begotten us by the wode of truthe.

Powe be it the preacher engilisht it thus: He made us of begottit by the truthe of his wode. Whiche by wode after that he had expounded after by sons manneres, he conch at laste to that exposition, by whiche he expownded those wode in this wise, that god hath willingly by his wode made us the chyldren of truthe and of salvation. And after a whyngye of two note and marked therin, whiche I shall happily make you to marke well and see sometymes more therein hereafter, than the preacher theweth you there, he cometh to the poynes with whiche he be nowe in hande, and therein thus he beginneth. Here may you percewe also, that this secte maake agayne them that will sape, the church was befoe

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But now doe you godly readers, clearely perceive and see, that this preacher saith wrong. For while they, aganyst whom he preacheth, that is to wit, they that saie the church was before the gospel written, doe bothe the mane and plainly write thate the churche was not before that the gospell was in Goddes mynde, nor before it was preached and taught by mouthes, but onely before it was written in books, and that he cause why they do say and write: and put men in minde of that pointe, is because that the heretikes would make menno wars that Goddes woorde were of none authortie nor worthy to be believed, but if it were written in the bookes: now I saye, that lyth ye knowe godly readers, if they aganyst whom this preacher thus preacheth, doe menne, and saye, it was, as ye nowe se they doo, ye cannot but clearly perceive and see, that this preacher dresth in this pointe but labour to blind his audience, and methe nothing with the matter. For nowe this thinge hadde in mynde and confedered, all by mysunderstanding, which they took out of Linbales Chapter, that then beganne as cold, for what heare, or what one part of lyfe after this thinge confedered, have all his worordes that solowe, where in he lapeg.

It is plain enough that the church was not before the word, for Sainpte James saith the, that God begate vs throuse, the wordes of thyghte. If we were begotten by the word, then neede must the wordes be before we were gotten, or elles should we be begotten by the wordes, and the wordes be lyfe, and we begotten. If God begate vs throuse the wordes, we must neede grante that he that begatte was before that we were begotten, and he that begate vs, begate us by the wordes, then neede must the word be before that we were gotten. Now then if this worde were before we were gotten, how can we say that the church was before this word?

If I may in the churche, the church of lyne and stone, then it is plain enough that the wordes was before any suche churche was made. For we finde that it was many a day after man was made, or ever there were any such churche made. If ye yeane by the church, the universall church of God, the which is the congregacion of all chyrche peo-

ple. If you meane this church, and say this churche was before the word: then Saint James makest you an answer to that, saying: howe that by the word this church was begotten. Then needes must we grante that the word of God was before any churche was. So all this chylde the reason ye twot, whiche Linbales hath begotten hym, and whiche he hynged out of Linbales Chapter, and faisther it bypon Sainpte James, he it neuer so quicke in another matter, is yet in thyss as touc'h ye changed them aganyst whom he preached it, cleane quappe in the frauple, and brecete borne beade, whyle they aganyst whom he preached, face not preepe that the church was before the gospell, nor before Goddes worde, but onely saie that the church was before the gospell and Goddes worde was putte in writing.

And that his reason is dead, as I saye it, is, himself that preached it perceiveth, and therefore goeth farther and draweth nearer to the mater and fathe. Bye but some will not be content with this answer, but they will say that the church was before this word was written of any man, and it was amongst himself and allowed by the church, and so was this church before his word. Bye but yet I will say to you again, howe this word was written before the church was: bye and it was not written by men, but it was written by god our sauiour in the beginning of the world, as writeth Sainpte Paul, where he faisth to the Hebreues. Dabo leges meas et. I will gave my lawes (faith god) into their heartes in their mundes: I worte it. Behold howe god gave it them at the beginning in their heartes, and writ in their minde, and they perceiues his lawes written in their heartes in deede and in effecte.

Thus may ye see that at the beginning God wrote his lawes in their heartes, therefore must we neede grante that the wordes of god was taught to them long or ever the congregation taught it. For you see that by the word we were begotten, therefore the word must needes be before we were gotten, or elles howe could the word be begatte. So by these wordes godly readers ye see, that himselfe perceiveth that all his other wordes were not worth a ryse, because they came not nere the purpose, nor are they thinge toucheth them, aganyst whom he preached them. And therefore,
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A forse sayenge that Lyndalle is by myne aunticre therin proued a false, he goeth as ye se, farther the Lyndalle wente. But therin the neer he cummeth to the poynct, the moche proued hym selfe to go the father from reason. For whate reason hath hebat in arguynge against other, fayth but the same that they faile. 

Now all that ever he sayde in these woddes, say we against whome he preache them.

And we not only say the thinges that he faith nowe, that is to wit, that gods wodde was ere ever it was written, and that it was written in heares ere ever it was written in booke, but these be also things that we spesialy lay against hym, whose sayde Chapiter, this preacher wodde with these woddes defend. For with the gospel of Chrift and the woddes of God that are nowe written in booke, were all written in heares before the were written in booke, and yet wer at that time of the same strenght and authoritie that they bee nowe, we sone to Luther and Lyndall, and all suche other heretikes, that they also faile in that they preache truchthe, that menne be bounden to believe nothing but it be written in booke, for God is a blys liberite to gener his wodde into his churche even yet at this bage, by his owne mouthe, his owne inspiration of his holy spiritte sente thorin, and by himselfe abopynge ever therin, and at the preachynge of the churche, wrytethe it in the heares of the heares, as well as surely as ever he gawe his woddes to his churche by his apostles, and wrytethe it in the peoples heares at their preaching, at such time as it was yet unwritten in ane of the Apostles bookes.

And oner this, we tell them that the same churche by onelie which churche they nowe knowe which booke be those that have the woddes of god in them that the apostles and evangeline be written, the same churche I save doreth tell them, that the woddes of God whiche Godde will have be believe, be not all written in those booke, but some parte still remaine onely written in heares, as before the booke wrothe, they didde altogether. And we tell them that Lyndalle innt as well believe the churche in telling him whiche be those woddes of God that yet remaine unwritten, as he wareth, and must believe in tellynge him whiche be those booke, in where the woddes of god are written.

And therfore god readers, what thinges in this wodde could this preacher have deniled wosle to sayenge for the against me for Lyndalles defense, than those with whiche as ye see Lyndalle is most clearely confounded.

But nowe shall ye see, that this preacher perswied it well enough himself. And therafter, after that he bathe sette forthe Lyndalles reason, and dissimulated mine aunticre that I have made to it, and to before his audiente wrytethe a wyle in the darhe, where for lacke of sight of the matter they might feare howe he fell: he wared yet halfe werewer therof at laste, and soonwarb adaymed to, lest he were peradventure lyed, and faune woyde he therefore have taken of the matter, and ribe himselfe oute honesty, and therefore in conclusion he cometh downe to this.

Some peradventure will say, that the churche was before this wodde was written in bookes of paper and parchement and suche other thinges, and that the churche did admire them to be read of them, which they thought necessary to take on them. They will say that the churche was before this was done, yet what thing is this to the purpose, or what shall we need to frame arguynge of this matter? It is playne enough to all menne that hath eyes to see, cares to heare, howe the wodde of God was before anychurche was, and howe the wodde of god was written after it was written in ane booke or table, therefore what shall we need to dispute this matter? But god lora, it had not been written by heues of himes in those daies, howe hold we do in these daies, by which bryng forth the scripture of the in dede, and yet they will beware them in hande that it is no scripture, and if it had not been written in booke then, notwithstanding we may perceive how the wodde was ere the churche was, and the wodde begate ye, and not we the wodde, and also it was written after ye church allowed it to be written. 

Here have ye seen god readers, after longe wrestrialnyng with me, what lyfte this preacher make st to shoke the matter of. For sayenge that he can in no wyle defend Lyndalles reason, he would at last fain shake of the question. And in dede the question as Lyndalle framed it of hys owne fastyon for his owne advantage, is verlye frivolous and
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The church in any one of its services was before the scripture.

The churche any of God's words were wrytten therin, and that all God's words that were habitual, were entered wrytten, and that he is not to use them, but that he is at liberty to speak them wrytten when he will, and may he use us well to believe any woordes that ever he spake before, be it wrytten or wrytten. And that in all such thinges Luther and Tindal did, and all the hereticks, which, as I said of reason believe the churche as well when it telleth them, these thinges Christ hath by his own spirit, or by the mouth of his Apostles taught vs, as when it telleth them these thinges as a contrast by penne of his Apostles written vs. Now is this how to use, that it can never be looked out, but these hereticks or this preacher, can by plaine scripture prove vs that God hath caused all such thinges to be wrytten in scripture already, and ever that made a promise, yther that he will not speak any such word more, or that he will, where the least we take no displeasure with us, though we tell him plainly that he is it is not in scripture already, he shall wryte it in plow, or else we will not believe hym.

C. The vi. chapter.

And this preacher himself to wel describing that these poyntes is true that I let you, that he will say if he could prove it, because all such thinges are written already in scripture. And therfore though because he saith that I have in the last chapter of my book a part of Tindal's confusion, as I conceived the Tindal therein, for bare to account it for out in plain and open woordes yet he gives bys and suppose a proper distinction therin, I make but a fair guess thereon, in those words where he saith in the last end, &c. But God I say, if I had not ben wrytten by the Angel of the one of these, how should we do in these dayes, the whyche wrytte the scripture for them in dayes, and yet they wrytte them in botches then. But why I say, if it had not ben wrytten in holydayes, the holydaye of the church, and the woordes by which the church in the holydaye, and the woordes, and also it was wrytten ever the church allowed it to be wrytten.

By these woordes he doeth (though he saith it not plainly out) that souls should be thereof as anything which we be both in belief, the evangellists and apostles left in these dayes ought to wrytten. Which point if it could be known, would help some herebys well forth, but yet we have not so many as heretics would make men wone. For many thinges that they say be not in scripture, are set in scripture in dayes. As is for the sacrament of confirmation, and anointing, and holy orders, and matrimony, and the baptised body and blood of Christ in the holy sacrament of the altar. And for good woordes against hythe alone, and for holy woordes of chaustice against that damnable breech of stites that were numerus, and many such other bynges. And in all such matters the question is not of the woordes wrytten or word written, but upon the wrytten, and the right understanding of God's word already wrytten. And therein is in effect the question also no more, whether that in the construction and exposition of holy scripture, we should of reason better believe holy capte Antion, holy saint Ambyoclus, holy saint Ector, holy saint Nuns, holy saint Episcop, holy saint Cyriell, and the three Gregoryes of Orate holy saints Alphons, and holy saint Gregorpe the Pope, with all the other holy doctors and fathers of the faithfull doctrine on the one side, or else on the other side, who to God, Luther, and Lard, Barns, Huskin, sc Swiningus, Sawterhert, Tidal, George Joy, Duncheius, Bain, Baifield, Pyton, and Couragey, with
The apology

A brother Bpt, and young father Frite.

There would be noise between these two forces no great while in the choice (as I thinketh) if he that should chuse how ye wryte.

And in such matters this is the great question in deth, which thing any of these favours dare despise, and wryt an affirme, that in the construction of the scripture they have yole in haly doctoris on theys side, let at these heretikes, and at that bearis them faavour, bynde out among them so muche as one of the old holy fainies, that so did confute the scripture, as now these newe heretikes do for wedding of Wones, Freres, and Mannes, why che the whole catholiche churche all theys sinte hundred yeare, before these latelie heretikes been ante have ever more abhorsed and holten for abominable, let these be heretikes I say, nowe bynde out among them all, my ono of the old holy fainies, that sayd the breach of these force was no lyn, then and I content they say that all the remanant be whole upon theys part in all the remanant of all theys plogoned heretikes.

But on the other side, if they cannot hameber them al fine out as much as one old hol man for their part in this point in which we can byng many against them; then must thys never conside, that in the construction of the scripture (for as muche at the least wife as apperet al to this point) saving the undouted faith of the whole catholiche churche full sinte hundred yeare, together agayne these bowebreakyng theren (whyche thynge alone futtelth for their full condemnacon) els standeth all the question but in this, whether of y twain shoul they in the position of haly scripture be by reason amonge the unlearned people better doctoris and fainies, of these newe wowed Wones and Freres grascille apostatases and heretikes.

And then little no good Chisten man can dothe, whethere parte is the betere of these twain, no good man canne there aboute (ye see well) but that these newe doctoris, Luther, Lambere, Cindal, Hybe, and Swingleis, with all their adherentes, be plain abominable heretikes in this one point at the leste, whyche pointe while it is so haimess and full of filthy beastlynes, I dare be bold to say that neither hath that man not that woman any respect or regard of any clene

ness of bonnest, that can with favours bowe to sere their books; but they at first forswear and abjure the defence and maintenance of that insidious sacrilege and serge beastly bychery.

The bl. chapter.

It now to returne to the point which this preacher would coyntruly colour in his said words, and would make it seeme that the popsilis and evanclises had written and things that God bindeth us to believe, where he saith. But good God if it had not been written by them evangelises in those dyes, how should we do in these dyes the which byng forth the scripture for them in deth, and yet they wyll by the Inches it is no scripture and if it had not been written in bookes thes.

These loydes seeme to be unknowne, either in the principal booke, or in the c odpowied. For I thinke it would be, if it had not been written by the evanclises in their dyes, how should we doe in these dyes, in which we byng forth the scripture for vs in deth, yet they beare us in hede, it is no scripture. Howbeit howe seuer his wordes were in deth, he needed by them as ye see) to shew that there was a necessitie whereof God couched all necessaries to be putte in byp cing. But unto that point as I have all ready made anuerse unto Cindal in the construction of the things that y church teacheth for necessary, and saythey are Gods words, at those I mean why these heretikes fayre be not specified in scripture, and that therefore they be not Gods wordes; no any necessary trueches, but false incensios of Satanis (as Cindal saith) damnable deuices of menne (as Barnes saith) this preacher yet can not denote, but hepe have suche things ben in remembrance and obsered this thousand yeare, we twelue or thirtene hundred among Chisten peple, yeas and as longe as the gospelis of Chisthe hath ben written, and happilye somewhat before to, as may be gathered of old ancient writings.

Howe be it thynge it were some where left shall little force for the matter. For if they may abyde by any meanes in rememberance a thousand yeare, by the felse same meanes may they abide in remembrance another thousand to. The felse thes folkes saith that these thynges being so longe preferred and kept in remen
The Apology.

...on the other side, that these things have not been preserved by God among the Chosen people, but are false copies, and have all this long since been kept either by men or by their tradition. Yet God is as strong and as mighty as man, and as true and upright, as solid and sure, as the truth of all things. And therefore I see that the things which they have been, in keeping of such things, God could as well do in the keeping of true things, and needed to the keeping of no more scripture than they.

And thus good readers receive these things as the reason of these preachers, where Lord is laid against me because, that God did not cause all necessary things to be written in scripture, because that else they could not have continued in remembrance, this reason I say pese can not hold. For these things have continued as long in remembrance, which things themselves lay not in the scripture.

For where this preacher protesteth the necessity of the putting of all things in scripture, with a figure of apostrophe and turning his tale to God crying out: O God, lox, if it had not been written by them, it is as those as, the thing of the scripture for them in deed, and yet they will bear them in hand, that it is no scripture.

These words so prove plainly for my part, that there is as great surety in the word of God unwritten and taught into the church by the spirit without the scripture as in his words written in the scripture. For who so believeth the church, will grant both, and so believe not the church, will not believe, as these preachers here faileth himselfe. For he knoweth not which is the scripture, but by the scripture the church. And therefore when he sayth: I am known by them that men now a days if we lay them to the scripture in deed, they will bear them in hand it is no scripture, verylike if it happeneth (as it happeneth often) that the preachers of these sects do lay so thereto for them very scripture in deed, which scripture maketh not for them in deed, but some false glosses that they give the scripture in deed, there will the true catholic preachers saie, that they abuse the scripture in deed. But they will never say that the scripture which they brought forth is no scripture in deed. For that way both none else but these heretics one else, no they can not at all say that there is any least of line, that ever themselfe haue taken for scripture hitherto, but the catholic church of whom they learned it doth affirme the same. But on the other side there are some parts of scripture, which whole catholic church affirme for scripture, which preachers yet these heretics affirme for none. As for example the false false fable of Saint James, which this preacher made that seremonypot, which psett frete Luther, and frete Warnes both, lette not bulby to denye for scripture, because in many places it descreeth their heretics. And yet is ther ener an heretike of them for all that, but where it may serve to some to prove his purpose, there will be bring it forth for saynte James owne, and synde no fault therewith.

And thus good chiften readers here have I somewhat shewn you how little cause the heretike have to boast that piece of that fesme, and say that it hath well defended Lindale saie chapter, and clearely confounded me in that part of my confutation. And this saie I shewed you somwhat the more at length, because it toucheth a poynite that is esyther for the maintaining or confounding of manye great hereties a very speeiall haue.

The third chapter.

But as for the preachers other pieces in the beginning of those woode, I have lefte passe by toucheth, where he saith: He hath begotten by the wood of this tree, even as it pleased him. Butke that Saint James saith euene as it pleased him. If we were begoten and made
The apology

A even as it pleased him, there was it not done as it pleased vs. And againe if we were begotten by him, then could we give hym none occasion to love vs. For why we came of him, and not we of vs.

These words good readers have no great harme in them at the firste face. But they aluide unto certaine woode of Lyndall, with where he argueth against me, because I saye in my dialogue that manne make with hys free will by good endeoure of symelf, be a worker with God toward the attaining of faith. Against where sayinge of mine, Lyndall (as I have hewed in my secund parte of Lyndalles consutation, in nochage of mannes endeavoure toward the beliefe, and in learninge that manne shoulde capture his understandinge, and subdowe his reason into the service of faith) aunfreeth me with an exuous exclamacon, and crieng oute upon my selfehelpes and folly, sometouh in his high spiritual sentence after this fashion:

God holde thepillie in slethlyfe reason, the will hath none operation at al in the working of faith in my soule, no more then the childe hathes in the getting of his owne father. For saith Paul it is the grace of God, and not of vs. By his owne will we are a true cause of an apparant cause why, ere my will have any woorking at al.

The pece of Lyndalles tale is seymeth, that this preacher doth alude. And he couertelle layeth as ye see, the reason that Lindall layeth for it, of the begetter and him that is begotten. But he layeth not the authoritie of Sainpte Paulus as Lyndall bothe. But he layeth the woode of Sainpte James, where he hath here in hand. God hath willinglie begotten vs with the woode of hys owne free will. And specketh for this purpose upon this woode (wyllynglye) and argueth thus: God begetter vs wyllynglye faite here Sainpte James, that is wytte, after hys owne will, and as it pleased hym, ergo he bydde not begetter vs after owne will, nor as it pleased vs.

This argument hath this preacher underpoped and enforced, with interpreting of the woode (wyllynglye) so that is the woode of Sainpte James, which woode the preacher strengtheareth here with, after hys owne will, and as it pleased himselfe.

And yet neither that woode (wyllynglye)
Theology.

The true faith to make God the token of the water as an instrument also to the same purpose, by the like means of obedience on the manner part in subduing hymselfe to that ascension, so the fulliyng of Goddes commandment and obedience. 

Hosea speaketh, that further answer he made by these woordes of Santa James, who saith to thee, let hym reeve in my spirit the parts of Lyndales constitution in the answer unto Lymbales preface, the number, lett, and than seteth this to it, and he saith, that neither Lymball there, nor hym speaketh here, makes it by the manner of exponyng these woordes of Santa James, whereof himselfe muche woteth, how bet of trouble, the thinge that goeth nearer to the purpose against all the woordes of free will, and all endevoure of man toward the attaining of faith, is the authority of Santa Janie that Lymball bringeth forthe, whereby the prelude of self he not. And the reason that he layeth by sample of the father and the sonne, whereof reason this preachers thought somewhat of to say unto hymselfe, he saith that it will not serene, yet somewhat repeated here by these woordes, where he saith, And againe, if we were begotten by hym, then could we not give him no occasion to love us, for why were came of hym, and not of God? Ob these woordes he meaneth the thing that Lymball adjoyneth where he saith, The will hath none operation at all in the working of faith in my soule, no more then the childe hath in the begotten of his father. And of trouble Lymball and hym preachers saith somewhat, if in the spiritual generation the man that is begotten was ever more as farre from all woordes of will at suche time as God goeth about to beget hym by faith, as is the childe at such tyme as his grandefather goeth aboute by nature to beget his father. 

But now on the matter first, in the generation at the begotten of his father, the somne be not yet to muke as a chypde, nor hadie no wyl at all, and at the tyme of the spirituall regeneration of hymselfe, be that is begotten had to be more then a chypde, and have the exchanging of his owne wyl, and for the chypde the begotten in his owne name, whyther he wyl at Godes calling to sayth by reade, preache, myacle, and suche other occasse, with good inward motions added also thereto, saith the spirit, and walketh and worketh God by captuynge of hyss owne understanding and subduinge of hyss owne reason, into the ascension and beliefe of the tyme that he shall be more borne, and by laying upon the continuance of Goddes gracious help thereunto, and thereby come into the seruice of sayth, whether he will elles receive Goddes good and gracesom motion, and resist it, and is the gree of the getting of the gifte of sayth. See the manne (I saie) be at the tyme of hyss spiritual begettiing in this case, as overse manne that bath at the tyme age and disc of reason is, than is thys sample that Lymball doth there purue, and that thys preacher doth here relate, of the chylde at the carnall byth of his father, muche lesse lyke the manne at the spiritual birth of himself, then is an apple like unto an oyter. 

Hosea be it good readers, because the brethe blame my bookez for the length, I will make no longer argument of this matter here, so in these fewe woordes it appeared meetly well. 

But if any manne mynke hymselfe wylth this not yet fullie satisfyed, then hadie he neede for thys contenation to see the matter handeled somewhat more at length, And who so therefore listeth so to doe, lette him readie in my foure bookez of Lyndalles constitution, whyche is in the stille bookez of the second parte, in the chapter of the matter and order of our election beginning. Ifs lyke in the leaue that is marked with the number c, and then will his owne reason fineth hym to see howe farre the matter goeth, which if he readeth, I dare boldie promise that he shall there find suche tynges, as agaynte Lymball and thys preacher bothe, Hall as for thyppin in all reason be sufficiens to satisfie hym. 

But now if thys preacher wyl peradventure saie, that of hyss woordes in both thes matters I have myple refuseth him, I am ready to hyppyn for the my cope, and the name of whome I hadde it to. Ob elles I shall make bym a muche taller offer, because he may peradventure saie that secon himselfe, but that some of his audunce bytynge of broach moote as muchy as they be, be approyned upon the hearpyn, ponde byinne by hynyn, and managled for lacke of good remembre;
The apology

A letter hymnps this annswer of mynes
lens (yt it happen to come into his hand-
nes) wypre his owne wypes hymselfe,
not onely as wel as he then sodenly
spake them, but as well also as he canes
with longe latitoure make them, And
when he haue done in them the best that
evver he can take whosel he will to, if
he make it so as he mape therewith a
noide and rebell my confuting of Ly-
ndall in those two popnetes, that those
woodes of his heros touch, then dare
I be bounden to soffretse hyt sandle,
and lyue in Antwarpe and be Lyndals
mane.

The distinction of faith.

How be it, that in the matter of mannes
endeavour toward the attayng of faith,
by walpyng one wpyth God willingly
after that God haue presented hym
wpyth his grace, by calling on hym and
gracing hym occasion to come towardes,
lyue brother thynke to sappe and aweke my lyfe in the place aso
remembred, by the distinction that Lin-
ndall hath learned of Philippo Sward-
erthe, and brynhettly sohad againste one
of hyppycal faithes and feegaethyshes
(whiche distinction byppers of the bre-
thren and systerne haue in their mou-
neth nodwe, and therwith sowadamente
call a myft befor euernemen senp,
and make them adaned to: the tymes that
never heard oft before) he that would
lynde awaye wpyth thyss bylyncier,
shall nothing awide my confytuenge of
Lyndall in that place. For it hyss
 distinction be true, yet bypper Goddes
gracios prysenent and stder calypenge
byppers, I saye and there proue that the
willingly endeavour of manne in solos
booke, helpeth to the attaint of every
manner kinde of faithes, and procreat
the progresse and increace of grace to
the perfittinge of that true faith in manne,
and manne, whiche God sritte be
ganne in manne by Goddes owne prys-
encion wytthout manne, but in them
that bave age and discretion, beth not
to finishte and fullif it wytthout manne,
but whan manne reseth (except be
menede and tournes) elles God leaueth
finalyse his owne good bonge wypes
befinisteed. And therefore faith the faiths
Assume to every manne that bave the
of reason: Yet that haue created thee
without thee, both not impriyse thee
without thee.

And yet for farther conclusion, be-
cause I here saye that the same distinc-
tion of hyppycal faithes and seelynge
fapthe, glystereth noise to gaply in
the betherpis eyen, lette they prin read my
constution chapeone.

O: because they call that to longe, let
them redde but the secounter book of
whiche is entittled the defence of the sec-
ond reason against Lyndall. O: yt they
thynke that booke alone to longe, lette
them leaue a great parte of the booke,
and beginne in that leaue that is of
the leaue that is marked wpyth the no-
ber of ccccl. And then if they canne
not forbrey burning abise and endure to
read it uppe to the ende, I bave be bolde to
warrant, that they shal finde the fame
gape golden distincion of hyppycal
faithes, and feeling faithes, founden stic
by Philippo Swarderthe which lyke as
S frites besim hath named himselfe Ca-
colampadius, hathe made bps name
nawe Pelaonct. This distinction I
saye to made by Pelaonct, hall they
see to boughete in there by Lyndal, and
so ette forth, and furthyled by the
learning and laboure of them bolde,
that it commet to suche palle in con-
cclusion, that no parte of all Lyndalles
tale is brought to more Sanefull con-
solution.

But noe the brythens lypwll (where
any good catholique manne proun-
keh them to redde the place in my boke)
annswer as dines of them hane done
ere this, to suche good catholique folke
as prounched them thereto, and offered
to redde it with them, and thensupp to
trye betwyene theym whither Lyndal
or I bave better reason on our parte:
The brythens bave hyppyc boopyss offer
bromen at lache thereto, after greate
creases made of Lyndalles parte, wypth
great contempte of myyne annwure be-
fore, and have annswered that they wol
not myespeterminate them se in reddeyn
of myyne annwure, they see Lyndalles
tale to sure.

None of tronthe thys haue bote a
good annwure and a reasowel, yt
when they were saffin in the true cath-
olique faptbe, they woulde thus have
annwered any such as wolde haue
aduysed them to redde in Lyndall, and
searche therbe the faithes of all the bo-
cke Sarpentes and of all the whole capvs
of Christendome thys systerne hundred
yrds together, were true or false. For
that there a thing wheresof it were a
dyre transe to doute.

But noe they that are dode from
the faithes of all them, of whose faptbe
there
There was no cause to doubt, and are fallen to the faith of a few faithful souls, false apostolans to false wedded monks and nuns and the false disciples: if they make them false in their doctrine, that they refuse to reader the things that are written for the confirmation of their errors, every good catholike man that doth them see, may with good reason tell them that they do not cleave to these foolish heresies; for anything that they think to say, but because they would have it were truth, whether it be or no, and that they believe they towardness, herein verpe plainly, while their hearts abhorre and can not abide to read any books, by which their owne conscience guilteth them that they shall find their opinions plainly proved false, and their arche heresies plainly proved foolish, for if they hoped the contrary, they would (I warrant you) be thermeske the fire that would call other thereto.

Thus much for; this symple subjecteth to this pointe.

The ir chapter.

Owe come to the theme that say Handoir Lincall and Frythe and Barns on goodly and with uncomely woode, calling them by the name of heresies and fools, and so to be them in woode, as though the men were neither wise nor learning, where as it can not be verped (they saye) but that they bee such as every man knoweth well, have both.

As for witte and learning I no wether lapes that anye of them have none, nor I saye no father but for all the matters of their heresies. And in the treating of those, they bewe a litle write or learning, either, that the more they have, the more appear their feeblenesse of their parts, and the falsenhood of their heresies, if they have anye greate wittte, or anye great learning in decere, and thus for; all that, in the defence of those matters of such foolish handlyng so shamefully confound them selfe.

Proebe it of berye truth, God upon foolish thesas as hanyng wyptide and learning fall mispatly from faiste, to falsy hereyf, thweryt hys way, the and insigniation byth a noze bengenenace in some parte, than (as some doctours saye) bee bothe upon the dryell hynelfe.

Fox (as dyuerse doctours holde apponson) ye sibes beec fallen from grace, and therefore have loste they glory, yet God hath suffered them to keepe theys giftes of nature full, as byre, bewere, strenghe, agyllyce, and suche other lyke.

And ather Alphonse the Spagnithe fered talde me, that the dryelles beed no suche defourned cupylly sauced creatures as menne imagine them, but they bee in mynde powde, empyse, and cruel. And he saide me, that ye I woule see a verpe righte image of a mage, I shold no more but even looke upon a verpe saype woman that hath a verpe lyide beell cursed mynde. And when I helde hym that I never sawe none suche, not will not where I might anye suche lynde, hee saide hee could lynde fourc of huy, but I can not believe hym. No verpe no more came I believe that the sibes be lyke saype lyede woman pf there were a npe suche. No as the woode is, it were not good that yonge men shold were so. For they bee so full of courage, that were the sibes neuer to curtle, if they thoughte them lyke saype women, they woulem never feare to adventure upon them ones. No to saye the truthe, no more can I believe neither, that the bempned sayites have all theye natural giftes as whole and male, as partite, as they hadde before they fall.

But forelye ps they have, than (as I saye before) God hath on Jypneall, Barnes, and Frythe, and thole other heresies, mocely beheld his bengenenace in some parte, then he beode upon the dryell. For in good faiste God hath as it seemeth fro these folkes taken awat the best part of their wyrtes.

For lyke wynde as they that woule have hynded wynde the owge of Babylon for thermeske agaynste God, hadd suche a Toppe thowen upon them, that toadayne ple nother founde what another sayde, forlye, so God upon these heresies of sure wynde that go blynde shembre to heape wynde to the sky theys founde stylye dunghiill of all side and newe falls synchrynge hereles, gatherd wypte together against the trewe JESUS. cathe
Acatholike faith of Christe, that himself hath ever hitherto taughte by true cate

The apology

Acatholike faith of Christe, that himself hath ever hitherto taughte by true cate

thou the Apostles went about to preach the true faith, sente downe

hys owene holde spiritte of Untyte, conce

cude, and trueth unto them, with the gift of speech and understanding, so

that they understando euerie manne, and euerie manne understando them,

hath receaued hys and sent among these heretiques the spiritte of errour and ly

ringe, of speecode and of opulson, the damped divine of hell, which do entang

leth thye tongues, and so distirmpeth thye braine, that they neither unter

stand and well one of them anothr, no a

ny of thym wol welhylfe.

And this is that I here say, who so list to reade my bookes, hall symde it to trewe and so plaguynle pouned in man

nye places, that he shall well see and say that this is the thinge which in my wri

tinge grewent this blessed betterheade a little more then the lengthe.

And therefore where thye symde the saunte that I handle these folke to soule, howe coude I other doe? For while

they declarre and showe they byprynge to be suche (as I needes modye, 2 leaues

the moode necessaire points of all the matte bintoucht) it were very harde for

meto handle it in suche wise, as when I plainlye prove them abominable heretiques and against God and

his sacramentes and Saints ver blin

phemous fooles, they shoulde wete that I speake them saunte.

But then they saye that the pacifier, whiche wytch of the conjunt betweene the spiritualles the temporally, cal

leth no manne by no suche names, but speake be neuer so euyl or anay, he can per
vbe his woodes in faire maner, and

speake to ech man gentelly.

I canno not speake nape, but that is very trouthe. Howe be it euerie manne hathe not lyke wytte, not lyke inuen

tion in wrightinge. For he findeth manye proper wates of bitteringe euyl matter in good woodes, whiche I never thoughte hys, but am a simple plagne hynge, musche lyke the Paeiconyse, for

hymne Plutarke wytcheth that kyng

Philippe they maister made a reasonable exercyse.

For, when they were in the warre, some of their enemies hedde from thyme owne hynge, and came in to bing Philippwes servic against their owene count

tree. Whome whome the Paeiconyse fall some times at woodes (as it of ten happeneth amongst Soulybourys) the Paeiconyse in lykke woulde cal

them tragedors. Whereupon they complayned to kyng Philippe, and made the matte saue and graven, that

where as they hadde not owena lef the owena natre countrey, but bydde also fighte against it, and helpe to destro

ye it, so the loue and servite that they bare toward hym, hys owena people lette not in anger and in despyt to cal them

falle tragedors. Whereupon kyng

Philippe aunswered them. God re

lawes I praye you bee not angrye with my people, but have pacience. I am foy

that their matter is no better. But I

wylke knowe them well enough, their natre is to plain, and their bittersanne to rude, that they can no cal an horse

but an horse.

And in good faith, ilke those good

folke an I. Fo thoughte Lintal and

Fritho in their wrightinge, cal me a poete it is out of their owene countrey, undefincked on my part. Fo I canne neither so muche poetry, no so muche cetho

rique neither, as to symde good names

to euyl things, but euyl as the Pae

ciconyse could not cal a tragour, but a tragour, so canne I not call a poete, no no euyl, no an heretique, but an heretique.

Some of the bretene sayde, that I

shoulde at the leaste bypse cal frere So

renys by the name of Doctoruz, because he was authorized and made a Doctor of Dincu by the Universitie. But one aunswered me to that, and sayde

that name was given, to ferse for that anay in which he was meete to teache, and notowe when he is meete to teache, but is by the church for fals teachinge to bode to teache. But then unto that one of them aunswered a garve and asked, why should I then cal him Frere pl? while he is nowe no longer a frere, no more then a Doct

our.

But unto this I could bettythe them tell some resoun of differenge. Howe be it rather then to make thys booke ouer

longe, by holdinge a probleme upon euerecthe. I halke contente like as in

frede of Doctoruz, menne cal him her

etique, so in frede of Frere to call him the other name that euerie manne cal

the
Theology.

Let all those that be runne out of religi-
on. Lo there haue I fallen on a sayle stru-
gure unboare, that is I rouse called pe-
riphals, to bobbe the foule name of a-
possata.

But note these good brethrene that
sowt the saute wip me, that I speake not
faire but the holy prophets of
thes, be so eall and indipenent, that
in them they spnde no saute at all for
there adhaunable enemyts agynnall
so many other honest honourable good
and ferius folk, nor for condem-
nings for damnd and heretiques the whole
catholic churche of all Chiste pe-
ople except hezetiques, bothe spirtuall
and tempozall, secellar and religious

But then the good brethrene excuse
them and saye, that they write against
none but only theim that are nooght,
and write but againt their bices.

But this wip swill defende them,
when Barns wrot against the whole
clerge, and Eppnall sapte ezpells-
lye, that of theym all there is neuer
one good.

And so they wyte not to muche a-
againste pompe, and pyrde, and gollot-
nye, as againste watchpyge and prays-
enge, faltenge, and yopfull poverte,
and all these thinges in good religious
people the heretiques aborre, and call it
but bipocrisie.

Then ryplye they not so soze in woop-
des agynste the lay people, but as faire
as they flatter them, to make them
enemies to the clerge, yet they dampe
them all to the pydle, bothe them sel-
es and they thachers, and they graud
fathers, and they grandthachers great

For they saue that thy sayght hund-
dred peare the all the corps of Christendom
haute bene ledde oute of the ryght wage
from God, and have lpyed all in idol-
nye, and dyed in tempoz of the pydle,
because they have done honoure to Chis-
tes krofe, and prayed unto Saynites,
and renuered then religions, and hon-
oured then pynges, and bene bap-

Fed in lpyne, and taken Patratymone for a sacrament, and bled confesson,
and bone penance, and times, and pras-
ed for all Chisten soules, and bene a-
rapled in theyr deathe bedde, and hau

taken theyr bourfell after the rite and
vage of the churche, and hau feate more
by then that then they bourd be, and

believed that it was a sacrifisce, an holf,
and an oblacion, and that it shoude be
theyr good, and hau believed that ther
was neuer breade nor wyne in the
blessed sacrament of the aultere, but in
beade of breade and wyne, the brede bo-
dye and blode of Chiste.

All these thinges saye Eppnall and
Barns bothe, be brede false beliefes, and
greate damndable synee in the pydle,
and to dampe they to the pydle, the
whole catholique churche, bothe tem-
pozall and spirtuall, and (except he-
retiques) leave not one man for Goddes
parte this yghte hundred peare pafs
by theyr own impectation, and of truth
theyr false heretyses were trewe, not
in the touter seven hundred before that

Nowe whan that agynnste all the
whole catholique churche, bothe that
nowe is, and that ever before hath bene
from the Apostles dayes hitherto, bothe
tempozall and spirtuall, laye mene
and religious, and agynnste all that
good is, Saintes, ceremonies, seruice
of God, the brede sacramentes and all,
and mose agynnste the bole, that is to
wyte the precious boode and blode of
our Sancour hym felle in the bole sa-
crament of the aultere, these blaspheme-
nous heretiques in these ungracepese
booke to bilanoulye teles and trile:

These were not a mame bene you brede farr
overseign and worthe to bee compted
uncouterples, that woude in wytinge
against theyr heretices, presume to
grate reuerence to rehearse theys
worthipfull names.

Eynge of theym bie theys woode
at theys pleasure, as supul and as while-
ous as they lyfe agynnste felle.
I am contente to socheate anye requip-
tynge thereof, and guef them no worlde
woode agyn, then if they speake
me saypte, nor byngf theym felse to-
ward all other folke as they bie, saye:
ner woode will not gyne them them
if they speake me soule.

For all shal be one to me, or rater the world the bet-
er.

For the pleantaunt ople of hezetiques
casth byppon myne heade, came des my
mynde no pleasure, but contrarywyd
the world that suche folke wyte of me,
so hatered that they beare to the cath-
olique churche and fapte, the grete
pleasure (as so myne owne parte) they
 Dee me.

But
The Apology

But surely their railing against other, I purpose not to bear so patiently, as to forbear to let them bear some part of the language as they speak. How be it otherwise to match them therein? I neither can nor think I would, nor will neither though I could, but am content (as I needs must) to give them therein the measure wherein to match them, were more rebuke then honesty.

For if they excute their mean, and say they speak envy but of envyings (for to call they good works of pence, and so call they the ceremonies among heresi and sacraments of Christ's church) aunts are envy works.

I answer them plainly that they speak whereunto every man will testify that I have troth, for those things be good and holy whereby they rebuke and call mean. And I say further also, that by the excuse of them, they make my excuse to, in the things wherein they be dure content, that is to say, where I somewhat sharply rebuke wedding of fezes and annies, whereby things be as all the world's votteth, beastly and abominable in deed.

And also of they will excuse themself, and say that as touching cunning, they rape against none but such as be lewde and noughted: to say I answer them that in this thing they lie. For they rape against all. And some they call noughted by name, whose specially good name, shall have recorde and wittynesse of all good folk that know the them.

Secondly I say further, that by this excuse of theirs, they make needes excuse to, what I rebuke themself.

For they be well and openly known, and convicted for heresies, which is ye more well the worse empe that canne be, and that for hereticks of suche a manner sorte, as is the worst kynde of that empe that ever came out of this Kingdome.

Hence be it I am yet content for all this, to fall at some reasonable composition with them. Lette be take this dispose between vs from hence forth; they of them, like as I do not allow, but obside incontinence in sacred professt pernices that have beowd chastitie, so lette them confesse, that they selle abate all the beastly hyeretick marriages of sonkes, feteres, and unnes, and of all fere as have into God and prompied and holde the contrary.

And than (the all our matter is onely of the fathye, lette them to beare in stede of reasoning to fall to raplinge upon other mennes livinge. For thereby hye-enge for the matter of fathye, they furthe the onte they: proceed with yngye, while the fates of some, they wolve yge to all.

For they will not (whiche were the best) rebuke they false heresies, nor will not (whiche were the next) be heretiques alone themse selve, and holde their tongues, and be yll, but why needes be babeling, and corrupte whom they came: Lette them vet at the least wise be reasonable hereties, and do they not, and write reason and leave raplinge, and than lette the heretique findeth the faute with me, if I be them not after that in wooddes, as sape and as mynde as the matter may suffer and beare.

But this way will they never take I wene, for than they see well that they disciples will never have halfe the lucre to looke upon their books, wherefrom they should finde but a poore feast and an enuell besell dinner. For in their heretiques onyse railing flaneth all their rewel, both taken with onely raplyng is all their rest rapyng, meanesse, and all their pots leafe ned, and all their pot meat spiced, and all their mauneyes, and all their waters, and all their pyre aconame.

The r. chapter.

Now passinge over this point, I come to this that these good brethren sente, that they pleas not to reade my books, fo I am suspekte in these matters, and partial toward the spiritual.

As for suspekte, if I be nowe suspekte the world were wast of all a newe hynde. For menne were wont to call those folk suspekte, that were suspets of heretises. And thus is nowe a newe hynde of suspets, if menne be nowe suspekte of the catholique fathye. And bee it in that suspicion am I glade to be fallen, and purpose never to purget.

Now as touching parcialityte by pon my parte toward the spirtual, I marneille whereof they gather it. By selke am perdes a tempo zall manne, and
And by yowple weddbye are come in the case that I canne never be priest. And as for all the landes and fees that I have in all Englande, beside fylke landes and fees as I have of the gyfte of the hynges moste noble grace is not at this hyde, nor shall yowplie my mother in labur pruethe (whome lyke and good helth I praye God longe kepe and continue) woot the pearlie to my lynghe, the summe of fylke pounds. And there of have I some by my wyfe, and some by my father (whome soe ure Loyle allplace) and som have I also purchased my selfe, and some fees have I of some temporall menne. And then mape every manne wel gese, that I have no berpe greete parte of my living by the clerge, to make me berpe parcyall to them.

And ouer that, this that I trust fis, that all the pearlpe lynghe that I have of the hynges graces fulsome gese, I have not one gote by the meanes of wills spirituall manne, but farre above my beserlynghe have habbed, onelye by hys own singular bountie and goodnesse, and speyall favoure towards me.

And berlye of any suche bescorve fees as I have my lynghe at thys ryne of any other, I have not habbed one gote granted me of the first wrothe, or were aboute to ywrote my daphone, and this was very well the first wrothe that I wrothe in tehm maners.

But then yafe the brethrene as they holy father wryteth, and tellith also by-wyers whom he talketh with, that I have taken greete rebours in reypye monny of biuers of the clerge for making of my books.

In good faithe I wol not yafe nape, but that some good and honyable men of thym, wolde in rewards of my good wyll and my laboure agayne these heretikes, have gypen me monye more then I ywrothe, or could be treue. But I dare take God and thypm also to recorde, that all they could beuer fyeke me wyth one penne thereof, but (as I pleynelie trowe them) I would rather haue caste they money into the Compas than take it. So al be it they were as in beeve there were, both southe amene and honourable, yet looke I for my saulte of God that is theys better, and for whyle I take the laboure and not fytethes.

And if any of the brethrene belesing their holpe fathers, hyrnes as some of thepy say, that I have more auentage of thes matters then I make soe, and that I seere not so little by money, as to refaise it when it was offered: I will not suche dispute with them longer upon the matter. But let thepy belieue as they yfiske, yet theys and I be bolde to yafe for my salte, all thepy sey theysoulde call me Pharisee, for the bate and Pelagiane for my laboure to, that haue bade to ouer they rehen me.

I am not yet suflse to bertellese, but that of my owne nature callly by polopon without any special peculier help of grace thereto. I am both ouer pounde and ouer louthefull also, to be yyyed for money to take halfe the laboure and businesse in writing, that I have taken in this gese since I began.

And therfore cause of parcial favour to the priestes persones have I none, more then bathe eyere good Chyrfen manne and woman which is of beethe the bounden to give honour and reverence unto that holpe sacrament of ouer, with whiche the clerge is specially conseruete and dedicate unto God.

But where as the brethren say that I am not indifferent in the matter, ther in beeve the thinge that the saydome doe, that is to wrighte yaffo the truth. For if they call the matter either the ype of the person, whiche I taketh for the matter: yet therein am I not indifferent in beeve betwene a temporal manne and a spirituall. For as for me, I holde it mony more demeuable in a spirituall person, then in a temporal manne. And as for berue, egall be treue. I holde it yet mony more of it happen in the temporal manne, then in the spirituall, because thoughe the thinge be treue, they be not egalllye bounde thereto. And therefore if they take tyes for the matter, in this wyle I am not indifferent.

But if they take tyes for the matter the thing that I take for the matter, that is to wrighte, the true faiths and false heretikes, then am I muche lesse indifferent. For God kepe me from being indifferante in beeve thereto. For as muche good manne is bounden betweene the faith and falsheb, the catholike church and heretikes, betwene God and the brethren, to be parcial, and plainely to declare hyrselfe to be full and whole upon the same side, and cleere against the other.
But elles as for any parcell favour that I heare to the clercke, where by doe these be thene preyde to? I never repaire that they were all sauteles; no, I never excusd their faults. And when I dyde, lette them rehearse of my wyses, theynge some place at the estate, lette theym tell where I commande pompe and pyyde, where I people auarice, where lechery, or forbe other thing.

Those that bee spirituall perfections by profession, and are therewith carnall and wretched in their condition, haue never beene sauntered by me.

When I was stiffe of the kynges counsaile, and after hit under treasur, and in the tympe where I was chairman of this place, it was meetely well known that manner of favour I bare toward the clercke, and that as I loved and honoured the good, so was not compel me to in proмышlye or the correction of those that were nought, nayong to good people, and laundrous to theym own order. Which sorte of pieles and religiuses running out of religyan and falloute dete and errour. And in this pointe founde I thepl zynanarye so well mynded to theym as demeint and correction, that they gau me great thankes therefor.

And I founde those pieles rather contente to remaine in the kynges pypions a moneth, then in the bylshopes a weke, laung for hope of deliuerance by the common course of theym purgation.

And yet as farre as my poore wyte could give me, fauinge that the danger of escapes to the Dynarny so chargeable, so that the fear thereof make the synne of theym deuernce, elles were theylike to be warne better ere they got thence; elles to tary thare as long as euery they lived. But I perceive well that these good brothren looke that I should rebuke the clercke, and lecke out theym faults, and lapy theym to theym faces, and wyte some wiskie to theym shame; elles they cannot call me but parcally to the pieles.

Howbeit by this reason they may calle me parcally to the law me meme too. For I never dyed that waye neither toward the tone nor the theror. I finde not yet suche plette and store of veture in my selue, as to thynke it a meetely parte and conventent for me to playe, to rebuke as abominable bairous folk, as ymage on honore companye ethere pepyntual, tempzal, and muche more to rebuke and reproofe either the whole spiritualte or tempzalte, because of suche as are verte verte nought in both.

I dare be bold to saue, that provide folke be nought, that consous folke bee nought, that lecherous folke bee nought, and to speake agaynst open knowan theunes, open knowan murderer, open knowan perjured perfections, open knowan apostates, open knowan professed or confected herebites.

But certeynly my guilde is not to lave the fautes of the noughty, to the charge of any whole companye, and rape byppon marchante and call them theneres, nor to rape byppon frankselens and call them fals irourers, nor to rape byppon byppes and call them ravenourers, nor to rape byppon selfethers and call them erctionourers, nor byppon all officers and call them bbourus, nor byppon gentienenne and call them oppersors, nor to soothly be higher to call every degree by such obious names as me might finde some of that sorte.

And in all degrees specialy for my parte, I haue never accustom my delity to so depare all in the maner of humane behauour towarde those two more eminent orders, that God hath here obdagned in earthe, the two great eminent orders, I mean of speciall consacrate perfections, the sacred pypnes and pieles. Agaynst anoy of which the two reurent orders, who to be to berte berveurite to speake, and malsperite to lefse and rape, shall playe that parte alone for me. And rather wyl I that they be ther pleased mee, that they bere thereme call me parcally, than for suche all fashion indiffer.

And over thyse I canne not see what neede there were that I should rape byppon the clercke, and reche other all theye faults, for that parte hath the eyndall playede, and Ferre Barns bore all readye, and lefte none to me to saue thereme, not thoughe my mynde were saxe for theron.
The Apology.

They have with truth and eyes together, laide the living of babbe, to babbe and good bord, in suche a vile busieous fashione, that it would make a good stome to bounte to burre these ribaudous raving. And yet not against the sacred persons onely, but against the blessed sacraments also.

And noffe would they dyscryple that I shoulde not speake against these execrabable heresies, and these dysports full deailing, but if I shoulde by the poor do as they do, and help them tooth in the same.

And herein faret they muche lyke, as if there were a soxe of blypane wrested heresies, that meeting the priests and clerke sleegheous, and other goynge with bannere, copes, croaks, and sencers, and the sacrament boyst aboute with them upon an appy chaylied daye, would picke quarles to them, and pry call them all that could com in theys blypane mouthes, and happey face true by some, and than catche them all by the babbes, and showe them in theys copes, surplices, copes, seignours, croaks, relics, sacrament and all. And than if any manne rebuke them blya- nous dealinge, and woulde steppe into the priests, and manoke pull them uppe, and helpe to bype the copes, and reuertlye take the croaks, the relics, and the blessed sacrament: were it not noffe well and whyse spoken pf one woulde recope hym that thus did, and suffe he shoulde not mede hymselfe in the matter horte no colde, but pf he woulde bee indyssertent and dote somewhat on both the sides, and therefor he shoulde to thebe hymself indyssertent, either reuile and rebuke the priests, 02 at the leafe wile some of them, and sole them somewhat in the myse for the pleasure of them that suffed them; eke go about his other businesse, and settethe matter alone, and neether take by good man oute of the myse, nor surplice, cope, nor fencer, nor reh, but let them lay the sacrament in the dir. againe. Were not this a goodly warpe? Surely for my parte I am not to ambusious of such folkes puysel, as to be cal- led indyssertent, but in writing against their hereys helpe them fastly in theys rayling.

Thus the r. chapter.

At nowere else as the brethren lage a blame in me, that I had not bled suche a goodlie milde matter, and suche an indyssertent falsbyon, as they lynde bled by hym that made the booke of the dyvision betwene the spiri- tualyte and the tempowalyte: I am not greater blame wootype therin. For his booke was putte suche aynce, and therfore could I when I wrote, take none escample therof, and every man is not lyke inuntrue of his owne wyl. For surelye be the founden some cer- tayne puysel invented figures in that booke in whiche I am so farre from synyngyne the lyke of my fesse, that belonging as they nowe be founden to myne bands allready, babbe were it for me in the like manner to folowe them.

And yet though my booke be berpe farre buder hym, they maye be for all that ye werte well metelesse good, ye this be so farre excellent as the berpe boyste it.

In whiche booke yet, as muche as they boyste it, he declareth, and expeciallye especiallye lyke a trewe Chy- ffenmanne, howe to overt the matters go betwene the temporale and the spiri- tualyte, that yet they oppysons are hereys.

But they take as it semeth all those imagens of hym wel in worth, because they reckem themselfe recompensed in a another parte, in that they suffeype perswade into themselfe, epyher that be dysmylated for the wylple, and beleuy as they doe, ees elles that believe he nesse to well hymselfe, yet epyher of pyys or some other affecteion, he could be content to helpe, that they should themselfe wypthebep suppl beleue be lette alone, and lyue in rest, and be suffred to beleue as they lyke.

But I truelle in God, that in that popynge they leane to mucene to the letter of his woendes, and of theys owne souerain to themselfe, myple construe the good manners mynde. For God geypode that any Chylf Chattmanne should meane to.

Howe be it, as touchynge the matter where to we be nowe in hande, that is to wytte the maner of myple and indyssertent wyptrigynge by me, 02 by hym, concynynge the spypiritualyte and the tempowalyte, therin am I berpe sure that hiss myple indyssertent booke of the dyvision, neyther is more myple, nor more indyssertent then ang booke of mync.

This
The apology

For first as for mine owne part, looke my dialogue, my supplieacon of foules, and both the partes of the confutated and ye well elercie fee that I neither have bled towards the clercy nor towards the temporalie, atmusedly pleasaunt woodes, but bade forby to tocche in speciall, eithee the fatures of the tone or of the rother. But yet bide I confessed the thing that troubls es, neyther parte to be soulesse. But then whiche is the thing that offended the blessed heveth, I have not lette furthermore to saye the thinge whiche I take also for trewe, that as this realme of Engленde hath hadde hythero God be thanke as good, and as laudable a temporallie, number to number, as hath hadde any other Chisted region of the quantite, so hath it hadde also number to number compared with anye realme Chisted of so greater quantite, as good and as commendable a clercy, though there have never lacked in any of the partes, plentie of fiche as have alwaye beene noughtie, whose fautes have euer bene their owne, and not to be imputed to the whole bovye, neyther of spiritualie nor temporallie, fauting that there have bene peradventure on other parte, in some such as bye their offices ought to looke there to, some lacke of the labour and discipline that in the refomming of it should have belonged unto them, whyche I declare alwaye that I would wyse amender, and every manne specialwy labour to amend himselfe, and rather accusse himselfe to looke upon his owne fautes then upon other mennes, and against suche as are in either sorte founde open, cupile, and noughtie, and nappyes unto the common weale, as theues, murderers, and heretikes, and such other wickedes, the whole corps of the spiritualie and temporallie bothe, ech with other louingli to accord and agree, and according to the good auccente laces and commendable viages, longe continued in this noble realme, eithee partie enuer our themselfe boygentyke to receve and hebber thole cupple and bagrenye folke, that the les, scabbes, and cankeres trouble and erre the bovye, and of all them to curelique as may be cures, and for the health of the whole bovye, cutte and cask of the incurable cancke partes thereof, obserued in the dyynge ever more licke order and salpyon as maye fande and a grce with reason and luteipe, the kings & laws of the realme, the Ierutry of God, and the laws of Chrestia church, ever keepeinge tone and concorde betweene the two principal partes the spiruitual and temporallie, lest the trufges of bothe sorte conspirenc together and encreasynge, maye litte and little grove to dronge for both, wherby they might have a faire gappe and a broade gate to enter, yf they might synde the meane by crafte to feuer and fette a funder the temporallie against the clercy to drive and so lette as it were the soule and the bydye ablye and styne together, and while they stynde nothing elles but the tone to greue the other, the noughtye then conspire and agree together, and sey upon the good people of both.

This hath bene h ethero the whole summe of my lyffynge, withoute anye pleasaunt woodes dyes either toward temporallie or spiruitaluie. And more mylye manner then thiss toward alle good folk, hath northys other bookes of diuision, noe yet a more indiffrante, as farre as I can se, but yf he be reckned more mylye, because he setteth hyss woodes muche more mylye and cold, when he speketh aught of heretikes, and thewhet hymselfe therin more temperate and thereby more dyvrite then I, and but yf he be reckned sory more in dyfferece, because hyss woodes in receving the fautes of the spiruitaluie, he not in the woorst thinges parcelllye pointed toward lyfche as bee noughtie, but indistertenely directed and pointed toward the whole body.

The rist chapter.

So best as touching the maner of hyss handypinge, to tell you the beryt truth, it semeth to me somewhat strange, for one that wold go abou the purpose that he pretendeth, that is to byprype to paxifye and appease two partes, beinge at to faze a dyflection and dyssencion, as he lustheth that the temporallie is grudge against the spiruitaluie, nor here and there, but ebery where noted, as he lustheth in a maner intyeseral to wringe this whole realme. How best I trust in God very farre fro. And yet not fullye farre, but that it mayy by m solaution for abundante of syyne, and lack of grace, to gyne grow and come to it.
Theopology.

And yet the more part of such faults as he speaketh of, he taketh them not as of humanely, nor of any other thing than so as they were a good token of temperance and good mind toward the spiritualist: that he soareth to speak any thing of the great open faults, that men and priests be openly taken in, as they, robberies, farcypies, and murder, whereas in sundry prophesies of the realme there are at verre sections openly founden some.

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The apology

A And yet on thys wythoute hym seruer of Sone fape, be layp open faced some of the worte himselfe, and that in some things that are as some true men fape not true.

Then as touching his indifferency, in telling the fautes of the temporall te, of trouwe amongst a great beape of this wode fautes reherced aganiste the clergye, so whythe the temporall mght be that the thynges were all trewe, he seeme to have great care of grudge, he reherced also some fautes of the temporall te, as that they be to blame because they be the priees of unerfamily, alyse, and giveth them over to gowynes, or lyghete coloured lures ye, and one or two suche things ma, as though they might be mendled, yet were of no suche houre as the priees that so bee dealt withall, have bene want to lytte any care of great grudge.

And we be yet in one place to shewe his farther indifferency, he laypeth aganiste them bothe that the priees aganiste lave people, and lave people aganiste priees, hauing to haue erump language, and erump aganiste olther. He spake unlyttlyng woordes, and thereupon he hebergh his tender charite, and faithe.

If all these wordes were prophibited on bothe sides upon gowynes, I thynke it woulde bee greete good in typs behalfe.

C The tift. chapter.

It now good readers, if that it so were, that one found two men standing together, and woulde come step in betwene them, and beare them in hand they were about to lyghte, and woulde with that wode put the tone preteliv bache with his hande, and all to buffet the father aboute the face, and then go fooghe and saue that he hadde parted a frape, and pacpsfey the partys: some men woulde faye agayne (as I suppose) that he had as true his enimy were let alone wyth hym, and thereof hebrede the adventure, as haue suche a frienide ste in betwene to parte them.

Hove best pf thys pacpsfey of thys duinion wylle faye that thys is nothing like the present matter, because he ferysheth neither parte, but only telleth the tone the thores fautes, or elles (as he wyll faye) telleth them they fautes both: pf is so happely good readers he founde a man that were angrye wyth his wyfe (and happily not all wychoute cause) pf this maker of the boke of dstitusion wolt take upon hym to go and recorte the againe together, and help them them at one, and therein wold he this war, that when he hadde them both before hym and before all the neighbours to, then fanyng for some change to make it merce to them persons, els he would bginne hyst, with the some wordes in effect, with whiche he bginne hyst in different果实 the booke of dstitusion, and to an enter into his matter, first wolde fape this unto them: Who may remembe the state that ye stand in, without great beautiful and bow of hart? For where as in tymes falshe hath regned between you charitie, mechenicall, conscio, and peace, there ragneth nove anger, amaleye, debate, diuoted for the. Whiche thing to see is wondrouste between any two Christen folk is a thing muche to blemished, and then muche more to blemished, when it myshapeth to fail between a man's wife. And many good neighbours greatly merne I wisse, bps what caues this great grudge is growen. And therefore to the extent that ye maye remove the causes, and amende these matters, and thereby then by the grace of God agree, I will tell you what I heare men faye that the caues be. And now after holy prologue I made, go forth and tell them that none of the fape, the wyse hath thys evill condict, and some other say that the hath that evill condit, and yet other some fape that the hard a nother evill condit, and as the wyse twentie prayers some fapes of other menne, faye them himselfi by the poore woman, all the mischyle that any name could be proue to faye, and amongst these, some theอาศا the proue fust venture true, whybhe put her husband he was never beare of before. And some thinges saue also, whereof because the pacpsfey would be proue no proue, he woulde not faye them as of hymselfe, but bringe them fooghe under the face figure of some faye. And when he hadde all faye, then et at the lase faye thus much of hymselfe: As so: thys thinges here and there, I have beare some oter faye, whether they lay trewe or no, the charge be thers to me. But yet in good fayth good fister, I the pe knowe that b displeasure and grudge that your husband he to you, is growen upon these caues, I marvele much my selfe that you do bese the same conditions ill.

I wyfe
The apology

I will tell you meeke your selue and amend them, this anger of your husband will never be well appeased.

Loc with such woordes he bolded the colour of your partes figure of some lay, either by sogetulness, or els by plains figure of solace. For when he laptly of himselfe, that the keps those suit conditions still and amended the not, he kneweth that all his soule failes be of his owne faile, though he might happily in some of them heare some other lay to heisse.

But than if among all these fautes so mildly reheard against her, she would to you to what of her unindisuerie, cell her husband her parte verfe to, she saye. But yeke forto this your wife hath not given you so many causes of displeasure as naught. For I will be plain with you and indifferent between you both, you have in some things toward her not dose very well not like a good husband your self.

For thys I knowe my selfe, that ye have vied to make her to homely with you, and have suftered her to bee to much yole, suftered her to bee to much conceuert amonser, the gotekeps, she have given her over gape gire and to much money in in her purse, and turely till you amendat this gare for your part, I cannot much merelope though the doe you displeasure.

And sometime suit woordes betweene you causteth debate on both sides. For you call her (as I here say) cursed queene and there, some say that the behinde your backe called you knaane and knickle.

And I wilch wordes were well done to be left on both sides, for soe

Dip they doe no good. And therefore if all those woordes were prohibited on both sides appea great paynes, I think it would doe great good in this debate.

Soe geate you henye as wife as a caife would I were the good wife faie to this good ghillie paciter. For speke he never to milde, and would be seeme never to indifferent, though he looked therewith right limply, and held up also his bandes holdly, and would therewith haue the woman full deepely, his contenture god, and he notynge ment but to bring her husband and her at one, would the hinkie you sae all that believe him: I suppose herply nape, nor her husband rather if he were wylpe, although he faie some parte of his tale true, as none is to tullie to say at faile, that would be winthes hym credence.

But believe the husband as he lyeth, I durt be bold to turee for the wyle, that he would never make her suche a fool, as to belvene that he mened the matter, with reheard his sautes and then ever her husband had heared of, if some of them failes to, and than colour all this tale with this proper inuenec of some lay. But the would for his some lay shortly sae to him, I pray you good man some lay get you shortly hence, for my husband and I hall agree much the turer of this lyke; other some lay come within our dote.

Now of very trouthe this paciter, as some lay goeth yet vorie to vwoke in his booke of devilion, then this some lay that we put for a sample between the man and his wife. For he gathereth first all the causes of displeasures that he can finde out on by hente, and diuere of them such as feue lay people belearned, pey and fete of the learned men had any thing hard of before, as are diuere of those which he gathereth out of John Gerson.

If he saie that he ment as Gerson did, that he made his mition of them because he would haue the clergy men of them, surely who to soe such good will tell eth a man his fautes, both to tell him secrely, and soe did John Gerson himself when he wrote them in latyne, and not in the bulger tongue.

But this paciter contrary lyke because he would haue the laye people both menne and women looke on them, both translat them into engliche, whereas John Gerson woulde not that a man shoulde repence and rebuke the plesates before the people.

Alfo thys paciter aggreneth (as much as in him lyeth) the clerge of Engleine, for he of the lawes not made by themsele, but be the common lawes of al plaintiffs.

And if he soe saie that hee blameth yet their abuses therof the truth appereeth in some place otherwise in his booke.

And yet fith he proveth that poine but by a some lay he might with the same figure lay this fautes in temporality concerning the lawes of this reigne and pocu it in lykewyte with a great some faie to. And therein bee spoweth himselfe not indifferent when he bringeth in the tone and leature the other sute.

And on the other sute, if he bring in the
The apology

A nother to, than shall he make two sawtes for one. For if he handle the as trusly as he handleth these, than shall he make two seen for one.

And yet be all the sautese that be bringeth in under for sap and that sappe, some that himselfe faile without any some sap, be such as some sap that he can never praise, and some that sap be plain and open false.

By all which maner of handling it appeareth, that if the man meane wel him selfe (as by Goddes grace he doth) than hath some other futter thewor that is of his countenaunce, Isabeau, not only in the midst framing of his matter more towarde delusion then utilitie, but also by causinge him to plant in here sphere, some suche woode as might make his selfe trelf to see, that he greatly forborne not for the furtherance of the catholicke fash.

THE RISTI. CHAPTER.

But so much as it touching of that booke is here not my principal purpose, I will therefore not peruse it over, and touch every point thereof. Whiche if I would, I could in think well make men see, that very same partes thereof had either rude charitie or such indifferencie therein, as not only the new naughty brethered booke, but some good folk also take it at a superficial reading.

And yet because the brethrens booke hath made it an incident unto my matter, and that some things therein are such, as it is more then necessary men be well assured of them, and well tose see what they doone in them, and lefte a better opinion of the booke then the matter may dere (if it be powerde right) may be occasion to men of some great things to doo no little wronge, so to thentein alio that ye may see that in all that I have sayed, I believe not: I shall for a sample of handling, toue by the way one or two places of hy.

And lette nolesse thoule to think that I take out here and ther two or thee lines of his most I will take his first chapter whole. In which though all be not noufe, noe all false: For a very close se that would put forth a booke as make at noone s al falle, even in s very face front s shall come first to hand; yet it eabister s adultes we, there sall I have one in s very first capter appere, lefte good and lefte trueth s, obtained at a fowaine shif in s first reding ower, s does thowingly perceve. So thus it beginneth.

Who may remember the state of this realm now in these daies, about great heauenes and soe of heart. For there as in times paste hath reigned charity, meekenes, concord, and peace, reigned now enuie, pride, bension, a strife: and that not only betweene lay men and lay men, but also betweene religious and religious, and also betweene priestes and religious, that is yet more to be lamented also betweene priestes and priestes.

Some lay that a man might here a little lament this manes wit, that he never it lefte to be lamented, that delectes and duties should be between priestes and religious persons, or betweene those that are both the partes religious folke, the between those that are both the partes priestes.

For some lay that many religious folke be priestes. And they that lao doo lay also that as many priestes be religious folke. And some lay therefore, that except this man meane here by religious folke eboth women or children, by which whole bariance the temporalty is not berpe or greatly couined, or els the lay hithen that are in some places of religios, whiche are neither so many not to much esteemed, that ever the temporalty was much troubled with their strifes; els besides, the fellath no bariance lightly between religious and religious, wherein the temporalty have been ofsted, but it fellath of necessitie between priestes and priestes, and then the bariance, namely the bariance as this booke speaketh of, that is so notable that the episcopality to much marthe thit, and hast to great cause to lament it, when it fellath betweene religious and religious, is a thing no lese lamtable then if it fell betweene as many priestes when themself be both priestes.

And then if he meane here by priestes those that are secular priestes, as by his other words he tenoch to do, and so taketh it for a thing more to be lamented, if bariance fall between secular priestes then between those priestes that are in religion: then saie some men that the faith is somewhat loose, and the they doo saie, same to me to saie true.

For albeit great pity it is to see strifes et bariaceal between any secular priestes; yet is it more pity to see it fall between those priestes that have also vowed et picked father seek et more straight re-
Theology

Anouncing of all suche maner thinge, as matter of debate and drisse doore commonly spiring upon. And therefore this maner of encreace and growing of this mannnes nation, is but a counterfeit figure of rethorike as some men say.

And in good faith as for my selfe I fe not the reason that moned hym. For it were a very colde thuse to a man lerned that will lye the whole perioodes togethe, if he would hereafter say that he

Biene by these woordes betweene piasses and piasses, y piasses that are in religion. For beside that a man may by dieres thinges better percewe the contrary he had if he had, but, lest than no lamentation for any stratke that happeneth betweene secular piasses amonge themselfe. I can not therefore in good faith demine what he should meane by that increase ending in piasses after all the religioun, but if he were to significi the state of piasses professing religion, were a state of lesser perfected by means of y piasses, the is state of those secular piasses.

I piasses have temporal landes of the patrimonious purchase or inheritance, so els ferse some channtery or lineage, etc.

And surely if the ma thres met in bete, besides he should have let out this sentence more plainly: this meaning well but if he declare it y better, minds like better men and better learned than I be and do both. And sauing for the point which is no final matter, elles as for his rules of rethorike or grammaticall congruitive either, or oversight in resoning, as thinges of no great weight I would not much doute to sube. For thes be the ofences as a man may fall in, yet be a saued soule, as well as though he never wrote a vwoke at all.

C.
The rub.
The rub.

And of this hath followed, some of the bave bad pusturing wolde of the other, calling the strateiers, disminters, spitires: And these have called y other again poudre persons croues, yane
glazious, and lourers of worldly delites, and such other. And

Of some particular variance among secular persons of the clergy have I discourse times hearde, as sometime one person against an other for good tithes, or a place against a religious place for medeling within his partishe, or one place of religion with another for some sache lke occasion, or sometime some one religion have had some question and disputted as it were a probelme, y be antiquitie or sence of their institucions as by which the carmelites claimed to fette they original from heilas and helagases. And some questes hath arised in the order of saint francis, betweene the observantiales and conventuales.

For as for the thribe company that is to wot the electorane, therere in this realme none. But yet of all these matters was there never as farre as I reade of remembred, in this realme other to very great to many such thinges fall in hand at ones, that ever it was at y time noted through the realme and spoken of as a greate notable saute of the whole clergy. And as for the fautes of some particular partes either pertos or places, is nothing that ought of reason be reskined for the cause of this sensione, of this displeasure, and greudge of the tempolary against the clergy, no more than many moe variances growing dayly in diverse times and places, with unlawfull assemblies and great riottes also, cause the clergy to greudge against the tempolary. And as it is not reason that it so were, so that it is not in deeds may well be perceived by this. For if it were, then must this greudge of ours aginst them have ben a verie old thing, whereas it is in deeds nowther to great as this, manne makeit he, and growen to so great as it is, but out of late since Lindsais bokes and Frithes and free Barns begane to goe abrode. And yet although that it appeareth well in his woxes afterward, that these variances can be no partie or cause of this drupson toverore he maketh y keyboards: yet hath it helped yeother hymselfe of some litle ysemes that to have lere them a woake to bringtheren into, of a good mynde and a leneable, to say.
The apology

These sauntes to the clergies face, beside the matter of thyse demussion that he taketh in hand to treat of.

Now the remainant, whereof some what appeareth also, that by the encrease of thyse oacation, with putting in thy ende. And that is yet more to bee lamented also betwene priessetes and priessetes, that is yet more lamentable strife that variance which falleth betwene secular priessetes, then that that fallacy betwene those that beside theirse other priessetes, have by their holy vows entered into religion, he han dethere in such wise he first reproached both the parts of great singularitie, which both religious persons also priessetes have had to thier seares of living, by which words he sheweth that edge of them contended with other upon the perfection of these two natures, whether should have preeminence, these priessetes that are secular or those that are religious, and which of the both himselfe tacliseth to the chief appeareth, by the priessetes encrease and growing of thyse lamentable oacation.

Then rebuketh he of religiousse, the that have apparaence to the mode persifte and seem a seath, so that through the great singularitie that they have to their state of living, they have exalted themselves in their owne light to byehe, that they have rysen into such a ghostly pride, that they have in manner obliained and disputeth other, they have not lyned in such priessetes, as they thinke they do.

This is a great thing spoken by gesell, because among many good vertuous folk, there may falle some of the devils manner into some great ghostly pypde, as Lucifer dyd in the good company or angelles. But this change of suche change is so olde, that these woordes will nothing serve bys lamentable beginning, which standeth ye wrote well in lamenting the change from the old vertues of times pasted, into the new vertues of bys pyme priesset. And this vice is very olde, and resigned most when religious folk line lined best. And verely the clerge is not all thinges to euill as he makeith it, if that religious folk spake now so boldly, as the temporalte may note that though perfections of living, the devill bring so many to such an high spike of pride. But the ghost be forth, and let them to chide together. How both bys woordes be so confounden with they and them and other, and in two

The vni.charpeter

Now an other part of this benisit has risen by differentes of opinions, have been upon the authorisities, powers, and jurisdiction of spiritual men amongst them selv.

And upon these benisit some lap men have in time past causeth the one part, and some the other: whereby the people have greatly be iniquitied.

Diverse opinions upon powers, authorisities, and jurisdiction of spiritual men amongst themselves, there happened. I thinke now and then to rule, whilet in such cases other part hath his opinion bys own selfe. But of any great inquination that the people hath by any such delusion then within this realm, or of any lap men bearing thereby some com to the one parte and some to the other, I wote the people of this realm that selle it have, forgotten it, if any such were, it is to long a goe.

And surely my selfe remembre none, I now no man els for the time of this present, within which time so terme tunder, all this gero is begon wherefore be bys makeith bys delusion. And therefore this piece of bys is to my selfe very cold.

The vni.character

Thus I wote not full of what occasion it is, now of late the great multitude of lap men have sothe by false, as well at priessetes as religious, that farre forth they is it now in manner noted through all this realm, thereof is a great benisit between the spiritaully and the temporalte. And verely it is great pity, that such a noble shoule spring and go a side. In the beginning he saith that devliston reigne now between spiritaul men and spiritual men. And then saith he here: But it reigne now between spiritaul men and temporall men.

I am content to let bys (but) alone, and will not note therafor; this ones.
The apology

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A howbeit surely by this being a proposition adversatine, standard most proprie to note at betwixt two theo (notices) then it would if it were turned into some conclusion coaptative.

But where as he cannot fully tell by what occasion the great multitude have founds bateine, as well at priests as religious, a man nevereth never to study so occasion thereof, but if he be so serious as to frame for sure, he may some

Binde enough, not only in priests and religious, but in every sort of people, and ever might yet in every age. To the chystendome began an may peradventure if he search well, some one in this life. So that if there be no other cause of variance then that, they may both spiritually and temporally take the other by the hand as good citizens, and agree together well enough.

But ye happiest it well that this god pacificeth great pipes, that's noise of this deviation should spring and go

Capepe. For we do remedy that matter with al, and put bache the noise therof, and to stoppe by closely the springe, because all should be huite and never more voices made thereof, that as ye see put it out abide in proude.

C The right chapter.

A For all the blunders causes why it should be so noise. A very few, folk may some beginne anoyse of sent vil and matter. And a n Wolfe may some be borne above whatsoever the matter be, with some of simplicitie, ease of light giving exercise, and ease of a man to talk.

If first they say, that neither priests nor the religious keep that perfection of their order to the honour of God's and good example of the people, so they should doe. D

Merely they that say, peradventure say not much nature. For I think every manes duty toward god is so great that every wise folk serve hym as they should doe. And therefore who do pape upon every mannes body to narowly, as to pype his saute and fall at variance of great yale with every man's both to the very pointe and perfection, even all that he should doe, shall ware within a while at variance with every man with hy. If I suppose the keep it now at this day, much what after such a good minute mean maner, as they did many of those years before in which this bussifie was never dreamed on. And therefore they that say this is the cause, have sube to ge the some other.

But that some of them perceive the stone honor of God, and rather come to fame rule over the people then to profile the people. D Where there never none of them till now so late as about the beginning of this deviation, or be they at such now? Among Christians aon apoclyps was some desire of palaces, and that with some consent to. There are of our priests some such at this day now, as I say God that when there shall any news come, they may prove no worse. For of these, if when they bye if they were not worse before, what shall the latter after them, map in my mind he beth to say, that English had not then another any day this. 

D and I crass made a god say abobe to. But this is more by twenty years ten set thereto, then this devotion hath any thing he broken of.

And that the court their bosky eses and worldily worldly, in meanes etc, and such other, more then commonly a time temporally man both. D

This is a very cool keace cause of this new deviation, to say there he not now in comedy so bad men in the temporality as there be no in f spirituallity, For what was it otherwise e nor seen in Christ's youth days. For Judas was one of his owne apocles, was not only wolf the common sort of all this who loved their bellies with their ease amongst Christians disciples were they me 2 worse, but worse also then very worst in all world before. But that cause wer this s everiropoly should (not though this man sayes, I think not them to unreasonable that they would be at dislike a deviation with hole body of the clergy, because some of the were wolde that there are I am in a meane no so of wroughnes among them selve.

A And hence some time God's a worldly laudes to be magnifieth therefore more then the pure loun of god. D

That same some that so doe, be of s most, like the espes the devilsto to oblige some to make him laugh, who he seeketh the take to much labour of paine for the reward of bliss of a few means monthes. Howbeit there may be such for all that, and no thing to the purpose of this matter. For as for the speache of foolses is not to be

B. chs.
The apology

For how could this pacifier hynde & means, that in the whole clergy so manie as are therein, none could be sought when of Christes apostles there was yet one sought in the small number of twelve. And by this declaration of the woe, and by this great fall of faith, the olde service of charity to beginning to cease: it is to be feared at length, that if it thus go forth and continue, both the spiritual and the temporal; and the temporal from the other disciplines, may fall so farre below, downe downe downe downe, that as there was the one sought among twelve, so may there in time comming, if these hereyes go forth, among twelve spiritual; 22 peadventuar twenty temporal; euer, be founden at laste in some whole countryes scant anye one good. But that woe is not I thankke god in Englelade yet, no; neither shall I truthe come.

Whease that all may be made good that will hearde for; this pacifier to dothe the meanes. So that if the being of some nought may be a god cause of deuision, deuision may be by sometime ferter nought, made sometime for what it is, buttente can it never have holte the world standeth.

But if this pacifier to cease, a quicke thyse deuision, coudde finde the meanes to make all the whole clergy good; yet for all, Sith he lapth for causes of thyse deuision, that some men say thyse by the clerge, and some men say by them that, were at 3 clergy never to good in deve, & served god never to well, this deuision by hyse owne tale yet could not for all; ye cease, except he could pronounce farther, y no pitiose pacifier thofte in lamenting of deuision, put for a booke and say, that some lay men say that some of the clerge be nought, and love them easel and their welth, and that some say that those that some best and take more labour and payne, he but purpose for all that, and lerne Godde but for vayne glimpse to geare themselve launde & paws among the people.

The rith chapter.

And some lay men say farther, that though religious men borne bred with religion, and that the priests have borne also with religious in the pointes concerning fynnes of thirte perfection, as is sayd before that yet in suche things as pertayne
The Apology

As for the maintenance of the worldly honour of the church and of spiritual men, which they call the honour of God, and in such things as pertain to the increase of the riches of spiritual men, religious or secular, they say they agree all in one.

As for calling the worldly honour of the church and of spiritual men, the honour of God: I wot where whither I perceive well what this man meaneth thereby. But by the figure of those two things, that is to wit by the worldly honour done to the church, and taken as honour done to God, he seemed to mean that children people here in the world be to doe to the church, as in building of the churches laye a godly, and in apparing the churches for the sake of God's service honorably.

And then in the second point, that is to wit the honour of spiritual persons, he meaneth I suppose such honour as good children people doe and are bound to do to their prelates and their curates and to priests and religious persons, for the respect and regard that they beare both of devotion and very bounden duty, to the holy sacrament of their sacred orders, & holy profession of their godly state of living.

Then as for the third point, that is to say that he layeth pertaine to the increase of riches in spiritual me, hymnell dealeth one after he meaneth trentalles, chantries, obites, pensions, and pilgrimages.

Now sayeth he that some laymen lay things for a further thynge, that all the clergy doe set to agree together in all these thynge, so to agree that they happen to bary among themselfe for some other thinges. And being therin I thinke he saith true, for to must the doe that displeaseth God, and to doeth every lawfull layman agree with them therein to. And I have seen it proved by experience, that in some of these thinges the laymen have moved some thinges sometime, whereby should be restrained some such thinges as the clergy might winne by, and also no a little somewhat taken from them, so that lawfully was their share before the clergy had not been given with the temporality therefore, but rather then to brycke in contention, have suffered and lette it passe, albeit the can- tellers have bene cut off, have bene somewhat hazed, but a bydecase, and greater the chistmasse late in a right godly husbandes houe.

And yet where this particular layeth, that some laymen lay that no suche thinges all the clergy both secular and religious agree and hold together; himselfe can if he will tell that same soe laymen that to doe him fay, that some other laymen fay in. For they fay not they see very well, that in all these thinges there are now some such of the clergy such as it is pithe that over they were thereof, whether secular priests or religious persons. And yet are there soe such of both, which now call of their favour from both twayne, and from the chilte of fayth also, I therefore agree not to these thinges, as some some men do to their man that the whole clergy doth, but do both speake and write against all these thinges every whit, both honour to prelates, building of churches, bying of belles and ornamentes, and against pilgrimage, trentalles, chantries, obites, and pensions, and finally pur- gatoriot.

The 2. chapter.

And thereby lay they, that all spiritual me, as to a multitude, be more diligent to reduce the people to such thinges, as shall bring riches to the church, as to give money to trentalles, to found chantries & obites, and to buyne parsons, to go upon pilgrimages, and such other: then they be to reduce them to the payment of theire better, to make restitutions for such wornges they have done, to doe the workes of mercy to their neighbors that be poor and needy, and that foretime be also in right extreme necessity.

Now in god fayth for ought that I see, such as to murmer against chantries, trentalles, obites parsons, piligrimages, as would have them all for done, have an inward hatred into the thinges profit of mens soules, besides the envy that proveth the beare to priests, for some of these thinges be such that they make not the priests so very rich, that all the clergy should so free, and sere bend unto saying forth theirs, for as for chan- tries, though they be many, no one man can have any great living thereby, and that priest should have some living as such a mean thing as common chan- tries be, there will I weneno good man finde great faulte that all the clergy would have it so, for I would suppose every godly layman to.

VIII.

And
The apology

And as for pilgrimages, though the hymnes be well garnished, and the chapel well hanged with werewolfe I fear me nevemuch at this day to grudge or complain of very chargeable ostynce, but these men make most a do that offer nothing at all.

And pardons have been purchased not only by the Spirituall, but in byssures places by the good sattisfied deducition of brieve temporal pseudynce, as was to Westminster and unto the Saue, great perdon purchased by a most noble prince of famous memory King Henry the seuenth father to our noble dore suuwarine lode the king that now is. And in God faith I never yet perceiued the people make so great offerings at a perdon, that we should either pity greatly their colour, or enuie the prayers that praiere.

But the trelattles toe, they see the thinges ye wote well whereby the multitude of the calrye and speciallyly prelates, greate every man among them is an infinitt treaure in a perde, that is it is no meruayl though the whole clerige faculte and religione, what bariance to euer they haue among the elite before, concerning the prueminence of their perfection as this pacifier faith, ariue together in all at this point, to kepe and holde fast the trelattles, because of a great increas of the rechelle that they bings in by holpe unto every man among them. That nothing ca greate by them, but thee God to kepe in memores benoitions toward trelattles and obites to. For as much as he faith that sweuler and religione both, stiche to these profiteles, yet if religious Lutherans may proceed to profite, that east of their obites and walke oute and sete names and peace in purgatory and make mockes of the male : many men shall care little for obites within a while and sete no more by a trelatt then a surreyane at romes dethert by a terne. Powrelyte where this pacifier faith, that some laue that all spirituall men as to the multitude, dote rather inducde the people to pilgrimages, pardons, charitites, obites, and trelattles, then to the paynet of their dettes, or to restituution of these wronges, or to the dedes of almoyst suerency to their neighbours that are poore and nedye, sometime to in right extreme necesitie; for my part I thanke God I never herepet of any one that euer would gynue that collap, no more hath I seewolfe this pacifier hunteles, for he laue it but under bys common figure of some lap. But therfore this would I lap, yether he belived those some that so laue into hym, or els he believed them not. If he believed the not, it had been wele done to have lette theye tale untold, yeu he had belived them better. And on the other side if he believed them well, he might as well to consenne have be stile light of helieth, or boldly might he have believed that theyed rather then lightly belived theye woes of some, and uppon the multy pious motuhs of some, blow abode in bookes to false a tale hunteles againste not a small somme, but as hymself faith as to the muty pude againste all spiru talmen.

The 80 chapter.

So as much as it is most commonly feene, that a mone a great multitude there be many, that take rather uppon well then bys reade, and that though they have good zeal, yet many times they discretion, lacke good order and discretion, which is the mother of all berte: therefore for persons thinking that worldly honour and riches letche greatly benoition, so much that as they think, they can not stande together, have holde opinion, that it is not lawfull to the church to have anyl possessions. And some taking a more meane way therein, have rayed, that as they think, it is lawfull and also expediuent, that the church have possessions : but they thynke, that the great hauobaltwe, that is in y church, doth great hurt, and inducteth in many of them, a love to worldly things, and letcheth in maner fraughteth the love of god. And therfore they thinke, that it were good to take alweth that is enough, and to leave that is sufficient. And so alio as of a poltice to pull riches for y church, have inuced against all such thinges, as being riches to the church. And because great riches have come to the church for paying for towles in purgatory, have by words affirmand that there is no purgatory and that grauenting of pardons ryth of counture of y church, is paciffer not the people, that pilgrimages be of no effect, and that y church may make no laves, and take other thinges, as foundinge of chariteies, making of brothertyes, & manye more.
The Apology

Anno. Wherein they have outwardly to rise against all the things before mentioned, and to deplore them, and yet they know and believe in their hearts, that all those things be of himself right good and profitable, as they did in deed, if they were ordered as they should be. And the persons there be, that through grace have beloved only at the sabbath and such, of such things, as speak no thing against the things which, neither of purgatory pilgrimages, setting up of images, or such other. For they know well, they be ordered of God, and that the misology replies often of men for covetous, singularities, or for other such like be because, through persuasion of the godly enemy. 

Here is good reason to address a special fruitful piece of three manner of some ways of three manner of thinkings. The sick is of those that think and say, that it is not lawful that the church should have any possessions, but that all these blue-love and all such things as such such come into the church by, should be taken away every white.

And these men in the judgment of this pitiful pacifier be not discrete, but yet they have sith a good scale though. And thus good zeal had ye wore well Symon Filbe when he made the suppliation of beggars. But God gave hym such grace afterwards, he was so to that good scale, repentent himselfe, and came into the church againe, and so车道 and for all the whole will of that bespeakes, out of which the fountain of that same good scale spake.

And of truth some such are there yet, that have the same good zeal, till that Simon Filbe had what he was at the world. And God sendeth some of them such good spede as they have good zeal. So some such have I known that have engrafted into their hands much other men's good words, and so they were accounted thistyle, and held they own and other men's words, but in conclusion worked awaie both the word, and faith, to get a place to hide their heads, to work them from prison in some other shift.

Of this fore was there one not very long ago which went about to make a good bargainne, and was not then known, but so by his own man, and yet is now good he thanketh his own mane againe, for any other man that he hath more by his hym. But so happened it that as he sate in a tavern in the place where a foreman had an honest merchant, with whom he should have bargained, the other had heard an inciting which he believed not, that this man was not much of a base. And as they fell in talking of the world, they talked at last of the clergy, wherein when he was fallen, he were to warme to the wine, and so to full of good zeal, that he were by the man he trusted hastily to see the less all, and that the king should put the al for ever out of his protector. And with that theode he clapped his fist upon the table, with such a fervent zeal, if his own protection fell out of his eye.

Which when the other perceived, he (he) you be not a thief I think, and therefore I trust it is no words that ye have purchased there. You must now lay to see the clergy put out of the kings protection, and I purpose to set you out of the kings protection, for you I bargainne once more together. And such banke counsels be these men of that good zeal, that gape after the soul of the spiritually, which when they have warked a mile spent their own, would than very famine sue for hanging robbs, spirituall and temporall, all to,

The 23d chapter

The seconde was that this pacifier spake of, that they should lay that it were good to take away fro the clergy all that is to much, and leave that is sufficient, because that great habendusacie letcher they laye, and in maner stranglethe love of God. And they did thus, the pacifier allowed for folk wife and discrete. But by what right merrie may take away from any man spirituall and temporall, all againe, or against his will, the lande that is already lawfully his own, that thing this pacifier tellethe us not yet. But he will persuade one at an other time tell some of some men that they can take this reason and that reason for it. But I have heard some good and wife and well informed men say, that at the world can never being the reason that ever any truly praise it right. And as to mine own spake part, like I have somewhat wroate largely set in my booke of the application of the foole, if any man would give the counsel to take away many names lande or good from him, protected one he hath to much, or that he were it not well, or that it might be better dide to some
The apology

A some other had it: he giveth such a cou-
sclave as he may when he list, and will
peradventure offer, treashe a great de-
farther then the gods or possessions of
onely spiritual men.

And when he saith that some say that
great habundance dothe let, in ma-
ner triangle of love of god: that is many
times very true, that many men in plea-
se god, which in penury runne
by him. But this reason runneth out
against every kinde of men spiritual &
tempozall to, and yet are there in both
twaine same, in whom the love of god
is neither letten nor strangled therwith,
but it is made by the good die thereof
the matter and occasion of merite.

Whiche if ye might not be, but muste
needs let, and strangle the love of god,
then wert that reason so strong against
all men, that no man might withoute
deadly shame keep any habundance in
his hands. And that if ye withdrau
that inevitable necessity of damnable
deadly shame, it were lawfull to take as
much away from any one man, as the
remenaunt that were left him should be
but the suflicencie: the same same would
as I sate verie with one little wortch
farther, to take in like wise away from
every other man were he spiritual or te-
pozall, in whom there might be laped
appearance of so much habundance,
yt let him to love god. For that is
ye wrot everly man bounde to doe
spiritual and tempozall both.

And on the other side if there be taken
from no man any thing, but fro hym
hath so much, as no man that hath so
much, may for love of god as heemat come
to heaven, then shall there bee from no
man taken anything. For I doute not
but that there are at this day holy sa-
est in heaven, of such as were spiritual
and such as were tempozall to, that
had while they livened here, as great pos-
sessions as hath euer spiritual or te-
pozall within the realme of Englande
nowe.

For ever so this pacisier accompl-
seth them for discrete, that leaving the
the clergy suflicent, woule that all the
remenaunt were taken away from the,
because the great habundance letch
them they say to love god: it had bene
well done that he had somewhat dec-
red his minde how little he called suflic-
ent, lest if some of his discrete folke
would undiscrete wilde confusion that
would, and by lacke of such savour and
pride as himselfe resevall beareth to the
clergy, would leaven them to little and
call it poughe. For if this pacisier
would increase his suflicence by the words of s. paule, where
he saith: having meate and drinkes
and where with to be couered, let vs
be content: excepte hymselfe that lo-
utheth them goe farther therein and ap-
point them there fare and their apparel
so, some other happily that love the not
so well, will devise the die as thinne
as galene deviseth for hym that hath
an obstruciton in his litter, and because
s. paule speaketh but of keuring, will
devise them clothes that shall only keuer
them and not kepe them warme.

Before thys it seemeth that perhaps
discrete folke sholde not under the name
of habundance, take al from the church
that they would take from every
man to whom they would leaven bare
sufficient, but that the rather thoule
such as they would take from one that
hath more they sufficient, devise it a
more such of the churchs shalle have
less then sufficient. How if they should
yet before thys (which I wete they
shoulde not) finde yet a great some re-
maining after al the spiritual folke suf-
ciently provided for, then had it bene
good that he hadde yet farther depushed,
how it would please him that his discre
test should order the remenaunt. For
though they be as he taketh the discrete
persons of themselfe, because they would
take away but the great habundance,
and leane but y bare sufficient: yet their
discretion shal doe a good deale the
better, if it like him to give them his dis-
crere convenient to.

When it should come to thys point,
here mighte paradisurfe him selfe and
his discrete make vs many devices, &
to the more the more undiscrete.

I have bene within these soure of
tyne perss (foe before I heard little talk-
ing of such manner of devices) but with
in this soure of spny perss. I have bene
at such devices in dureus good mirrve
companys, neuer earnisht the talking
thereof (foe as per I thanke god that
of thyss matter I never herd any tuch)
but fo paeflyyme by way of familiare
talking, have I hearde dureus, both in
hand with prelates and secular prietses
and religious persons, and talked of
their liuing, and of their learning, and
of their pubicote, and whither then
selves were such as it were better be
have
The apology 283

have them or lache the, then teaching their linelowe whisper it might be lawfully taken the or not, if it might, whether it were expedient so to be, and if it so were, then to what end. And in many such merie maintaines I have also remembered, because our communitie came lastime to a much like point. Contime have I said and rehearsed the story that Titus Livius teileth of one Pacitus Calau[?].

Capua. In the third booke of his third decade of the breath of the Romains ware both Dybball and the city of Chartage. This Capua was of all Italy the chief city, and of the greatest power faine overtake the city of Rome. In which citie so happily, that the civilitie were fall in grace, and ambuscado, and at division with the senate, as this justice layeth, that in perpetuity is here at these dates against the clergy. Whereupon this Calavus being a senator, and nathles leaving alinto the people (because he said they by sufferance and oversight of the senate, g Officer into an unprivileged liberty, and that must be what their conspire whole together, were more mightie partie). Lubbed and behought himself what meane he might invent first to being the senate in his danger, and then by some benefite win all their good willes, yet therewith all encyrse his favour with the people before. And this being as it happened the chief governour of the citie for the time, he makes bys a day lobadly to the senate, that take them thefields will wel enough what grudge the people had to them, but the perill and danger that they theretpresently strowe in, that he layed whose they not. But he knewe well that the people pretended now after the great overthrowe which the Romaines had late bade at Cannas, to byll by all the senaours, that breake their legs with the Romaines fell into the parts of Paymball. He saith (quod he) if ye dare put your selfe in my hand, I have builded a way therby ye shall see me thence, non onely save all your lives but also preserve your fate. And when the senaours in the statuain hacke agreed to put him whole in fruit to otherall the water as he would; he comnumber them all sobainly to be locked out in their counsall chamber, and being armed menne, at the gate to see that nother any other manne should enter in unto them, not any of them come out he called sobainly to an assemble the whole peoples of the citye, & there loped in this waye into the. The thinge that ye have dere frendes these many dayes much helped, ye must vostes be stouthe upon this unhappy senate, and amuse them in the roome that by your courteous & cruel dealing have well heared themselves full unmercilly to bere the name of fathers into the people: this thinge have I note by policy for your sake pestilently brought into your hands, that in suche voyage as ye shall not need to fight therefore, or aste particularly their houses.

In expugnacion however, being as they would be sated with their enemies and their frendes, your self might have in part. But I have sette them by power as far together alone by themselfe, clean out of armoure without any of any manner defenser, where you shall beseech them all without any maundie death or broke.

This made gladde was all ye people, and galin him high thanks, would for forthcoming fame have beene upon them. Sirs there needeth in this point of times hauing hard (quod he) but one thing is ther that if ye thought theron ye would have doe first for they be the whiles now, there as this respect is to you, I have ever known you to wyse, that ye will not I were well sette you to take present pleasure before your perpetually welthe, which ye see well ye should doe if ye should use livinges and without a rule, nor lawe can servis except there be some governours. And therfore two thinges must ye doe at ones, this is to use, both remove these, and also set of your selves for better use in their places. Wherefore I have brought here their names in a pot. Let them bee drawn out, & as they come out hand, determine your pleasure of them persons, and INstitute therwith their successors. This mode of Calauus was such, that either of these could not militate, or else for that they would not refuse it. And therupon oute was there as when a name at Hirring where of the citie out at the company, & still and a noughty mas, and babie apace to him. Very well (quad Calauus) whom you now name to put in his place. At that they panted a little and began to bethink them. But hereby some named one and some named a mother. But with perulling after this fadson of a few, there was none that one man named
The apology

A named and announced; for good, but fine
so that one rejected him as either very
nought, or at the least more than to
take in then he whose they would put
out. So that longe ere they had perused
half, as much as they well liked many
of their most, yet found they it so hard
to finde out the better now, that
they Conceverd of the liking. So that
Calvans prancing them begin in
matter somewhat to shakke and shake,
peruadet them safely to conceaue with
those they had before, and therupon
they left of their election, and let a new
shaken pillar, and kepe their old se-
nent still.

And surly somewhat like but not al
after this fashion, hath it soared in such
good company as it hath appere me to
be atenuniciarion upon these
matters of the clergy. For in conclusio
after many saute tied against the spir-
ituall that is now, and many newe
denisitie for their landes, when we came
at last unto Calvans pageant,
and those that sounde the sautes in the body
at large, in such a large fashion layed
both by them, as though they were not
one good man amonge them: when
they had the names of this prelate and that
prelate recited and reciterd unto them
by roome, and were asked what saye you
by him, what by him, albeit they
did by some of the laye they were nought
by, and that if like as the Capulians
should have changed a senator for a
commoner so if they should so every one
of the spiritually take into his place by
choise and election some good repo; all
man, they might so; this prelate that
concerning some of the, mostly make
a good change. For some of the thought
such, as for one point or other they
could not lightly finde a worke. Yet on
the other side againe, at some of them
they stayed and lacered, and Simper
wrothe bough forth some at last, with
who they might as the thought match them and yet by theye own confucion
no more then match them, and in my
mynde not so much neither; but like as
in some they and I somewhat baried, so
in directr the we were agreed both,
that so to make the change, neither
could they finde their better nor their
match neither.

Now whereas we went thus no fur-
ther the the prelates, if we should have
perused over the whole clerry body re-
ligious and secular, though we
mought have founde out some that both
mought and gladde would have bene
changed for the prelates (for I have
beard many laymen that would be bish-
Episcopps with a good will); but though
we mought have also founden enough
of those that would matche them that
are curiol and naughty secular priests,
and them that are turrie out of religi-
to, and that would atter ablbe to matche
them in their owne ways were they
never so badder; yet of those that would
matche the good as fewe as some folke
would have them same, it would
not I were as the world goeth now, be
very easy to finde out some.

But as welsh, and as easie, and as gis-
ypous as some say to this pacifet that
religion is, yet if some other should say
to them, be thus these folke that are in
religion that allone, come you into reli-
gion in their fides, leave there better
then they bee, and you shall have heart;
they would and weere I fear me, I fel
be not yet wery of this world.

Then if they were invited into reli-
gyon on the other fashion, e were fase
out them thuse: Sirst we will not by
you line to strape in religion as there
we shoude have done, was en and enter,
and dos but even as they did, and then
shall you there have a good easie life and
a welth and much worldly peace ther-
with; I were an man shoule not yet for
all that gete them to goe to it. But as
easie as we cal it, and as welthy to, and
now peradventure woule our lives are
angry, woule our solfe therein; yet stt
wer thus asett, we would play as fop
able to a table of a porre old man, which
by bearing by an hyll a burden of bibles
in his necke, so helpe of his necessitie
panting for water, in the mid waye
laid downe his burden and lathem
downe and liged, and waded to wery
of his life that he wished and called for
death. Whereupon death came anone
ready towarde him, sake hym, what
wilt thou with me. But when the porre
broke saw him he lene hedes to re-
dye: I called you so; (good he) he says
you were too much for me, as helpe me by
againe with this bichede burdeane i
lay it in my necke. So where I that for
all our wodnes, if that easile life of wel-
thy that is in religion, were offere us;
as after as we be of wodening, we would
rather abide all our olde payne aboue,
the in a clother take a religiouse man-
ners life for ease, so that in conclusion
we
A we should be faine preyer to put words in these: Rese, as kepe our olde still, till as they liue little and little by and depart, God in the while saile little and little as he hath ever betere guidid, Hall impute his grace into the brethes of other, and make them fall in with some and entre into religion, and so successe in these places.

Now as it fared in our communica-

cion by the spirituall persons, so fared

Bit in a maner by the spirituall mem-

rrs possesions. Not for that we might not alwaies finde other proueck to content to entre into their possesions, though we coulde not alwaies finde other memere proueck to content to entre in their reli-

gions, but for that building what way they shold bee better be knowned, suche

wapes as at the firste fasse seemed very good, and for the comforte and helpe of

poure sople very charitabile, appere after upon reasoninge, moree likely within a waye to make many beggers mee, the to refusse then that are alwaies. And

some wapes that appere at the sticke to

now haue the realeme in great Fase, be an increase of the lyes and grace, a

great stregthe for the lades a great fuertie for y prince, and a great sparing of the peoples charge, well appere after upon farther reasoninge, to bee the

cleane contrary, and of all other waies the worst.

And to speake the truth, much more none have I to se some folke note so much to

holyspeke of taking awaues any possesions of the clergy. For all be it ones in the time of the saune prince King Henry the fourth, about the time of a great roubte that the heretiques made, when they shoulde haue beneficed

not the clergy onely but the kinge also and his nobilitie to, there was a with fort and a false put in a parliament of twain, and speake as they were top, as by bad I never founden in all my time while I was constante in y court, of all the nobilitie of this lade alone the number of seuen (of which seuen are now those deade) that ever I perscriued to bee of the minde, that it were euer right or reasonable, couide be to the realeme profiteable wythout lawfull cause, to take any possesions away fro the clergy, which God and holy princes and other benoues vertuoue people, of whom here be now many blessed sa-

tes in heauen, some of benocion toward god gruen to the clergy, to terme God of

pray for all chrisen soules. And there for such folke as this pacifier calleth differete, for their differete insu-

tion of taking from the clergy the ab-

surance of their possesions, I neverake to see them so differete, as were those men both differete and shent that gane them.

The rees chaper.

Therefore this pacifier &

the other kind of thinkers, such a kinde as I refer to my re sus-

tainance have heares of

before, that is to wepe of suche as purposely lay enit and openly speake herepe, and for all that thynke well.

And those hepepe are politike, which to put away riches fro y church, speake against all thing that any thing bring into it, as agaunpe playing for foulers in paragarry, guaranting of pardons, pilgrimages, making of laves, founding of charities making of brother hedes and many moe.

And though they speake against all

these things, yet they sayd they knowe well ynough that all these thinges bee good and may well bee. But because they bring riches into the church, ther-

fore they speake though they knowe them for goode and thynke them good, yet they speake agaunpe them all of politike, not against the abuses onely, but also against the worse thinges felle. For

of those that speake agaunpe thabues onely, he puthe a brother lame to be the minde he calleth to yps point to politike. And he faithe that those that onely speake agaunpe thabues, do better haue more grace, but yet that he include not pe well, but that the other may bee good proueck, and have grace enough to, though not so muche. p

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

The hyf of those that would take all

and leave nothing. And those men be

faphe haue a good seale.

The second of those that would leave sufficiente and take away the remaint.

And those men have be saper good dis-

cretion.

The thirde hynde bee calleth those, which rather then the church shoude have any thing, yet not to speake against good thinges. And those men thought they speake openly plain and plainly he-

rey, yet be hides not to be tolde men and
The apology

And be a good policy.

But now we have these purgatory, this was as me thinketh an evil policy, for with drawing of offering from y clergye, to withdrawe therewith our souls from the pope latt people to, and yet that work is of all from y silly foules themselfe, that be there and pro fleetsly crye in powne.

Be this policy ye wote well that these polithe folk might impugne in general the affectyon of gypping any thinge in almoine. For that affection ye wote well beingheth in the yere somewat into some parte of the clergye, and ye wote that ye the belief of purgatory and other of those thinges against which those polithe men se speake, be plain and open and trested by god, and the contrary belief is by the whole catholike church plainly determined for; wherefore, and as men can not know that a man believe y rheth in ybe harde, yt he holde against it open with his mouth, and so therefore that speake heretykes, every god man that here them is bounden to denounce as accute them, and the bishoppe are bounden upon their wordes proued to pruch them to penance and reforce them, which if they refuse or fall in relapse, y bishoppe is bounden to deliver the, and all good people, all governours are this bounden to punish them; every other man, whon all doth the parte of a good christen man, it appeareth that the policy of the pope, whom theye pacifier calleth so politike, would within a while prove a poyle policy.

But whatbeit what I find in this pacifier say, hart himself concerning these pointes, himselfe declareth that he believe the right waye and the true. Which I am very gladd to see, and for my part as help me god I berely trustee her lathne nor therein, but as a true christen man berely faiceth as he thinketh. And yet is not every man therin of my mind. And therfore it would be wronge of every some say and every some think, should servy to bring a man in hatered obloquy. For surely some say they thinke, that of some men map as be faith of policy fayne themself herethices, and yet believe full truly for all that in their hearts, some one man may muche better fayne himselfe for policy full catholike, and yet in his heart beleue the whole full falslye. But what of our some men say or some me think, in that ma-
The apology

With heretics, that they dare well and plainly put him in full trust. For if these were, he would here them undoubted at the foot of the clergy, that those folk be saved by faith and holy refines, as Baltien that was late burned for false faith and an apostacy, that was burned about a year before him.

Somebeit though they call the saved souls and laymates, yet will they not flee to be in heaven. For there is no soul that say, but in some place of such they will say and keep full soundly, and keep hell they not till Gabriel's trumpets awake the and call them by ear, to rise and record their appearance before our Saviour at the general day of doom.

But in good faith this is one thing and I say to thee, that they fink them to see faithfull, and that therefore I can not perfituate unto me selfe, but that in his owne heart he loveth and savageth the clergy, which no man can as I think parracly hate, but that he hate also the faith: some of these wofly heretikes like g' angelis of Sathan trasing the self into y' thines of angelles of light, though to deceive this good man, and to abuse him in general nature and simplicite, as to make him with they wise invent ed figure of some way, under a pity pretended toward those heretikes are in the oblinnace perished set his woods in suche wayles, as thought by his mind he were to aggrieve and bynge in hatered amongst the people, the name and body of the clergy, by making the people weene that they ordinaryes had with evil and uncharitable handeling benefite the occasion that those heretikes are both in foule and body destroyed, which they might as is here faped under the figure of the fap, by good and cha ritable handling of the clergy, have ben better reformed, and peradventure in foule and body saved.

Were God these same some folkes to have fayed into this pacifist, hadde named him at the least wise some where, I was so stillet to uncharitably handeled, that I lacke better and more charitable handling, that ben the lost of this bodye, and soule. For then might the clergy declare their demeure toward that man, and then they shoule have perceived by the pacifists in which part of the deale good charitable manner lach. But very whom to ever they shoule have named, I done not but spake that were the ordinaries in the cause, could eacely prove they had done no rogue to him against the law, no omitted no charitable mane unto him that came to there minde, while the man lyed and the matter in there handes, no in prouing for good thesaccis toward hys conception agayne and hys salvation, even till the life lefe hys body.

But now for as much as some to say by them concerning some of them that are gone, the clergy would I were ben be yet gladde to here, in what wyse manner of charitable fashion thes piteouse pacifist would have them handle other heretikes hereafter such as shall be denounced, and ex officio brought before the. For albeit that this pacifist in another place, some what sometyme to might like y' ober: I see me there was as I shall after thee you, many more place in the realm Sharme very ful, even yet they were brought before the ordinaries by the means of accustacy.

Nowover let us put the sample by the one, that is likely to be brought and delivered unto the ordinary, in the means of the kings grace and hys countable. I mean John Frit, for he is in prison in the towne already taken by the bishopes, the ayde of the kings officers, at commandement of hys grace and hys countable, and so by the kings officers brought into the towne where he remained yet, and therefore he shall I boute not be brought as I naped, and delquered unto the ordinary:

Now then if the ordinary knew this good piteouse pacifist, and woulde because he seeth his good and charitable minde, before him of his good aduise and countable, in what wyse he might best and most charitably hadde him for the sauing of his soule and bodye, the ladies of Chypnes church observ'd, the sauing of hys in hys obynpraye, should not be the occasion of corrupting and defrostinge the soules of other men, what custable would this man give hym?

Forst if no manne woulde professe hymselfe for hys acuer, and yet there wouldt twenty bee reade when they were by commandement of the court compelled, not to letter but before the truth, that hee bath since hee came in the tower, written a trete against purgatorie, and a booke that hee called the Fryour against religous
The apology

A advising every man to gyne none of them that thing though they bee of that religion that nothing have of these owe, and yspe bath bee there in the wyple wyritten agaynst the catholique faith of Cypryl concerning the blessed sacrament of the altar: otherwise they would have this pacifier, that the ordinaire have good poues and yet none acuser, should procede against hym ex officio, or elles for lacke of an accuser let hym sapyte goe. If he would he shoule procede ex officio, as I think he woule think it reason: what should be the be, sith all cannot bee done in a day. Whether should he lette hym walke aboide uppon hys promepe to appeare agayne, wherefrie hys were lykely to breaue greate hym oute sea, or elles take surrepes bounden for hys apperance, as John Purler and some such other were bounden for John Baptist, and sorce not to faste the sone bounde for brethrenede, but let him sapyte a sode in ymage hym tothe, and hepe him close among the brethren as the tother was kept till the poele may make some bishoppes among the new brethren, and after hys newe Cypus and Cymphe embashe ech other in his owene see, the newe Paul hys apostle Frith, take bopping at Sandwich and yape into Frestland. Would this pacifier abuse the ordinaire thus, or elles to keeps hym in pypis where he should doe no hurt, and lette the walle and the lockes be hys surrepes for hys lesters comming.

Thus farre pe as I supposse this pacifier woule abuse ex ordinaire to kepe Frith sall. But noyse when hys hereyses were laped unto hys charge, as so to gyne counsople to the ordinaire to exhage Frith to leave them, this pacifier I dare safe shall not nede, not to take hym to grace neyther, no to the hys great souyre uppon good tokens of hys repentance and amenement. But now if we were one of these pacifiers polypyttes, and would save that he belaynede over the wyght wape in hys owne harte contrarye to the woodes that hys owne hande wrote, but after the maner that this pacifier speeketh he wrote at these hereies of police, because that by the belaynede of purgatoye, and of the sacrament of the altar, and of myacles in so many places to plainly shew the thereon, he safe that offering and vches came into the clerige, and therefoze woule say that he must not bee taken for an heretike but so a man wyple and politike: what abuse woule here this pacifier gyne hys ordinaire?

What counsalde woule gyne the ordinaire if Frith woulde make none excuse by policy, but safe that he dyore against purgatoye and al religious ordes, and the sacrament of the altar to, so love that he beareth to the trouthe, and that these hereies be very事实, by which he will abide unto the death.

What abuse this pacifier gyn hys bishope than what good and charitate handeblinde woulde he dyore to faie his body and soule, specially when he shall see certaine letters whose some of the brethren let fall of late, and lost them of likeydebe as some good hitte lefth her kapes, by which letters both Cyndal and George Jay write into Frith, and countyde him to stiche fall; Eindall sheweth him that all the brethren see what shall become of him, that upon his spede burngeth all their hope. I can not tel what good and charitate handeling this pacifier can abuse, but I dare say that there is neither ordinaire nor other hande man spirituall nor poole, but that he is as soy as this pacifier himselfe, to le that yonge man or any other, so soborny let in such hereies, that no man can shew him the soure that every man woulde, with out the displeasure of God and perill of their owene soules and many other mennes to.

The rev. chapter

Uppon the laste materier there is riven great oppinion in the people, in maner uniuscally, that in punishing and corrections all these persons before rehearsed shoulde have lyke punishment, if spirituall menning might have free liberty in that behalfe. And that spiritual men woulde if they conde, as well put them to silence that speake against the abusion of such thinges as be before rehearsed, as them that speke against the thing felt.

These wordes be not dery well spoken of this pacifier by the people. For if he have spoken with many more then the tone halfe, and felt that their oppionys hissefe, els is it not only against the spirituallty spoke very shamefully, but also to the false continde rebuke of the whole people in maner uniuscally.
The apology.

Forbie that neither this pacifier, nor any other, can bring to the any one of these heretiques, that have been by their ordinaries deliered for their obstruance in the secular and bundles, and by that, have had any wrong done the, or done therein otherwise hands, the charite with ignorace, according to the common lawes of all Chrisitians catholicke church, and the lawes of this realme have required: there is no good man so reasonable that hath any cause thereby to conclude by the clergeye such a malicious foolish suspicion, as this pacifier here unintenionallly layd into the whole people of this realme in manner universallie, when he maketh as though the whole people in manner universallie were to malicious and to foolish, as because the clergeye which hath towards many heretiques beene over muche favourable, have of necesitie beene driven to deliver the to the secular bundles, and therein have done them right, he maketh as though the whole people were in manner universallie to mad and malicious, as thersup to take an opinion to those which are none heretiques, as clergeye wolde do wrong.

Surely in this one point is this boke of his the most incontinent that it is in any parte that I see therein. For there is no point in all the bookes wherein it most disasmeth the spirituallie, then in this one it dissameth in manner all the whole people universallie.

But nowe if it be the people in manner universallie, think that those which are as he saith for lack of good and charitable bandeline lost and perished in body and soule, had wrong and ought not, nor be by the clergeye done to the secular bundles, and that therefore all the whole people in manner universallie do and well may, think in their minds that the clergeye would have it otherwise done to other, and bring to like punishment all those persones that any thynge speake against anye the abusions of such thing as being richesse into the church: nowe can not this pacifier thus scrue bys woones. For he confest in bys done woones, that they which thus have beene lost and perished, that might as he saith for good and charitable bandeline have beene savd, be of those that have not taken them self in those articles of purgatorvye, trentelles, obyes and pilgrimages, and have as himselfe faith before, spoken against them and disspite them, and then had ther no wrong, for I am sure there was none of them, but that they was either relapsed, or elles sold of obstinacy hand and right in them. And then appeard it get againe, that in going about to disam the clergeye, he doth in deed greately disam the people, wher he tycheth that the clergeye hath punished them that have to farre myself taken them selfe in these articles, that they have spoken against the holy thinges, and displayed the thinges telle, the people would to be farre unreasonable as therefore to think that they would punische in likelihood all those that would once speake against the abuses, and not against the thinges. For all the people seath peche, that the clergeye punished those that speake against the sacrament of marritomy, and yet they punische not those that speake against the abuses thereof, as abusively, or againe those that speake under the name of sacrament, as in farre lesser and insidious lecherie, as ferre Luther both, and ferre Cambe, and ferre Budhyn and Digo the monke, and suche other.

And yet if he will go from bys owne woones againe, and say now that some of them that he for lack of good charitable bandeline in body and soule was perished, did not myself take them self at all, nor did not speake against anye of the thinges, but did onely speake against the abuses, and that therefore he may without reproche of the people well saue that the people have an opinion, that the clergeye would if they might have free liberty in like manner to punische all other that would in like manner speake, that is to wright not against the good and holy thinges, but against the abuses of them: to this I say yet ones againe, that he isl disameth the people of a great intolerable saue, that so to wright an untroubls unreasonable judgement, while he said that therin think and beleue that the clergeye hath done to those men in so great a matter to great wrong, and therfore not one such wrong proved.

But I shall in thiss points, go yet a little nerer him. Still he speake of those that might with charitable bandeline have beene in body and soule savd, it appeared well as I have said, that in this piece of his tale he speake of those that have not ben savd, but in ther here condemned burned, and in ther burned all, how so for any time to later before this bludg of speck of any dilusion between the spirituallie
And the temporality, that this pacifier might seem to mean of, I remember none deliuered to the seculare hands, but by Thomas Petton at Paldonone, and by Thomas Siler at Hapwych, and one of late at Exeter, and one of late in Lincoln diocese, and in London here Wapifille the monke, and Leudwige the poele-somaker, and Bagnam.

Now this will I say, let this pacifier come to the, or it be any religious recluse that can not come a bose, let hym appear by attourney, (Now he, it appeareth he came not of blood, but must needs he of lykenhode some such as goeth much a bose, for else he could not surely tell us of so many such cases, nor what opinio the whole people of the realme had in manner univerally, and therefore let him come forth and appeare in his proper person, before the kynges grace and his counsell, as in that place belit, and there prove calling me thereto, that any one of all these had wonge, but if it were so; that they were burned no sooner, and becaused be not lye, that I pay him trothe about it: now, this shall I prove him, that I will bide my selfe: for surety and finde him other twaine beside of better lububance than my selfe, to whom every one of the who be so utterly wonged, his ordinary or his other officer by whom the wrong was done, shall give this pacifier all his rents done about the poore, and a reasonable rewarde beside. And yet nowe, though no man would give hym nothing, it were his parte perde to prove it to his owne bonyke, by his harte layde to fare.

And this dare I be holde to offer, to see the truth openly proved. After which well proved ones to be as the fathe, men may be holde to sake the thinge if they see proved true, and thereupon it they lye, to caele, and suspect some farther sceare of the byke, pears as of utterce if they will, I will not let them. But without any such thinge proved before, they byl no reason no good confience bare he, that lye should suspect that our prelates and ordinaries in their judgements against hereties, dye to do them wrong, for all the lawes both spirittuall of the whole churche, and temporall of this realme, have ordained full faith and credence to be gien to them therein. Which lawes to contrary now there appeareth lytell cause, considering that the king our sovereigne Lorde that now is, long more be, had in his time as prudently and as vertuous a se proued for this realme, that it should have suche prelates and ordinaries as should in learning, wisedome, justice, and lawing, be meete and convenient therefor, as any prince hath (number for number) that had regned over this realme. I dare boldly say this in the name here bespeake, in my mynde to keep my selfe a great waye within my boundes, although I would set an other hinder there to. But now letinge this peaces peace where in I might yet sake many things more then I do, and would sake that the bythene woulde than call me longe, and wone yet paradventure sake that I am scait house the houselette do go farther and speke by this one chapter of hys.
The Apology.

Your Lord, that these disputes may cease, that peace and concord may come again into the world; yet it appears not that they do so, but that they rather continue still after the old course, proceeding by secessions, wars, and policies, direct or indirect, to rule the people, and that is greatly to be lamented, it will be hard for them to bring it to an end. But if they would but make a little change, it is but little by which they might do as much good as you have thought that the people into this murmur and grudge: they should at most bring a mere light of grace into the world, and by that grace the people to perfect love and obedience to their superiors. And here I think, in this, as long as spiritual rulers will either pretend that they are authorized to do, and so immediately derive of God, that the people are bound to obey them, and to accept all that they do and teach, without argument, resistance or grudging against them; that they will pretend that no defect is in the same; if they do not, they have done late time past: the light of grace that is spoken of before, will not appear, but that both parties shall walk in this darkness of malice and division, as they have done in time past.

By other murmurs and grudges that he is not now in the service, is the same after the same worldly and close manner as they do now, have done late time past: the light of grace that is spoken of before, will not appear, but that both parties shall walk in this darkness of malice and division, as they have done in time past.

This other chapter about the same things as before, is the same as in the other chapter, which I will pass over, but observe, that the more part of them be clothed as by this persons, I suppose, without them himself in the reading, and listless in his own mind without any need of mynhe helps therein, and for that some things are therewithal in that same, that are very well made; some also that be good and bad, I purpose not to meddle much withal, as are the things that touch any laws or statutes already made, be they of the church or of the realm, and defend them, I am content to do, if I think them good. But on the other side, if I think them thought, albeit that in some manner I would give myynde advice and counselle to the church, yet cannot our books in writing advise among the people against them, that would not be to my self, no, not in the doing commend any man that doth so, for if the laws were such as were to serve against the law of God, that it were not possible to take by hand man's salvation, then in that case the fee of the world's, and the end of it, and the open reproach and rebuke of the world may not in my mind be, and may not be the case of such in the world, though the change must be to the better: yet out of time and place convenient to put the last of the laws, and the people in it, and without any defect of the change give the people occasion to have the laws in division, under which they lyne, namely if they be that shall be to do, may sometime mistake the matter, and think he thing not good, whereas the change would be worse; why may we not as thus adopted neither by my own advice, no, my name to do. And therefore I may as I have leaue some things of this book untouched, whether I say well or not. And finally for the touching of this matter is not a part of my principal intent, but happeneth as an incident to fall in my way, wherein it sufficeth by the consideration of one, I may, to give men an occasion to look well into the remnant and let it not over lightly syncke downe into the earth, split it be well chasmd and chownd in the mouth, and not onely see what he says, but also by the other part of the reader consider what may be said against it, and what hath written and readeth in that book. Shall I warrant you soone percutt that that indistinct book, to be seen more plainly and more of copy beueth therein, then the book therein that God would that such good folk should be, as of a good mind, meaning none harme, were curtey things were well ment that they see large lettere quite to the shewe, and slighte and without spoken.

The rubri. chapter.

Yet not also speake much upon this, by the solemnity of the day, as it were the day of prophecies, so as if the spiritual rulers may pretend that they are authorized to do, and thus immediately derived to God, that the people are bound to obey them, and accept all that they teach, with out argument, resistance or grudge, and that they pretend that no defect there is in them, but yet continue in the same manner, the same worldly countenance as they do now, have done in late
The apology

At this time past, the light of grace is spoken of before, who with you now and evermore Amen.

This end of this sotly sermon is to little purpose. For strike as as; wouldst con tenance be among the clerks with whom these fewe yeares not a little abated. Why then this thing so left with an eye to looke upon it, and indifferently consider it, shall not fail to perceive. And so there is good hope, if that maye helps the matter, that then the lyghte of the grace that was gracious pacifier spake of before, is not now verre farre behinde. And bevplesse aughte that I can fee, a great parte of the proude and pompous apparell that many pietyes in yeares not longe past, were by the prase and our right of some few, forced in a maner against them on yere wylles, to wear, was before; as godlye consist so hit this part painted boke, prouidede them in thee; ear, much more I bowe then the tone half spent, and in manner well wone cote. And I wrote well it is worn out with many, whyeth entende hereafter to be no more suche agayne. And for the residue of the con tenance, I dare be boldere to warrant, that I can fynde of those that mokke maye lynde, which were there that it should in this matter do any good, would be well content to withdrawe all them other con tenance the chiefe parte of them movable, and of them yearelylye lpscoldo to, and out of bands belowe the song, and with their own hand yearly belowe the other openly among the poore. And I durre agayne be bold to warrant that if they do, even the selfe same folke that nowe grudge and call them proude for their con tenance, would then fynde as great a grudge & call them pryctes for their aimes, and say that they ended upon nothinge beggers the good that was wante to keep good women, and that thereby they both ensemble also dis honour the realms.

Now as for the other parte of this prophecy, concerning that the lyghte of grace that he spake of before, will not appear as long as spiritual rulers will pretend that their authentie is hypphe and so immediately berline of god, that the people are bounde to obey them and to accept all that they do and teach, with out argumentes reliencc or grudging against the: In this part he must first declare whither he mean:eth in these wordes (their authentie) all their whole authentie, or their authentie in some parte. If he mean:eth that they sayethus of all they wholle authentie in evere place that they make nowe at this time lawfulllye do, say: I answereth that they neither pretend nor newe doth, all that authentie to be given them immediately by god, but have authentie now to do diuere thinges by the grant of kings's princes, as have also many temporal men: by those grantes have such right in those as temporal men have by the like grantes in their. And therefore in that part the pacifier is answered.

And then if he mean:eth that the lyghte of that grace that he spake of before, was not appere as long as the pacieter pretend that any parte of their authentie is so highe, that it is immediately given them of god, then hath this pacifier lost the light of truth. For the greater, and highest, and most excellent authentie that they have, either God hath given them himself, or else they be very presump tuous & despise many thinges farre above all good reason. For I have never red, at the leafe where I remember not that I have red, that ever any king granted them the authentie, that nowe not onelye pacieters, but other poor playne pietyes also despise do take upon them, in mistaking the sacraments and consecrating the blessed body of Christ, and other authenties besides.

But it seemeth to him peradventure, that in one pointe at the leaste wise the spiritualltye is to proude. For by this they pretend to be obedient, and have their ordinances and other teachinges observed without resistance, grudge, or arguments to the contrary.

Surely in such thinges as the whole Clergye of Christendome teacheth and ordereth in spirituall thinges, as he byers of those lawes which this pacifier in some places of those bookes toucheth, being made against the parson, and albeit that they be and long have beene through the whole corps of Christendome both temporall and spirituall, by longe usage and custome ratified, agreed, and confirmed, yet be lapsed some lacke in them calling them by sefor, in those thinges I saie, that disdain not thinges done in my opinion, but in that congregation to Goddes honour graciously gathered together, the good assentence of the spirit of God is according to Christes promise, as bevplesse present and afflictent, as it was with his blessed
The Apology.

...Abled Apostles, men ought with reverence and without respect, grave or argumentative to receive them. And if a papal cistall error, there are in Christ's church ordinary ways to reform it. But in such things as any spiritual governors, after a lawful order and according to the spiritual weale of their souls that are in their charge, and which things are such as goodfolks may some perceive them for good, in these things at the least wise should the good not give ear to the baddel folk and foulord, that against's best things that can be despised, cannot be despised, cannot be heard a saine from above argument. And therefore not only the apostles but all men, assembled together with the church in their counsele holden at Jerusalem, by which means that they there deploled and pronounced amongst the Gentiles that were in those countries farre as conquered unto Christ, by which authority he put them, these things have seemed the to us, and to the spirit of God necessary for you to kepe, least some foules should perverted be bolded with straggle argumentes and reasoning to rectify it, but saigne Paulus also by himself when he bered onto the Coepithes certaine good laws and orders concernyng their order that be woulde have them keepe in the church.

In time of Gobdes service, least such as woulde have with disputinge against good order, be takke and reputed foe, that woulde worth some parts pulled out of a peny pycker, eneigne and corrupte the compaigne, whome farer the leader reason maye baue to the world parte; after spoken into thordes lyberpe: her finally heere the reasons that he layd to; his lawe, as yeber put them to silence with his authorite, and forbidding the to reason, dispise there against but despe it lyke, against all suche argumentes, and huch chappelikes agayne good rules, if any man will be contentious in this matter, lett him well knowe that we have no suche guile or empolem, not the church of God.

But noe we will this pacifise peradventure, saie that he nother speake nor meaneth of suche things as spiritually both of faith, that is good, but the light of grace will not appear as long as the Prelates pretend that their authortie is to byyb and to immediate of God, that the people are bounde to obeye them, and to accept all that they do and teach, without argumentes, rep- sence, or grugging, so that he bath circumstantly to the none qualified and moderate bys tale with this wood (all) that the Prelates should not pretend to be obeyed in things as well badde as good. Who heare ever the Prelates of this reallme pretend this? They should be obeyed in all things that they have pretended the contrare, and not lette to saye, that if ever any pulate of this reallme, peal or some part of them, peal or all the whole many were so farre falle to God, as to pracht the contrary of our old known catholyke faith, as for example that ther wer no purgatory after this woode, or that it was not lawfull to praye to our bless Lord, as other tell, or to pracht that ther is yet never a saint in heauen, but that all soulles are still and hepe, or to pracht against pänge as lumball body, that is as laud good tender pernell, to take a lyttel pänge of the pulate, as the Lybpe was to come ane more to dybelping that mypte even for tender heart two dayes after the talked of it, that the pulate had on good Friday by the dybelping roode beate her hard upon her lyppe white handes; who so woulde (I saye) pracht anye of these heresies, so that in y blessed sacrament of the aulter were not the very body and berpe bloude of Christ, but as Fride prachteth nothings but lyke and breade, on heresies as lumbal lesteth Sarch in seede of breade, though ther would hereafter (wylche shall I tryste never happen) all the Prelates in this reallme fall thereto and pracht the same, yet all the Prelates hyther to plainly do pracht and teache that no late man should they believe them.

And therefore lyke as if the Prelates dyde pretend that thing that after pacifize speake of, then were his adisciply woodes well and wylfully tempered and pyarmacually spoken, so while the latter pretend that thynge nowe, noe nether here before dyde, there is lyttel wyte in those two wydes.

For nowe both all bys tale amount unto no more, but that the light of grace will never appear, as long as the Prelates do the thynge that they nevther doe, noe never dyde. Is not this therefore (good readers) by this good pacifize brought unto a wyte conclution?
The apology

The vvhere hee mod lamenteth how the clergye dothe no more to appease these grudges of the temporall towrds them, and after hee preached to them holie what thynge they shold do they do no that is to say, to beare the suche thinges as take of be
dele, whereby he specially meane the as both befor, and in othere place after apperea
ey, the cupl and uncharitable hand
eful of perpetules, whereof the manne hath nothing proued, but also that shold do thynge which be faith men fe them not do, that is to saxe, gyue almes, and weare hear, and fast. and pay, that this diuision may cease, now that all the spiritual men do not so, that is very true.
And it is as true I row that this thousande yare was never the ymne that all so by. And therefore if that thing cause and keepe in this diuision, it must have bine a thing of a thousande yare olde. But I thinke that many of them doe all these thynge which this pacisfer preache to have done. For I am sure that though some do not so, parte therein, yet among the spiritualte there is bothe gowing of great almes, and wearping of hear, and fastinge, and payinge for peace.
But whether they take this diuision to be so great and to binnerall as this pacisfer preacheth of, that can I not tell, & peradventure they do not. And whether they do or no, surely I do not. For why they pray for the pacisfie of this diuision in all suche maner yme, as the thing requyseth, that I can not tell, but there may be peradventure there was som overtak on upon theye parte. For if they sene nothing unpleased to, that maist per
to the pacisfie of this diuision, then must they pacisfie putte into them: feruite both marines, malle, & even long, some specialcollecte, and therin praie God that it maye please hym that the people may perceife the soltitude of the devyll, and some other of his hymnes, in manype partes of this booke of this pacisfie, which thynge peradventure the compiler perceyved not hym selfe, but was therin of simplicitie by sometulle thew deceived.

At this pacisfie perceyppynge thow, one man doth in secretely, a nother cannot ne fer, is therefore boole to saxe they doe not all other thynge whereby he woulde have them do, that is to bytte, fast, and pray, weare hear, and gyue almes. For he saith: that they do all these thynge it appeare not.

As for prayenge, it appeareth perde they doe. And that to muce they baply pay, as some of vs lay men thynke it a payne only in a yaire to beare for sperre, and some to tary to longe fastinge as on the sonday to cone and haue out theye matins. And yet is not the matins in every paricke neyther, all thynge to early begunne, no; sulce to lunge in byng, as it is in y chartrehouse pe wot wel. And yet at our sonday and giorenye that are laye people, this pacisfer canne wynke, and saxe hymself a sperre. But that the clergye pacisfie no, that can be f hoppinge synne, as soone as theye lypse leave spiring.

Boole he it, because hee is peradventure of the clergye hymself, therefore lest he should some parcial to his own parte, he rather speake of their desates then ours: wherein I wol not muche sperwe hym. But turcele he as he maye be boole to prach e being a priest, so if I were a pyest to, I woulde boole to prach e thus muche agayne to hym, that for a wynnynge of the gloste and fame of the indifferency, though he leane the safte of us laye people untouched, yet of his owne parte the clergye, for no lay mens pleasure he neyer should saxe more then truthe.

For noble as touchinge of almes, is there none greev rothly by the spirituallly: If the saxe as he faith here, that it appereeth not that the pay almes, I myght answeare agayne that they folow therin in the coulff of Christ, which faith let nothyng lye hande see what thy right hande, as I myght in payeng hau late those other wodos of Christ. Thow when thou wolde pay, enter into thy chambre, and lette the doore, and pay to thy faith principle. But lyke wyte as God for all that counselye was content that men shoulde bothe paye and gyue to the nedy, and do other woorkes bothe of penainece and of charтьproply openly abyd in companye where ther be no despise of baply gyype, but that the people by the sight thereof, maye have occasion to gyue therefore land and glory to God, so dare I boldy say that as theye both secretely and openly doe, so did the acc儒ome to pay, so do theye bothe secretely and openely to, gyue no lyttle almes in the yaire, what is over thys pacisfer saye. And
A And I somewhat marnable that sithhe this pacifier goeth so bullyly abode, that there is no sone saie where all in all in the whole realme, but that he searseth it and can repeke it. I marnable I say not a little that he neither seeth not searseth any saie, that there is in the spirittually givyn any thing in almes. I do not murt my selfe to go very farre abowe, and yet I searsethe some saie, that there is, and I seer some saie to many poore folks at Westminter at the doles, of whom as farre as euer I heard the monkes bee not to send away many intofered, that my selfe for the peasse of the hane ben faire to repse another way.

B And saie that it was done to them, for it was lasse that good almes have givyn them. But as I heard bym againe, it were struch selfe than to them, that were struch of good princes engly counturly for to take it fro theym.

And alse we call it no givyn of almes by them, because the lasse whereof they givyn it, other good men have givyn them, whereas of you, you camb them givyn almes, for they have none other.

C And saie for the other thinges also why the pacifier seemeth to despypaile under the name of proud worthily custume, if men wer as wyd in a debe of his owne nature indifferent, to construe the mynde and entent of the bowd, to the better parte, as they bee of their owne inward goodes to construe and repose it to the warme, then might I say that the same thing whiche they call the proud worthily custume, they might and woulde call a ful charitable almes, that is to witte, the right honest finding and good hanging up of so many temporal men in their servise, which though they be no beggers, yet myghte verymethe the great part of them go begge if they founde them not, but lent them abode to sercke them selve a servise.

And the as if you would give a poore man some mony because he nedeth, and yet woulde not make him serve therefore in your garret, lest he shoulde by your almes line tide and were a lottser, the labour that he doth, taketh not awaghe the nature & merite of your almes: no mony taketh the finding of favourites none almes, though they waite on the tynder and do him servise in his houye. And of alle almes the chorist is, to see theyn well brought up, and wel and honestly guve bed, in which point though neither part do full their dut, yet I supose in good faith, that the spirittually givyn any thing in that point which is no small almes, rather somewhat aloofe then any thing brag begynne bye.
The apology

At the clerge the lene were one weke lenger. But soone of them tolde it to the people as faste, and sende it to the seers. And very religions folke, I trode both long lentes and advented, to some of them divers other fastes before, and they be preue a great part of the spiruitallge.

The xxvi. chapter.

Ven precheteth this pacifier et forth, that the clergie should beare heare, he be sure ly somewhat soe, if he bynde them all thereto, but amonget them I think that many doe already, and some whole religion both. But yet faith this pacifier, that it doth not appeare that they do so, As well said. But now if at the lade in that point, the holme poyntis is byttede, so that men maye not see it, it shall be from hence forth wel don for them, and so they will do it if they be wife, upon this aduertisment and preaching of this good pacifier, come out of their cloffeters every man into the market place, and there kneel downe in the kanel and make their pates in the spe tres, and weare their shirres of heare in sight upon their coules, and then that it appeare, and men shall see it. And surely for their plaets of ear in this waye were there none, for they, and yet were there also good polieges, for so should he not picke them.

The xxvii. chapter.

But as for all this pacifiers preaching, the spiruitall may be conuenient to take in good worth, for peradventure be he not knowne, he maye one as to preach to all th spirituall might wel become his personage.

Yet if he be a simple person in Beede, yet spiruitall may maken the selfe a cunipage to his good couente, and abydysh his holome admonitions. But surely this one thing, though the spiruitall beare it and take it wel in worth, we thinketh yet that every good temporal man may very much myselflik, that this pacifier in the beginning of this his holy preaching, precheteth upon them to theye, the eulogye, speake with an untruer durtified grounde upon imagination, and after with a very plaine open.
Theapology.

Apostles dayes, and yet were there men than many full very naught and farbe heretikes to thern. The men and catholikes, for their lacke and remple hauelbyng. And futher of they fall into the holy that the propere repose, and ceased to call upon God for strenthe, and then tremble for desease where there is no pepel, and for any desease of men, whyf if they not one ype woulde velander them, but hauet them and byll them to, can yet hyl but the bodye and then have sparte all they popostion, woulde forgette the freke: God (which when he haueth happye the bodye maye sende the soule into eternelastinge place) whyf our Lord forbode) any(eath 17, byhappe fell in typhs freke and cowar. If disc of laytyne barte, that for any world freke et selfe to be blouen out the lighte of his laternge of farthe, he will not saile to make falle upon them the terible comminacion and threathe the spirit speaketh in the Apocalypit into the byshoppes of Ephes, I wil come and remove thy candlelycke oute of hys place.

The xxliii. chapter.

Woe where this passyfere here surmispeth, that the spiritualye bothe most commonlie noting eyle, but maliciously mistaken the myndes, and therefore maliciously persecute and purue the bodyes of all them that synke desase at theyr desesper and avulsions; the bottom of this surmes well and plaine appeareth, by this that every man daily heareth, that there is not in all the clery any man that deth to prase the oose of God, but that as he toucheth the foules of the temporale, lache as he seth in that audite more to be spoken of, so touched be in lyke tyme the foules of the spiritualye, and is to his so doinge not hate of the spiritualye, no more then of the temporale, but wel commended of both. But of trauh olde that would ephet upon the spiritualye alone, as upon the temporale alone, as upon any one part of either the tone of the other, as of oneste kings, as oneste dukes, as oneste Roys, as oneste gentlemen, as oneste me of law, as oneste marcbaynes, make his whole sermen when that one part oney were not his whole auditen, and woulde by that parte amonge all folkys seape manye threding things by mayer of erbacation to the nedde; though evil folkys mallicous woulde have a pleasure to hear it, yet wold no god folk is indifferet thik that
The apology

A that he dyed wel, and specially if he would be that manner, where he sawe pretented that all the remanant of his audience were in grudge and division alio
by against that one part, whose saufes and verses all his whole sermon holily
putted in all the peoples ears to instigate their hatred with, and with such preaching so to make the peace in that
manner wiply, as if he found a corner of his neighbours house burning, he wold ofgreat love and polypse lay on fagot
tes and gunpowder to put out the lyce.

The. crv. chapter.

So where this pacifist upon
that myple imagined furnipe,
soeth on farther and faith, that
because the clergey to myple con
truth then myndes of all those who
saue saute at their myple order and abutions,
therefore they think it a good dece
to se them punished, and the have there
sose punished many perstos, which much
people have nudged them to be upon wil
and not of love to the people. In these
woodes how charitable thay pacifist
ment I can not tel, but either by malice or outlight, either by beaute of his
selfe or craafe of some fulture these, these
woodes are as evill and as maliciously
upwritten, as anye one that would be
saine falsely bisme the clergey coude
imagine of dece.

So here he faieth that because they
have (as himselfe beareth them in hand)
conceived a false supicion against all
those that finde saute at their myple
order and abutions, therefore they not only
have perfected and punished many per
sons, but also thincke their wrongfull
perfection and unrighteous punishment
wel done. What cannot be wurke
done then this, and as they do
ing were the wurke that coude be, if it
were true, so is this sayeng of hery wurk
that can be fith it is very false.

And in these woodes the figure of some
law wil not wel serve him, and yet in it
come the here also much augmented and
increased, in that he faith not that some
men to law, but that much people to
udge. Howe be it as I faide this figure
wil not serve him here. But he played
lyke a wily thefes, that because he wol
be knowne woulde wear a byplour, yet
for getting himselfe, wold first come
forth bars faced, and when evere man
hadde some bym and marked him well,
would then putte on his byplour a pace,
and coude his bisage to walke atowt w
known. Even this wissele to playeth
this pacifist here. For first he saepeth as
of himselfe, that the clergey have pun
ished many perstos therefore, that it is
wyse, for the evil and false supicion that
they have conicted against all those that
finde saute in their middessor and abutions.
And when he hath thus said as of
himselfe, and thereby well heeved him
selfe, then to couer and colour it wyse,
be faieth that muche people nudged is.
And therefore his whole tale amisth
by no more, but that himselfe forst af
fermed it, and after confirmed his af
firmacion by the pretece that muche peo
ple nudged the same, of whyche muche
people he nameth yet never one, nor pro,
web that muche people doe both, nor by cew
cause wherefore either muche people
or little people, or any one prits to huld,
but bigeth forth a bare wurrile in ehir
woode imaginede against the clergey, as
every man that list to liste, maye for India
imagin in some other matter against any
empstral men.

But as for his muche people I let not
muche be, for muche people may som
time believe some one mans byp. And a
against his muche people, if there were
muche of them that to nudge before the
proofe, and falshe before the nette, and
let the carte before the bole, as I were
there is not yet there against them
muche other people more wyse in that
point, and more circumspect, whyche
cell they fee suche an evill tale proued
true, will rather of indifferentice kepe
them selfe in a fary, and suspende theyp
sentence for the feation, or else of a good
mindere rather for the whyle thincke and
believe the contrary.

Letysinge therefore for this time has
muche people paale. I would nowe de
mane of him howe he poucht this a
ominable saute, that he lapeth here to
the pucticularite hymselfe, where he faup
eth playmelp that they have punphed
many perstos therefore, that it is to wite
for the thinges that he there lappar
red, which is pe note wel, because they
have be faieth conceived a false suppi
cion against them, for finding defaut
at theyp mypleorder and abutions, and
take it, as though they loued not the
clergy, but of malice would destory the
church, and have their goodes and po
sessionens them selfe.

Howe if the clergey have therefore pun
ished many perstos, because the fame
perstos
Theapology.

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A persons have onelpe spoken agaynst the mynde of the clergy and abusions, and that the clergy have therefore myleconstrued their myndes, and imagined that they would destroy the clergy for their paltrations, wherefore those other folke that spake agaynst the clergy myldebre went about with those wordes to gete fro the clergy to themself: if the clergy dpyd I say for that cause of their own false imagined suspicion, punish those many pers that this pacifter speaketh of, what thing in this world could they doe, that were wroth: and therfore sryd that fayling agaynst the clergy is an intollerable dysputation but if it be true, I asshe that pacifter by what mean he proceth it true.

And first to shewe that in some parte at the least his wordes appeare false, every man knoweth that some of those that have been punished, have ben such as neither if the clergy lost the landes should have any part thereof themselves, and were of such well knowned roughness and leade bynpeles beside, that no good man could conceive it ofborne, that suche folkse as they were should do it for any benefice, as was Sir Thomas fitton that was weren a Fopnor, and in manpe a bape neither syppe matins nor masse, but raged and rapt against the blessed sacrament, and Histerbye appostata that was abjured in London, and after rapted against at religions at Ptwyc, and therupon taken and empoyuned at Soitch, and Bapstelde the monke and appostata, that was an abjured, and after perturbed and released heresye, well and wozesty burned in Smithsfeld:these with divers suche other as have been punished for heresye, have been none such as the clergy needed to punishe them for fear that they would get from them any part of their landes to themself, nor were of such bystom, learning, nor any other, who that the clergy could fear that any men of wyte or of authosite, would any thing regard the words, but onelpe that the clergy feared, for the mynde of the construction of many light persons foules.

For if this pacifter saye, that the clergy feared left those folkse and many such other like, should conspir and gather together, and pull away from them by force: I cannot say nay, but suche a thing mighte in deed be longe sufficient come about, as well in this land as it hath in other. But thar is if the clergy feared that thing, they feared for mo then them selfs. For unlawe is suche thing thonne fortune as I trueth it never that, those folkse would not take only fro the clergy, but among other from some of their owne lay brethren to, such as have ought to leere.

But this pacifter sayd that though such manner folkse as syppe and appostata that the clergy have punished, be none of those that they punished for that cause, but because they were heretikes in deed, yet manye other have they punished for that cause, that is to wyte, because they mylye conformed their myndes and reckened them for enemies to the clergy, for ony synninge of fautes at the mylebrider and abusions of the clergy. And he sayd as he faith, that not onelpe himselfe faith that the clergy have punished many peoples therefore, but that also muche peoples (though that sayd not to farre as he faith, that is to wyte that they punished them therefore) wydlye sayd that they punished them rather of wil then of love to 50 peole. Well the fame muche peoples of this pacifter have heard of them to faye, though their as sayd were grounded but upon imaginacion and getting at the secretes of other mens myndes (as bys owne imaginacion is) yet judgeth not to sull as himselfe both. For if the judge in that punishment there more, but lesse love to the people, then desyre to punishment, they judge not yet that the punishers did the parties wrong as this pacifter both myselfe, that faith the clergy myleconstrued their myndes, and upon suche mylye takinge of their myndes for ony speaking against them: myldebre and abusions, dpyd therefore punishe them.

And therefore leetynge as I syppe before bys muche people passe by aboute the bys other busynesse, I asketh this pacifter hymselfe, byde he syppe that the clergy theafe for that cause punished manpe, what number is the leate that he calleth manpe: For thoughbrye sayed be 500 manpe to be so woefulbe mylye myldebre and punished, for onelpe myldebre against myldebre and abusions, pterer more the wordes (manye) muche needes impore and significeth some greater number perde, than one or two of these. And oner thes, because the matter whereupon this pacifter bringeth it in, is tos
The apology

As for a cause of a great and serious breach and difference between the spiritual and the temporal, there are many persons that are speaking of, which have been so late for one thing speaking against misuse and abusions punished, much needs be so many as that there be some more such as punished in every bisho, for elles he pare the more his own procetle, and excusethe the clergy himself without and laeteth no little fault in the temporal, if so the wrongfull demeanour of one byshop to twaine, in one person to twaine, they would bear an universal grudge against all the remaunt.

Howe to prove and what passage this pacifier could bringe by preletle of bys without persons, so he has beandal and punished for onely speaking against mylode and abusions of the clerge, let this pacifier proue and recheare by name all the dicoties of Engollande and Wales therewith, and I were beyple that excepte London and Lincollne, be shall sceane in ane one of all the remaunt ye punie for here fore four persons in true yeare, and in the most part of them not true in yeare, no.

Delivered into the secolar bandes in the most part of them any one in yeare. And then if this be thus, though whole I crowe no man thinketh of all those that in all the other dicoties have been punished were wronge every one, yet were not so fewe likely to have made so great an universal grudge, as this pacifier speaketh of. For I suppose no ma douteth, that by one occasion and other, many men them so many, have wyphe happe to be in leffe space my punishment in so much space of the land be temporal, men, and yet hath there not graven and universal grudge or division against a up part of the people thereby.

Let us now take some to these two dicoties of London and Lincollne, and of those twayne let speak of Lincollne, as great a dicote as it is, and as many spycers as he hath within it, yet have I not heard of such many punished by here or among them. But about a femie were a go to my remembrance, there were in that dicote aboute rii. 12 for tene abjured in one towne, and at that time every manne that I heard rehearke thereof in the court of els where, appeared very glad that such a bed of snakes was to founde out a bro-

ken. For then were there at that time no pacifiers to put forth books and lament for the caufe of the grudge, that many persons were mylode and punished for onely speaking against the mylode and abusions of the clerge. But now every one that is punished any where, is thought for a matter of a lamentable book of division, that map to pacify the grudge er he begin, the figure of som sein, and they say, and many say, much people say, and many men think and suche other, and there with enuie the reader, and make some good folke were that right were to sone, and enuie one man an hundred.

But now come I to the dicote of Londe, in which though there have been somewhat more a doe in these matters there is no great maruelle, sitheth into this dicote there is to great reclote and confidence, not only from other parts of this realm, but also from other lands. And yet even here of all that have been punished in this dicote, synther in 7 countrys of Ely 12 as so in in Podelsey, I remember none 0 in the seven sexe, synther of rastanter therin, 0 soulers so in Lyne, Engollpemmen 0 strangers, synther this pacifier affirmeth that many persons be punished in the clerge for the onely speaking against their abusions and implectes, and of those that have been punished either right or wronge, the most part have bene here double and treble I crowe to the remaunt of the whole realm, as this is here nere at hande, whereby the places of such mypleandabul may here with least labour and charge be brought forth, and the truth most safe and straightly sett this pacifier of those many mylode and wronge punished persons that he speaketh of, come too; the and here pone us some. Let him peny, re. let hym peny, twelwe, let hym pone renne, let him pone ire, let hym pone twayne, 0 for very shame after such a great work of (to many) let hym penone one at the lead. But therep I suppose he shall never be able to do that.

The xxxviii. chapter.

But I suppose in good faith this pacifier hath of some facelitie of the own good nature, easy to believe som such as have told him lies, be the very thereby persuaded to think of many other folke that knew sthin
The Apology.

A thing that some fewe tolde him for ver[y] trueth. And surely they that are of thy seruage be held to be bold to blame the lefe in lieng, that they be to hall hear the speke, I knoweth not what sect they be of, shall be very so abused by them.

By lefe have good experience of the.

For the lies are neither lefe nor smal, that many of the blessed apostles haue made, and dyely yet make by me.

Dyers of theem haue saide that of suche as were in my house while I was chancellour, I dyd to examine theem with tormentes, causinge them to bee bounden to a tree in my gardeine, and there pitiosely beaten.

And this tale was some of those good heeretie so caused to be blowed aboute, that a right worthi full friend of myne dide of late with in the churche, who was not a familiar with any other friend of mine that he had of late heard much speaking thereof.

What can not these heeretie say, that can be to blamelesse to say, as for the trueth, althoughe for a great robbery, an heignous murder, a sacrilege in a churche, with carring away the picture with the blessed sacramente, bilanfully calling it out, I caused some of suche thinges to be done by some officers of the parshalle, of some other pistols, with whiche oderring of them by their well deserued pains, and without any great hurt that afterward should stick on them, I founde out and rebuked many such desperate vetches as elles had not faile to have gone farther abrode, and to have done to many good folks, a great deale muche more harme; yet though I didde in the churche, murdredes, and robbers of churches, notwithstading alfo that heeretikes be yet muche worse then all they, yet fauing one there ture keeping, I never did els cause any suche thing to be done to any of them in all my life, excepte onely twaine, of which the one was a childe and a seruante of mine, in myne owne house, whom his father had extreemly beene with me, nouesed in suche maters, and had let him to attende by an George Jape; Cee, otherwise called Clerke which is a priest, and is now so all that wodd in Antwarpe, into whose house there, the two Sounes wodd be broughte, which Iohn Epis, of the same clane Aleysian, take out of their clypsetter to make them carolettes.

This George Jape bidde teache this childe his ungratious heresie against the blessed sacrament of the alter, which heeresie this childe after wares, beynge in service with me, begaine to teache another childe in my house, which vired his countesell. And uppon that pompe perceived and knowen, I causde a seruante of myne to strappe hym like a childe before myn houshold, for amendment of himselfe, and enample of such other.

Another was one, which after that he had fallen into that fractious heresies, fell prone after into plain e open francie besides. And all beir that he had thereof borne put by in Bedelun, and afterward by hearing and correction gathere his remembrance to him, and begaine to come againe to him selfe, being therupon set at liberty, and walkinge aboute, his olde families begaine to fall against in his head. And I was no dierers good holy places advertised, that he [did] in his wandering about to come into the churche, and there make many mad toses and tedles, to the the trouble of good people in the divine service, specially would he be most buit in the time of most lience, while the priest was at the secretes of the masse about the euation. And if he spied any woman kneeling at a soune, if her head hinge any thinge love in her meditations, than would he kneale beynde her, and if he were not lesse, would labour to put at her cloathes, and cast them quite over her head. Whereupon I being advertised of these pageantes, and being sent and required by very erheous religious folk, to take some other order with him, caused him as he came wandering by my boose, to be taken by the countables, and bounden to a tree in the streete before the whole town, and then they stripped him with rodde therefore till he warde wearey, and somewhat longer.

And it appeared well that his remembrance was good enough, lye that it went about in grasing till it was beaten home. For he coude than very well rehearse his faultes himselfe, speakes and treate very well, and promise to do afterward as well. And brepole God be thabe I heare none harme of him now.

And of all that ever came in my hand for heresie, as helpme God, sauing as I said the ture keeping of them, and yet not so sure neither, but that George Esquire could read abates else had never any of the any stripe of stoke gae the, so much
Theopology

As much as a flippynge on the forehead.

And some haue lappe that when Constantine was gotten away, I was seene to anger in a wonderfull rage. But surely though I would not have suffered him go if it would have pleased him to have beene vp in the stockes, yet was he neither so seabe for lacke of meate but that he was strong enough to break the stockes, nor were to lame of his legges with yenge, but that he was like enough to leape the walls, nor by any medigans of his head so bulled or basted in his byagne, but that he had wip enough when he was ones out, yeffell to walke his way, neither was I than so heapp for the losse, but that I hadde youthe the plough left me weare it out, not to anger with any manne of mine that I take them any upplyd word for the matter, more then to my counter that he should be the stockes mennde and locked fast, that the prisoner faile not in again.

And as for Constantine himselfe, I could hym in good faith good thanke.

For never vpy I was so unreasonable, as to be angrie with any mans yeffell he can, when he yeffell himselfe that he seeth not at his care.

But now tell the bretheren many wonderfull yses, of much cruell tormentinge that hereitkis had in my house, so farreofth that one Segar a booke feller of Louth which was in myne house about Soure of true dayes, and never had ether bodele harne done hym, or soule woorde spoken hym while he was in myne house, had reported synce, as I heare say to dymens, that he was bounde to a tree in my gardeyne, and thereto ypponelye beaten, and yet before that bounden aboute the heade wyt a coode and wongen, that he fell downe deade in a swoone.

And thus tale of his beatinge, yppelle Tyndall tolde to an olde acquaintance of his owne, and to a good lover of mine wyt one peace farther yet, while the man was in beating, I yppede a litte parte of his hanginge at his doublete, wherein the poore man had he spayd hym marke, and that causde I quicklye to me, and pulled it from his doublete, and put it in my bosom, and that Segar never sawe it after, and therin I fowke that he fayde true, for no more yppelle I nepper nor before nepper, no I fowke no more did Segar himselfe neither in god faith.

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

maruaile though I be so sodanly gowen to so great substance of riches, as

Tindall tolde his acquaintance any friends, to whom he fayde that he yppede

well that he was not seabe too the in money and plate and other manables, ther

twente thousand marke, and as much as that have bypers of the good brether

affirmed here never home.

And surely thus will I conclude, that

if I have heaped up so much good togethers, thee have I not gott the tone half by righte, and yet by all the theores, murders, heretikes, that ever came

in my handes, am I not(Thane God) the richer of one gote, and yet have the

spent me twaine. Howe best if the er a

ny of them, of any kind of peole els I

that any cause had before me, or or

twerp any medelung with me, shende

himselfe so force grewd with any thing

that I have taken of hym, he hadde some
tyme to speake thereof. And nowe yethe

no man commeth stooth to allay any re

struction yet, but hold o peace and

loake their time so long: I gywe them el

plaine peremptory warning nowe, that

they dyue it of no longer. For if they ta

cry til yesterday, and then come and ak

to great lumes among them, as shal

amount to twenty thousand marke, I

purpuse to purchase suche a protection

fro them, that I will leave my selfe les

the fourth part, even of the lumes rath

then crew I will pay them.

And nowe dare I say, that if this pa

crere hadde by experience knowen the trouble of that kynde of peole, he wold

not have gyven me muche credence to

their lamentable complanynges; as it

seemeth me by some of hym some lapes

he doth.

Wolfe best what fapte the my woodes

wyll haue with hym in their imperion

causes, I can not very surely say, nor

very greately care. And yet as I do

not in so muche dote of my selfe, but that

I truufe well that amonge manye good

and honest men, among wypph force of

folke I truufe I maye rekyn hym, myne

owne wyse would be somewhat better believe

then would the other of some wyse, of

tyss newe bretherhead in a matter of a

other man.

C. The xxvii chapter.
There are large lyke eyes, one Symonds a-long tew knoweth hercite the walking a boat the realtime, was taken not longe a go by the officers of the right reverend father my lord bishop of Winchester, and being put in a chamber to kepe, and breaking out at a wyndow, hath told many of his hercten since, that he was perpetually torment of the bishop officers in prizon, and shoude ben mortered therinto, and that elles he would never haue Runne his way. But he would never since complained of his harms to the kyng or his counseyl, but wyl rather of percution suffer them all paciently, then to pursel and prowe the with his forth comming again.

Woulde God stypp pacifyer myghte have the commination of that matter. It would peradventure do hym great good hereafter, to sypse out the truch of such a false herctes tale.

And nowe notwith standing that the hercten boast much of his happy scape: yet if he happed to bere, he shoude haue sone where there an no manne wydte where but they, they would not lette for a node to sypse that he scape not at all, but was prveylely killed in prizon, and prulely call away. For to lave some of the pruyle by George Constantine, nor one he has bys stypp flight out of my keping, but also even none of late, not wipthstanding that they well knowe that many marshante of our owne shoude ben hymlyne, langhe and make myrge at Antwerp.

Such luf haue these blessed hercten that ever take offayd, and spiritue, and trouth, and berte, continually to desplane and imagine lies of malice and lies, agayne all those that labour to make them good.

And suche a pleasure hadde eother Frith hymselfe, or eis other false fool the hercten of his secte. For he told one or twaine, and calved the hercten to take it faterber aboute, that woude he was let him into the towse, that he shall woude he was let him into the towse, that he shall woude he was let him into the towse, that he shall woude he was let him into the towse.

Howe whither Frith lyed or his fellowes, let them draw cut betwene them. For surely where they tell it under such maner, as thoughte mapler Chaucerlour shoude relope and have a cruell delspe of the mans death; I nowe hym so well that I dare well say they falsely helpless hym therin.

Howe be it some true; they myghte happe to have therupon they myghte dyde their ly. For so was it that on a tyme one came a shewed me that Frith be labour to sone that he sware agayne, in studiengs wittling against the blessed sacrament. And I was of troubley hot to here that the young in the world knowe suche labour abuto suche a beutiful woode, by twisling that the man had some good Chysen friende to whom he shoude grome care, that myghte twisling hym from getting and exclining at his part to the folowing of that frantike hercet, wither he were in prerr to grome with bo by and soule, said in the communicaci on these woodes or other of likefecte. For if that Frith (quod I) were in la boying to quene that Quaynd, that all true Chysen people have in Chysus bles sed body and sclowe, which all Chysen folke beuly, and all good folkie trust fully receve in the forner of bread he thall la a labour more then in dayne. For I am sure that Frith and all his fellowes with all his friends that are of ther sectes, that neithere be able to quene and put out that faith. And over that if Frithes labour about the quenching theroff tyt he sware, I would some good friend of his shoude shewe hym, that I shewe me soe, that Chysse wyll hynde a sye of eagers for tym, and make hym therin to sweate the blode out of his body here, and freight from hencende shewe hym for ever into the sye of hell.

Howe in these wordes I neyther met no meanes, that I would it wer do, For to he pale me God and none other, but as I would be glad to take more labouer, losse, and bodehe payne allso, then peradventure many a man would wene to winne that young man to Chysse and hys true shaye agayne, and therby to preserve and kepe hym from the losse of prerr of soule and body both.

Howe might it peradventure be that I tolde mapler Chaucerlour this tale, and so I wene I dyd, and he might ther upon happen to reparite it againe, or lay some lufte lyke woode of like purpose to some other man, and that therupon these biethen by lye of theys tyme of lyes; eis which were not impossible. Frith shis heard the tale tolde by me, myghte withawinge the bed, and making it lufte as hysmyselfe lyft, tel it out by mapler Chaucerlour, to byng hym amonste the people in appynen of malice and crueltie.
But his mildness and benevolence in all matters of justice, is among all the people by good experience to plainly perceived and to clearly known, that it was hard to bring any such lighter opinion of him in any good honest man head, for the words of a great many such manlike folk as Frith is, where not only he spake lies against honest men, but also wrote false lies and heresies against the blessed sacrament of our Lord.

Some man will yet peradventure in that this is a thing faile unhelp, that either Frith or any man else would willingly take a burden from one man and lay it in another man's neck, and namely to lay it to the chancellour's name, by the that all such folk rebuke in themselves, that they have more cause of grief to me against me than him.

Surely if they were wise, and entend to be good, they should neither think the selfe to have cause of grief; or grudge against me nor him neither. For of my selfe I am well, and of hym I believe the same, that we nothing entende unto them but their own well, which with out their amendment by change of themselves into the true faith again, is impossible to be gotten.

But for the pointe that I speake of, that it was not so farre unhelp as it would happen some, that Frith would turne the tale from me to matter chancellour, ye shal perceve parte by his owne deed, and partly by the dealing of some other such, in such the manner of matter. For ye shal understand, that after that Frith had written a false souly the treatise against the blessed sacrament of the altar, I haue one copie thereof lent unto me, made by no mane an unwrte thereto. And so for because that his booke was not put aboude in print, I would not therefore let myne ruine aboude in mens handes. For as I have often sayde, I would will that the common people should of such heresies neither heare so much as the name. But for as much as that thinge is impossible to provide but that heresies will be doing, therefore are other such and some time brief of necessity to speak of these matters also, and to make answer unto the.

And therefore when heresies abirre and do they purrence, the preacher is fayne to reheare their opinions in the pulpit, and there auntwor those dublit ill arguments openly, with which those heresies first becommes men and women in corners secretly, and after lyked the obvode in audience by defence of those heresies in their examination openly.

And also of their books be ones put aboude in print, it is a thing very harde to get them wel in again. But as for me I blie therein this petition for the remedie on bothe parces, that thought I would not put myne auntwor aboude into every mans bandes at adventur, because Frithyes booke was not put out aboude in print yet I causd myne auntwor to be printed under myne owne name, to be sent I might as in beed I have, give out some to such as I perceived bad stehe his bookes before.

Iowve hapned it that upon a tympe, the right reverend father my Lord by F hoppe of Winchester set for: Frith went to his owne place of very fatherly sauc towaerde the ponge mans amendment, which he did desire, both for other causes, and amonge other causes partly also for this, because he was not monye peaces a go a ponge hype wanting upon him and a sceler of his. In that commu nication, what twoodes were were then, were now to lose to reheare. But such they were as I would lyked that all suche as be tolef, and wone that Frith were tolef (which be peradventure some that heare the brethren speake of hym, and was not them selfe his two des) had ther fandem by and here. For they shoude I am sure have tak Frith ever after, for suche as he plainly before good recorde proved hym self than, whyche was not an heresique onele, but defeyes that, a prowde unbhearted soole.

But as I was aboute to tell you, in that communication my laide Lord of Winchester among other things combin with Frith against his afores memorized heresye that he so sweeter in, to impugne the true Christen faith concerning the sacrament of the altar. And when Frith there stode in his heresye, as stiffely as he defended it stooldly secretly beetween them twaine, my Lord longing that the fellowes folpe myghte appear, called good and wellhiped well wrinkled unto them. And then because his Lordshyp perceived Frith, lothe to have it known aboude out of the batherhead, as yet at that tympe he were about to poppe the realm with all pertilph hereby against the sacrament: my Lord I lay laid unto him, it was nowe to late for him to spinkle he could kepe close, as theretofore.
The apology.

A reprove it, Frieth (quod his lordship) ye maye and repent it, and do were it well done ye didde, but hee reknowne ye cannot, ye be gone now so farre. For your bokes of this matter have beene ten abode in many mennes handes, & that to long, that thee here is an annuall were already made into it, and theye him my boke in prent, but of truth be delivered it not unto him. Notowit after soone as hee gat mine answer I cannot tell of wobb, and must haue I bearede late, that I sweare about that matter a treth, and hath I beare say, the beneke bookes of Wiccliff, Swinling, and silver Husi, therein secretly conveyed into hym into the towne, and hath begunne and gone on a great waye in a new boke against the sacrament.

But the thinge that I tell you this tale for, is this, I am well conformed that hee knoweth very well that I made that annuall, and it is not very likely but that by one or other he hath the boke in print, and of likend hee never hade it otherwise, for he was as easy a waye wrote well, as one to write it out that had it in print already, and before it was printed I know very well he could never geate it. And at the leastwise I knowe it well that hee knoweth well proue that the annuall was made by me, and yet hee dislimbether, saith himselfe not to knowe who made it, but to think it rather that I myspeken Lord of Wincsester made it then any man elles, made his newe boke as I am very certainly enforme, and against me by name, and all agayne my lapsed, of a talenye psaye that hee would have boke, of his boke leme a disputacion betweene the boke & the bishope.

But there shall not greatly need suche a bishope if learned as my lapsed lode is, to dispute with ane suche as Frieth is, for suche luch bookes as that is, it be no worser then was his other, or then thys his neve is either, if it be no worser then one telesche me, that both can good speke, and hath teared a great part reade, no howsoever he haue handelde it, will it never be wyle the matter thereof is so false. And therefore when the boke Halfe have I be finished, & happened to come to my handes, I trutte to make almost everie howe habile to perceve the false foly thereof, though he cover his rotten fruit as clofe and ascomely as ever ane coltendermonger covered his hakest.

But thys as I say, may god readers see, that as Frith takethy mine annuall from me, whiche permissione are every man elles knoweth well for mine, and impute it to the bishope of Wincsester: it were not muche unlikelie, that he would when he had heard of a thing that I had lapde, and when hymselfe had made it woldes, then change it frome and impute it unto maister chanceler of London.

C.Che.xxxi. Chap. 6.

Whiche if he doe, he does it not alone. For this point played also Thomas Philipps of Londoun leydisier now priester in the towne. Whom when I was chanceler, upon certaine thynge that I found out by him, by the examination of divers heretiques whom I had spoken with, upon the socalation of the heretiques for bidden bokes, I cont for. And when I had spoken with him, and onely intreated him one daye to any newe boke in mine house, and laboured about his amendment in as hearty loving maner as I could: when I perceived finally the persone such, that I could vsnede no trouthe, neither in bys boke, nor bys othe, and sawe the likelihode that he was in the letting forth of such heretiques close othe, a manme and likely to doe many solace muche harme: I by indurence deliuered hym to his ordinary. And yet for because I perceived in him a great bain glorious sking of himselfe, and a great lipe of the same byése of psayde that I perceived before in Richard Humpe whe I talked with him, and feared that if he wer in the bishoppes priestes, his godly enemy the buell might make hym there destroy himselfe, and then my ght such a newe buisnisse arype against maister chanceler that now is, as at that time arose upon the chanceler that was then, which thing I feared in Thomas Philipps somewhat also the more, because a cosin of bys, a barber in Water nother towne called Holpe John, after that he was suspected of hereype and soken to thereof, bearing the name of the holpe, distrusted himselfe in a well: I for these causes advised and by my menes holpe, that Thomas Philipps (which al be it that he saith that the clearde tooke him not, somed not perdy loth to goe to the bishoppes priesten) was receiued in another into the towne of London. And yet after that he complained thereof, not agaynst me but agaynst the ordinary.
A Whereupon the kinges highnesse commanded certain of the greatest lords of his countrey, to know how the matter stode: which known they reported to the kinges grace in the manner as a another person catholicke Prince gave unto Thomas Philippus such an answer, as he hadde ben either halfe so god as I would he were; halfe so wyle as himselfe were he were, he would forth with have followed, and not stade still in his obstinacy so long, as he had not put himselfe therby in another deeper peril.

Of other parte besides this complained, that they had ben untrue and untrustworthy handled, and this haue they not let to doe after that they had been con- nected and abused, and their witts condemned after their open examinations, and plaine and cleare prooves, so wel and openly known, that they haue by their shameles clamaunce, nothing gotten, but rebuke and shame. And yet wer some of them if their Ordinaries hadde bin so fierce and so cruel as this booke of this pacifier maketh them, fallen again in the danger and peril of relapse.

And some haue bin beare uppon imposture clameous, and the cause and handling examined by the greatest Lords temporall of the kinges most honorable countrey, and that since that I left the office, and the complaunt found in his complaining to be vaine shamelesse false, that he had been assured that he was to easily dealt with, and hadde wrought that he was no worde seruved.

And such have thesefolke ever be foden and ever shal. For when they fall to a false faydre in heare, their words cannot be true. And therefore if this pacifier well and truly knew them, I dare say he would else believe these lamentable tales, than I feare me that he had believed some in complaunying upon their Ordinaries, against whom he semeth vpp such folkes false complaunings, to have conceived this opinion, that his booke of diuision Heweth, that is to write, that the cleargyre thinketh that every man that speake agayne the minde of the poore, and abuses them, is of no pikes, and that therefore they have punished so many mentes, which god to hebre was true. For if it were, were that so pured and one man for that cause, that is to write, because themselfe conceu a false insinuation agayne hym, it wer piteous that they liden. But I thynke in god lade, that the prelates will neuer de sede to lye longer, then till thys pacifier pone that same falle tale true.

C The xxix. Chapter.

Sayde before, that I would touche of thy booke, and so haue I toucht his first chapter whole, because it hath for the first settting forth the chiefe countenance of simplicitie and charitie. And yet what charitie there is therein, whan it is considered I suppose you cisse. For no part is ther of the clear- gyre that can please him, neither prelacies nor seignors, nought secular priests, nor religi- ous persons, so much as any one may so may plauinely perceibe by other wordes of his in other places of his loy- ing booke. And yet among all these faults, I see him finde none with them that runne out in apostasy, but all the faults be assigned in the that apoye in their profession still. For I finde not in his booke any cause of his divission, to be foden in the towning and setting forth of these newe springer hersies. And yet doe they make, and needes must make wheresoever they come, the greatest distillaon that can be, first in opinions, and conterarious myndes, and afterward in seruoure of language and contenous wordes, and finally if it goe furt long, in plaine sedepont, manslaughter, and open warre.

And this faulte of these hersies he myght as well have layved unto the cler- gye, as some of the other that he so speake of, if he take hersies to; anke. For lyke as naughtie prelacies as naughtie religious persons, haue alwaies been they that doe those other faults, which under the figure of some fayre thybooke laveth to the charge of the spiritualitie; so haue noughtie prelacies and noughtie religious folke (being among the clear- gy as Judas was among Christes apost- lites) betrayed the faith of Christe, and begonne and sette suche ungracy- ons hersies, as faile and as fereyniphe for their part, as noughty lawe folke for theirs, and bothe wayne first corrupte some of their company, at home, and after runne out in apostasy, so put abode their hersies in wypping. And some me say that some prelates have not done all these partes, in the repeting and dewe punishment of them. And yet as great faultes as these be, and liche as all the tempozaalitie should be most greued with and
Theology.

A and grudge at, and therefose shoule be made cause of this division, if there be such a division, and that every default that is in any man's part, because of the spiritualitie be cause of almost an universal division and grudge of the whole corps of the temporality, against the whole body of the spiritualitie; yet I say at this, the book of this pacifier lapseth no piece of this fault unto the spiritualitie, but ratherfaulty faultes and cause of grudge and division in the spiritualitie, for once for all handling of the that are heretikes in debe, and laboeth to abolish the ordinaries with obloquy, and putte them in debe with fear of infamy, and falsly beareth the mind that they have punished many prelates for a wrong suspicion, falsly conceived in their own minde against those who they punished.

And thus farre hath he gone in this first Chapteir. In which maner, albeit I trust in God the man meant pietie but wel, yet I fear me some with these hath somewhat lette hym a waye in the tempering of his wordes.

The sixt Chapteir.

And verily, albeit as I said before, I purpose not to meddle with every part of this booke that I thinke were well done for hym to amend yet in this seuenths Chapteir and his eight, which twayne create all of these matters of heretikes, for the great werk is of the matter I shall not discourse to thesowe some difference between pieties between his mind and mine.

An other occasion of the said division hath been, by reade of divers suittes, that have ben taken in spiritual courts of office, that is called in latine, ex officio, so that the parties have not known who hath accused them, and thereupon they have sometime been caused to ablire in causes of heretikes: sometime to doe penance, or to pay great sumes of money for redeeming thereof, whiche beacupon & charges, the parties have thought have come to them by the judges and the officers of the spiritual court; for they have known none other accusers, and that hath caused much people in divers partes of this realme to thinke great malice and peritallitie in the spiritual judges. And if a man be ex officio thought before the Ordinary for heretike, if the be not a blys supposed of heretike, he must purge himself after the will of the Ordinary, or be accurèd, and that is by the lawe extra de hereticis cap. Ad absolution. And that is thought by many to be a very bad law, for a man may be suspected and not guile, to be destinated to a purgacion without protest, or without offence in hym, or be accurèd.

I will in this point of commiting ex officio, no further speake at this time then concerning the crime of heretike. For I am in good faith loth to meddle with this booke of his at all. For lothe am I any thing to meddle against any other mans writing that is a catholike man, sauing that it semeth me berye that he his ma deuer to god, yet is this mine word fol owed in this matter, it would work this realmes great harme and no god.

For surely if the commiting of heretikes ex officio were left, and chaumed into an other order, by which no man held be called be he never to lose suspected, nor by never to many men detected, and if some man make himselfe parti against him as his accuser, the strate wer like hy to swarms full of heretikes before that right few wer accurèd, or praedurture any on one other.

For whatsoever the cause be, it is not unbnown I am sure that many will come unto a judge secret informacion of such things, as though they be true, yet gladly he will not; prudence dare not, be openly a known that thematter came out by him. And yet shall be some tyne gene the names of dyuers other, which being called by the judge, and examined as witnesses against their wills, both knowe and will also depose the truth, and he that full gave information also, and yet will never one of them willingly make himselfe an open accuser of the partie, nor dare prudence for his cares.

And this I saye not onely in heretikes, but in many temporall matters among our selues, where I have had experience many a time and ofte, both in the yeeling of felonies, and sometime of much other oppostion vised by some one man; twayne in a thye, whereby all the neighbours lose imparted, and yet not one dussr openly complayne.

Howbeit it cummeth in heretikes somet ime to much worse point. For I have topos where those that have beene in the company at the time, being folks of god substance, and such as were taken for
The apology.

A worshipfull, being called in for witnesses, have first made many delays, and afterward being examined on their othes, have two or three of them heard it not, or remembered it not, and take no heed to the matter at the time, whereas it well appeared by the deposition of divers other being with the at the time, that in every man's conscience they had. What would these folks become an hereticus accuser, against whom they were rather be suoe in their own truth to hear witness.

And this thing maketh, that it may be sometime (albeit very seldom) that in heresy upon other beseeminent suspicions without witnesses, a man may be put to his purgation and to penance also if he liable thereof, whereby being why so many should nothing think it hard to have a lawe as this pacifier sayeth they do. I cannot know, nor those wise men neither that made the lawe. And yet were they many wise men, and not only as wise, but peradventure many more in number; but those that this pacifier calleth many now, that as he saith, saith not to the fault. For though it be allowed in the extraneous of heretics, Ad obbligam; yet was that lawe made in a general counsil.

And berefore I thinketh he which cannot be sinned guilty in heretical, and yet these things in the manner of ways that all his honest neighbours were he were one and therefore dare not swear that in their conscience they think he may axe other, is well worthy I thinketh, to doe some penalty for that manner of behaviour, whereby he enueth all other folk occurras to take him fos to noughty.

And by the common law of this realme, many times upon suspicion the judges awarde a writ to enquire of what name and behaviour the man is in his country, and his selfe laste sometime still in prison till the retourne, and if he be returnned god, that is to witte, if he be in a manner pourged, then is he delivered, and yet he pasheth his fees ere he go. And if he be returnned nought, then sith the judges to bind him fte, his god according, and sometime senteth with him too, such as their discretion will allow. And then to lie still will he abide them, is sometime as much as penance to the tone, as the spiritual judge entwryeth to the tother. For the tone commeth to the barre as openly as the tother to the court, and sometime his fees were a good piece of a fagot, besides that they lay longer on the tone manyes legges, then the fagot on the tother is shoulder. And yet is there no remedie but both these must be done, both in the tone courte and in the tother; or elles in these of one harme (which to him that defereth it not happiness sowed, and as sowed I am sure in hereties as in theft, and multe more sowed tope shall have ten times more harme happen daily to folks as innocent as they, and of innocentes many made occurras, to the destruction of themself and other too, both in gods, bodye and soul.

And because this pacifier taketh it for to lose a thing in the spiritual lawe, that a man shall be called as oblate for heresy, where he shall not know his accuser; if we should change the spiritual lawe for that cause, then had be we made to change the temporal too, in some such poynts as change it when we will, and ye shall change it into the boole for ought that I can see, but if it be better to have more theues then fewer.

For noewe it a man be enlightened at a session, and none evidence given openly at the barre (as many be, and many may well be). For the beseemmente may have evidence given the a part, or have heard of the matter ere they came there, and of whom be they nor bounden to see, but rather bounden to keep it cloe, for they be sworn to keep the kings conscience and their own shall than the party that is enlightened be put unto no bussynesse about his acquittale. And who shall tell him there the names of his accusers, to entitle him to his writte of conspiracie. This pacifier will peradventure fey, that the same twelue men that are his enbystudiers are his accusers, and therefore he may know them.

But what helped that his undeserved veracon if he were fauteless? For amends the law genereth him none against any of them, nor hee were not well done he should, but may be then is after by other, as acquite, goe grate hyme home and be more that he had had to faize a day, as a man geaste him to the sepe abate his harte after a dowell of straie. And as it is often happeneth, that a man cometh into a straie by his bline overseight, though sometime of chaunce and of adumtration, so surely though sometyme it hap that a man be accustede of endightned of malice, of some likelyhood which happeneth of chaunce and not his fault,
Theology.

A therin, yet hath it in comparison very false, but that the partes by some de
meanour of himself generally occaion that folk have hym so suspected.

Now, if this partes say, that yet ther is at the least wip in a temporal judge
an open cause appearing, whereupon me may see if the judge calles hym nor,
but upon a matter brought bim hym, where as the spiritual judge may call a
man upon his own pleasure if he beare the partie displeasure: this is very well
sayd so for the temporal judge. But what sayth he nowe for the temporal twelve
men. For yet that they may doe the same if ther were to dispole, he then had
as fine the judge might doe it as they.

For in god sayth I never sawe the days yet, but that I durste so much trust
the couete of one judge, as of two. But the judges be to wip for men, that are
so vertuous and able, the accorder of the wip in the partes presence.

And I dare say the Ordinaries be not so follybe neither, but that they would
as sayne anowe it of ther mightes, say
ing that very necessite lies all shoulde fall to nought, compelled them to take
this waye, whereof necessite some time canst be bothe the temporal and the linges countayle, so poute some folk to busines of dishonestie sometime withoututher jurie or brynnyng of the accorder to the purpose of the matter in the partes present.

For if the judge knowe by sure infor
mation, that some one man is of suche wip as sith was a man amongst his neighbours that they may not heare it, and yet that the man is despised, so violently and so insipidously, that none of the bare be a kno
wn to speake of it: will there no judes
upon manye secrete complaines made unto them, without making the partes prude, who told them the tale, bynd that blys full troublest to god abearng? I suppose yes, and have fet it so to, and wrong would it be sometime with god great peacleble folke in the countrey, but
it were to done among. And my selye when I was chancerell, upon such secrete informacion have put some out of condition of offce of intwaye of the peace, pervertedly for suche money I wond as not have done, and yet if I were in the same countrey, and againe I therbe again, yet if I therbe anowe it of therer shoulde I rather then that I were not yethe more ably
lyhow I wold put them out again, and
never tell them who told me the tales
that made me so to do.

But yet will peradventure this partes
prase, that some tyme in some wip speeciall case, he com be content that the
spiritual judge shoulde upon his discre
tion calle one to suspicion of hereby ex officio, he therfore would not have men common
ly called, but ether by accussacion or
pretentemente in ther stenes of subpoynte
menentes at the common lawe.

I bad as lete fo; anye thyng I se, that
thys partes shoulde say thus: By thys
wip that they be called, I wond not
have them called, but I woulde have
their calles after suche an order as they
mighethe be sure that ther shoulde ne
ver be called, so as for takens folk
openly for hereby, every man hath expe
rience enough, that pe shoulde find and
any man that will, but if the judge shoul
det an officer of the court therin without
any peril of servences, and ther wer this
way and that way all of one effect. And
so as for pretentemente and endementes
what effect would come of them concern
ning hereby, pe to the prince I truely
and metely well already.

For this is a thing well knowne unto hereby in all
every man, that in every see, every ple
tion of peace, every fection of gaole deli
er, every let to thew the same, the
kynny thyng that the tere have genet the
in charges is hereby. And so for thy
thowe the whole realme howe many pretentemente do there made in the whole
prefereth by some seere power one, and
I suppose no man doueth, but that in
the meanetyme some there be. I wond
not be curious about the leaving out
of the cause, whyt he is either newe, or so
byly seere presented, not true in this
shere. But thys I say, that such some
will not, some cannot, and none worth, if he
should putte away the procedure ex officio,
the thyng should be left abonde, and thys
should done after with heretikes increas
e and multiplied, the thyng be abonde
and after that through the stroke of god
renewinge they matrices and our negli
gence, shoule by sedition and trouble, by
death, and death, in these realms many
men both god and bad be abonde. And
therefore for conclusion of this piece, my
pass be advayce and countayble halde, that
for hereby, and cocke with thy spous thine
men that laste the pooytes ex officio had,
and so for as manye other tymses also as
are onely troublesome by the spiritual
lawe, except ther be any such tyme of
them as pe thische were good to grove.

Pfif.
The apology.

A

The xli. Chapter.

And it appeareth by bere, &c. in the Chapter of the Sentry, that they that be accused, and also parties to the same, may be witness in heresie, and in the Chapter of the Sentry, pag. 110, it appeareth, that if a man be wise to face the truth concerning heresy, as well of himself as of others, and he freely confesseth nothing, and after contrary to his first saying be appeareth both himself and others, if it appeareth by manifesse tokens, that he doth not of the lightness of money, no hindered not for corruption of money; that then his witness in favour of the faith shall stand as well against himself, as against others; and yet it appeareth evidently in the same court, and in the same matter, that he is a perjured person.

This is a dangerous law, and more like to cause untrue and unlawful men to condemn innocents, then to condemn offenders. And it helpeth lyttle, that if there be tokens that it is not done of hate, nor for corruption of money, that it should be taken so; sometyme a wolf may be taken in the apparell of a lamb, and the judge be partial, such tokens may be taken over ACCEPTED THEN TRUELY SHewed.

This piece concerning the testimony of knowne witt perfections to be receiv'd and taken in herselfe, I have somewhat touched in the dydee Chapter of the third booke of my Dialogue, where I sayd they maye rade the bill, I will make here no long tale againe thereof.

But well he woteth that herselfe, whereby a chileth man becometh a false tracer to God, is in all lawes spiritual and temporal both, accownted as great a crime as the treason committed against any worldly man. And than why should we finde to great a fault, that suche witness should be receiv'd in a cause of herself, as are receiv'd not only in a cause of treason, but of murder also, and of other more single felone, not only in favour of the peace, and detraction of such odious crimes, but also for the necessity which the nature of the matter woketh in the peace. For such will folke be not to make good folke of their counsel in the doying of their evil des, those that are done should passe unpunished, and more lyke be committet a free, but if they were receiv'd for respect of the condemning, that were of the countenancie, and partakers to the doying. What knave of folk will not let us care twise nay, before they confess once yea, I yet their one yea, more true upon their bare words, than they twise nay upon a solemn oath, and yet confess they not so simply, but that it is comely holpen with some such circumstances as make the matter more clere.

Poe for ye well that as himselfe theweth, the law presueth well against all lighe receivinf of suche confession. And yet this pacifier saith, that all that helpeth little, because the judge may be partial, and suche witness nape be a wolf, shewing himselfe apparelled in the apparell of a lamb.

Whereas appearing in apparel, pox men that cannot apparell them selfe with apparel of serelte, he commonly to call a wolf in a lambes skinne.

But what other may seue againe such objections: What place is there in this world spirituall, temporall, of which the judge may not have some flay that he is, or at the least wife, (as he saith here,) may be partial? And therefore not only suche witness should be hy the reason of his rejected, in heresie, treason, murder, or felony, but also by hy other reason of a wolfe in a lambes skinne, all manner of witness in every matter. For in every matter may it happen, that he that scometh a lamb, maye be in bebe a wolfe, and be nought where he semeth good, and ware false where he semeth to fas true. And therefore this patche of this paucier concerning witness, every wise man may beare witness that there is little wittte therin, and lefe God would growe thereof, if folk would so lowe his inuicency, and make of the lawes a chaunge.

The xli. Chapter.

And in the Chapter there, that beginneth statuta quendam, it is decried, that if the bishop, or other enquirers of heresie, see that any great danger might come to the accusers, witness of heresie by the greater power of them that be accused, that then they may command, that the names of the accusers of witness shall not be shewed but to the bishop or enquirers, of such other learned men,
The apology.

A man as he called to them, and that shall suffice, though they be not sworn to the partie. And for the more indemnity of the sayd accusers and witnesses, it is there decreed, that the bishop or inquirers may entitle such as they have shoved the names of such witnesses unto, to keep them close upon pain of excommunication, for declaring that secreto without their licence. And surely this is a false law, that a man shall be condemned, and not know the names of them that he causeth thereof.

And though the sayd law seeme to be made upon a good consideration for the indemnity of the accusers and witnesses, yet it seemeth, that that consideration cannot suffice to prove the lawe reasonable. For if it seemeth, that the accusers and witnesses might be sauced for daunger by another way, and that by this way, the bishop or inquirers bide, that the accusers and witnesses might take hurte, as is said before; then might they shew it to the king and to his councell, desiring his grace of help in that behalf, to save and defend the accusers and witnesses fro thentotall power of them that be accused: And if they would doe so, it is not to suppose, but that the king would sufficienty provide for them: forso. But for as much as it beseemeth, that spiritual men somewhat pretend to punish heretis only, of them, and no other power, without calling for any assistance of the temporal power, therefore they make suche lawes, as may help for they purpose, as they thinke, but surely, that is not the charitable way, to put the knowledge of the names of the accusers, and witnesses for hym that is accused, so; if the knowe the, he might perceif alleging and prove to greats, to behoemen cause of ancur and malice in the that accuse hym, that they saying by no lawe oughte not to stande against him. And that spiritual men pretend, that they only should have the whole enquerry and punishment of heretis, it appeareth Extra. de heretis ii. n. Cap. vii. inquisitionis. præf. Problemata. Where al powers, and all judicis temporal, and rulers be prohibite, that they shall not in any maner take knowledge of judgemen upon heresy, is it mere spiritual, and be enquered of heresy, take knowlidge of heresy. And to the tume called Summa Rofalis, takeh Ittiuo excommunicat. præf. iii. And if that be true, it seemeth that all judices of peace in this realm be communicated: for they by authorty of the kinges commissions, and also by statute, enquere of heresies. And I thinke it is not in the churche to prohibite that: for though it were so, that the temporal men may not judge what is heresy and what not, yet they may as it seemeth, by they open enquisite enquere of it, and intowme the Ordinary what they have found. And also if a Metropolitane with all his cleargape and people of his dioces fell into heresie: it would be hard to redresse it without temporal power. And therefore temporall men be ready, and are bounde to be ready to oppose heresies, when they riple: as spiritual men be. And therefore spiritual men may not take all the thanke to themself, when heresies be punnished, as though they charitite a power anlyy byddite, for; they have the faoure and help of temporal men to doe it, or elles many times it would not be brought about.

The provision of the law that he spake of, was made as appeareth upon a great cause, in the aduoyning of the great daunger that might in some special case happen to thome, by whose meanes heretis were detected and confounded. But this lawe this pacifyer accosteth sore and uncharitable, and denieth as he thinke, a better. But his bengan præbenture though it would serve in some one lande, wold not yet serve in some other, and that made that law made it as it might serve most generally theoowe chassendrome, whereas this beneite though it might serue in England might not have served well in manie places of Almaine that are perverted very wide, not even while y matter was in a mattering before y change was made. But suriege that lawe and other of olde made agaynst hereties, if they had been in Almaine delycfully followed in the beginning, the matter had not there gone out at length to such an ungracious ending. And vidently, if the prince and prefaters, and the noble men of this realme, and the good people of the same, had not been diligent in the tymo of the prince of famous memory king Heu the southerb, both to have agaynst hereties these lawes of the churche heipt, with which this pacifyer byddeth nowe these sautes, and also to make great purposes against it besides; it was then be rypely likely and cunning to the point, as brierly to have subdued the faith in this realme there, as it hath done since.
A in any part of Swycherld or Sarony.

And also the doubt that this pacisfier putteth, for exceptions to be lapsed by the partie against the accusers or witnesse, with the knowledge of the partie lacketh, must be supplied the more effectually by the judges, to enquire and ensearch by their wisdomes, whether any induction of evil wit or other corruption, might lead the witnesse or accusers any thing to depose or bow in the matter. Wherein, if diligence be by the judges used, while the hard that any such thing should be of any weight but they had heard thereof, may confide the matter according.

And on the other side, the remeys that he denilth, for the surtie of the witnesse, should be peraduenture make the men bold, as in a cause of heresy to meddle in the matter, aganist some manner of man, but if they rather would, for they alone surtie, keep their own tongues still, that with all the surtie that could be hidden them before, have their perfsones disclosed into the partie.

And as touching the consturctur of this pacisfier, that the spiritualtie presenteth that no lege may man should have the enquizit and punishment of heresies, the lawes of this realme and the whole church may well saime together; for ought that I see in the both, and to have they in these matters of heresie God be thanked hether to full wel. And therefore this pacisfier cometh me to bring in this matter to no great purpose nowe, but if it be either to set some bulion, or elles to spill by the leafes. And therefore sith as I sayd before, I purpose not in any open English booke to ranake and rebuke ethere the one lawe or the tother: I shall let him with that matter alone.

The rill. Chapter

N Ceuerethels, myntenent is not to iusue the sayde lawes al wholly to be cruel unreasonable. For I knowe well, that it is right expedient, that sayde lawes be made for punishment of heresies that be heresies in deede, more rather then any other offence, and that the bizarion of the Judges spirituall, may right well likewise the signe of the sayde lawes, and be them more fanaunberably aganist them that be innocentes, then aganist them that be willfull of fendours, if they will charitably search for the truth. But surely if the sayde lawes should be putte into the handes of cruel Judges, it might happen that they should many times punish innocent, as well as offendours, but if trust in God, it is not so. Ceuerethels whether it be so or not, certain it is, that there is a great rumour among the people that it is so, and that spirituall men punish not heresy onely for sake of the sayde lawes, and of a love and a peace to the people, with a fatherly pitie to them that to offend as they ought to do, how great offenders sooner they be, but that they doe it rather to oppesse then that they should not. And if speak any thing aganist the worldy power or riches of spiritual men, as aganist the great confederacy, that (as many men saie) is in them to many taype it. P

Nowe his intent is not (he sayth) to iusue the sayde lawes of the churche aganist heresies, wholly cruel and unreasonable, but so muche of them as it seemeth not with his picture to approve. And nowe he is contente that sayde lawes be made for punishment of heresies, such as be heresies in deede, wherein in this deede of his, he meneth the thinges. One, that he is content they be sose punished if they be condnede. But stricke he would have them called by such meanes, as he feth well they never should be sent for.

And then he would exclude all suche witnesses as were likely to bewaie them, and who that no man shall accuse them, no man be receiveth that can prove it aganist them; then when the judge can lawelfully convict them, he would I troue he content that they were buyn atwyle, and so would I were, them selfe he content to, for they shalbe late now I warrant you then.

Per another misrery he meneth whatsoever he be, in these wordes, the punishment of heresies that be heresies in deede.

Here would he peraduenture have euery heresie when these newe heresies were taken therin, be thought in questions aganist, and stand in controversie whether it were heresie or not, and that were another good helpe for them, as though the churches bled to lare to their charges the speaking againste some false faith, or at the least whyth would proue them heresies in speaking against some such thinges as they had never heard of before.

But nowe he heveth why he spoweth not
The apology.

A not wholly condemning these laws of the church. But then the cause he the worth to be lusty, as he by g by taken it away. For he is but the cause to be, so that the Judges (if they be good and charitable) may by their wisdom and goodness, moderate and temper the rigour of the laws, but on the other side the very Judges may doe by those laws he laid, much harme. But now what laws are there, or may there be, by the abuse of which none such judge may doe harme.

But then it is so that by those laws of the church, muche harme and sette good; none could come, he wandred it, so that he would make men worse, there were not a good indiffernt judge in all the whole clearigie. For when he bad the lawe showed what hurt an ill judge and a cruel should doe by those laws, he saith that by what cruelly the spiritual Judges be not so hurt. Poter, lest we should take him at that woorde and believe him, he showeth us yet that the common people with a great rumour say the contrary. And the thing that he saith here under the name of the people and great rumour, that saith he in his first Chapter under the name of many men. And yet immediately before that, he saith much woorde as of himself, assuring that manye perotions have been punished by the spiritualtie for an euill suplication and aTake of their own imaginacion, because those many perotions to punshd hadde before spoken one of against spiritual mennes misceand and abusions, which point, bonyly woulde have proved fyll, and then woorde it after.

And nowe cummeth he and curerly goeth about to make men bene, that no spiritual Judges be indiffernt. For thus he saith.

And though manye spiritual men may be found, y have right many great vertues and great gifts of god, as chastity, liberallity, patience, sobereenesse, temperance, cunning, and the other, yet it will be hard to find any one spiritual man, that is not infected with the same defeates of reason, and the worldly honer of perettes exalted and preferred, and therefore if any lay man report ane euill of a priest, though it be openly known, yet it is as he saith, yet there will be more diligence to cause the layman to cease of that saying, then that he is to reforme that is an apple in the priestes that it is spoken of, taking as it were an occasion to doe the ilke in such reformation, because lepemen like that will be none excuse to spiritual rules and obbe God, when he shall the acoount of his people that were committed unto their keeping.

If the bell spiritual men be suche as his pacifer here saith they be, than they a very thy thy for in order, they deal to badde that it be hard to find any one, but though any periet be so naughte that his lewsones is openly known, for if any lay man report it, the bell spiritual man will be layeth, he more diligent to cause the layman cease of hys saying, than to doe these tendere to reforme this periet, yet and yet more then this he layeth they will doe the leste toward the amendment of the periet, because lepemen speak to muche of it.

And this saith this pacifer for himself, heuying for this boldly therein in his open face without any bisou of some sap. And therefore saith he saith this even by the best, till he prove it somewhat better, this shamefull tale is but what shameless bare I saye, and somwhat of it I saw to like to, soth he saith therewith that those which thus will doe, have yet amongst many other great gifts of god, pacrene, soberenesse, temperance, and cunning to.

For I am sure if they have that condition, that they be so affectionate unto every periet, that they can to euill beare the dispaise of his open knowen bisou, that they will doe the leste toward his amendment, because lay men muche abhorre his lewsones; this pacifier may depacient I will not lay nape, and may peradventure have much cunning to do, but surely either is this pacifier not very sober, or hath hys hys hys hys hys hys hys hys hys hys hys hys hys hys hys hys somewhat out of temper, if he take the (as he calleth them) for patient folk, so to temperate epiter.

3. Chapter.

Ad yet to bring the spiritualtie in the more hated, and to make the name of the spiritualtie the more obvious among the people, this piteous pacifer in byners places of his boke, to appeasse this division withall, alleged against them they make great confederaies amongst them, to make a mainstay a part against the temporallie, and by suche confederaies, and worldly pollicies, and strange cooperation to restore
The apology.

As the people and punish them, and keep them under. And this point he brings in here and there in divers places, some with a feme ap, and some with a they say, and sometyme he sayth it him self. And I wot not well if he hated the spiritualitie in bede (as some say he doth, and yet I trulke he dooth not) what more obvious thing he might say.

What any one lybre of a part of people ther in this realm husbandmen, artificers, marchauntes, menne of lawe, judges, knyghtes, lords, or other, but that wil disposed people might be begyn against them a false murmur, cast

ing aboue a suspicuous babbling, of gathering, and assemblinge, and raving, and talking, and finallly confederinge together; and yet all such suspicous babbling not worth a fether altogether when it wer well conforted.

But in sundry places much he harpeth upon the lawes of the churche, as though the spiritualitie whiche the spiritualitie here have made, were a good cause of this division. And than diuers of the lawes that he speketh of, be lawes not prouincially made by the cleargpe here, but the lawes vsuaile the whole churche of Christ, whereof the making may not be lawe to them, no; menne are not therfore so unreasonable (though those lawes were lese good than the great wisdom of this pacifier could devise) as to be angry for them with our cleargpe that made them not, but have be bounde to hepe them.

And as soo obilamping them with the abuse of those lawes toward cruelite, as he doeth in his boke, there is no greate cunning in the making of that liee. For every foolie that lyk may devise and lay the like to some other folk whom he will. Soo as soo they assemble and cominge together to the maininge of thes lawes and castitucions prouincial, this pacifier to lave those for any confederacies, that should he now a cause of this to sodowe a late grudge and divison, wer a very farre sette intention. For setting up the disputacion, whether those confederacies be so unreasonable as this pacifier would have them sone, this thing sufficeth against hym, that there is not I thynke seynt and one jurys prouincial constituycon that he speketh of, that was made, or to any mannes grieve or grudge putte in execution, in the tyme of the three of all the prelates that are now lyncyng, and howe could that anpee of them be any suche confederacy or cause of this late springen division.

But I suppose he calleth those assemblings at their communacions, by some name of confederacies. For but if he doe, I wottere what he meant by that word.

And the other lybre if he doe, faught that I see he gueveth a god thyng and an holesome, an obvious nepuous name. For if they defende assemblie other, and there defende the thynges for which suche assemblies of the cleargpe in euere prouince thes all chyrche done from the beginning wer instiute and deposed, much more god might have groven therefrom, then the long diffuse can suffer so now to perceve.

But as for my dares, as farre as I have heard, no; as I suppose a god part of my fathers neither, they came never together to communacation, but at the request of the king, and that am rebellion concerning spiritual things have very little bone.

Wherefore that they have been in that great necessarie point of their brea to negligent, whether God suffer to grow to a secret unperceyved cause of divisio

on and grudge against them, God who their fuche negligence hath I seare me forso offended, knoweth. But surely this God in my mind been somewhat a greaver faulte in the spiritualitie, than diuers of those faultes whereunder his figure of some sap, this pacifier hath made be very great in his boke.

But surely if this pacifier calle those assemblies confederacies, I would not greatly well to be confederate with the, and their associate in any suche confederacies. For I could never wite them yet assemble for any great winning, but come by to their tranapie, labour, coffe, and payne, and tary and talke and cetera, and so gette them home againe. And therefore menne neve not greatly to grudge or enyme them to any such confederacies.

Ch. the lxxv. chapter.

At what faultes forser this pacifier sponde in the spiritualitie, yet of his tender pite he hath eucre a speciaell eye to se that they should not rigorously mischandele such god menne as are suspected or detected of heresye. And therefore whereas in other places he hath thoweth before, that they have punished many menne of malice, soe aneyfe speakeing
The apology.

A king against they; miscreant and abu-

sions; nor he cometh in the dint. Chap-

ter, a lock beside their malice they might

happen to punish the also for their own

ignorance, therefore he teacheth the spir-

itual judges one great point concern-

ing heretic and sayeth,

It is a common opinion among docto-

res, none is an heretic for; that only by

erroneous, but for; that he defendeth

opinatively his error. And therefore he

that errest of simplicitie may in no wise

be layed an heretic. And Summa Rosellin,

is title Heretics in principle, sayeth that a

man may err, and mercieth: and he put-

teth this example. If a simple unlear-

ned man hear the preaching of his bis-

hop, that preacheth falsely against the

faith, and believeth it with a read-

y mind to obey; this man meriteth, and

yet he errreth; but that is to be understood

where ignorance is. Then it seemeth,

that it is not enough to prove that a

man is an heretic, so that he hath hold-

en opinions against the church; teacheth

ne that ought not to make any purgation

or abutation for it, so that that he held in

such case was not his faith, but the faith

of the church was his faith, though he

were not

C then fully assured of it. And therefore

S. Abyan, when he held the wrong part

of keeping of Saffet, was no heretike, and

some say that sayt Chaddie was of the

same opinion as S. Abyan was, which

in lykewise was no heretike, for they:

deshire was to know the truth; and ther-

efore it is not read, that they made either

purgation or abutation, as yet the ab-

bottte Isachim, which onertheless erreth,

for he was ready to submitt him to the

determination of the church, and

D therefore he was neither held as an he-

retike, nor compelled to abasure. Then if

thy be suffeth, it were gret pisite, if it shold

be true as is reported, that there shoulde

be to create a desire in some spiritual

menne to haue menne abused, or have

the extreme punishment for heresy, as it

is sayde there is. For as some have re-

ported, if any man witnesseth, that a manne

hath spoken any thing that is hereafter,

though he speaketh it onely of an igno-

rance or of a passion, or it can but interroga-

tories and questions be driven to con-

fesse anything that is prohibited by the

church, anon they will drive him to abasure,

or hold him attemptted without ex-

amining the extent or cause of his say-

ing, or whether he had a mind to be re-

formed or not; and that is a verse howe

or being desirous to our soules, then so grievously to punishe it

every light breakfast.

This processe were a pretty piece, and

somewhat alike to the purpose, if this pa-

cypher doctorging were a good poynt, that

the spiritual judges knew not this tale

before, noe, will what appertained upon

their part in this matter, until this pacy-

pher taught them; thus great secret mis-

take fought out in Summa Rosellin, so strige

a hole to synge, and so harde to under-

stande, that verse fewe men hadde med-

led with it before.

But the tale is not so muche tolde of

any poynt to teache them, as of charite

to teache vs, to take and believe to true,

every false fayned tale with which any

man lett to believe them. For by this

lesson he heuygeth in as you see, his con-

tributing infamacion of the clearnesses cru-

celte, making men weere it worse, and be-

der his fayse figure of lamentacion, a gret

pitative that it were not should be so, and

yet it fe (he fayth) reported to, and some

fay that it is so.

But surely some say agayne, that like as

there is nothing to evil, but that some

may happe to doe it, so there is nothing

false, but some may have to say it. And

some other saye also, that like as ther

is nothing to false, but some man may

have to say it, so can no man say any thing to

false, but some man under pretence of

pacyphging may happe to repeate and re-

pose it.

For as for all that gare reported tale

that some icy men say that some spiri-
 tul all men have to great desire to have

men abused, or have extreme punish-

ment for hereby, that if any man witnesseth

that a man have spoken any thing that is

hereafter, though he speaketh it but of igno-

rance or of a passion, or if he can be

haue by interrogatories and questi-

ons to confess anything that is prohib-

ited by the church, anon they will drive

him to abasure, or hold him attemptted,

without any farther examination of

his intent or cause, or whether he would

be confounded or not. For

All this tale though he tell it but as

it were by some spiritual men, yet is it

told to make all men meddle with that

some some spiritual men were to get a

summe, that it were some great cause of

this great gudge and diuision, where he fayth that the temporall

nowe hath in this realm agaynke the spir
The apology.

A spirituals in maner unsmorial, whose
in he is akept yet as I trust in maner an
unsmorial lye, for I can not say no suche
unsmorial caue, and leafe cause of all in
this point speacially, which most special-
ly as the fowest and the more cruel he-
nown point, in fondy places of his boke
this pacisier preecheth and preecheth ap-
pon, that is to wit, the misbunchling of
men in that cause of heresy, making me
were with his heynous handling, that
the spiritualJudges in this realme han-
dled a thing so cruelly, that at the world
had cause to wonder and grudge thear.

But when all his holome holy bab-
ling is done, every manne may see these
three things true. First, that the in
punishing of heretics, there is, a good
whole hath ben, to little busyns in all
the bypses of England and Wales, both
about examinacion and punishment of he-
retikes, except only London and Other,
those are both in one bypses, his some
spiritual men that he would have some
to great some, are yet of trouth so fewe
that he femeth in maner to powder them
with his finge, and might as well in
maner herbe them even by name.

Secondly, of those fame some so fewe,
yet is there some so learned to whom the
matter most specialy pertayneth, that
of this pacisier kepe no more cunninge
in his boke; that he puteth oue in his
boke (as cunning as he wench it were)
his is no more bable to teache some one
of those the lessons that long to the ma-
ter, then he that learned to frite, is bable
and mete to teache a god man in gra-
mer to reade.

Thys ponde, that all his whole tale of
theye create despis of mennes name or
harine, and of their mishandling of men
and of uncharitable dealeing, is a ver-
false fayned tale, and to hath ben alrea-
dy proued and founden, in those that
habe thise furnac brought forth unto
the tryall, and so halbe proued a-
gain I dou't it not, whensoever this
pacisier will fall for the babling of a gen-
ereal; wherein he may pont and spee
a false tale with suspicions wrothes and
come to the naming of any one person
special, and before any folk indifferent
offers himselfe to the ponde.

For let him come furt and name a-
ny one whom he will, and I warrant
you the beheall of he is false, that the
spiritual Judges which bad the matter
in had, are not thef; such as need of this
pacisier to be taught what longed unto
right, noz wo to malicious and cruel, but that they would be as long as hym-
selfe to doe them rigour or wrong.

And he shall find whomsoever he will
name, that hath been either punysh'd or
abused, that the matters whiche have
been laid unte them, they have not been
by anye subtile questions induced to co-
tesse them, but they have been both well
proued against them, and neither have
been light, nor to to strange ar-
ticles and unkonow, as they might ther-
in of ignorance; simplicitie to loose o-
verythe themself.

But where this pacisier speake meth of
passions and of willing to be reforme;
surely he will to lightye pardon all
passions, that he will have no man pun-
ished for any thing done of fayde in a
passion, than that his pitteous affection
many times do much harme, by the ta-
king awaye of the punishment whereof
the fear is obseynde to restrayn the pas-
sion: and to make other also to bear the
fayde for any such maner passion.

For well pe to men fall in advanc-
try the above fable bable passions, and
by the passion of pre and angre, men
fall into maundought. And by a pass-
ion of prede, many a man falleth to trea-
son. And by the fame passion also, men
fall into heresy, and sometime pe worre
well fall in a plaine trences to.

And in their passions of heresy, they speake
in gracie, and contend against the sa-
crements, and blasphe me our blessed
lady, and our lavour himefes also, and
horribly dese the holy holy, smake
mockes and moves of the malle, f raple
on Christs own babled body a loud in
the bessed sacrament. Will this pacis-
ier that all these blasphinos damnable
heretikes halbe sharde, for suche depe-
rate damnable passions? If that waye
were allowed, thar wer that heretike mou-
ster, that against all f sayth most could
raple a rage. For that might it be sayd,
that the man was in a great passion.

Now as willing to be reformerd,
I dare say sh the spiritual Judges wolde
gladly ke every man, and therin would
gladly shewe them all the favour they
could, but sometime they cannot shewe
at the favour that they sayn would. For
tough they may receuue hym and saue
his life at the feyssyeme: yet are they
freyghted by the plaine lawe that they
may not so doe at the second, what the
man is relaped.

And lawes have determind who shall
be ta-
Theapology.

And they say God heartely to be more mercifull to thyss pacifiers pase soule, than this pacifier is to other mennes, whose soules believe him selfe never so well, and meane he never so well there with yet his boke goth about by folowing of dissension and emboldning of heretikes, to infect and enuomne with a grudge and hatred against the spiritualike, and with the canker of pestilence poysoned heretikes, and all against their owne saluation.

Chap. xliii.

Or here thay pe se to the fer, ther encouraging of heretikes, what an other good pay some say this god sit John some say lyther, Le thus he sayth.

And here some saye, that because there is to create a sleipe in spiritualike, to have menne abitude, and to be noted with heretikes, and that some as it were of a policye we may set it, that the realm is full of heretikes more then it is in deed that it is very perillous, that spiritual men should have authorize to arrest a man for every light inspeckion, or complaint of heretikes, till that byres of punishment in spiritual men be ceased and gone: but that they should make processe against them to bring them in uppon poyne of cursing: and then if they tare yourie bages the kinges lawes to bring them in by a write of execucion of lawes, and to be brought fourthe out of kinges Saole to answeare. But surely, as it is somewhat touched before in the dy. Chapiter, it semeth that the churche in tympe past hath done what they could to bring about, they might punish heresly of themself without calling to any help therin of the secular power.

And therefore they hane made lawes that heretikes might be arrest and put in prison, and stokes if neede be, as appareth Clementinus de hereticis. Cap. Mulierum querel. And after at the speciall calling on of the spiritualike, it was enacted by parliament, that obstinaries might arrest menne for heretikes: for some menne thinke, that the sowe Clementine was not of eect in the kynges lawe to arrest any man for heretikes: but if a man were openly and notably suspected of heretikes, and that there wer sufficient record and witness against him, and ther wer alfo a dont that he would not apere, whereby
The apology.

A whereunto he might infect other, it semeth convenient that he be arrested by the body, but not upon every light complaint that fully lightly may be true. And it will be right expedient that the kings highness and his counsaille lobe specially upon this matter, and not to cease, till it be brought to more quaintness then it is yet, and to be given due diligence, that they be not suffered to go without due correction, who would end and conclude at their matter more fruitfully.

In this process late, (good readers) this pacifier declareth, that he would have the kings highness and his counsaille so specially looke upon this matter, that neither innocents should be punished, nor yet willful offenders goe without due correction. Who could end and conclude at his matter more fruitfully?

But nowe the especiall youes where by he deviseth, that the kings highness and his counsaille should bring this thing about, be twain.

The one is, if they prouide that another men that be proude, no couencious, none have any love to the world, be suffered to be judges in any cause of heresie.

The other is, that the bishops shall arrest no man for heresie, till the devise that spiritual men have to cause men abuse heresies, and to punsh them for heresies, be ceased and gone.

And surely I thinke that this two disposites will serve sufficiently for the tone parte, that is to witt, that none innocents halbe punished. But I looke me very sure, that they will not serve halfe so sufficiently for the other parte, that is to witt, that willfull offenders goe not without correction.

For noone to begynne with his first exemple, that none be suffered to be judges in cause of heresie, that are proude, no couencious, have love to the world, if he meane of such as have none of these affectes with notable enonimite, then till he proue them that are already Wolfe then he proue them yet, that is to say, till he proue it other wise by some of their outrageous dores in the delving and mischandling of men for heresie, that he here doth ame them of, then he hath yet proued, and that he proue they cruell wolvenfull delving, otherwise then by some laves, or his owne sayenge: the kings highness and his counsaille can see for all his holome counsaille, no caufe to changhe those judges that are already, but to leave them still, and the same formul that bene of nought.

And on the other side, (the meaneth that the kings highness shall suffer none to be judges in cause of heresie, that hath anye spere at all, either of pryde, of conceite, or ane love at all unto this world: hereophes make spitte fille and make merie for a little season, while men walke about and feke for suche judges. For it will not be lisse then one whole weeke wole he were, both to find such, and to be sure that they be such.

And it will be found that the moe hard, because that whereas men would have their sone to haue founde them, therby this pacifier hath putte this out of doyt, that there shall it be merueilous hard to finde ane one of them, that is to wit, in any parte of the spiritualtie, prelates, seculare pristes, or religious persones, any one or other. For be fayth plainly, that haue they never so many bettres before, yet will it be hard to find any one spiritualtie, but that he is so infected with despise and aftercom to haue the worldyly honour of pristes exalted, that he is the swe of prisse psyche tarre for such indifferenc and equitie, as ought and must be in those judges that this pacifier asaigneth, which must have no spere of psyche, conceite, nor love toward the world. And then fith in all the spiritualtie it will be as he fayth, hard to finde any one, it will be no where as hard to finde in any, and yet by they te feve for all the realme, though they wer made justices of Dyre.

Nowe if it will be so hard to finde a moe one suche in the spiritualtie, I can fear believe, but that it would be somewhat a doe to finde many suche in the temporaltie either, and specially not only suche, but those also that the kings might be sure to be suche, before that the must be than many chaynges and many new boutes of lawes for the matter, because fewe temporal men be sufficiently lerne in those lawes of Dyre, by which that matter hath been acceomed to be oderred before. And happelyse if any such men be so sufficiently learned, yet is it possible that those me which are so learned, are not those that are so pure and cleane from every spere of psyche, conceite, and woldey love. And therefore were the heretikes likely thus to make merie a god while, before there should be founden god judges for them.

Now as for the other point, that by"
The apology

A thoppes shoude not arreste them, thiss
woulde also helpe to the surety of inno-
centes, as from any trouble of suit, and
go to think it alfo farther, if neither by hop
nor hing arreste them. And in thedplse
will it fame innocentes from the trouble of
all talle instigamentes, if no manne
shoude be neyt for no hong arreste,
no enbighthed neytether.

But here this waspde wouldt not well
serve for the other yde, that wilfull of-
fendres shoude not paue unpunished.
And therby ish it woulde helpe wilfull
offenders to paue without punishment,
and might paue to punish innocentes more
soe, than shoule the trouble of suit and
wrongfull arrestring done.

But yet in this pacifir no to fauou-
rable toward folks suspected of here self,
as to take away the power of the bishop
for ever, of arresting them, and to disu
the Ominaries for: eter to see citations
against heretikes and parricide of excom-
umunicacion, but will have the, the
bishopps power of arresting no longer
suspended, then as long as spiritual me
have that great defire to cause men ab-
solute to have them punythe for hereby
as though he had well proued that they
have so, because he shal that some men
say to.

But now if some say be sufficient
proof, than is here tale left. For than he
theowth no cause why that power of
theys shoule in any caufe be more sus-
pended nowe, than in any tym in here
before. And on the other yde, if some sae
be a good proof, than the suspending will
be as long as a despairing for ever, eyt
there, shall never be any time in whiche
there shall take one or other some sae,
to stay more then trouthe.

Yet is he content at the laste, left every
man might tyme the perill of his beuice,
to tempere his beuice in such wise, that
till the spiritualtie shal have left their cruel
beuice of abstiruing and punishing folk
for here, they shal not be sufferd to
arrestring folk for every light suspicione,
or every complaint of hereby. Howe be it
he granted that where one is openly
and notably suspected of hereby, and suffi-
cient record and witness against hym,
and besides all that, a boute if he would
see therin he might infecte other: than
he granted it convenient that he held
be arrested by the boppe. And therein he
byningeth in the Clementine and the
Statute, by which the ordinaries have power
to arrest folk fo suspicione of hereby,
and would as farre as I perceue, have &
the king refere them after his deuice.
But yet ifth which is a light suspicione,
and which is an heaup, and which is a
light complaunt, and which is an hea-
up, and which is an open suspicione,
and which but a priuate, and which sus-
picione is notable and which is not no-
table, and which wantles he sufficient
and which be not sufficient, be things
that must be loade by the spiritual
indges, and upon theys hanging of the ma-
ter for light as heaup, must folowe the
arresting of the party or the leasing of
the arreste: we bee come agayne as in a
male to the poynne where be beganne,
that he the master great of small, left all
whybe they be cruel they should judge
lighte heaup, and smaller great, they
arresting of anpy at all must be suspen-
sed for them, and lette them to take by
execution, till mens see that some point
of these of desying mens abusary
and punishments utterly changed and
peace, that is to say, till there be no
man left that will so much as saye that
some say that they have not left that
mynde yet, and make a lyse agayne of the
than, as those some haue done that have
so saye already to yrs John some saye
nowe. And long will it be I warrant
you reuer all suche folklore.

And therefore, forth in the mean mean
season by this pacifirs good decreit, here-
tymes may goe unarrested, I cannot be-
lieve that if this waspe were folowed, it
would be any good meaneto make that
wilfull offenders in hereby, shulde not
paue unpunished, as fast as both in the
ende of this Chapter and in the other
before also, he calleth ypon the kynges
bygynnest and hys counsail, and hys
parlemente, to yke ypon this matter
after hys good auertimentes, and ne-
uer cease till they hys it to effect.

I little doubtte but that if the kynges
bygynnest doe, as I doubt nor but hys
bygynnest will doe, maynayne and as
still the spiritualtie in execuring of the
laws, even tho those that are already made
against heretikes, and command every
temporal officer under hym to doe the
same for his parte, though there wer ne-
ever newe newe laws made thesere, yet
shall both innocentes be safe harne-
lessly well enough, and offendours puni-
hed to.

G The rs. Ch. Chapter

Nowe
The apologye.

As

Dive wheresof this pacifery
Fayth, that some of the spiri-
tuall act as of pollicie doe noys-
e it, that the realm be ful of he-
terikes, more then it is in dide: I thynke
there is no politike man of the spiri-
tuall art that wold make that noyse, whereby
the heretics might be the more bolde, I
the catholiques more inclinable to the
woole parte, and the more faine and fee-
ble in the fayth.

But I know this very well that her-
terikes have made that noyse, both for the
cause as forefayed, and also to scarce the o-
dinaries therwith, and to put the off-
eres in dide from doing of their office.

And peraduenture upon such noyse some
officers have been afeard. And as I sayd
unto thee, some heretics have been so bold, that they have not seard
to stke together, not al the frst for he-
terike, but some faille in amongeth them for
good company, to doe some quid pro
they cared not greatly what, but after-
wardly with a little moe acquaintance
and comminication, have fallen into their
heretickes also. And suche noyse be
someyme for the aduantage and fur-
therance of them that intend unhap-
nines, to make folk beare they wer ber
many, be they new to seue.

I remember manie times, that even
here in London, after the greit busines
that was there on a May day in the morn-
ing, by a riving made against Strang-
gers, for which, Diners of the pentices
and journynes suffered execucyon of treasouy, by an olde statute made long
before, against al such as would violat
kings late codet: I was appoynted,
among other to searche and enquire by
diligent examination, in what wise and
by what perclons, that pricute con-
scrave beganne. And in god sayth after
great tymme taken, and muche diligence
used therin, we persity pleazed out at last
that all that busines of any pryng to be
made for the matter, beganne onely by
the conspiracy of two yong laddes that
wer pentices in chiche. Which after the
thing distilled piest and compassed be-
tween them twayne, perued prietly the
journey me first, after y pentices, of many
of y meane craftes in the cite, bearyn
the frst that they spake in hande, they
had secretly spoken with manye
other occuption already, and they
wer all agreed therto, and that be-
dos them, there were two or thre hun-
dred of scruping men of dyuers Lodes
boules, some of the kings to, whiche
woulde not be named nor known, that
would pet in the night be at dance, and
when they wer one by one, would not sayle
to fall in with them and take their part.

Nowe this ungracious inuention, these
woles of those two yong laddes
(which pet in the businesse dwende awaye
themselves, and never came againe after)
did put some other by their owne sight
and lightnesse in suche a courage and bolder-
nenes, that they wend themselfe bale to
avenge their displeasure in the nightes, after eather neuer to be known, or to be
strong enouge to beare it oute and goe
farther.

And the like ungracious policy diutie
nowe these heretics that call themselves
evangeically beathan, some pothised
polities they haue, that wander about
realm into sondr ypres, of whom eu-
eri one hath in euery ypre a bluer or more
and some peraduenture in corners here
and there they bring in by brotherhood.

But whether they grace anye or none,
they let not to ype when they come home
and say that more then half of euery hys
is of their owne kast. And the same boaste
hapfel the hapfelata, which was after
burned in Smithfield, made into mine
ovine selfe. But blessed be God what he
 Came to the ypre, he found none berpe
ready to pull him fro.

Holbeite ther was in one place of
the dyocese of London but late, a company
that by such meanes ache encouraging
other, toke such heart and boldnes, and
openly by day they assembled themselfe
together to the number of an hundred
or above, to rescue a well known open
heretike oute of the Ordinarys bandes.
Holbeite as many as ther they sped
not, and some of them punished after.

And in the same dyocese also, where
there was a piest taken for heresy, and in the
commaries bandes, was brought
him, that except he delieued the piest
let him goe, he should within it, howes
have two or thre hundred come for him,
that would plucke down by house or
burne it over his head. Whereupon the
commarys hysle ascaped then hyre,
delieued out the piest, whom if he had
kept still, there would peraduenture to;
all the crakes, not one heretike of them
all have beene so bold to come sette hym.
But yet that could I not well have war-
ranted hym.

And in some place of thesame dycese
also, they have made a great face, to say
that
Theopology

A that though the kingdome be consented under his great shoe therefore; they would not suffer a foretipped priest of their cities hereto to be taken thence. Howbeit when that after he sold a commission and sent it before the alays; it made there barres (God be thanked) int and were so well come baine, that this laid all the weight to a few leuow fellowes and women in the towne.

And therefore both and bragge these bleded brethern never to fall, they see but well themselves, that they be to faile in what country so ever they bee eftoynes. For if they thought themselves able to meete and marche the catholiques, they would not I wone be still in rest and payne.

For in all places where here is wone spongo bitherto to hath it ever proved yet. And surely so negligently might it be handled, and the matter so long slothful, that at length in time to might it happen here to. And hereby they lose ones therefor, as farre as they ven to the power of them have not let to pay, nor some to write it neither. For I rede the letter my self which was call'd into the palace of the right reverend father in god Cuthbert now bishop of Durham, and at that time bishop of Linds, in which among many other bragging woodes meete whatsoever they were for; those heretike brethren, made it, were these woodes contented.

There will ones come a day.

And yet doe, And out of question that day the not only long far, but also daphly like for; I would it they were not to weake not faile to finde it, and in some morning early like good loving husbands, Artie by themselves decale, as they higly do in Babylon.

And I greater hopes have they, because in places where they fall in company, even if the not nowe adapes at time was when they dod. For thuse that it beginneth almoast to grove in custome, that among good catholike folke, yet be they trusted helde to talke bunched. Which thing albeit frome condemable, yet with many folke it happen upon a good sorte, that good men in their own minde conceive of the length and saftines of the catholike sathy, which they heretike thanke so strange, that heretikes for all their babbling that never be able to baintique. And therin undoubted theire mysnd is not only good but also very true. But they thinke not faire enough.

For as the sea that never surronds and over whelme all the lande, and yet bath it often in many places in, and swelowed whole countries hope, and made many places now sea that sometime were well inhabited landes, and bath lost parts of hyse own pollution in other parts againe to though the faith of Christ shall yeare be overthrown with heresies, for the gosses of her privale against Christ's true church, yet as in some places it winned in newe people, so may therin in some places by negligence he lost by doles.

For what we because we know our came to goods, bear our self thereupon to hold, that we make light and neglect of our aduersaries; it may happe so farre betweene the catholiques and heretikes at length, as it is nowe sometime in a full at the lawe by some good man, and whome a little who there be sheweth a false accition, and affacht from hyr all the lande he bath. Thys good man the time that knoweth his matter to true perconved to himselfe that it were not possible for him to ficte by the lawe.

And when his counsyler talketh with him, and affacht him bowe he can prove this pointe or that, for hymselfe aunswerty agayne, feare he not that sir, I warrant you, all the whole country knoweth it, the matter is so true, and my parte forlaiging, that I care not what judges, what arbitrours, what. rt. men gotheoreon. I will challenge no man for any labour that myne aduersaries canne make therein. And with such good hope, the good manne goeth him house, and thereof he still and puteth no doute in the matter. But in the meanes while hyse aduersacone which for lack of trust of hyse cause, advis not other put at his crut in craftie goeth aboute his matter bullesy, and by all the false meanes he may make hym sundre, foloweth with good felowes, some with rewarde, findeth a felow to goe him sullace evidence, makeith meanes to the thistle, geareth a partiall panelle, laboreth the turne, and when they come to the barre he bath all hyse twinkettes rede, where as good Comme Tracte commeth forth uppon the other side, and because he meneth at his would knoweth how true hyse matter is, bringeth never a twinkette with hym, and all hyse evidence unboasted. And one why I knoweth
A that brouught into the barre when the
lurp was two, and openly delivere
his countgale his tender bote with hys
liture and hys matches, in fede of his
hore of crdence, for his had his leat
home, for negligent are good folke some-
time, when the twoest of them, matter
makest them our bode.

And durely muche what after this
fashon in manye places play these her-
etikes and we. Fo as he a fewe
birds alwaye cherishing and being from bulge
to bulge, many times some a great me-
ny; so these heretikes be so busy
walking, that in every ale house, in evere
taverne, in evere barge, 400 almost every
date, as sowe as they be a man shall al-
waye finds some, and there be they to bu-
sy with their talking, and in better
places also where they may be heard, to fer-
uent and imporion in putting forth of
any thing which may serce for the
farerance of their purpose, that between
their imporet preaching, and the deli-
ger of rather negligence of good cath-
olike me, appearctt elles times as great
than, as betwene frost and fire.

And surely betwene the true catho-
lkye folke and the false heretikes, it fa-
recht also much lyke as it fared betwene
false Judas and Christes faithfull a-
potilles. Fo while they for all Christes
calling oppon them to wake and pase,
selkifk in a lumbe, and after in dead
lyfe; the traitor neuer slept no; a交流合作, but went about full busly
to betray yse mynfer, and bring himselfe
to misthiefe.

But yet when he came wth hys com-
pamy, they seaped not all ffe free, no;
Pepet well awaked out of his lyfe was
not so loothfull, but that he coude cut
of one knowes care; no, at the wretches
of them with all their weapons, able
to bande against Christes bare wode
when he sayd, I am the whome us e lady,
but to grounde they fell forthwith up-
right upon their backes. Whereby he
be for as musht not heretikes no be-
mongest any thing done by goddes
speciall suuorance, and that they bad
betwene them both, never be able to dis-
prop the catholske faith, no to præuale
against the catholske churche, but the
mistlethe that be thone alone at length,
tough God for our time latt the for;
a stoure to præuale in some places
here and there for; a whyle, when by
præual amendement he not farte
to ferne at the lyfe, as doth the tender
mother which when heth beate her 
childe for hys wantones, uppeth hys
pyle and killeth hym, and casteth the
roode in the fire.

Houde, be fure it shoulde (as god do-
beth it shoulde, and I truly it never the)
by such olde south and negligence on
the catholike parte, and such host fer-
vant labour of the heretikes, that the
heretikes parte shoulde hap to growe so
strange, as they should confypge to give
the aduenture by feate of handes; If no-
thign double of good mennes good her-
etes, noz of the present aide and help
of god, but that the presence of perpl
rap-
ing men out of this bulle sleepe, would
cause them than to so to warne yre and
diligent in the matter, that the heret-
quies shoulde have such spede, as they
have before this tyme had in this realm
when they have attempted the like.

But yet though the heretikes parte
shoulde (as I belye trueth shoulde)
shoue here morre the worst yet vry sure
it is, that neither parte should a be-
the better, but that it would then wel ap-
pere, that it shone been much most yve
done for all good catholike me, so worn
watern ander age, and to have res-
pected those heretikes in tyme, before
they grew to so maney.

And this thing was perceived very
wel both before the making of y statute
of king Henry the lift. Which statute
this pacifier woulde have nowe refor-
med, and also at the time of the making
and yet much better somet after in
the reign of the prince of famous memory
king Henry the 7. For before this statute
made the parliament in the 7. pare
of king Richard the 7. complained of
heretikes, a founde great harme growe
by they were not arrestt, but ywaste ar-
rest in context of the cenes of the holy
church, fyed their heretikes aboute fro
hire to hire and fro diocise to diocise.

Either of y realtime feared as the statute
erpeseth, that theyr should at length
growe some great cimocion and perpl.
And therefore it was the prudent, at
the request of the binarye chancellour
should fro time to time award out com-
misssions, to attach such heretikes so hope
the in strong pison, til they were suffi-
ced y ordered according to y lawses of
church. And yet was afterward well
perceived, this prulfite could not suf-
place. For the heretikes would celerly
done before y commision could come,
and do as much hurt in a nother place.
And
Theopology

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And therefore the parliament in the second were of lying Henry the sixth, both being enformed by the clergy; and after, by themselves perceiving that those heresies increased still, and would at length doe some great mischief but if they were better restrained, they among other good things provided that the universities might arrest the heresies, and imprison them itself. And yet was it so little to do, for in the places the heresies were to strong, and would not be arrested for them. And therefore at last it came to that point, that men long had looked for, for those heresies began by Michael in the time of the noble prince King Richard the third, and being then by some folk maintained, and by many men thought at, and almost by all folk for a while, the peril was so long neglected, that the heresies were grown unto such number, cause, and holiness that afterward in the time of the famed famous prince King Henry the fifth, they confedered among themselves, not only the abolition of the sabbath, a spoiling of the spirituals, but also the destruction of the king and all his nobility, with a plaine subordination and overturning of the state of the whole realm. Upon which their sallie Conspiracy disclosed, when they were by the policy of that noble prince and his confederates disappointed, and secretly prevented, and the field taken by before, in which they had espied to gather together by night, and from thence to have made their iniquity than after the punishment done upon many of the, it was well perceived what great need it was ever after to reprieveth, so sudden in the sedition heresies with the first springing. And therefore was ther by and by thereupon by full parliament, not only that also confirmed, which law the pacifier here speaketh of in this capiter, but also more made thereunto, as that they were delivered to the secular handes, should for take both goodes, and landes, and the great officers of the realm should be left of their twaine to reprieveth heresies and all the ordinaries. And therefore undoubtedly that good childe, the earl, 8 nobles, 8 commons, toward the maintenance of the earth, and their high subsidie in providing for the conservation of the peace, rest, and quiet of the realm, were the authors of very dookes, in the making and passing of that very dureous and very prudent acts.

Which acts that ever this pacifier, so a great many such, that be able to produce these prudent parliaments to change that will I see ere I believe. Which I trust I never shall in this time, namely in which, though there be not the part of so many heresies as these, that would very saie there were, while there be not, yet would there seem to be, yet are there of trought so many hee and therefore within these few years past, and thereby the cause, for which the statute was made, not only Davideth by, but is over ever of that law, great agreement to a synod the synod, as the godly benet of this pacifier could not fail if they were followed to bring them.

The third chapter.

Which, whereas he spake to the setting forth of his purpose, a formfull exposition against the spirituals, making men believe under his figure of some say, the spiritual judges mishande those matters, and the themselfes therein cruelly; I dare be bound to war rant, that right good worthless a way, shall fall reconcile, and tell thee, that they have been present and some of the judges handle the truth very great favour alway, and sometime to far; their truth to tenderly. Whereof so, I mean white me think I may take to reconcile him some of the same, being pacifier himselfe pacified, so in his first chapter he pacified (as I showed you) some men to pull thirches from the church, but not only spoken and by plaine words aformed heresies, but have also diffiged pilgrimages and purgatory, and plaines ingned against them of policy.

Now seeth every man that any open hath, that if the ordinaries and the spiritual judges were to feree and to cruelty as this pacifier speaketh of, the would not those other men think of open to speak and afirme sall heresies, were for any maner purpose any proper policy. And therefore as such cruelty and misshandling of innocents, that this pacifiers tale is untrue,
A both other good folk can testifie and 
hye owne worbes also beare wytynesse.
And therefore nowe we no such charge 
of the lawes fro that purpose. But on 
other side, what harme would come of 
hye superstitions, and what increase 
of heretyses, the whyle summe and se-
quelle of hye beales doe more than man-
ifestly he. 

For suppose me nowe, that a tynker 
or a tyler which coude, as some there 
can, read ethelis, and being instruc-
ted and taught by some old cunninge 
wauuer in wyrrylites wykette, a Tynd-
alles bookes, and Syches, and sere 
Barnes were nowe become bryntelle an 
bnister, or after hye masters deceade a 
doctor, and that were suche a one as 
Sych wykette refereed to bym, wyrych 
thoughge he was but frithes disciple 
scholler, was yet he lost, more more 
to be bishopp then many that were the 
mytster: now if hye slynker or tyler latt-
ching aboute and teaching hye ghostpell 
in expenes, were secretly detected to 
his ordinary, and therupon sent for and 
came, he should by the deute of his pa-
cifser fro the first bitte or tyme mee 
forthe mynne accuser, and thanne the 
calling officio were gone, home goeth 
the tynker agayne merely for that tyme, 
and taketh to the hye scholler a newe 
lesson. 

Then if the court vol appoint an of-
cifer of their owen for an accuser, as an 
officer of a tempo: all court maye gyn 
informacion for the kyng: the tynker what 
whan he were calld againe, would cry 
out upon hy. And whyle holbey against 
y pricsette ex offiço, would take y tynkers 
parte there in, and call those wyrryane 
but both one, and so home goeth the 
tynker agayne.

Then if someman (which would be 
longer earne I were) coude be the last 
he founden, that would offer bryntel 
as an accuser against this tynker, wha 
he were calld agayne, and his heretyses 
were laid into his charge: yet if y wi-
tynesse were experient wittome 
of hye owne, and lacking the wylp hy-
ites himself had, first had denied their 
heretices upon their owne, and after yet 
confesed them againe both upon thyn 
selfe and their maister tynker to, 
then were there no more of them, yet 
by the deute of this pacifier, all they 
wyrryane were ought worth, because 
they were naught menne, heretiques 
themselfe, and first sowtened also, fo 
that yet home goeth the tynker againe.

Now if there were after other hye 
hoast poynt to, which would come in and 
proone playnly the heretices that he held, 
whan the tynker were thereto calld, he 
would say he was it al of ignoraunce. 
The tynker were schuch, as he must 
needes have bearde of, and knownen 
the true safetie before, as puygrimage, pur-
gatory, or the sacrament of the aulter: 
he vol not yet fecke much to say, bing 
in sombody here that vol tre the 
that ever he hyde teach it me. And yet when 
that aunlesse were in such an open mat-
ry vol not serve, he vol say that he faved 
it of simplicitie, and that he believed 
as the church beleveth thee. And when 
he is after he the church believed, he 
will lay he wert heere. And if his wo-
des he rebere unto him cleane extre-
me to the comon knowe catholike 
sephth of the church, he vol lay he was not 
 zwar that the church beleved so, 
and will say that they shoude not speake of 
such hye matters that serve for 
doctors, to such a pouze tynker that med-
leth wryth basse. not with law. And 
de shal he then have some of hye oth-
ner faculty gather and bande aboute, 
and say it is pity in bebe that such a pouze 
simple soul should have any such ques-
tions asked bym. But they vol put it 
for no prype at all, that such an unlear-
ed soule shal among such other as are 
leste learned the himselfe, teach blyly 
false parte, and there bagge and boast 
that he better underseth the matter, 
then all the doctors in the towne.

But if it appeare that he soe bodes 
de dispute and cruell as against puygr-
images and purgatory, and such other 
things to the he did it not of simplicit 
bye when he speake them so: yet 
then hath this pacifier taught hy to 
say, that he vol be of policy to put away 
ryches from the church, and therefore 
that he is no heresy.

Now if the judges be to foe and so 
cruell, that they will not above that po-
lye, per beth this pacifier taught him 
to fear, that he did but speake it 
affirmitive, and will not hold it opi-
native, and than he were well it is by 
this pacifier no heresy. And therefore 
muse hye judges when they have all 
done, send this tynker pet ones home 
again, and not heve him to longe away 
lest hye scollers shoulde playe the cru-
ances and lacke there learning the 
whole.
The apology

And yet if he said as muche after agayne, and therfore were called again, he might say agayne that he were overlone in the saying, of a lightnesse of wit and lippeness of tonghe. But he wold not holde it spinauntly, and therefore yet agayne it may be no heretike, so that some muche the tinker againe.

And now if it shold be happen hym to say and doe to falle as he were afraid to bode any fitter reheng, namelie where spiritual men so fierce and so cruel shold be bys-judges, the bishop should not reed him yet till proues bee brought in firste, that the spiritual pe have left them great blyse to aboue to punishe heretikes, but most all he meant white crite him, suspende him, and accurse him, and set him in by the kynges wyste when he is runne out of fyr in to an other countrey, and there hath changed his name and set by a newe scoule, where as men can nevyr finde him no yet wote where to take hym.

When shold there by these meanes winfull offender be punisched whyche though this pacisier pretende that hee would have done, yet confyder these three chapters of bys which I haue rehearted you, the first, the seconde, and the third, and ye shal finde bys defiles soe to little better effects, then after this fashion that I haue here descripted you.

And if suche good disposition may be made for them, that they maye neuer be brought in auntrware, and they may haue so many stiftes when so ever they come: it will little feare them what pays ye sette after conviction, burne then trulle if ye will after judgement, they will with good wyl agree, providing still good actes for the wyl they shal neuer come to falle.

And therfor good chisten readers, woulde Gode the wold be suche as every man were so good, spiritual, trespous, and all, that nyther part could finde any fawe in other, and all these heretikes to cleane gone and setten, all those that are infected bee cleane turned and changed, that no manne neede nyther abstacation or punishment. But feth that bys is more eale to wilde, than love to looke for: therefore is it tised one bys spinaunt and temporous, albe it monye be not all fayntes, yet if their conviccones be tolerable, eyther part laboure make himselfe better and charitable somewhat eyther part bares with other. And thole extreme vices which nephe the tyme it now the mother ought in any wyse to suffer, as theft, adultery, lewdness, murder, incest, and fornication, sedition, rebellion, treason, and heretic, both par ries in one agreeing to the honour of Gode and peace of Christes churche with reft, well, and surety of the prince and the realme, diligently reforme amende in such as are mendable, & those whose corrupt canne no cure can heale, cut of in sease for exccuting farther.

The crie. chapter.

And thus god chisten reader I make an end of this matter, the booke I meane of this devision, wherein I haue nothing touched not intended, but onely that I would not the tempest alloy that spright of the wolle minde of affection, for any such stile be invented ways that lay the fautes of the baddie to the whole body, wherein be many good, and under a figure of some lay, say some things false themselfe, noe that monye shold cause blyse upon suche furnished and impounded cruelty, chaung good lawes before made against heretiques, inbey to the displeasure of Gode and prouing of his indignicity, we were likely to haue the fyrth decepe, & more harme grow theron then any manne yet can tell.

The whole same and effect thewreof of my minde in this matter is, that as touching the spriritually, I bee a tender minde of troubl toward (I say) the body, not toward those that are nought therein. And this minde is every man bound to beare, and I trust to both this pacisier to, and will of hymselfe I wene doe wel enogh, if the dace to the contrary none sull conspyle.

As touching heretikes, I hate that vice of theis and not their persons, and very saifte wold I that the tyme were desrved, and the tather saied. And I haue toward no man any other minde then this, (howe woldely so ever these blessed newe bene betwen the professours and preachers of bertye belymne) if all the saufour and pity that I have bide andig them to there amendemend were knouen, it would I warrant you well and plaine appere, whereof if it were requirite I could bring forwithe witnesses more then men would bene.
The apologet.

And sure this one thing will I bee bold to say, that I never founde any yet but he ben neuer so badde, nor done neuer so much harme before; yet after that I founde him ones chaggd & in good minde to mend, I have ben so gladde that I have bles'd him for stence faith & as an upllan man, as an abtec not as a stranger neppher, but as a good man and my very frende.

Howbeit because it were neber right no, honesty, that any man shoulde looke to more than then he determineth,

I will that all the world write it on the tother sype, & whom be to deeply grounded in malice, to the harme of his owne soule and other menes to, and to set by on the towne of licentious heresies, & no good meanes that men may doe to him, can pull that maliencie sely out of bys poisoned Tongue obstatinate heart. I would rather be content that he were gone in time, then our long to tarry to the destruction of other.

Finally as for a author of such boke of division, because he professedly settes hereies & refutes opinions so, heresies as the be, I trust in all other things himself meaneth but well, but partly may be by some putful affection bred. And some things he faith but bype repot, & some things affirmeth peradventure as of himself, because of the lyme credence that he therin hath quoted to some that were not to credible as he take the so. But in conclusion whatsoever be, for any thing that I perceive in his booke, he shall I trust in conclusion be founde no such maner of man, as folke should of reason rework to beare into the weale of the prince and the realme, any better minde then the I. Howbeit if his wit and his learning find a better way, the not only I (which am but a plain soule and can inuent no newelties, but am content to stande to the oller orderly and lawes) but also then all they, which so this realme in speyall, and so the whole churche of Chypre in generall, have made those potions of oller: I neither can nor will say by any man to folow him.

But this wyll I be bold to countay every man, to whole parte so eruer any such change that pertaine, for they have as I doubt not but they wyll, a good childe minde to the maintenance of Chypres catholique faith, and that they therin stonde by the olde wythout

the contrary change of any pontine of our olde belives, for anything bought by for new, not onely by Luther, Lindall, Frith, sever Barnes, but also is there would be (as there never wyl) an angell, as saynt Paulus sayd) come out of heauen and preach a contrary new.

Secondly so, as much as these newe fathers of these newe brethen, loke as they mak faltith true & truth faltith, and sayth heresies and heresies faith, so doe all also the newe olde & olde olde new, not letting to call in their books that faith but new, which themself contenst in the same books to be more olde then the age of eight hundred yere; I will advise you therefore good reder for the true taking of the olde faith, and for the discerning thereof from newe, to stonde to the coenenwell knowle phearses that the coenen knowen catholique church of all chilten people, such faith as by yous, yous for father, yous for grandfather, you have knowe to be belied and have over that heard by them that the contrary was in the times of thaire fathers and their granndfathers also, taken evermore for herely. And also pe that reade but even in engelish books, shall in many thinges perceive the same, by popes true tymes as farre afofe that.

We muste also for the perceving of the olde faith from newe, stonde to the wryptings of olde holy doctours and sainthes, by whose seruyces were seer what pointes are express in the scripture, and what pointes the catholique church of Chypre hath before the scripture receyved and kept by the spirit of god and tradicion of hyss apollas.

And specialy must we also stonde in this matter of faith, to the determinacions of Chypres catholique church.

Now if any man will bear in hande, that this pointe or that pointe is not determined, so that the holy doctours of the church wisie not in suche wyse but the contrary, than whatsoever is not of such learning, as to perceve by hymself whether of those two sayd true that holde therin contrary partes, than except the article be a plaine open knownen thinge of it selfe, not bouted of before, let hym not be lighte of credence in the believing either the tone dysputer or the other, though they woulde borne praise hyghere prayses of theye owne cuyninge, and
Theapology

A and saith that beside their much world-y businesse they had spent many years about the study of scripture, and that they knew the customs of the heathen and that they were inspired and did the least thing wonderously spoken up by voices, as Luther the greatest of all the Reformers, and any foolish of any cure change any habit of Leeske. Yet no man may see better in believing the Bible, which is that, put in them by my most countable prays god refresh himself, to believe and follow the thing that may be his high pleasure and let him especiall agree with himself to live well, and that women be begun to live well, and their children to be good fathers, and in his times, and than concerning the question, he advise and command of those whom himself thinketh himself to be good and his new cleansed conscience, so learning a virtue most likely, yeilding any particular leaning, in indifferent to spell truth.

And thus farre I say for the faith, it selfe, because I have some men much speak and boast that they will call the interpretations of heresies, which as me semeth is a thing that lyeth neveth. For I never will any man in my life put in trouble for any point of heresy, but such points as were for heresy well and openly known among the common people. And soe Paul the apostle saith that heresies be manifest and open, so that he thought as it semeth, that there need no other declaration then the common sense of the children of the contrary.

But now as touching all new order concerning heresies, with change of lawes before be used for the resolution of them: I have no more to say therein, but advise every god and wise man to keepe well lawes already made of old, except he see the cause of making changed, or some other great necessity, and that he see that point by more ordinary meanes proved, than either by some law, or they loose, or many lawes, or else that he perceive well at the least, that those which would labour to change them be better a litter both, than to have those lawes made them. And thus finishe this matter concerning heresies, beseeching of all to dose and follow for bys bitter passion, that as his holy sacraments theore of take their strength, so by the prevaunt of all these holy sacraments that have both by theyse holy doctrine and example of living, some of them planted the faith, and some of them in sundry times well watered the plantes, so himselfe on the of his godines specially now boucheth of warre in some (the warre eternal onely begotten of his eternal father) to bouchest all his beasme upon us, and aspire his birth into us, and in our harts as Saint Paul the apostle gae his faith strength and encrease.

Chap. I.

To the last saith that the heathmen finde in my bookes, as far as one more that was showed me within theys last night, I am not much frame, as to bouchest to sundrie, there is to write where they require that I bring in a mony the most learned matters, fancies and mysteries, a many tales, as far as houree layeth, a man may sometime falle full lowe in game. And one that is but a lay man as I am, it may better happily become bynnetery to tell suss mens, than seriously and incomb to preach. And over this I fast cannot believe that the beareth finde any mystery in my books. For I have not much heard that they very much read them.

But as to the last saunte the synod, which I was about now to speake of, where as the say that as concerning the church, I have not fulfilled my promise, I shall here first put you in remembrance what my promise was.

In the end of my preface before Linvalis concutant their heare my verie words:

† Now (I) (God willing) at my next leasour go further in bys bookes, and come to the very best of all these battale, is to wit the question which is the church, for that is the point that all these heretikes by all manner meanes they may labour to make to better, that by their wills no man should will what their meanes. But I trust that I may proceed out of this better better, and as the poete sayeth that Hercules drawe uppe Cerberus the mysterie of hell into the light where his eye was set: to (I) am grace of that light which illumineth every man that commeth into this world, make you matter to lightsome and to cleare to every man: I shall leave Lin dall never a darke corner to crepe into, able to hide his heede.
Then after that I have so truly confuted Linsall concerning that point, and shall have plainly proved you the sure and steadfast authority of Christ's Catholic known church, against all Linsall's trilling sophistictions, which he would have come so falsely infolubles, which ye shall see proved very anciently false: after this done I sake, before I go farther with Linsall, I purpose to answer both good poyne Father Frith.

Now good readers who so like to say that I have not fulfilled thy promise, if he reade not my book, I cannot make hym see the thinge that he lyseth not to looke on.

If he have reede it, and thinke hymself not satisfied, I can not make hym perceiue more then his wyte will serue hym.

If he understand it well, and yet will say my promise is not fulfilled, I can not let hym for his pleasure to lye. But lette hym whatsoever he be put an wyte what moneth him so to say, and I will than I doue not make other folke perceiue, that all my promise in 2 point I have fully performed and more, that is to wit by as muche more at the least, as al mine eight booke amounted, for like as in the other I have fully confuted Linsall's church so have I in that booke confuted as for this woike, the church that Frere Barns had falsely framed here also, whereof I pulishe nothing. So that as touching the certeine of the church, and of the infallible doctrine thereof, who so reade and advisse well this woike of myne made for the confutation of Linsall, and therewith reade and consider the first chapter and the last of my booke of my dialogue, whereupon Linsall made all his woike: I doubt not but he that thus will doe, shall finde himselfe fully satisfied.

And therefore good Christian readers, as so such fatter things as I have in my said preface promised, I purpose to pursue at some other letter farther. But first I think it better to declare sometime upon another thing, and leaning to a while bothe defence of myne owne causes and finding of other wmes in writing, thinke better to bellow sometime aboute the mending of mine owne owne in living, which is a thing nowe so many men more necessary then is writing. For of newe booke makers there are now moe then enough.

Whereas that all such as will write, may have the grace to write well, as at the leastwise none other purposes them to make well, and as well writers as other to amend our owne causes & suche well; I beseech almighty God to grant vs, and that all suche a spirituall and especiall in this world living, and al good Christian soules departed hence and yet not out of paper, may so grace ensyre partes pray vs other, and all the blessed holy laments in heaven, both here vs grace and there for glory pray to God for vs. Amen.